A COMMENTARY

ON THE

HOLY SCRIPTURES:

CRITICAL, DOCTRINAL, AND HOMILETICAL,

WITH SPECIAL REFERENCE TO MINISTERS AND STUDENTS.

BY

JOHN PETER LANGE, D.D.,

IN CONNECTION WITH A NUMBER OF EMINENT EUROPEAN DIVINES.

TRANSLATED FROM THE GERMAN, AND EDITED, WITH ADDITIONS,

BY

PHILIP SCHAFF, D.D.,

IN CONNECTION WITH AMERICAN SCHOLARS OF VARIOUS EVANGELICAL DENOMINATIONS.

VOL. I. OF THE OLD TESTAMENT: CONTAINING A GENERAL INTRODUCTION, AND THE BOOK OF GENESIS.

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1869.

GENESIS,

OR,

THE FIRST BOOK OF MOSES,

TOGETHER WITH A GENERAL THEOLOGICAL AND HOMILETICAL INTRODUCTION TO THE OLD TESTAMENT.

BY

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TRANSLATED FROM THE GERMAN, WITH ADDITIONS,

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LAWRENCEVILLE, N. J.

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PREFACE OF THE GENERAL EDITOR.

THE favor with which the volumes of the New-Testament division of Dr. LANGE's "Bible-work" have been received by the American public, has encouraged the editor and publishers to undertake also the preparation of the Old-Testament division, on the same principles of enlargement and adaptation to the wants of the English reader. A good theological and homiletical commentary on the Hebrew Scriptures is even more needed than on the Greek Testament.

Of the German work, the following parts of the Old Testament have so far appeared, and have been assigned to competent American scholars:

GENESIS; by Dr. LANGE. 1864.
DEUTERONOMY; by W. J. SCHRÖDER. 1866.
JUDGES and RUTH; by Prof. PAULUS CASSEL. 1865.
The PROVERBS; by Dr. O. ZÖCKLER. 1867.

Besides these,

The Books of KINGS; by Dr. BÄHR,
The PSALMS; by Dr. MOLL,
JEREMIAH; by Dr. NÄGELSBACH,
ECCLESIASTES and the SONG OF SOLOMON; by Dr. ZÖCKLER,

are in the hands of the printer, and will soon be published.

The Commentary on GENESIS, which is now presented to the English reader, involves a vast amount of labor both on the part of the author and on the part of the translators, and will, no doubt, command, in no ordinary degree, the respectful attention of biblical scholars. No other book of the Bible stands more in need of an exhaustive commentary just at this time. No one is so much exposed to the attacks of modern science in its temporary conflict with revealed truth. We say, *temporary* conflict; for there can be no *essential* or *ultimate* discord between science and religion, philosophy and theology. The God of reason and the God of revelation is one and the same, and cannot contradict himself. The difficulty lies only in our imperfect knowledge and comprehension of the book of nature, or of the Bible, or of both.*

The mighty problems which the interpretation of GENESIS involves, are here discussed in a manly and earnest spirit; and I venture to assert that no single commentary on this book presents so much original thought and research as the combined labors of the author and the translators of this volume.

Professor TAYLER LEWIS prepared the Special Introduction and the Commentary on Ch. i.-xi., and Ch. xxxvii.-l. Dr. GOSMAN translated the General Introduction and the Commentary on Ch. xii.-xxxvi. The original work numbers lxxxii and 460, in all 542 pages. The English edition has 665 pages, or fully one fourth more; the English pages being a little larger than the

* "The abnegation of reason is not the evidence of faith, but the confession of despair. Reason and reverence are natural allies, though untoward circumstances may sometimes interpose and divorce them."—J. B. LIGHTFOOT, D. D., *St. Paul's Epistle to the Galatians*, 2d ed., London and Cambridge, 1866. Preface, p. xi.

German. Both translators have embodied the results of their independent study and extracts from works not noticed by Dr. LANGE.

Prof. TAYLER LEWIS, so long and well known as one of the ablest and most learned classical and biblical scholars of America, has scattered through this volume the fruits of long-continued study, with a freshness and vigor of thought and style that is truly surprising in one whose feeble health has made such a work peculiarly difficult and laborious. For the convenience of the reader I present a list of his principal additions, which touch upon the most interesting and most difficult questions in the interpretation of GENESIS:

Besides, the translators have added a large number of marginal notes, many of which might have been placed in the body of the pages, and copious text-notes on Hebrew words and phrases, with illustrations from a rich store of oriental and classical learning.

I congratulate my esteemed co-laborers on the successful completion of their difficult task, and commit this first volume of the Old-Testament division of the "Biblework" to the blessing of God, and the use of His ministers in the study and application of this most ancient and wonderful book.

PHILIP SCHAFF.

5 BIBLE-HOUSE, NEW YORK, March 10, 1868.

AUTHOR'S PREFACE.

The author has been much longer occupied in the preparation of Genesis for the "Biblework," than he at first supposed would be necessary; and this, together with the detention in reference to two of the New-Testament books, has seemed to bring the whole work to a stand for a time. This delay, however, has only been apparent and transient, since, in the meantime, different well-approved co-workers have carried on the work in the Old-Testament divisions, and will now, right soon, it is hoped, present the public with the long-wished-for results of their labors, while, at the same time, several New-Testament books are again in course of preparation. * * *

I was especially detained upon the Introduction. The want of scientific method in the culture of biblical theology which has prevailed until the present time, appeared to me to make it imperative that the questions necessarily belonging to the Introduction should be treated under the form of this branch of theological science,—presenting the points, however, for the most part, merely in outline, with a reference to the authorities, but treating more fully and thoroughly the great theological life-questions of the day. * * * In the preparatory introduction, I believed that a proper view and statement of the character of the people of Israel should occupy the very first place in archæology, since an archæology which leaves out of view the one vital, unifying, central point, the life of the people in question, must be a mere lifeless, conglomerate mass of knowledge. Thus, *e. g.*, no one can have a true conception and estimate of the chronology of the people of Israel, who has not first rightly conceived and appreciated the characteristics of the people itself. I was especially anxious to open the question of Old-Testament hermeneutics, since the great and destructive errors, as to the fundamental principles of biblical, and particularly Old-Testament hermeneutics, threaten to make a very Babel of our modern Exegesis. The Sacred Scriptures never leave a doubt as to the fact that they communicate to us only words of life, and thus facts and doctrines which find their expression in the light of their religious idea; but this key to all exposition of the Scriptures is thrust aside by both theological extremes. The letter is not only put under pressure, but even strangled, lest it should say something more than it appeared to express according to the most restricted and limited interpretation. In this thought the two extremes rival each other in the effort to make a mere natural astronomical day of twenty-four hours out of the divine days of the creation (Gen. i.). The one side thus seeks to secure the most complete orthodox locus of the creation, the other to make the Bible begin with a fictitious legendary description of the creation, under the form of the Jewish sabbath-institution.*

* Bishop Colenso represents this antithesis in one theological life; first serving the letter with an orthodox purpose, and then using it for mere critical ends.

If I have succeeded merely in giving an impulse towards a proper and satisfactory revision of hermeneutics, I shall hope for a special blessing from this part of my labor.

In the preparation of my work I have consulted particularly the commentaries of Delitzsch, Keil, and Knobel, and, whenever it appeared necessary, those of Von Bohlen and others. I have frequently allowed the authors to speak for themselves; whenever, indeed, the briefest explanation of important remarks, or the peculiar characteristic expression of the commentators made it proper and best. In this respect, also, the "Biblework" must be many-sided. But in the exposition I have never spared myself the labor necessary to acquire and state my own personal views; and unprejudiced readers and critics will find that the work is not without its calling, nor without its influence as one among the independent laborers in this exegetical field. I have not permitted myself to be swayed by the singular and strong prejudice of the moment, which regards the sons of God (Gen. vi.) as angels, and the *Maleach Jehovah* as a mere creature-angel. In regard to both these questions I am brought into conflict with the interpretation of Kurtz. * * *

In the practical division of the work, as in the theoretical, we have found it necessary to practise the utmost restraint in the use of helps. In this respect the work of J. Schröder upon Genesis (Berlin, 1846) has been of essential service, partly through its well-chosen extracts, and partly from the judicious remarks of the author; we have often, indeed, been embarrassed by the very richness of its contents.

May this "Biblework," in its Old-Testament division, meet with the same reception, and enter upon the same path of usefulness, which the New-Testament divisions have already found; may this work upon Genesis introduce a series of commentaries by sterling and valued co-laborers, and stimulate the progress and completion of the joint work, which is faithfully devoted to the service of the Church and the glory of the Lord.

Bonn, May 12, 1864.

THEOLOGICAL AND HOMILETICAL INTRODUCTION.

TO

THE OLD TESTAMENT.

Preliminary Remarks.

THE RELATION OF THIS INTRODUCTION TO THE INTRODUCTION TO THE NEW TESTAMENT.

We prefixed to the Commentary on Matthew a sketch of the General Introduction to the Holy Scripture, since for Christians the New Testament is the key to the Old (Lange's *Matthew*, pp. 1–20, Am. ed.). But it is necessary, in preparing a Special Introduction to the Old Testament, that we should again proceed upon a survey of the whole field of Biblical Science and Biblical Theology. For the Introduction to the Old Testament, necessarily points back to the Introduction to the New. In the Introduction to the New Testament, moreover, particular points were simply alluded to, which must now be more thoroughly discussed. But to explain these points in their systematic order, we shall have to make a general statement of the questions of Introduction; only so far, however, that we shall merely refer to points already explained. The Introduction to the New Testament was modelled upon the definition of Exegetics. For our present purpose it seems better to follow the outline of a living Biblical Theology. We shall, however, overstep the ordinary limits of Biblical Theology, and embrace the Sciences of Introduction which Biblical Theology viewed by itself presupposes. For the Literature, the following works may be consulted, in addition to those referred to in Matthew (Lange's *Matthew*, Am. ed. p. 17).

1. Introduction to the Bible.—Schumann: *Praktische Einleitung in's Alte und Neue Testament;* Steglich: *Bibelkunde*, Leipzig (1853); Staudt: *Fingerzeige in den Inhalt und Zusammenhang der Heiligen Schrift*, Stuttgart (1854); Wetzel: *Die Sprache Luthers in seiner Bibelübersetzung*, Stuttgart (1859); *The Bible and its History*, 11*th edition, with a preface by* F. W. Krummacher, Elberfeld (1858); Watson: *Apology for the Bible, Letters to Paine*, New York; Kirchhofer: *Leitfaden zur Bibelkunde, 2d ed.*, Stuttgart (1860). Similar works by Hagenbach, Leipsig (1850); Hollenberg, Berlin (1854); Schneider, Bielefeld (1860); Lisco: *Einleitung in die Bibel*, Berlin (1861); *Bibelwegweiser, Einleitung in die Heilige Schrift*, Calw (1861); Bleek: *Einleitung in's Alte und Neue Testament*, Berlin (1860–'62); Nast: *Critical and Practical Commentary*, Cincinnati (1860); [Hævernick's *Introduction*, Edinburgh Translation (1852); Horne's *Introduction*, New York (1860); Davidson's *Introduction ;* Jahn's *Introduction*, with References by S. H. Turner.—A. G.]

2. Directions for Reading the Bible.—W. Hoffmann: *Ueber den rechten Gebrauch der Bibel*, Berlin (1854); Ostertag: *Züge aus dem Werke der Bibelverbreitung*, Stuttgart (1857); Seelbach: *Bibelsegen*, Bielefeld (1851–'55); Hollenberg: *Ermunterung und Anleitung zum Bibellesen*, Berlin (1862); [Francke's *Guide to the Study of the Scriptures;* Talbot's *Bible;* Locke's *Commonplace-Book;*

TOWNSEND'S *Arrangement;* the Paragraph Bibles; COLLYER: *The Sacred Interpreter*, Oxford (1831); *Companion to the Bible*, Phila. (1852).—A. G.]

3. General and Special Bibleworks.—*See* LANGE'S *Matthew*, Am. Ed. pp. 19; STARKE: *Allgemeines Register über die fünf Theile seines Bibelwerkes*, pp. 1–46; WALCH: *Bibliotheca Theol.* iv. pp. 182, 379. DANZ: *Universal-Wörterbuch*, pp. 126, 134 ff.; WINER, i. p. 33 sqq. 162, Appendix, p. 9.

We call special attention to the well-known works of earlier dates. POLUS: The CRITICI SACRI; Die BERLENBURGER BIBEL, new ed., Stuttgart (1856); *Das Bibelwerk* von L. MAISTRE DE SACY; SEILER: *Das grosse biblische Erbauungsbuch*, Erlangen (1788-'92), in 17 vols.; *Die Würtemberger Summarien*, Nürnberg (1859). *Die Prediger Bibel* by FISCHER and WOHLFAHRT, marks the transition to our time. The antagonistic works by DINTER and BRANDT. The Bibleworks of RICHTER, LISCO, GERLACH; CALWER HANDBUCH; the unfinished *Biblewerk* by BUNSEN; *The Historical and Theological Bibelwerk*, by WEBER, Schaffhausen (1860); the newly published *Wörterbuch* of OETINGER; *Die Bibel*, an article from ERSCH'S and GRUBER'S Encyclopedia; LUTHER'S *Explanations of the Holy Scriptures*, selected from his Expository Works, Berlin. [Besides the Commentaries of HENRY and SCOTT, we may refer to those of J. GILL, ADAM CLARKE, PATRICK LOWTH and WHITBY, BURDER'S *Scripture Exposition*, POOLE'S *Annotations*, the *Biblical Commentary*, by KEIL and DELITZSCH, now in course of publication and translation in Clarke's foreign library. D'OYLY and MANT: *The Holy Bible, with Notes, critical and explanatory*, London (1856).—A. G.]

FIRST DIVISION.

THEOLOGICAL INTRODUCTION TO THE OLD TESTAMENT UPON THE PLAN OF BIBLICAL THEOLOGY.

PREFATORY REMARKS.

§ 1.

Definition and Structure of Biblical Theology.

Biblical Theology, embracing the doctrines and ethics of the Holy Scripture, in their unity as the biblical rule of life, is an historical science; the history, *i. e.*, of the actual and uniform development of Biblical doctrine from its earliest form to its canonical completion.

Its sources are the canonical books of the Holy Scriptures; with which we may connect the Old Testament Apocrypha, as a historical auxiliary, which furnishes us with the knowledge of biblical doctrine during its transition period, from its Old Testament form to its New Testament completion. But to assign it its true worth and position, we must compare the Bible with its surroundings; *a.* with the Apocrypha, *b.* with the Apostolical Fathers, *c.* with the Talmud, and the Old Testament text with the Septuagint. It occupies in Theology the transition ground between Exegesis and Church History. Its last antecedent is Biblical History, its nearest result the History of Dogmas.

As to its origin and history, it springs out of the total development of Theology. The way was opened for it through the whole Theology before the Reformation, through the biblical character of the doctrines of the Reformers, through the *dicta probantia* which marked the Dogmatics of the 17th century, and through the effort of the Pietistic school to confine the Christian dogmas to their Scriptural

basis. In the second half of the 18th century it became an independent science, formed at first upon the *loci theologici*, then regarded as purely historical, finally assumed the form of an historical science, conditioned upon the grand norm or principle of Christian doctrine and of the Scriptures. [Upon the idea of the God-Man —the Incarnation.—A. G.]

Biblical Theology is the history of Biblical doctrine in its unity, and in its particular doctrines. It may be divided therefore into General and Special; but these are united again by the Christological principle, the Incarnation, which is the grand fundamental thought of Holy Scripture. We have the reflection of the God-Man, *i. e.*, the unity of the eternal divine being and its finite human manifestation, of the one and absolute Spirit and the manifold life, in Biblical doctrine as in Biblical History. It follows, of course, that General Biblical Theology treats 1. of the divine unity of Holy Scripture, 2. of the human diversities of Holy Scripture, 3. of the divine-human, Christological theology of the Holy Scripture, and its course of development. Accordingly Special Biblical Theology embraces 1. the history of the Biblical doctrine of God, in its Christological form, 2. the history of the Biblical doctrine of Man, 3. the history of the Biblical doctrine of the God-Man, and his redeeming work, 4. the history of the expansion of the life of Christ in his Kingdom; or Theocratology, the doctrine of the Kingdom of God, to its Eschatological completion.

For the position of Biblical Theology in the system of Theological Sciences, *see* LANGE's *Matthew*, Am. ed., p. 17. It must be observed here, however, that Biblical Theology, with its parallel science, Biblical History, is the result and crowning glory of Exegetical Theology; and further, that Biblical Theology is no more to be confounded with systematic biblical Dogmatics (*i. e.*, the ground of Ecclesiastical Dogmatics), than Biblical History with the history of the Kingdom of God, which latter embraces the entire history of the Church and the world, to the end of time. We must, therefore, avoid confounding with each other the periods of the history of the Kingdom of God, of Biblical History, and of Biblical religion, which is still often the case.

For the literature of Biblical History, *see* DANZ: *Universal-Wörterbuch*, p. 135. Also the Biblical Histories of HUBNER, RAUSCHENBUSCH, KOHLRAUSCH ZAHN. Biblical History is often treated under the name of the History of the Kingdom of God. *See* GRUBE: *Characterbilder der heiligen Schrift*, Leipzig (1853).

For the History and Literature of Biblical Theology, *see* HAGENBACH: *Theol. Encyclopedia*, p. 101.

FIRST SECTION.

THE CANONICAL CHARACTER OR DIVINE ASPECT OF THE HOLY SCRIPTURES, ESPECIALLY OF THE OLD TESTAMENT, OR THE UNITY OF BIBLICAL DOCTRINE.

§ 1.

THE SACRED WRITINGS AS THE HOLY SCRIPTURE.

The records of Revelation, especially of the Old Testament Revelation, *or the*

sacred writings, notwithstanding their endless diversity, as to authors, time, form, language, constitute one Holy Scripture perfectly consistent with itself, and perfectly distinct from all other writings; yet entering into such a relation and interchange with them as to manifest as perfect a unity of spirit as if they had been written by one pen, sprung from one fundamental thought, in one year, in a single moment. This unity of the Holy Scripture rests upon the unity of its eternal Spirit, of its eternal norm or principle, its eternal contents, its eternal object. Whatever is eternal forms a living, concrete unity under the diversities of time; and thus the eternal divine purpose of redemption in Christ—the soul of the Holy Scripture—forms its living unity under the diversities of the sacred writings.

§ 2.

THE ONE PERVADING SUBJECT OF THE HOLY SCRIPTURE IN ITS OBJECTIVE ASPECT

The Holy Scripture in its objective aspect is one only through its *one pervading idea of God*, or rather through the living revelation of the one personal God of revelation which runs through the Old and New Testaments. When, therefore, on the one hand the Gnostics make the God of the Old Testament a subordinate deity (Marcion: θεὸς δίκαιος), or a God of a lower nature, a Demiurge, or even an Evil Spirit (the Ophites), and the Rationalists distinguish the Old Testament Jehovah, as a Jewish national Deity, from the New Testament God and Father of our Lord Jesus Christ; and on the other hand the Jews in the God of the New Testament, the Ebionites in the God of Paul, could not recognize the Jehovah of the Old Testament, they simply failed to perceive—owing to their spiritual blindness—the one grand common life, underneath the great objective antithesis between the Old and New Testaments.

The God of the Old Testament as well as that of the New is the absolute Spirit, the Creator, Upholder and Ruler of the world, above the world and yet in it, the God of all nations, the God of love, grace, and redemption; although in a peculiar sense the God of Israel, and although omnipotence, holiness, and righteousness are the predominant features in his earlier revelation.

The God of the New Testament, on the other hand, is a God viewed in his relations to man, the God of the Elect, primarily of the *Elect One*, as the God and Father of our Lord Jesus Christ, the God of his own people, the Holy One, in his justice a consuming fire (Heb. xii. 29), while love, grace, and mercy predominate in his final and complete revelation.

The Jehovah of the Old Covenant is more illustriously revealed in the God *Amen* of the New Covenant (Rev. iii. 14).

As the one biblical idea of God—imparting unity to the Scriptures—is thus entirely consistent with itself, so it is clearly distinguished from the heathen idea of God, from all pure abstract Monotheism, post-Christian Judaism, and Mohammedanism (*see* Melanchthon's *loci*, the preface).

Compare the mythological systems, the Talmud, the Cabbalah, and the Koran.

§ 3.

THE ONE PERVADING SUBJECT OF HOLY SCRIPTURE IN ITS SUBJECTIVE ASPECT.

The Holy Scripture in its subjective aspect is animated by one pervading, peculiar religious consciousness—Faith. Faith, as here used, is the knowledge of God awakened by the self-revelation of God, and corresponding to it, of God not as existing merely, but as manifesting himself vividly afar off and near at hand; and the confidence in him having its root in this knowledge and agreeing with it, a confidence not resting upon him in his general character, but upon him in the promise of salvation in his word. In this confidence, as it leads to the yielding of the will to the will and Providence of God—not to any arbitrary human will—and thus to a living obedience to the commands of God, lies the root of love and of all virtue. In this sense the faith of Abraham and Paul are the same. Indeed, Abraham is the father of believers (Rom. iv. 1); although his faith both in its objective and subjective aspects was merely the living seed which, under the New Covenant, unfolded itself to the perfect fruit of saving faith.

As the biblical idea of God is clearly distinguished from all untheocratic conceptions of the Deity, so this religious consciousness or the faith of the theocratic people, is clearly distinguished from all heathen, Jewish, or Mohammedan forms of this consciousness.

§ 4.

THE ONE PERVADING THEANTHROPIC SUBJECT OF HOLY SCRIPTURE, CHRIST AND THE KINGDOM OF GOD.

Both the *personal* aspect of the Kingdom of God, the expectation of the Messiah, until his appearance, and until the hope of his second coming, and the *universal* aspect of the Messiah; the old promise of the Messianic Kingdom, confirmed in the covenant of God with Abraham and Israel, and the new promise of his appearing in glory—after his appearance in the form of the crucified—confirmed in the covenant of God with believers, runs throughout the Scriptures as the grand constituent principle, and final aim of Revelation and the Holy Scripture. Still, there is an endless development which lies between the paradisaic destination of man in Genesis (chap. i.), especially in the Protevangelium (chap. iii.) and the completed City of God of the Apocalypse (Rev. chap. xxi. xxii.)

The Kingdom of God, as the Kingdom of Christ, as the synthesis of the glory of God and the blessedness of his children (since the glory of God shines in their blessedness, and their blessedness consists in the open vision of his glory), is distinct as possible from all the religious conceptions of the future of heathenism, Judaism and Mohammedanism. It rests upon the eternal covenant of God with humanity, which was prefigured in the old covenant, and fulfilled in the new. The Bible, therefore, is the record of this eternal covenant in its twofold form.

§ 5.

THE OPPOSITIONS OF SCRIPTURE.

The revealed religion of the Bible stands in the most direct and irreconcilable

opposition to the various unscriptural religions, considered in their darker aspect, *i. e.*, so far as they are the false religions of false gods (Elilim); or dead, lifeless con ceptions of God; but in a relation of friendship, as to the divine elements or those truths, they may embrace. This will define its relation to the different mythologies, to the Talmud, and the Koran.

The recorded expression of this revelation in the Bible, stands in a specific opposition to all the derived forms, statements, and outgrowths of this revelation. This is the relation which the Old Testament sustains to the Septuagint, and the New Testament to the Apostolical Fathers, leaving out of view in one case the Old Testament Apocrypha, and in the other the New Testament Apocrypha and the traditions of the Church.

But by virtue of its inexhaustible riches of life, embracing the whole history of the world and eternity, the Holy Scripture itself is distinguished into the harmonious antithesis of the Old and New Testaments: the Old, which points on to the New, into which it passes and finds its fulfilment; the New, which is ever referring to the Old, and in a historical sense is grounded in it.

§ 6.

IMPORT OF THE UNITY OF THE BIBLE IN ITS DIVERSITY.

The unity of the Holy Scripture according to its divine, theanthropic origin, rests upon its Inspiration. (LANGE'S *Matthew*, Am. ed. p. 11.)

Recent writers upon Inspiration, *e. g.*, Bunsen, Rothe, and others, have not sufficiently considered the Bible as to its full, harmonious, perfect teleology, through which all its individual utterances are conditioned, and which binds all into one. The perfect adaptation to its design points clearly to a perfect origin. The whole Bible teleologically considered culminates in the New Testament, emphatically in Christ: each particular book in its fundamental idea. To wrest any part out of its connection, for subordinate purposes, is a misconception of the Bible. In its perfectly definite design and end, agreeably to its sacred origin and contents, it is the Holy Scripture.

The unity of the Holy Scripture according to its divine, theanthropic contents, constitutes it the Canon. (*See* LANGE'S *Matthew*, Am. ed. p. 13.)

The Bible is beyond question the canon, but not merely the canon, not a canon in the sense of a law-book. The canonical, as a rule and direction, always points to that which is above itself, the principle of life, and the life of the principle; to the source of free love, free life, and free blessedness from which it flows.

Viewing the Holy Scripture as to its effects, its unity proves it to be the word of God. It exerts a power within and beyond itself; it sheds light upon itself; it radiates its light from its mighty living centre—the world-redeeming Christ—to every part, and reflects it from each part to every other, and back upon the central truth itself. Thus by virtue of the analogy of faith, and the analogy of Scripture, the Bible is the one indivisible word of God, in its total impression and operation, more fully the word of God, than in its particular words or utterances.

Hence its eternal efficiency is pure and perfect. As a body of records it points back from itself to its origin, the living revelation. As a word of life it points beyond itself, to the living Christ. It is no idol which fetters the hearts of men to itself in a slavish manner. Neither is it a mere canon, a writing of genuine author-

ity, which simply as a law, fixes the rule what we are to believe, and how we should live. As the word of God, it is the book of life, in the authentic form of writing, which gives testimony to the book of life in the hand of God—the purpose of redemption—to the book of life in the heart of the Church—Christ in us; and awakens, strengthens and enriches the life from God through Christ. It is not only the ground upon which the Cultus of the Church rests, but the book through which it edifies itself, and fulfils its great mission to the world.

The unity of the Holy Scripture in the harmony of its great opposition constitutes it the one book of the Covenant, or the Eternal Testament, in the opposition of the Old and New Testaments.

§ 7.

THE BIBLE AS THE BOOK OF BOOKS.

The Bible then, as the Book of Books, is as the sun in the centre of all other religious records; the Kings of the Chinese, the Vedas of India, the Zendavesta of the Persians, the Eddas of the Germans, the Jewish Talmud, and the Mohammedan Koran; judging all that is hostile in them, reconciling and bringing into liberty whatever elements of truth they may contain.

It stands also, with a like repelling and attracting force in the centre of all literature, as well as of Theology. In the same power and dignity it exercises its critical authority upon all historical traditions.

As the ideal Cosmos of the revelation of Salvation, it forms with the Cosmos of the general revelation of God an organic unity (Ps. viii.; xix.; civ.). It is the key of the World-Cosmos, while this again is the living illustration of the Cosmos of the Scripture.

But as that is subordinate to the living God, as an organ of his manifestation, so is the Bible to the living Christ. It holds the same relation to him as the copy to the original, and is coördinate with the eternal word of Christ in the total life of the Church—as a fully accordant testimony. But whoever will utter anything from that mystical writing in the heart of the church, must derive his credentials from the written word.

§ 8.

THE RICHES OF THE SCRIPTURES IN THEIR ENDLESS DIVERSITY.

The grand opposition of the Old and New Testaments, upon a closer view, branches itself into an endless number of oppositions, distinctions, and differences, which meet us not only in the Old Testament generally, but in its particular divisions, and also in the New.

In this human aspect the Bible appears as an historical growth, and is open to an historical examination and criticism. In this aspect is is connected with human imperfections. But in this aspect alone, the endless riches of its all-pervading divine fulness unfolds itself to our view.

From the reciprocal influence of the divine unity of the Scriptures, and its human diversities, results the living force or movement in the development of Biblical

Theology; and thus it comes to be the authentic copy of the advent and life of Christ, flowing out of the connection between the God of revelation and believing humanity.

SECOND SECTION.

INTRODUCTION TO THE HOLY SCRIPTURES, ISAGOGICS, OR THE DIVERSITIES AND HISTORICAL GROWTH OF BIBLICAL DOCTRINE.

§ 1.

Biblical Introduction treats of the Scriptures in their historical aspect. If we distinguish between a preparatory (taking that word in its widest sense) and an historical and critical introduction (which regarded as general includes both parts, but as special only the latter), there is no room for the question which has been agitated (HAGENBACH's *Encyclopedia*, p. 140), whether the literary history of the Scriptures as a whole and in their individual parts alone, or the scientific aids to Exegesis also, properly belong to such an introduction.*

FIRST CHAPTER.

Preparatory Introduction.

§ 2.

ITS CONSTITUENT ELEMENTS.

The direct auxiliaries to the Explanation of the Scriptures are biblical antiquities, and the sacred languages; and as regards the present form of the text, biblical criticism and hermeneutics. Exegesis presupposes all these sciences, and they in turn presuppose exegesis. The circle which is involved in this statement is not logical but real, *i. e.*, science must learn to know the particular through the universal, and the universal through the particular. From the central point between the universal and the particular, it oscillates between the two extremes, which intuition harmonizes.

SECOND CHAPTER.

Preparatory Introduction: Its constituent parts so far as the text is concerned.

I. THE OLD TESTAMENT ARCHÆOLOGY.

§ 3.

BIBLICAL ANTIQUITIES OF THE OLD TESTAMENT.

It is defined mainly by the forming principle which constitutes its unity: here,

* For a general survey of the development of the sciences of Old Testament Introduction, *see* BLEEK, *Einleitung*, p. 5 ff.

the character of the Jewish people. Regarding this people in its local relations we have Biblical Geography (especially physical), and in its relations to time, Biblical Chronology; then in its relations to nature, the physical science of the Bible, and in its relation to the race, Biblical Ethnography; then in its more vital relations, the Theocracy, embracing the history of the Biblical Cultus and Civilization; and lastly in its relations to History, biblical history and international relations.

For the literature of the Old Testament Antiquities: De Wette: *Lehrbuch der hebräisch-jüdischen Archäologie* (1842).—Ewald: *Die Alterthümer des Volkes Israel*, 1848, 1854. [This is a very suggestive work. —A. G.] Keil: *Handbuch der biblischen Archäologie*, 1858. Bertheau: *Zur Geschichte der Israeliten*, 1842; Hagenbach's *Encyclopedia*, p. 136; and in Keil, p. 18. Lange's *Matthew*, Am. ed. p. 17. Archæology, [Preston: *Student's Theological Manual*, London, 1850. Jahn's *Biblical Archæology*, translated by Upham, New York, 1853.—A. G.]

§ 4.

THE ISRAELITISH PEOPLE AND SURROUNDING NATIONS.

Heathen nations, in their pride and presumption, trace their origin back through various steps to the Gods, or demigods (Tuisko, Brahma, Deucalion, &c.); but the Israelitish people is satisfied to trace its origin from Abraham, the Friend of God. Because it enters into the history of the world as the people of faith, therefore, also as the people marked by humility in its claims.

Heathen nations speak of ancient historical glory which is entirely fabulous; the people of Israel with a far truer historical sense, acknowledges the comparatively recent date of its origin. According to Jewish tradition and history Abraham lived about 2000 years B. C. China and Egypt were then thoroughly developed, well-known historical kingdoms, with the traditions of a thousand years in the past.

In their historical name, as they are known in the language of other nations the Israelites are Hebrews (עִבְרִים); according to Ewald, Lengerke and others, from the Patriarch Heber (Gen. x. 25; xi. 16); but according to Hengstenberg, Kurtz (Geschichte des Alten Bundes, p. 132), they were called by this name since they came from the other side, *i. e.*, across the Euphrates (עֵבֶר the land upon the other side, here the other side of the Euphrates). It may be urged in favor of this derivation that they were so called by foreign nations, who would naturally be better acquainted with their geographical, than their genealogical origin. They always called themselves after the theocratic honored name of their ancestor Israel. They were a people who wrestled with God in faith and prayer. After the exile, the name Jews passed from the tribe of Judah to the whole people, of whom that tribe was the central point, and they were usually so called by foreign nations.

See Winer: Article *Hebrews.* Bleek: *Einleitung in's Alte Testament*, p. 72. An article protesting against the prevailing view, may be found in the Kirchen-lexikon von Wetzer und Welte. Article *Hebräer.*

The Israelites, as Hebrews, or immigrants into Canaan, may have exchanged their original Aramaic tongue for the Hebrew as their first historical language. (Bleek's *Einleitung*, p. 61.)

This would be only in accordance with what actually occurred under the New Covenant, when the Hebrew Christians exchanged their own language for the classic language of the Greek and Roman world. In both cases, is the appropriated

language moulded into an entirely new language, through the power of the religious spirit. We leave it undetermined however how far this question must be regarded as already settled.

[There is a very able article in the 2d vol. of the Biblical Repertory in which the author defends the antiquity of the Hebrew language.—A. G.]

As to their genealogy, the descent of Israel from Abraham, and more remotely from Shem, forms the very kernel and soul of their authentic traditions; while the relation of other Semitic tribes to their ancestors is involved in uncertainty.

See Genealogical table Gen. Ch. 10. KURTZ: *History of the Old Covenant.* The origin of the Covenant people, i. p. 129.

The essential question here is this: what is the fundamental characteristic, the distinguishing feature of the Israelitish people. When God chose this people as his own, although it was a stiff-necked people (Ex. xxxii. 9; xxxiii. 3); although it possessed no art, science, political system, like that of the Greeks and Romans (*see* Introduction to Röhr's Geography of Palestine); it does not follow that the choice was arbitrary, without a reason in the divine mind. Corresponding to the divine choice, there was a human disposition or quality, which God from eternity had designed, for the individual or people of his choice, and which he actually communicated in its origin.

The striking peculiarity of Israel is the great prominence of the religious (Semitic) element in reference to God, which is found in its highest and most genial form in this people; in contrast to the prominence of the Ethical (Japhetic) element in reference to the world. Israel therefore is preëminently a people of religion, not of art and science like the Greeks, nor of politics and law like the Romans. We may say indeed that it is a people of *dynamic, not of dead formal forces* or *principles.* As the people of God, which out of a profounder originality, introduces and unfolds among the hoary nations a new life, it places its living religion in opposition to the formal and lifeless Cultus of the heathen; its dynamic poetry, and its science of the one all pervading principle of the world, to the formal poetry and science of the Greeks; and its warfare and politics, animated and exalted by the great principles which actuate them, to the technical and unmeaning Roman politics and warfare. As it is itself an element of regeneration to the nations, so are its gifts for the gifts and arts of the nations. Hence it follows that Israel must possess that comprehensive nationality, in which all the peculiarities of the different nations must be mixed. Thus it was destined and prepared to be the maternal breast for the Son of Man, the man from heaven, the head of all nations. Thus for the Father's sake, whose profoundest peculiarities it represents, and for the Son of Jesse, who is the flower and glory of humanity, it is the beloved people, the Elect One, Jeshurun, the favorite of heaven, the Apple of God's eye, the typical Son of God, the type of the true Son of God to come, who is the fulfilling of its deepest faith and desire. Hence too in its darker aspect, its falls and crimes, it must represent the darkest side of humanity, and its worst characters, just as in its peculiarly chosen ones, its patriarchs and prophets, it may claim the noblest and most heroic spirits of the race. (*See* LANGE'S *Verfinsterung der Welt*, p. 119.)

The most distorted features of the Hebrew National Character are found in HITZIG: *Introduction* to Isaiah; in LEO: *Prelections on the History of the Jewish State;* in FEUERBACH: *Tractate upon the Nature of Christianity.* The old heathen utterances of contempt for the Jews are recorded in RAUMER'S

Palestine, p. 396. HERDER, HEGEL in his *Prelections upon the Philosophy of Religion*, 2d part, pp. 42, 57. EWALD, and others have contributed to a more correct estimate of the Israelitish people. FRANKL'S *Libanon, the family book of poetry*, forms a collection of the poetical glories, and exalted estimate for the Jewish people (1855).

The people of Israel must therefore from its very destination come into contact with the most diverse nations, with the astrological Chaldees from whom the family of Abraham sprang (Ur, Light in Chaldea. Abraham, in the starry night. Gen. xv. 5); with the Babylonians and Syrians, ever oscillating between pleasure and despair (devotees of lust and moloch); with the cultivated but depraved Canaanites (Kurtz: History of the Old Covenant, i. p. 120); with the wisdom and lifeless Cultus of the Egyptians; with the excitable and prudent Midianites; with the kindred but still dangerously hostile Edomites, Moabites, Ammonites and Samaritans; with the haughty and contracted Philistines (for whose origin, *see* Kurtz, p. 185); with the skilful and ingenious Phœnician; with the pride and haughtiness of the Assyrian and Babylonian monarchies; with the moral intuitions, and tolerant spirit of the Persian world-power; with the culture and reason-worship of the Greek; and at last with the fateful, mighty, and cruel power of Rome. Upon this, as its fatal rock, after it had, under all these interchanges and influences, unfolded its whole character, in both good and evil, it broke to pieces as to its historical form or nationality, in an exterminating contest between the Judaic religious, legal spirit, and the strong political, and legal spirit of the Roman power.

§ 5.

THE LAND OF CANAAN AND ITS POSITION ON THE EARTH.

The land of Canaan, or the lowlands of Syria, in opposition to Aram or the highlands (Gesenius, Lexicon, כְּנַעַן), the promised land, the Holy land, designated by many names (Raumer's Palestine, p. 32), was appropriated as the chosen home of the chosen people, as the land holding *a central geographical position*, connected with the different countries of the civilized world by the Mediterranean sea, and yet insulated from them (C. RITTER: *Der Jordan und die Beschiffung des Todten Meeres*, Berlin, 1850); *central also as to climate*, lying midway between the debilitating tropical heats, and those colder climates within which life is supported only by hard labor; and central further as to its *physical qualities* between paradisaic fruitfulness, and sterile wastes. But so much has been written upon this land, in so many respects different from Asia, Africa, Europe, and yet so closely connected with them all, that we need only refer to the literature here.

HAGENBACH: *Encyclopedia*, p. 135. VON RAUMER: *Palestine*, p. 2. *The Bible Atlas* of WEILAND and ACKERMAN, 2d ed. (1845). BERNATZ: *Album des heiligen Landes* (1856). *Bible Atlas*, by KIEPERT (1858.) The plates, plans of Jerusalem, alluded to in Raumer's Palestine. Also the Periodicals upon this subject. *The Lands and States of Holy Scripture, in selected engravings with an explanatory text by* FRED'K and OTTO STRAUSS (1861). The description of the land in KURTZ'S *History of the Old Covenant*, i. p. 103. ZAHN: *Das Reich Gottes*, i. Thl. p. 105. LANGE: *Life of Christ*, ii. i. p. 24. *Bible Dictionaries* by WINER and ZELLER.

We would call special notice to the article upon Palestine in HERZOG'S *Real-Encyclopedia*. KEIL: *Handbuch der Biblischen Archäologie*, p. 15 ff. *The Holy Land*, by C. TISCHENDORF (1862). LANGE'S *Biblework upon Joshua*. [ROBINSON: *Researches*, with the maps. The articles by the same in the Bibliotheca-Sacra. The articles upon Palestine by THOMSON and PORTER in the same periodical. COLEMAN: *Biblical Geography, Text-book and Atlas*. Wall-map by COLEMAN. THOMSON: *The Land and the Book*. Article *Geography* in ANGUS' *Hand-Book*. WILSON: *Lands of the Bible*. KITTO: *History of Palestine*. Travels by OLIN, DURBIN, BAUSMANN

BARTLETT: *Walks about Jerusalem.* AITON: *The Lands of the Messiah,* London (1854). BONAR: *The desert of Sinai.* HACKETT: *Illustrations of Scripture.* ROHR's *Palestine,* Edin. (1843). STANLEY: *Sinai and Palestine.*—A. G.]

§ 6.

CHRONOLOGY OF THE HISTORY OF THE OLD COVENANT, OR OF THE JEWISH PEOPLE.

See GATTERER'S, IDELER'S, BRINKMEYER'S *Chronologie. Die Biographien der Bibel* (1858). HOFFMANN: *Aegyptische und Israelitische Zeitrechnung* (1847). ARCHINARD: *A la Chronologie sacrée, basée sur les découvertes de Champollion* (1841). *Biblische Chronologie mit Fortsetzung bis auf unsere Zeit,* Tübingen (1851). BECKER: *Chart of Chronology,* Leipzig (1857). *Beiträge zur Geschichte des Alten Orients,* by A. VON GUTSCHMID, Leipzig (1857). EWALD: *Geschichte des Volkes Israel,* i. p. 274. The Article *Year* in WINER'S *Bible Lexicon.* BUNSEN: *Bibelwerk,* i. p. 201 ff. *Biblische Jahrbücher oder Vergleichende Zeittafeln für die Alttestamentlichen Geschichten vom Auszug der Israeliten aus Aegypten bis auf Alexander den Grossen.* KEIL: *Archäologie,* i. p. 345. [BROWNE: *Ordo Sæclorum.* WALTON: *Prolegomena.* BEDFORD: *Scripture Chronology.* The Chronologies of USHER, HALES, and *Chronology,* as Introductory to his Church History, by JARVIS.—A. G.]

The Chronology of the Old Testament, as it lies in the records, was not intended for the purposes of Science, but determined throughout by the religious point of view, to which all geographical, astronomical, and scientific interests are held subservient. Hence it has been said by the author of the Biographies of the Bible, "that among the mistakes of those who would find everything in the Bible, no one is more dangerous and wide-spread, than the attempt to construct a chronology from its pages." In his later investigations, however, he has seen reason to modify his judgment, and says "In the Bible, Genealogy has far greater importance, and occupies much more space than Chronology. The value which the Hebrews placed upon their genealogical tables harmonizes with the whole system of their religion and law, and with their expectation of the Messiah. They had their genealogists, from the time that they became a definitely formed state, and this *remarkable* feature in their customs has acquired such a prominence, that they sometimes used the same word to denote genealogy and history."

It is this very remarkable feature which imparts its distinguishing character, its specific religious worth, its perfection even, to Biblical Chronology. In regard to this character the New Testament also in its dates holds closely to the Chronological key-note of the Old Testament; although in the Evangelists and Acts it frequently connects the Biographical Chronology of primitive Christianity, with the Chronological dates of contemporary general history.

We can thus speak of a scientific imperfection of Biblical Chronology, which is perfectly consistent with its religious perfection, and which on this very account is of great service to the chronology of general history.

The first imperfection is the want of an unbroken series of dates by years, starting from some fixed point in the history. The second, is the absence of a reference of the dates in the history of Israel, to the contemporary dates of general history. The particular enumeration of years of the Israelites are fragments, which are only joined together with difficulty. The references of Israelitish dates to those of foreign nations, especially of the Egyptians, sustain the most diverse combinations. Hence the results of the later determinations of Jewish Chronology differ so widely. It is only subsequent to the exile that the Jews have placed their mode of computation in connection with the chronology of general history by the adoption of the Era of the Seleucidæ.

But in this precisely, consists the religious superiority of the Jewish Chronology, that it is throughout genealogical, just as the whole biblical monotheism is grounded in the principle of personality. The Israelitish history proceeds upon the assumption that persons, (we might say even personal freedom), are the prime forming elements of history; that the persons determined the facts, and not the facts the persons. Every nation, as indeed every religion, has its characteristic computation of time, through which it manifests its peculiar nature. Hence the Greek computes his time after the Olympiads, the Roman *ab urbe condita*, the Mohammedan from the flight of the prophet, with which the success of his religion was insured. The Israelite computes time by the genealogy of the Fathers of the race (תּוֹלְדֹת), by the ages of the Patriarchs, by the life of Moses, by the reigns of the kings. In addition to this there appear in the history general genealogies. But when all the Christian world reckons time from the birth of Christ, it only raises to its highest power the Old Testament principle of personality; since the years of redemption are the years of the universal life of Christ; a continuous fulfilment of the word, "who shall declare his generation?"

But in this peculiarity the Jewish chronology has been of essential service to the chronology of general history. Just as generally the Old Testament has given the death blow to heathen mythology, so the Old Testament chronology, by fixing the antiquity of the human race to about 4000 years B. C. (for the different computations see the Biblical chronology, Tübingen, 1851, Preface, p. 1), has forever refuted the fabulous chronology of various heathen nations, *e. g.*, the Indian, Chinese, Egyptian. The general historical view of the periods of the development of the human race before Christ confirms the correctness of the biblical assumption as to the remoteness of its origin.

In Ewald's view, the determination of the yearly feasts, which was in the hands of the priests, is of great aid in perfecting the Jewish method of computation. To the determination of particular years, was added the regulation of the periods of years, the Sabbath year (7 years); the year of Jubilee, which probably began with the fiftieth year (*see* Note 3, Ewald, p. 276). Then the Exodus from Egypt became a starting point for a continuous era, and (1 Kings vi. 1) 480 years were counted from the Exodus to the founding of the temple in the fourth year of the reign of Solomon. So the residence in Egypt was fixed at 430 years (Ex. xii. 40). In establishing these points the Israelites could avail themselves of the guidance of the Egyptian method of computation. According to Ewald, these two periods, the residence in Egypt, and the interval between the Exodus and the building of the temple, form the axes about which all the other determinations revolve. But as to the relations of the ancient Israelitish history to the history of other nations, Ewald points to the Egyptian Era of Manethon. To this Egyptian parallel Bunsen adds that of the Babylonian and Assyrian. After the exile the Jewish era runs in close connection with the Persian, through the reckoning of the reigns of the kings (Ezra iv. 24; vi. 15). Since the Syrian Empire the Jews fall more completely within the era of the Seleucidæ (1 Macc. i. 10).

It is not our purpose to form a new chronological system of the history of the Old Testament, but rather to vindicate the idea of Old Testament chronology. We throw out here however some brief remarks upon the method of ascertaining some of the general points just alluded to.

1. It is decidedly incorrect for the author of "The Dates of the Bible," in

regard to the chronology of the Old Testament, to place the Samaritan text of the Old Testament, and the Septuagint, by the side of the Hebrew text, so that from their great diversities, he might infer that the biblical chronology was in the same degree unreliable. It is impossible that the Septuagint should rest upon traditions which will bear comparison with those of the Hebrew text. The same is true of the Samaritan Pentateuch. The Hebrew text has throughout the priority, and must therefore have the preference in any case in which they may be compared.

2. It is incorrect again to attempt to rectify Old Testament declarations by *what are supposed to be* different declarations of the New Testament, as has been done by Usher, Ludov. Capellus and others, more recently by Becker, in his Chart of biblical chronology. The declaration of Paul (Gal. iii. 17) agrees with that made (Ex. xii. 40), if we take into account that the promise was not only confirmed to Abraham, but to Isaac and Jacob. The 430 years would thus date from the origin of the Israelitish people, after the death of Jacob, to the Exodus. It is more difficult to explain the relation of the 450 years which the Apostle (Acts xiii. 20) defines as the period of the Judges, to the declaration (1 Kings vi. 1), that the period from the Exodus to the erection of the temple was about 480 years. A diversity exists here in the Jewish tradition, since even Josephus (Antiq. viii. 3, 1) reckons 592 years from the Exodus to the building of the temple: thus assigning 443 years as the period of the Judges, while 1 Kings vi. 1 fixes 331 years as the length of that period. Either the Apostle intimates in the ὡς, that he fell in with the traditional indefinite reckoning, or the declaration reaches back, and includes Moses and Joshua among the Judges, (as they in fact were,) as it reaches forwards, and includes Samuel. In the determination of the bondage in Egypt to 400 years in the speech of Stephen, it is probable that, according to the promise, (Gen. xv. 13), the round number of 30 years at the beginning of the residence in Egypt, was fixed as the period of the happy existence of the Israelites there, and must be subtracted from the entire period of their residence.

3. It is not our province, nor are we in a position to criticise the assertions which Bunsen makes in regard to the Egyptian, Assyrian and Babylonian chronologies (compare the criticism by Gutschmid). In any case he has performed a great service in bringing the Jewish era in relation with these chronologies; which he has done at a vast expense of learning and toil. We must, however, bring out more clearly the doubt which a more complete scientific combination has to remove. In the first place, it seems without any adequate foundation that a chronology beyond the influence of the Theocracy should be presented as an infallible measure for the biblical declarations, as much so indeed, as if generally an unquestioned right should be conceded to Josephus against the Old Testament, and Evangelic history. In the second place, the determination upon this ground of the dates of Jewish history seems to us, to a great extent, questionable. In the third place, it is a result which no one should hastily concede, when the 480 years (1 Kings vi. 1), from the Exodus to the founding of the temple are here reduced to less than 352 years. We must leave it to a special investigation, to ascertain these points more certainly.

The most certain dates for the determination of Jewish Chronology, are those of Nebuchadnezzar and Cyrus. The conquest of Jerusalem by the former monarch, or the beginning of the Babylonian captivity, is assigned, not only by Bunsen, but by Scheuchzer and Brinkmeyer, to the year 586 (not 588) B. C. The return of the

Jews from Babylon, according to the ordinary computation, took place 536 B. C. according to Bunsen and Scheuchzer 538.

From that time downwards, the Jewish computation is determined by the Era of the Seleucidæ, which follows the era from the beginning of the Captivity in Babylon, or the destruction of the first temple. It begins with the year 312 B. C. A following era, reckoning from the deliverance in 143 B. C., gives place again to the computation used under the Seleucidæ, upon which follows the present computation of the Jews, the world era, beginning 3761 B. C., and divided into three great periods, the first reaching to the Babylonian Captivity, the second from that event to the destruction of Jerusalem by Titus, the third from that time to the present.

From the Babylonian Captivity, going backwards, we reach the first point in the Jewish computation, through the sum of the reigns of the Jewish Kings. It has usually been fixed at 387 years, and the beginning of the reign of Rehoboam placed at 975 B. C. Bunsen places it in 968, and thus, if we follow his method of determinations, as it seems to be confirmed by the Egyptian dates of King Shishak (Sisak, who plundered Jerusalem in the third year of Rehoboam,) we bring out the round number of 382 years for the reigns of the Kings. Solomon reigned forty years, and laid the foundation of the temple in the fourth of his reign (1 Kings vi.) This would give 1004 as the date of the founding of the temple. Connecting the 480 years, the interval mentioned between the Exodus and the founding of the temple, and the Exodus must have occurred about 1484 B. C. It is usually placed in round numbers at 1500, but more accurately at 1493. Bunsen, however, places the Exodus between the years 1324–1328, more definitely 1326, (Lepsius 1314.) But the confidence with which this determination is fixed, is based principally upon the fabulous narrative by Manetho, of the events in the reign of the Egyptian King Menôphthah, (Bunsen, p. ccxii.) It is not credible that the simple, sober narratives of the Old Testament, are to be corrected by such a fabulous record as this (*see* Gutschmid, pp. 2, 10, 11, and 103, also, Knobel, Exodus, 112, 116 ff.; upon the more extended argument of Bunsen, 215, *see* Gutschmid, p. 23). If we add the period of the residence in Egypt (Ex. xii. 40), 430 years, to the number (1 Kings vi. 1), the entrance into Egypt, or the death of Jacob must have happened 1914 B. C. For the residence of the patriarchs in Canaan, according to Knobel's computation, we may allow 190, or at the most 215 years. Abraham must therefore have entered Canaan about 2129. Knobel is inclined to reduce the 215 years, since in his view, the age of the patriarchs is placed too high, but, with Beer, Koppe, Ewald, and others, defends the 430 years, as the period of the residence in Egypt, against those chronologists, who follow the reckoning of the later Jews, and especially of Josephus, in whose view the residence in Egypt was only 215 years, with this remark, "that in these diverging computations too much stress has been laid upon uncertain genealogies."

The date of the entrance of Abraham into Canaan points to a period still more remote, which may be fixed with considerable accuracy, through the declarations in Genesis as to the lives of the Patriarchs, and which, beyond question, gives a vastly more probable age of the race than 20,000 years, assumed by Bunsen.

For the lunar year of the Ancient Israelites, *see* WINER'S *Real-Wörterbuch*, Article *Year*. For their months, the article *Months*. Also BRINKMEYER, pp. 43, 44.

§ 7.

THE NATURAL HISTORY OF PALESTINE (PHYSICA SACRA).

Upon this subject we refer to the works at hand. Von Raumer's *Palestine*, p. 69; Keil, p. 23, and other Geographical works. For the literature, *see* Hagenbach's *Encyclopedia*, p. 239.

Die Calwer Biblische Naturgeschichte may be recommended for its lively and popular style. [Robinson: *Researches; The Land and the Book*, by Thomson, a very interesting and instructive book; Dean Stanley's work. Upon this and all other kindred subjects, the valuable Bible Dictionary by Smith, 3 vols.; Harris: *Natural History of the Bible;* Osborn: *Plants of the Holy Land.*—A. G.]

§ 8.

BIBLICAL ETHNOGRAPHY.

See above, § 4. Kurtz: *History of the Old Covenant.* ii. p. 444. Lisco: O. T., p. 206, *Völkerschau.*

§ 9.

THE THEOCRACY.

We cannot comprehend the history of Israelitish civilization, without embracing the history of its worship, which lies at its foundation; nor this again without a prior view of the common root, out of which spring both branches, the history both of the worship and civilization of Israel, *i. e.*, the Theocracy.

It is the faith of Abraham, that faith by which he left his home (Gen. xii. 1), not knowing whither he went, which makes him an historical personage. Israel, also, from nameless, unhistorical, servile tribes, became the most glorious people of history through the reception of the legally developed Theocracy at the hands of Moses. The obedience of faith was the constituent principle of the people. Hence it is the type of the church, that one people which the gospel has gathered out of all nations. Josephus ascribes the founding of the Theocracy, or the reign of God over Israel, to Moses (*Contra Apionem* ii. 1, 6, *see* de Wette's Archäologie, p. 179). But Moses stands to the Theocracy, or the religious community of the Old Covenant under the immediate guidance and control of Jehovah, just as he does to the Old Covenant itself, *i. e.*, he is not the starting-point or founder, but one who develops it under its legal form: the mediator for the people of the grand theocratic principles, in the form of the fundamental laws of the Theocracy. The Old Covenant law or right, according to which the Church of God, at its very beginning, recognized its conscious dependence upon the Divine Providence, and entrusted itself with entire confidence to His marvellous care, while it walked in the obedience to His commands which faith prompts and works, began with Abraham, with whom the Old Covenant itself began. The symbols of this supernatural order of things, are the starry heavens over the house of Abraham, and circumcision, the religious and profoundly significant rite of his house. Abraham was justified by his faith in the word of promise, and in this begins the germ-like organic growth of the Kingdom of God, which hitherto only in sporadic portents, like individual stars in the night,—in the saints of the earlier times—had irradiated the nights of the old world. Hence the term Theocracy, as *Aristocracy*, *Democracy*, and similar terms, designates the *principle of the government, not its form*;* which is

* Comp. Chappiu's *De l'ancient Testa.* Lausanne, 1838, p. 79. Lange's opening address at Zurich treats of the same distinction.

designated by the terms *Monarchy*, *Hierarchy*, *Oligarchy*. It is not the outward form of a political power or government. We cannot say, therefore, that the Theocracy ceased in Israel with the erection of the Kingdom. The division of Jewish history into the reign of God, the reigns of the Kings, and the reigns of the Priests, rests upon an error, which confounds the distinction between the immutable Old Testament principle of government, and the mutable political forms under which it appears. The reign of God does not exclude the reign of the Kings, as a form in which it appears; on the contrary it blooms and flowers in its representation through the regal power of David and Solomon, as before in its representation through the prophetical and judicial power of Moses and Joshua, and in later times in its representation through the priestly dominion of the Maccabean Judas and Simon. The organic principle of the divine dominion branches itself into the three fundamental forms under which Israel was led; the prophetic, kingly and priestly. Hence the Providential leading of Israel, we may say indeed, the consciousness of the dominion and leading of Jehovah, endured in Israel, under the Kings as under the Judges, in the Kingdom of the ten tribes as in Judah, by the rivers of Babylon as in Canaan, however much the prevailing unbelief and apostasy of the many could transiently obscure that consciousness; and it was only when Jerusalem was destroyed by Titus, that despair filled the hearts of the people, in the consciousness that for some long, indefinite period, it had been rejected by Jehovah. But the typical form of the Old Testament theocracy, as it was established by Moses (Ex. xix. 6), has now passed into the real New Testament Kingdom of God, the *βασιλεία τῶν οὐρανῶν*, which had been already predicted by the prophets, especially by Daniel (chap. ii. and vii.). The typical appearance of a people formed by God to the obedience of faith through His revealed word, led and protected by Him, has reached its fulfilment in the people of God, founded by His saving virtue and power, a holy commonwealth; and in truth, by the word of God, united in a human, spiritual life, and led to an eternal glorious Kingdom, which, in its introductory form, is begun here, and has its continuous, efficient organ in the Christian Church.

Thus Abraham, in his righteousness of faith, stands as the living type of the Kingdom of God, but the type of the whole theocratic culture is its altar, as the type of the whole theocratic civilization is the shepherd's tent.

§ 10.

RELIGION AND WORSHIP OF ISRAEL AND OF SURROUNDING NATIONS.

Abraham appears as an historical personage only through his religion, and the Israelitish people takes its origin from religion. Other nations have formed their own human religions in their own way, but here the divine religion, viewed in its relation to general history, makes its own point of departure, the father of the faithful, and the organ of its growth—the people of Israel. As the Greek tribes were formed into a people through their Hellenic culture, and the Roman tribes through the city of Rome and the Roman State, so in a more marked way has Israel grown to be a historical people through its religious calling. Even its natural origin was conditioned through faith (Gen. xv.).

It is not our purpose here to dwell particularly upon the faith of Abraham and Isaac; we will only give those periods which are noticeable in an archæological point of view. In the first place faith itself.

1. Monotheism and the Apostasy, or Symbolism and its heathen form, Mythology.

2. Calling of Abraham and the heathen, or Symbolical Typology, and Symbolical Mythology. Abraham separated from the people for their salvation.

3. The Patriarchal faith in its development, and heathenism in its ramifications.

4. The Mosaic legal institutions, and their counterpart in the Heathen world.

5. The development of the Mosaic law, and the idolatrous service of the surrounding nations.

6. The Prophetic elevation of the national spirit and the Apostasy.

7. The rending of the common public religious spirit, and its true concentration.

Then follows the more direct solemn expression of faith, the Cultus: its pre-condition circumcision, its central point the sacrifice, its spiritual consecration prayer and instruction.

The different stages of the Cultus are marked by the temporary and constantly moving tents of the Patriarchs (simple sacrifice), the tabernacle of Moses (the legal sacrificial system), the temple of Solomon (the fully developed liturgy), the second temple (the martyr sorrows of the people pointing on to the real sacrifice).

All these points will be more thoroughly treated in their proper places. For the literature of Biblical History, see HAGENBACH: *Encyclopedia*, pp. 189, 194, and 197; for the literature of Biblical Theology, p. 200. Also KEIL: *Archæology*, p. 47.

§ 11.

SACRED ART.

We have already designated the sacred art as dynamic. It is clear, therefore, that Poetry must here hold the first place, and after this the Song and Music: and then the Sacred Chorus or religious dances. Symbolical Architecture and Sculpture close the series, as painting seems to have been almost entirely neglected.

For a correct estimate of Theocratic Art, the following points are of importance: 1. The religious element always outweighs and controls the moral. It is framed for the purpose of worship, not civilization. 2. The dynamic principle, as in all the theocratic relations of life, is of far greater moment than the formal. 3. All Symbolic Art has a typical signification, *i. e.*, it not only serves the purpose of an æsthetic ritual, and of philosophic contemplation, but by virtue of a real efficient principle, of a seed of true spiritual life, ever strives to give the beautiful appearance or representation its complete corresponding reality in life.

For the literature of Hebrew Art and Music, see HAGENBACH: *Encyclopedia*, p. 189. KEIL: *Archæology*, 2d vol. p. 182. Compare the articles Music and Musical Instruments in WINER. Also the articles upon the temple.

For the Hebrew Architecture, see the article upon that subject in HAGENBACH: *Encyclopedia;* SCHNAASE *Geschichte der bildenden Künste*, i. 241. [The articles Music and Musical Instruments in KITTO: *Encyclopedia.* SMITH: Bible Dictionary. Also the Bible dictionaries of the American Tract Society, Presbyterian Boards and Sunday School Union; JAHN: *Archæology.*—A. G.]

§ 12.

THEOCRATIC LAW AND JURISPRUDENCE.

The fundamental principle of theocratic law and jurisprudence, is that estimate of personal life grounded in the vivid knowledge of a personal God, which leads first to a recognition of the fully developed personal life (personal rights), then to the pro-

tection and culture of the undeveloped, or as a matter of history, outraged (marriage rights), then to the awakening of the suppressed (rights of strangers), and lastly to the judgment upon those individuals and tribes who, through their unnatural sins and abominations, have subjected themselves as persons to the curse and destruction.

See HAGENBACH, p. 189, under the heading, *Staatsverfassung* (*Michaelis, Hüllmann, Saalschutz*); J. SCHNELL: *Das israelitische Recht in seinen Grundzügen dargestellt*, Basel (1853). Compare KEIL: *Archæologie*, ii. p. 196. [*Commentaries on the Laws of Moses*, J. D. MICHAELIS, English Translation, London (1814), *Commentaries on the Laws of the Ancient Hebrews*, by E. C. WINES, 2d edition, New York. The Biblical Encyclopedia and Dictionaries.

JAHN: *Hebrew Commonwealth*, translated by C. E. Stowe, Andover and London; LOWRIE: *The Hebrew Lawgiver.*—A. G.]

§13.

ISRAELITISH WISDOM AND SCIENCE.

In no region is it clearer that all the developments of life among the Israelites are preëminently dynamic, than in the intellectual. The wisdom of the Hebrews has upon its theocratic grounds failed to reach the true science, as Greek science, upon its merely human grounds, has failed to reach the last and highest principles of true wisdom. But the theocratic faith, working in its dynamic direction, has laid the ground for the new birth of the ante-Christian, heathen science, as it has thoroughly refuted the theory of two eternal principles, of the eternity of matter, or as it has established that one profound, all-pervading view of the world which rests upon the living synthesis of the ideal and real, upon the assumption of the absolute personality. Since science is the striving after the highest intellectual or ideal unity, it cannot dispense with the Old Testament, if it would attain to its perfect freedom under the New Testament.

We must be careful not to confound the relation of Theocratic Judaism, and post-Christian Judaism to science, with each other. For the Jewish science, *see* KEIL: *Archæology*, ii. p. 162; HAGENBACH, p. 184.

§ 14.

THE HISTORY OF ISRAELITISH CIVILIZATION.

Periods.—The Nomadic state—the Bondage—the Conquest—time of the settlement and agriculture—commerce—the dispersion.

I. DOMESTIC LIFE.

1. **Marriage.**—Its religious and moral significance. The Law of Marriage. The Marriage ceremony. The Marriage state in its moral influence and development. *The family*. Training of children. Domestics. Slaves. The house.

2. **The house as a tent.**—The dwelling. The village. The market place. The city.

3. **The care and ornaments of the family.**—Clothing. Jewelry. Luxuries.

4. **The work of the family.**—Production. Agriculture. Pastoral life. Hunting. Fishing. Mining.

5. **The festivals of the family.**—Home pleasures and joys. Society. Sports. Hospitality. Household sorrows. Sickness. Death. Burials. Usages of mourning.

6. **Food of the family.**—Laws relating to food. Meal times.

* We reserve the subject of Jealousy, and of the sexual offences, as indeed of the assumed difficulties in the Old Testament generally, for a separate Excursus.

II. Israel as a State.

The principle.—The Theocracy as above. 1. *The organization of a community.* *a.* The organic union of the tribes in the land. *b.* The organic division of the land among the tribes. *c.* The law of inheritance or primogeniture. 2. *The establishment of government.* The three states or conditions. Priestly. Prophetic. Royal. Urim and Thummim. 3. The *establishment of law and jurisprudence.* Laws. Judgments. Punishments. The place of judgment. The Sanhedrim. Law of the Zealots. [Nazarenes.—A. G.] The Prophetic Judgments. Judgment an act of worship.

For the literature, *see* Hagenbach, p. 138; Keil, ii. p. 1.

III. Social Intercourse.

1. **Commerce.**—Its conditions, weights, measures, money. Its forms. Barter, caravans, traffic by land, trade by sea. For the **Israelitish measures**, Bertheau, Bunsen, i. vol.

2. **Personal intercourse.**—In the gate, visits, journeys, modes of travel.

3. **Intellectual intercourse.**—Writings and literature, theological schools, science, special sciences, cultus.

4. **Art.**—*See* Cultus.

§ 15.

HISTORY OF ISRAEL.

See Hagenbach : *Encyclopedia*, p. 185. Lange : *Matthew*, Am. ed., the Introduction and the following paragraphs upon the theological and homiletical literature of the Old Testament.

§ 16.

THE INTERNATIONAL LAW OF THE ISRAELITES.

The root of this international law lies in the first promise (Genesis iii. 15), in the blessings of Noah (Gen. ix. 25), especially in the promise to Abraham: "In thy seed shall all the nations of the earth be blessed (Gen. xii. 3–7); and in its fuller explanation (Gen. xxii. 18), all the nations of the earth bless themselves." The first declaration in what form this promise should fulfil itself, viz. through a holy Kingdom, is found in the blessing which Isaac gave to Jacob (Gen. xxvii. 27); the second and more definite declaration in the blessing which Jacob pronounces upon Judah (Gen. xlix. 8). After establishing the pre-conditions (Ex. xix. a legal separation from the nations, and a legal association with them), Moses organized the tribes of Israel into a sacred camp, a warlike host, destined to carry on the sacred wars of the Lord. It enters at first upon the removing, or in a modified sense the uprooting, of a corrupt heathen people, for the purpose of founding a free Israelitish national life. The wider relations of Israel to the nations must be determined through its contact with them—in war and peace, according to the laws of war and treaties of peace.

The victories of David awakened in him and in the people, for a time, the thought that he was called, with a theocratic political power, to found a sacred world-power, to which all nations should be in subjection. (2 Sam. xxiv.) But the thought met the severe punishment of Jehovah, who thus turned the mind of the Israelitish people, before the declining of its political glory, to a spiritual conquest of the nations. Solomon entered this path as a Prince of Peace, and reached great results, but he rashly

anticipated the New Testament future, the premature individual religious freedom, which produced similar destructive results in Israel, with the later idolatrous intolerance. Since then the Jewish public mind has ever oscillated in uncertainty between the two thoughts of a spiritual and political conquest of the world; ever falling more decidedly under the influence of the latter thought—which even prior to the exterminating Jewish wars had made them the *odium generis humani*;—although the prophets with increasing distinctness and emphasis had made the external world-dominion dependent upon the inward spiritual conquest of the world, and therefore promised it only to the true seed of a spiritual Israel.

The strict legal separation of Israel from the nations stands in contrast with its position between the nations, and its blessed intercourse with those who differed most widely from each other, in their whole spirit and tendency.

Its Pharisaic and fanatical separation from the nations stands in contrast with its outward geographical connection with them (*See* LANGE: *Geschichte des Apost. Zeitalters*, i. p. 208 ff.) and its mingling with heathen nations of the most diverse tendency and spirit.

It is by pushing its particularism to its utmost limits, that Israel has brought about its own dispersion among the nations.

Concerning the Israelitish international law, its warfare, the celebration of its victories, and the treaties of peace, *see* KEIL, ii. p. 289 ff. [The popular works on Biblical antiquities may be consulted, but the information which they give is—perhaps necessarily—imperfect and unsatisfactory.—A. G.]

2. THE LANGUAGES.

§ 17.

THE PROVINCE OF OLD TESTAMENT LANGUAGES.

In determining the province of Old Testament languages, it is essential that we should have a correct idea of the distinction between the genius of the Semitic languages, and that of other languages, especially the Indo-Germanic family. It appears from this, that the Semitic idiom, owing to its directness, heartiness, and so to speak inwardness, possesses in a high degree a fitness to express the religious and moral aspects of doing and suffering, the moral affections and distinctions; while it wants in an important sense, the opposite characteristic of indirectness and reflectiveness. In particular, the Hebrew language, with the Greek, thus the language of the Old Testament, with that of the New, forms the broad contrast of the most complete direct method of expression, with the most perfect vehicle for expressing the results of philosophic thought and reflection. Both peculiarities are however fused into one, in the language of the New Testament, as the higher and new-created form of speech.

For the literature, *see* HAGENBACH, p. 122; BLEEK: *Einleitung*, pp. 87 and 108 [also HAVERNICK: *Introduction to the Old Testament*.—A. G.]

§ 18.

THE OLD TESTAMENT LANGUAGES.—LEXICONS.

See the list of Hebrew Dictionaries and Concordances in the Commentary on *Matthew*, p. 17 (Amer. ed.). J. FÜRST: *Hebrew and Chaldee Dictionary of the Old Testament*, with an appendix containing a brief history of Hebrew Lexicography, 2 vols. Leipzig, 1857. [Second ed., 1863. English translation by DAVIDSON, London and New York, 1867. Fürst does not supersede Gesenius. Comp. also B. DAVIDSON and BAGSTER'S *Analytical and Chaldee Lexicon*. London, 1848.—A. G.]

§ 19.

THE OLD TESTAMENT FORMS OF SPEECH.—GRAMMARS.

OLSHAUSEN: *Hebrew Grammar*. *Grammaire Hébraique de* J. M. RABBINOWICZ. Paris, 1862. *See* LANGE'S *Matthew*. Am. ed. page 17. [GESENIUS, EWALD, BUSH, STUART, NORDHEIMER, CONANT, TREGELLES, GREEN.—A. G.]

§ 20.

REMARKS.

The development of the Old Testament forms of speech is pervaded throughout by a profound, earnest, moral and religious spirit. Even if the heathen nations of Canaan used this language, and notwithstanding all these moral treasures, have, through their awful corruption, grown ripe for judgment, this does not alter the fact. For these tribes may have put on the Semitic language as a strange garment, or they may have fallen even from the heights of its spirituality, and therefore have fallen so low. The Scripture itself testifies that their decline was gradual. We must distinguish also between the elementary ground forms of the language, and its religious and moral development in Israel. We call attention here to a few striking examples of the profound spiritual significance of the Hebrew forms of speech. נחם is in Kal, to groan, sigh, be moved by suffering, in Niphal is to have compassion, in Piel to comfort. The spirit of the language thus informs us, that the power to give comfort depends upon our compassion, and this in turn grows out of our suffering; לחם is in Kal to eat, to consume, in Niphal mutually to devour, *i. e.*, to carry on war; ברך is in Kal to bow, to bow the knee, to beg, to implore, in the intensive Piel to bless, to secure one's happiness. The so-called different species have the peculiarity that they bring into view the moral act, in all the distinctions of doing and suffering, and of the reflecting self-determination of the man. And how rich moreover is the Hebrew language in its expressions, fitted to convey the more direct life of the soul and spirit.

See STIER: *Neugeordnetes Lehrgebäude der Hebräischen Sprache.* For the literature of the Philologia sacra, *see* HAGENBACH, p. 122 ff.

THIRD CHAPTER.

Preparatory Introduction. Its constituent parts, so far as the form of the Text is concerned.

OLD TESTAMENT HERMENEUTICS.

§ 21.

LITERATURE.

See HAGENBACH: *Encyclopedia*, pp. 162 and 165 ff. [The principal English Works are W. VAN MILDERT, *An Inquiry into the general principles of Scripture Interpretation* (Oxford); T. T. CONYBEARE'S *Bampton Lectures;* DAVIDSON: *Sacred Hermeneutics;* FAIRBAIRN: *Hermeneutical Manual;* ERNESTI: *Principles of Biblical Interpretation*, translated by *C. H. Terrot*, Edinburgh (1843); SEILER: *Biblical Hermeneutics*, London (1855).—A. G.]

§ 22.

THE NECESSITY FOR A NEW CONSTRUCTION OF BIBLICAL, ESPECIALLY OF OLD TESTAMENT, HERMENEUTICS.

That there is some reform needed here is clear from the fact that modern criticism, as the assumed last sound result of the grammatical and historical explanation of the Scripture, rejects from the sacred records of the anti-heathen concrete monotheism, *i. e.*, from the Old and New Testaments, any heathenish idea or representation, or rather brings these same notions and representations into the whole sacred text. As heathenism springs directly from this, that the idolatrous mind lays undue stress upon the bare letter in the book of creation; that it separates and individualizes its objects as far as possible; that it places the sense of the individual part, in opposition to the sense of the whole, to the *analogia fidei* or *spiritus* which alone gives its unity to the book of nature, while it dilutes and renders as transitory as possible the sense of the universal or the whole; so precisely modern unbelief rests upon an exegesis which opposes all analogy of faith, which presses and even strangles the letter until it is reduced to the most limited sense possible, while it suffers the more universal and historical in a great measure to evaporate in empty, general, or ideal notions.

As heathenism laid great stress upon the letter in the book of nature, it fell into polytheism. The particular symbol of the divine, or of the Godhead, became a myth of some special deity. A God of the day and the light was opposed to a God of the night; a God of the blessings of life and of happiness, to a God of calamities and of evil; a God of the waters, to a God of the fire; and finally, the God of one idea to the God of another; the God of one thing to the God of other things; *i. e.*, one Fetisch to another. The final goal of Polytheism was Fetischism.

On the other hand, the grand unities of the text of nature, and with these of history, the revelations of mercy, truth, peace, and beauty were not embraced in one living concrete unity, in the idea of a personal revelation, but were diluted into the abstract unity of the one pantheistic one; the one everywhere appearing and then vanishing, formless, impersonal, divine being. Pantheism ends, when pushed to its legitimate consequences, in Atheism.

The two fundamental laws of human thought, a true analysis and synthesis, were used in a false method, since they place in their room an abstract absolute analysis and synthesis, and then to escape from the intolerable opposition, they mingled all distinctions and combinations into a confused mass, and then separated the mass again in the same fantastical manner. This could only issue on the one hand in a pantheistic polytheism, and on the other in a pantheistic dualism.

Modern criticism presses the letter of scripture in a direction opposed to Cocceianism. If Cocceius transforms all places in the scripture, from the seed to a tree, and forces into it an utterance of the whole developed truth of revelation (*e. g.*, the Protevangelium), this criticism inverts his whole method, since it circumscribes the letter within the narrowest signification possible. Thus, according to its method, Christ, according to the gospel by Matthew, must have ridden upon two asses at once; the Apostle Paul must have conceived of Christ as in his being, physical light; John must have denied him the human soul and spirit, because he says: "the word was made flesh;" Jehovah must have in heaven a literal palace; and the speaking with tongues must have been a mere stammering or jargon. This is the mere logomachy into which

this modern Talmudism relapses, like the Jewish Talmud, seeking to interpret the scriptures in a heathen method.

On the other hand, this same criticism evaporates the more general truths of sacred scripture, especially those which are at the same time historical, into mere abstract generalities. Thus, *e. g.*, the birth of the Godman, is nothing more than the birth of the theanthropic consciousness; the resurrection of Christ only the re-awakening of the idea of Christ; the whole eschatology nothing more than the symbolism of the immanent and progressing world-judgment.

The Alpha and Omega of Christianity, as indeed of all revealed religion, is the living synthesis of spirit and nature, of idea and fact, of the divine and human, finally of the Deity and humanity; and the central point, the key and measure of all the doctrines of revelation, and of all true interpretations of scripture is the great watchword: "The word was made flesh." The modern pseudological criticism consists in the disruption of this synthesis. The letter is taken as the mere word of man, and the historical fact as a purely human event, while, in truth, in the form of symbolical declarations, the universal religious ideas, the eternal facts of the spirit, are brought into light only through these ever varying human ideas and facts. There is no unity. For both the personality lying at the foundation, the alpha, and the glorified personality, the omega, are wanting; and instead of this, there is only within the disturbing and blinding influence of the material world, the gradual progress from one ideal unknown to another, lying still further in the region of the unknown. The last result of all spiritual hopes and expectations is the absolute riddle.

It must be granted that this exegetical method has its precursor in the poverty and shortcoming of the orthodox exegesis. Even here we find to a great extent, an extreme literal exegesis in a perpetual interchange with a fabulous allegorizing of the scripture. What this literal exegesis makes comprehensible, and to some degree impresses, is the sense of the infinite importance of the biblical word, in its definite and individual form. What, on the other hand, the whole history of the allegoric interpretation of the scripture declares is, that conviction, living through all ages of the church, of the divine fulness and symbolical infinitude of the scripture word. The four-fold and seven-fold sense of the allegorizers of the middle ages, is the rainbow coloring, into which the pure white light of the symbolical and ideal sense of scripture is resolved, to the mediæval longing and faith. But when adherence to the letter becomes so rigid that it denies any room for poetry in the historical statement, because it mistakes the idea, whose clothing is this symbolical poetry; when, *e. g.*, it insists with stiff-necked obstinacy that the six creative days are six ordinary astronomical days; when it sees in the stopping of the sun at the command of Joshua, a new astronomical event: when it makes Lot's wife to become a real particular pillar of salt, and Balaam's ass actually to speak in the forms of human speech; then it is justly chargeable with being dead and spiritless, and places weapons in the hands of unbelief. It is only pushing this view to its consequences, when the literal interpretation involves itself in absurdity. Moving in its circuit, this same unspiritual criticism changes the allegorical interpretation of particular parts of the solid words of the bible, into an allegorical interpretation of the entire word, and thus spreads over the firm monotheistic ground of the holy scripture, the variegated cloud covering of a pantheistic view of the world and theology. Although the text sounds throughout monotheistic, the idea must be taken in a pantheistic sense, since the text is nothing else than the polytheistic dismembered form of the one pantheistic spirit. The spirit of

this criticism indeed so daringly inverts the true relation, that it transforms an entire historical apostolic letter, like that to Philemon, into an allegorical point of doctrine, while it inversely interprets an entirely allegorical and symbolical book, like the Apocalypse, as if we must understand it literally throughout. But the assumption of the mythical character of the sacred books is the grand means by which this fleeting misty spirit of modern pantheistic ideas is bound in with the rigid crass literal sense.

In reference to the Old Testament, many theologians who are firm believers in revelation, have held that the theory of mythical portions could not be erroneous, if they would not be involved in the untenable results of the literal exegesis. The modern interpreter of the scriptures, in his explanation of large portions of the Old Testament, thinks it necessary, as the only solution of difficulties, to choose between *the mythical, or purely literal theory.* This alternative is accepted, especially as to the creative days, paradise, the marriage of the sons of God with the daughters of men, and points like these.

But even this alternative is fundamentally erroneous. It mistakes the A B C for the full understanding of the principle upon which the bible is written, the truth, viz., that the peculiar subject matter of the theanthropic revealed word must have a peculiar form. The bible contains ἅπαξ λεγόμενα not only as to its subject matter, the miracles, and as to its form, peculiar forms of expression, but is itself, in whole and in part, an ἅπαξ λεγομενον as to its contents, and therefore necessarily as to its form. We apply this to the Old Testament.

The Old Testament, as containing the records of concrete monotheism, or rather of the concrete monotheistic revealed faith, cannot contain any myths. It can and must indeed contain historical statements, which so far and no farther, resemble myths as the melon resembles the gourd, or the parsley the hemlock. But no one need be deceived by the most striking resemblances.

Is it not true, in the first place, that mythology is the peculiar living garment, the unalterable form of heathenism, especially of heathen polytheism?

Is it not true, secondly, that the Old Testament, with its monotheism, forms the great historical antagonistic contrast to the heathen polytheism?

Is it not true also, thirdly, as Hegel has said, that the true form can never be separated from the contents, but must be determined throughout by them?

But then it is inconceivable that the Old Testament should have carried out its antagonistic opposition to the subject matter of heathenism, by using the specific form of heathenism, *i. e.*, by the use of myths.

It is inconceivable because the myth is a religious statement, in which the consciousness has lost the distinction between the symbol and the symbolized idea. In other words, the myth as such is never barely a form. In it the idea has lost itself in the image, and is bound there until the day of future redemption. On the other hand, the very nature of the Hebrew view and idiom consists in this, that it first clearly grasps the distinction between God and the world, between his spirit and his signs, and then establishes the distinction firmly. Hence even in all its individual parts as a revelation of faith, it has kept itself ever awake to the consciousness of the distinction between its images and the realities to which they correspond. To such an extent is this true, that to avoid being entangled in any one figure, even when it is purely rhetorical, the Hebrew in some way changes his poetical statements and expressions, a fact which appears strange to one accustomed to the constancy with which figures are used by classical writers, *e. g.*, *see* the 18th and 21st Psalms.

Mythology not only elaborates individual figures, but strings one to another until it forms a complete mythical circle.

Finally, the myth as such has no historical efficiency or results. It is the form of a passive lifeless religion. Religion, having life and activity, must have a form suited to its inward nature.

The Old Testament, as the record of the revealed faith, contains no merely literal historical statements, in the same sense in which profane history contains them, which records facts for the sake of the facts, and in its practical instruction goes no further back than to second causes, and oftentimes to those only which are most obvious and familiar. We must distinguish clearly between the religious history of the scriptures and common history. Not of course in the sense that it is less historical, or less a narrative of facts, but in the sense that it presents the fact in the light of its highest first cause, its idea, its symbolical import, and therefore in a somewhat poetically elevated style. The biblical fact wears a poetical dress in its presentation, from a threefold point of view; 1. through its relation to the fundamental religious thought or idea, in which the writer comprehends it in the light of divine illumination; 2. through its relation to the fundamental religious thought of the book, *i. e.*, its special connection with revelation in which the writer states it; 3. through its relation to the central thought of divine revelation itself, with which the Holy Spirit has connected it, whether the author was conscious of it or not. We take, *e. g.*, the passage which speaks of the Cherubim, who after the expulsion of Adam and Eve, guarded the gate of Paradise, especially the way to the tree of life, with the flaming sword, The fact is this, that the first man as a sinner, was through the terror of God, driven forth from the original place of blessedness which he had polluted by sin. Viewed according to the religious thought or idea of the passage in and by itself, these terrors are angels of the Lord, personal manifestations of the personal and righteous God, who keeps man, guilty and subject to death, from any return to the tree of life (Ps. xviii. and civ.). Viewed in connection with the fundamental thought of Genesis, these Cherubim are destined to keep man from the heathen longings after the old Paradise, and to impel him onward to the new tree of life, the religion of the future as it came to be established in Abraham (Gen. xii. 1, Go out of the land of thy fathers). Viewed, finally, in its relation to the general spirit of the scriptures, these Cherubim introduce not only the doctrine of angels generally, but also the doctrine of the fundamental form of the Old Testament revelation through the angel of the Lord, and the angel of the divine judgments who is ever impelling humanity, through all history, from the threshold of the old paradise, to the open gate of the new and eternal paradise. As to the relation of a definite fact to the special religious idea, *e. g.*, the expression, Lot's wife looked behind her and became a pillar of salt, not only records, that through her indecision and turning back she was overtaken by the storm of fire, but also contains the thought that indecision as to the way of escape, begins with the first look after the old, forsaken goods of this life; and that every judgment of death upon those who thus turn back, is erected along the way of escape as a warning to others. As to the relation of the particular expression to the individual book, *i. e.*, the fundamental view or purpose of the author, modern criticism would save itself a hundred vexed questions, from an inadequate conception and treatment of the sacred text, if it would proceed from this fundamental thought, and thus understand the arrangement of particular books, what they include and omit, their connections and transitions. These vexatious questions, *e. g.*, —Which of the three evangelists is the original?—Which of them is correct?—Which

preserves the true connection and the original expression? would cease in a great measure, if we will only concede to the sacred writer, what we usually concede to other writers and artists, viz.: that he has a fundamental thought—a prevailing principle upon which he constructs his work. That the history of Joseph, *e. g.*, is more particularly related than that of Isaac or the patriarchs, is closely connected with the fundamental thought or principle of Genesis, that it should narrate the history of the origin of all things, down to the origin of the holy people in Egypt, as that was brought about through the history of Joseph; and not only the history of the origin of this people, but of its exodus from bondage, which was inwoven with the great crime of Joseph's brethren, who sold him into bondage. As to its connection with the principle of scripture as a whole, this history is an expressive image of divine Providence, in its relation to human innocence and guilt, as it is destined to be the type of all the subsequent providential leadings of this nature, down to the history of Christ.

In every particular fact, the religious idea of the absolute divine causality rises into prominence above all *natural* second causes. As the heathen is entangled and lost in second causes, so the theocratic believer must ever go back to the sovereignty and providence of God. He does not deny the second cause, since he rejects all one-sided supernaturalism, but clothes it in a new form in the splendor of Divine Providence. The Cherubim with the flaming sword appear later as the symbolic forms of Divine Providence (Ps. civ.), as the Cherubim of the storm upon which Jehovah rides (Ps. xviii.), as the seraphim, the angels of fire, who should consume the temple of hardened and obdurate Israel (Isa. vi.). Even *moral* second causes, human freedom and human guilt, must be placed under the divine causality, and this not according to the assumption of a crushing fatalistic idea of Providence (Wegscheider), but according to the fundamental law of Divine Providence itself. When the Bible records that God hardened the heart of Pharaoh, it informs us also that Pharaoh was a despot and hardened his own heart; and further, that all his guilt was foreseen, and, under the righteous judgment of God, set for the glorifying of his name in the execution of the plan of his kingdom. That is a strong one-sided supernaturalism, which utterly denies not only natural but moral second causes, when they are not made prominent in the statement of Divine Providence, or, perhaps, notwithstanding they are made prominent. For the same reasons, the authors of the books of the Bible have not recorded all the facts of the sacred history remarkable to human view, with the same minuteness, but only the principal points in the development of the kingdom of God, through a given period of time. They devote themselves more to the pictures of personal life than to the description of their impersonal surroundings; to the creative epochs, than to the lapse of time between; to the turning-points of a grand crisis, more than to the after progress and development; rather to the great living picture of individuals illustrating all, than to an external massing together of particular things. The method of writing the sacred history of the Bible is like its chronology, its view of the world, throughout living, personal, *dynamic*. As to the connection of the particular books of the Bible, it is undeniable that the great profound, all-pervading formative element is the ideal fact of the saving self-revelation of God even to his incarnation, *i. e.*, the soteriological messianic idea. As the direction of any given mountain range is determined by a certain concrete law of nature: so, much more is the formation of any individual part of the Canon. But as to its relation to the other parts, its outward connection and articulation, it cannot be

denied that in the region of revelation, there must have been not only an inspiration of the records themselves, but of the records in their present form, and that it is just as one-sided to deny the traces of this inspired editing of the sacred records (Luke i. 1), as to enfeeble their testimony, by the supposition of an uncanonical biblical book-making; of a painful and laborious compilation and fusion of diverse elements or parts into one.

Biblical hermeneutics cannot well deny that the monotheistic and theocratic traditions are older than the oldest written records. Neither can it deny that even since the art of writing was known, the living discourse, the oral narrative, the revelation through facts, is older, and in some sense more original, than the written word. But it asserts and must assert, that the written word throughout belongs to the region of revelation—to the very acts through which the revelation is made—and forms indeed the acme and the limits of sacred revelation. And as to the sacred tradition, it is not to be confounded with the idea of tradition as it is usually associated with the idea of the myth. The sacred tradition, in its wealth of religious ideas, lies back of the myth; the popular tradition, in the ordinary sense of the word, lies on this side of the myth, nearer to authentic history. The heathen myth is the heathen dogmatics, as they belong to the earlier age of any given heathen people. The popular traditions are the heathen ethics of the same people, an ethics exemplified in fabulous personages as they were concerned in the chief events of that people during the transition period, from its mythical to its historical age. We can trace this relation both through the Greek and the German traditionary period. In the blooming period of the ethical traditions the poetic, sceptical, trifling, even ironical transformation of the myth takes its origin.

We can now distinguish by certain fixed characteristics the Old Testament symbolical statements from the mythical statements.

The acute attempt of SCHMIEDER to determine the relation between the religious method of writing history, and the ordinary methods in his essay: *Preliminary to the Biblical history*, 1837, does not lead to satisfactory results. *See* LANGE: *Positiv Dogmatik*, p. 385.

The general distinction:—it is all true but is not all actual,—leaves the relation both as to quantity and quality, between the ideal truth and the historical events, so undetermined, that it will not avail to fix firmly the characteristics of Scripture, in its distinction from all myths, as from all ordinary historical writings in which events are traced to their causes. We have treated hitherto only of the biblical method of writing history, but we must now treat of the biblical method of stating things generally, in order that we may place in contrast the idea of the myth, and the counter idea of the scripture word, according as they stand connected with, or opposed to, each other.

We may distinguish the historical and philosophical (or, more accurately, physical or philosophical) myths, and according to this distinction, we may view the Bible word in contrast to them, as to its facts, and as to its doctrines.

The affinity between all mythology and the whole scripture, according to which the scripture and especially the evangelical history, may be viewed as the fulfilling of all myths; is the union of the idea and the fact, or of actual signs, or of words, to a symbol of the eternal, in the language of poetry.

But even here the biblical fact is clearly distinguished from the historical myth. The latter has the minimum of reality only, perhaps the mere moral longing or wish, or it may be some facts of the popular or heroic natural life, brought by a poetical

symbolism into union with an idea, and made to be the bearer of that idea; while the biblical fact always has an historical basis, whose greatness and importance is felt throughout the history of the kingdom of God; one particular event, which has reached its peculiar definite expression in the light of its universal significance. The biblical fact through its ideal transparency has been raised from an individual to a general fact, and thus become a biblical doctrine. Its unessential individual form may have disappeared in the splendor of its idea, but the total fact remains. On the contrary, the element of reality which lies at the foundation of the historical myth, is to such an extent transformed by the ideal poetry, and its historical actuality is so far unsusceptible of proof, that it becomes more or less a question whether there is such an element or not.

But as the biblical facts have throughout the splendor of ideal truths, so the biblical doctrines have throughout the energy of facts. They are facts of the active religious consciousness, clothed with so decisive an energy and significance, that we may view them as the eternal deeds of the Spirit, presented in the clear distinct light of particular passages, *e. g.*, the Psalms, Proverbs, the Sermon on the Mount. This historical character of the action is wanting in the philosophic myths. We understand them first, when we have rescued through Christianity the philosophical and moral doctrines which they contain. The myth itself waits for redemption from its bondage through the idolatrous sense, by the virtue of the scripture word. In its free form it appears as an ancient symbol.

As to the chief distinction, we would prefer, for our own part, to distinguish in all myths physical, historical, and religious elements, and hence would class them as preëminently scientific, historical, or religious, as one or the other of these elements might come into prominence.

To the style of the historical myth we would oppose the style of the Old Testament histories, to the style of the scientific (philosophical) myth the Old Testament doctrinal writings, to the predominantly religious myth the Old Testament prophetic word. As the preëminently religious myth forms the synthesis of the physical and historical, so the prophetic word forms the higher unity of the historical and didactic word. The science of hermeneutics therefore, as the hermeneutics of the prophetic word, must bring out clearly, that in this region all the historical is in the highest measure ideal and symbolical (*e. g.*, the temple of Ezekiel, the concubine of Hosea) and all the didactic is destined in its eternal actual energy and results to reach beyond the Old Testament limits.

We trust that these suggestions for the wider culture of biblical, especially Old Testament hermeneutics, may find useful illustration in our Biblework. But this must be borne in mind: we hold that particular parts of the Old Testament must remain to us in a great measure dark and inexplicable, so long as the distinction between the ordinary style of history, and the higher religious style, is not more firmly established, and consistently carried out. *This holds true in our opinion especially of the books of Chronicles and the book of Esther*, and, among the prophetical books, of Daniel and Jonah.

Finally, as to the well-known distinction between the Semitic and Japhetic modes of speech, there is not only at the foundation, that misconceived and misapplied difference, the opposition between oriental directness and occidental reflectiveness, and further the opposition between the religious and secular view of the world in a mediæval sense, of the old and new time, *i. e.*, of the spontaneous development of

Pagan culture, and the derivative culture of Christian civilization; but also the opposition between the religious method of presenting history and doctrine, and the more pragmatic view of history, and the dialectic mode of teaching doctrine. It is evident, however, that such a distinction does not destroy the unity of the Spirit, the communion of ideas and faith between the two spheres. By the faith, Abraham must have understood essentially the same truths which any enlightened Christian, whether a theologian or philosopher, understands to-day.

(For the promotion of Old Testament Exegesis through more correct hermeneutical principles, *see* Appendix.)

OLD TESTAMENT CRITICISM.

§ 23.

BIBLICAL CRITICISM AND ITS RELATED LITERATURE.

Compare HAGENBACH: *Encyclopedia*, pp. 145, 150, 151.

Hagenbach makes the science of Introduction preliminary to that of Criticism. We hold that this order must be inverted, since Introduction is impossible without Criticism. Biblical Criticism is the scientific examination of the Bible as to its historical and traditional form. It decides according to historical or outward, and according to real or inward, signs, as to the biblical origin of the sacred books, as one whole, and as individual parts, *i. e.*, as to their authenticity and integrity. In the course of its procedure it passes from the examination and purging of the text, to its construction, confirmation and its restoration to its original form. It is thus, to follow Hagenbach, according to its sources of determination (or rules) outward and inward, according to its results (decisions) negative and positive, Criticism. We must observe, however, the manifold signification which has been attached to the contrasts between negative and positive Criticism (used now in a historical, and then in a dogmatic sense); between a lower and higher Criticism (now as a question upon the integrity and authenticity, now as a decision according to the existing witnesses, manuscripts, translations, or according to scientific combination, upon the spirit of various writings and passages). There can be no question that Criticism belongs to the most essential and vital functions of biblical theology. It is, 1. Necessary; 2. not merely a modern Criticism of recent date, but has existed from early time; and 3. like every theological function, it has been subjected to great errors, and requires therefore a criticism upon itself.

[There is a large class of English works here, among which those of HAMILTON, JONES, WALTON: *Prolegomena;* KENNICOTT: *Dissertations;* STUART: *Ernesti;* DAVIDSON: *Criticism;* GERARD: *Institutes of Biblical Criticism;* HORSLEY: *Biblical Criticism*, London, 1810, may be consulted.—A. G.]

§ 24.

DESIRABLENESS OF AN ORGANON OF CRITICISM.

It is remarkable that Theology, with an immense activity of the critical processes, is still without any well-formed theory of Criticism. We have on several occasions suggested that such an organon is still wanting. It should aim to establish all the leading principles for the theological and critical process, and then to exclude all

unnecessary critical principles. The first fundamental position would be, that there must be an agreement as to the religious and philosophical criticism of Revelation and of Christianity itself. Starting from the modern philosophical assumptions of Deism and Pantheism, some have criticised exegetically and historically the biblical records, *i. e.*, they have mingled in an unscientific manner philosophical and purely infidel prejudices, with real critical principles, in an unfair procedure. And it has occurred that the results of this critical blundering have been set forth and commended as the results of a higher criticism of the historical view (*see* LANGE: *Apostol Zeitalter*, i. p. 9). It is most important therefore to determine first of all, in order to meet satisfactorily the religious and philosophical preliminary questions, whether one recognizes or not the idea and reality of a personal God, of his personal revelation, of his personal presence in the world, and his personal communion with the Elect, *i. e.*, the souls of men awakened to the consciousness of their eternal personality. The organon of criticism places this recognition, or rather knowledge, at the very summit of its system, and denies to those who reject the living idea of revelation, the right and the power to engage in any scientific exegetical and historical criticism.

Then it would be the aim in this first division of the Organon of criticism, to fix firmly the ideas of the originality, especially of the authenticity and integrity of the Bible. The first fundamental characteristic of biblical originality is defined in the Evangelic word, "the Word was made flesh," *i. e.*, by the supposition that in the whole region of revelation, we are dealing with an indissoluble synthesis of idea and fact, *i. e.*, with personal life; but never with ideas without historical facts, and never with historical facts without an ideal foundation and significance. This is the very A B C of a sound criticism, over against which the latest spiritualistic critical fraud, which has spread from Tübingen through a part of the Evangelical church, must be viewed as a paganistic idealism, modified by its passage through Christianity; and according to which also the ultra supernaturalistic interpretation of biblical history, as a mere narration of events in their order from cause to effect, without ideal contents or form, appears a lifeless and unspiritual tradition of a fundamentally worldly Empiricism. The succeeding question as to the authenticity, is determined accordingly by this, that in every biblical book we must take into view its peculiar inward form derived from the spirit of the book, as well as its historical declarations. Still further, the different *Genera scribendi* must be determined as they are ascertained from the actual appearance of the biblical books, and from the spirit of Revelation. It is accordingly critically incorrect to insist that the book Ecclesiastes, according to its declaration, must be regarded as the work of Solomon, since we are here dealing with a poetical book, which may put the experience of the vanity of the world in the mouth of the Son of David. But it is critically incorrect also to deny that the Apocalypse is the work of John, since we are here concerned with prophetic announcements, which rest expressly upon the authority of the Apostle. True poetry does not assume a fictitious name, when it puts its words in the mouth of a symbolical and fit personage, but prophecy would, should it resort to the same procedure. Then as to the integrity of the biblical books, criticism must determine, as is evident from the countless variations in the text of the New Testament, and from the free relation of the Septuagint to the Old Testament, that from the earliest time the records of revelation in the sanctuary of the church of God, were not regarded as literal and inviolable documents, but as the leaves and words of the Spirit, and that notwith-

standing this freedom the authentic word, as to all essential points, was held sacred. For with all the differences of the Septuagint, it is not possible to bring out of the Old Testament any essentially modified Old Covenant, and amid all the variations of the New Testament, we still discern the same gospel in all its essential features.

In reference to both questions, however, it is evident from the relation of Genesis to the original traditions, of the Gospel of Luke to the records he had before him, of the second Epistle of Peter to the Epistle of Jude, from the resemblance as to thought and form in many passages between different authors (*e. g.*, one between Isaiah and Micah), that we must explain not only the first origin and elements of the biblical records, but also the theocratic and apostolic form in which we now have them, as properly belonging to the region of canonical revelation.

With regard to the rules or criteria of biblical criticism, the idea of actual revelation, *i. e.*, of the effects of the living interchange between the personal God and the personal human spirit, forms the first rule. This involves, first, the recognition of historical facts belonging to true human freedom, as the Pantheist cannot regard them; secondly, the original religious facts, which are entirely foreign to Deism; thirdly, the specific actual revelation as it rends asunder the supposition of Dualism. Without the recognition of the historical, the religious, the theocratic heroism, we have no rule for the critical examination of the contents of the sacred scripture.

Then, in the second place, we must fix firmly the idea of human personality awakened and freed through the personality of God, as it involves a complete originality both as to its own views and productions. As the Bible throughout is an original work of the Spirit of God, so each individual book is an original work of the chosen human spirit who wrote it. Innumerable questions which criticism is inadequate to solve, find their solution here. To ascribe, *e. g.*, the production of the second part of Isaiah to the Scribe Baruch, or to Mark the authorship of the original Gospel, after which the other synoptics in a most extraordinary way have copied, or the Epistle to the Ephesians to an imperfect impression taken from that to the Colossians, or the Apocalypse to John Mark as its author, rests upon the failure to estimate properly the originality of the biblical writer, the originality of his works, and the connection between the two. It is clear that, with originality, we concede to the writers of the Bible that thorough consistency of Spirit which is peculiar to a living, spiritually free personality.

From the originality of Revelation as a whole, in its connection with the originality of the writers of the particular books of Revelation, arises the originality of the collection of the biblical books. They are the closely connected products of one peculiar intellectual creative forming principle; and therefore form one complete Canon, as they are one complete Cosmos, *i. e.*, the organon of criticism presupposes the analogy of faith.

But as it presupposes this analogy, it has at the same time to ascertain its essential elements out of its fundamental thoughts, *i. e.*, the peculiar fundamental truths of biblical theology.

With the existence of the analogy of faith, which reveals itself further in the analogy of the Scriptures, is determined the human side of the Holy Scriptures, agreeably to the historical differences and manifold forms, *i. e.*, the germ-like incipience, the historical gradual growth, the regular development, the indissoluble connection, finally the perfect completion of its facts and doctrines according to the idea of revelation.

§ 25.

THE PRINCIPAL CRITICAL QUESTIONS IN THE TREATMENT OF THE OLD TESTAMENT.

In the introduction to the Old Testament the following important critical questions hold a prominent place: the unity of Genesis, the Mosaic authenticity of the Pentateuch, the authentic historical character of the historical books following the Pentateuch, the age of Job (also as to its historical basis), the limits as to time of the collection of the Psalms, the authenticity of the writings of Solomon (and the import of the Song in particular), the relation between the first and second parts of Isaiah (ch. xl.–lxvi.), between the Hebrew text of Jeremiah and the text of the Septuagint, between the book of Daniel and Daniel himself, the import of the book of Jonah, and finally the relation of the first part of Zechariah to the second (ch. ix.–xiv.).

The ecclesiastical and theological interest in these questions will be essentially met and satisfied, if, in the first place, genuine historical records of revelation, flowing from the time at which the revelation was made, are recognized as the foundation, and to some extent essential component parts, of the writings in question; and if, in the second place, it is firmly held that the bringing of these records into their present form took place on canonical ground, within the sphere of Old Testament revelation, under the direction and guarantee of the prophetic Spirit. Under the energetic influence of these two positions, the canonical faith in the Bible, and a free critical examination, have approximated each other, and under their more perfect influence they will celebrate their full reconciliation. And if in the process some prejudgments of the ecclesiastical tradition must be conceded, so criticism in its turn must yield up a mass of thoughtless errors and exaggerations. Traditional theology will come into liberty through a proper estimate of the historical character of the biblical books; and criticism itself will be freed from the mistakes into which it has thoughtlessly fallen through a low estimate of the ideal contents of the sacred writings.

Although there is much in Genesis in favor of the distinction of Elohistic and Jehovistic records, yet the fact made prominent by Hengstenberg and others cannot be denied, viz., that the names Elohim and Jehovah are throughout so distinguished, that the one prevails in those passages which speak of the general relation of God to the world, the other in those in which the theocratic relation of God to his people and kingdom rises into prominence. This contrast, embraced by the unity of the consciousness of faith in revelation, not only runs through the Pentateuch, but appears in a marked form in the opposition between the general doctrine of wisdom as viewed by Solomon, and the Davidic theocratic doctrine of the Messiah. It pervades the Old Testament Apocrypha, in the New Testament celebrates its transfiguration in the contrast between the Gospel of John, his doctrine of the logos on the one side, and the synoptical and Petrino-Pauline view on the other; and finally, in the opposition between the Christian and ecclesiastical dogmatism, and the Christian and social humanitarianism, runs through the history of the church, manifesting itself in the Reformation through the twin forms, Luther and Melanchthon, Calvin and Zwingle. The full influence of the increasingly perfect view of the great harmonious oppositions or contrasts in revelation, and the history of revelation, upon the minute analysis of the biblical test, is yet to be experienced.

On the present state of the investigation, *see* BLEEK: *Einleitung*, p. 227 ff.

As to the Pentateuch, we recognize the following limiting positions of Bleek, while we differ from him in many particulars: 1. That there are in the Pentateuch very important sections which were written by Moses and in his time, in the very form in which we now read them. 2. That Moses did not compose the Pentateuch, as one complete historical work *as it lies before us*. The clearest instance in favor of the last position is obviously the record of the death and burial of Moses (Deut. xxxiv.). As to the marks in Deuteronomy which point to a later origin, we must bear in mind that Moses was not only the Lawgiver, but the Prophet, and that at the close of his career in life, in the solemn review of his work, he would have a motive to prophetically explain and glorify the particularism of that economy which he had founded under the divine direction, by bringing out into bolder relief its universal aspect, which he does in Deuteronomy. In the essential portions of Deuteronomy, which we ascribe to Moses, he obviates, as far as possible, that pharisaic particularism which might grow up from a barely legal and literal interpretation of the books of the law, Exodus, Leviticus, and Numbers. Deuteronomy is the repetition of the law, under the illumination of the prophetic spirit, in the light of the future of prophecy.

As to those older records quoted in the Old Testament itself, as a basis for its statements, compare BLEEK, p. 148 ff. We refer here to 1. *The book of the wars of Jehovah* (Numbers xxi. 14, 15, compare v. 17, 18 and 27–30); 2. The book of JASHER (Josh. x. 13; 2 Sam. i. 18); 3. The book of the history of Solomon (1 Kings xi. 41); 4. 1 Chron. xxix. 29, 30, for the history of David, a. The book of Samuel the seer, b. The book of Nathan the prophet, c. The book of Gad the seer; 5. For the history of Solomon, 2 Chron. ix. 29, a. The prophecy of Ahijah the Shilonite, b. the book of Iddo the seer against Jeroboam the son of Nebat; 6. For the history of Rehoboam, 2 Chron. xii. 15, the book of Shemaiah the prophet and Iddo the seer; 7. For the history of Abijah, 2 Chron. xiii. 22, the story (commentary) of the prophet Iddo; 8. There are constantly cited in the books of Kings: a. The book of the history of the Kings of Israel; b. The book of the history of the Kings of Judah. The latter seems to be that referred to in the books of Chronicles, as the book of the Kings of Judah and Israel: cited also 2 Chron. xxiv. 27; 9. 2 Chron. xx. 34. The historical book of the prophet Jehu, which is inserted in the book of the Kings of Israel; 10. 2 Chron. xxxii. 32, a book of Isaiah, upon the Kings of Judah and Israel; 11. For the history of Manasseh, the histories or sayings of Hosai or seers; and in 1 Chron. xxvii. 24, a book of the Chronicles of David the King.

If the post-Mosaic historical books of the Old Testament are rearrangements of original records, which belong to unknown authors, still the supposition of contradictions, of mythical portions, of the extremely late dates assigned as the time of their origin, is closely connected with a failure to estimate their more recondite historical relations, and their ideal and symbolical aspect. This is especially true in regard to the judgments formed upon the two books of Chronicles, and the book of Esther.

That in the military sections of the book of Joshua he alone is spoken of, while in those which record the geographical divisions of the land, Eleazer acts with him; that in one place the official elders and judges coöperate, and in another the natural heads of the tribes; that under the military point of view the tribes are otherwise described than under the geographical,—these are distinctions grounded in actual differences.

In the long period which the book of Judges embraces, the orthodox criticism obviously injures its own cause, when it denies the basis of more historical sources; since the supposition of such sources, so far from weakening, actually strengthens the trustworthiness of the book. That the point of view of the episode, ch. xvii.–xxi., is untheocratic, is entirely untenable.

The two books of Samuel, which are plainly distinguished by the contrast between

Saul and David, the rejected King, and the man after God's own heart, point back through their ingenious and throughout characteristic style, to rich original records lying at their source. The books of Kings and Chronicles refer in various ways to the records upon which their statements rest.

The books of Ezra and Nehemiah bear these names especially (as the books of Samuel), only because they speak of these men. This is obvious, first, because they were originally bound in one whole, and secondly, because in their present form they contain portions which point to a later date. It is equally clear that the original part of these books must belong to the men whose names they bear.

The book of Esther, in the regulations for the feast of Purim, refers back to a remarkable historical event. It contains too many historical indications to be regarded with Semler as fiction, and too much which appears literally improbable, to be regarded as pure history. It is probably the fruit of a fact, represented allegorically for the illustration of the truth, that the true people of God, even in its dispersion, is wonderfully preserved, and made victorious over the most skilful assaults of its enemies.* In this respect the book of Esther forms a contrast with the book of Jonah, which also represents allegorically a wonderful event, in order to illustrate the mercy of God to the heathen, and in opposition to the narrow-minded exclusiveness of the Jews. Hence we are able to explain the fact that the name of God does not occur in Esther, as indeed it scarcely occurs in the Song.

The connection of an allegorical and poetical explanation, with the basis of historical fact on which it rests, is now generally admitted in reference to the book of Job. But here the character of a didactic poem comes into prominence. In the critical examination of this book, doubts in regard to the speech of Elihu will have to yield to any profound insight into its nature, since it obviously forms the transition from the preceding speeches, to the closing manifestation of God. From its universal character in connection with its theme, the innocent suffering of Job, it is well-nigh certain that its origin belongs to a time when the glory of Israel, culminating in Solomon, was on the decline: the time of the fading glory of the Kingdom.

That the Psalter in its original portions belongs to David, as the Proverbs to Solomon, is conceded even by the modern criticism. But it is evident from the division into five books, that the collection grew gradually to its present form. The existence of Psalms originating during the Exile is beyond question (Ps. cii., cxxxvii.). But the attempt to place a large part of the Psalms in the time of the Maccabees, has been triumphantly refuted by EWALD and BLEEK (BLEEK, p. 619). The supposition that the heroic uprising of a people for its faith, must always have as its consequence a corresponding movement of the poetic spirit, is groundless. The Camisards, *e. g.*, have sung the Old Testament Psalms of vengeance. But the Maccabees stand in a similar relation of dependence upon the Old Testament Canon, as the Camisards.

Solomon stands beyond question as the original prince of proverbial poetry, as David is the first great master of lyric poetry. They shared in founding the highest glory of the sacred poetry and literature of Israel, just as they shared in the highest

[* The internal character of any book must of course have great weight in deciding the question whether it is to be received as the word of God or not; but having so received it, the mere improbability to us of the events it narrates will not justify us in holding that to be an allegory which claims to be a history. This is certainly dangerous ground on which to stand. For if the mere fact that there is so much that is improbable here, authorizes us to assume that the book is an allegorical representation of an important and precious truth, it will be easy to reduce large portions of the Biblical History to allegorical representations. Nor is the supposition in any sense necessary here, since the narrative, viewed as literal history, teaches the same truth with equal or greater force.—A. G.]

glory of the theocratic and political kingdom—in war and peace. They have indeed through their sacred poetry transferred the typical character of their political power into a prophecy of the true Messianic Kingdom, militant and peaceful. But just as the later Psalms have been grafted on to the original stock of the Davidic Psalms, so later proverbs have been added to the collection of Solomon. (1 Kings v. 12 ff.) On this ground the didactic poem—the Preacher of Solomon—in the use of poetical license is represented to be the work of Solomon. That the book is of later origin is clear both from its language and its historical relations (BLEEK, p. 642). That the Song also is not correctly attributed to Solomon as its author may be inferred from its fundamental thought.* The virgin of Israel—the theocracy—will not suffer herself to be included among the heathen wives, religions, as the favorite of Solomon, but ever turns to her true beloved, the Messiah who was yet to come. We hold, therefore, that this poem takes its origin in that theocratic indignation which the religious freedom of Solomon—going in this before his time—and his numerous marriages through which he mingled with heathenism, occasioned. We may trace clearly the expression of a similar sentiment in the nuptial Psalm. (Ps. xlv. 11–13.)

Modern criticism doubts less as to the originality and authenticity of the Prophetic writings. But it exercises its analyzing activity especially upon the prince of all Messianic prophets, the Evangelist of the Old Testament, Isaiah. We pass over here the different exceptions which have been made in the first part of the book which is recognized in the main as belonging to Isaiah (ch. i.–xxxix.). We remark in general that all critical grounds growing out of the prejudice against any prediction are unworthy of notice. The whole first part is throughout organically constructed upon that profoundly significant fundamental thought of the prophet, viz., that out of every judgment of God there springs to the same extent a corresponding redemption, so that we cannot easily assign the construction of this main part to a stranger. As to the second part of the book (ch. xl.–lxvi.) we hold that the collected reasons urged against its genuineness will not stand the test. The first reason is this: the prophet would in these prophecies have placed himself upon that, to him, far distant standpoint of the Babylonish captivity as in his historical present, in order from that point to predict events still more distant in the future. This is not the method of the prophets, but it is the method of the Apocalyptics. If we distinguish the definite, artistic form of the apocalyptic vision from the more general form of prophecy, the first distinctive feature, as to form, is clearly the all-prevailing artistic construction, with which a poetical and symbolical expression corresponds. The second distinctive feature, as to form, appears in the regular progress from epoch to epoch in such a way that the seer ever makes the new point of departure in his vision, his ideal present. This latter formal distinction points to the first real, or material distinction between the two. Apocalyptic prophecy, more definitely than general prophecy, looks beyond the first

[* In regard to the authorship of these books there is a wide difference. The name of Solomon appears in the title to the Song, it does not in that to the Preacher. There he comes into view as *Koheleth*, a term which, as Hengstenberg argues with great force, shows that he is viewed only in his representative character, as the highest Old Testament representative of divine wisdom, in distinction from mere worldly wisdom. The real author of the book puts these words into his mouth, as one who was well known to hold this position. Those to whom the book came would understand this at once. There is more here than mere "poetical license." Hengstenberg thinks that the book does not profess to be from Solomon. But the Song does. And the title here is confirmed, 1. By the general correctness of the titles; 2. By the historical references in the Song which point to the time of Solomon; 3. By the entire thought of the poem itself. Even Lange's view as to its fundamental thought does not justify the inferences which he draws from it. For there is nothing unnatural in the assumption that Solomon himself should have felt "the theocratic indignation" against his own errors and sins, or that the Holy Spirit should have used his experiences in giving form and expression to the truths here taught.—A. G.]

restoration of Israel and the first coming of the Messiah, to the final restoration and completion. But with the more developed Christology, is closely connected a clearer and more definite statement of the great Antichristian power, which enters between the first and second coming of Christ.

We regard then the second part of the book of Isaiah (ch. xl.–lxvi.) as the first Old Testament Apocalypse. That peculiar and easily distinguished part of the prophecy of Jeremiah (ch. xlv.–li.) is clearly an apocalypse representing especially the typical Antichristian power. The apocalypse of Ezekiel presents in contrast the deep valley of death (and indeed the valley of death of the people of God still lighted by hope, and that of Gog and Magog into which hope sheds no ray of light) and the high mountain of God with its mystical temple thereon (from ch. xxxvii. to the close of the book). The book of Daniel is one peculiar Apocalypse. Among the minor prophets, Obadiah, Nahum, Habakkuk, and Zephaniah, may be viewed as apocalyptic books, which portray in a peculiar style the judgment of God upon Antichrist, as whose type, the first regards the people of Edom, the second Nineveh, the third Babylon, while the last sees the day of wrath breaking out upon the whole Antichristian power of the Old world. Edom is viewed also as the type of Antichrist in Isaiah (lxiii. 1–6) and in Jeremiah (xlix. 7–22). The entirely apocalyptic nature of Gog and Magog in Ezekiel (xxxviii., xxxix.) is recognized and fixed in its place in the New Testament Apocalypse (ch. xx. 8), as indeed the stream issuing from the temple (Ez. ch. xlvii.) is then again taken up in its New Testament completion. As to the time which Isaiah in the second part of his book views as present, he has the prophecy of the Babylonian exile (ch. xxxix.) as a presupposition. He takes his departure from this. In a similar way we find the future viewed as present in the Apocalypse of John; indeed, in the form in which he introduces the vision, I saw, the whole eschatological future in ideal progress passes before him. The most serious difficulty which meets us, in the second part of Isaiah, is the prediction of Cyrus by name, unless Cyrus is a symbolical and collective name. As to the differences in style, it would be a matter of some moment if the first part was marked by a soft, flowing expression, while the second was more intense, fiery, violent. But as the reverse is the case, the style of the first part belongs evidently to a young man, that of the second to riper years. Now and then indeed the youthful, ingenious play upon words, which marks the first part, appears in the second. It has been objected, that, upon the supposition of the genuineness of the second part, it is impossible to explain why in the justification of the threatenings of Jeremiah (ch. xxvi. 17, 18), the elders did not refer to Isaiah as well as to Micah. But if according to tradition Isaiah suffered martyrdom in his old age under Manasseh, such a reference would have been out of place. That reference to the example of Micah seems to say, pious kings would never allow a bold, true prophet to be executed. The king of Jeremiah still claimed to be a pious king. The example of Manasseh therefore (we speak only of the possibility that the tradition was true) could neither be a proper measure, nor a fitting reference in the case.

In favor of its genuineness we present the following argument. Men of the intellectual heroism of the authors of the second part of Isaiah, and the New Testament Apocalypse, cannot attribute their works to a name already renowned, if these works are presented as historical or prophetic testimonies. They must from their greatness stand in their own time *as acting persons*, who could not conceal themselves if they would, and would not if they could. A city set on a hill cannot be hid. There is the widest difference between the wretched apocryphal works, and such works of

the highest grade in their kind. It is entirely another case also, when a poet intro duces some historically renowned person as speaking. In his own time he was known generally as an author, and if a later time is not careful to preserve his name, but allows a poetical speaker to take his place, that is a peculiar literary event, from which no general principle can be drawn. As to the case of the poems of Ossian, McPherson owes his best thoughts to the old Celtic popular songs; his mystifying of his contemporaries was connected with peculiarities of character, of which we find no trace in the canonical apocalyptics.

For the difference between the Hebrew text of Jeremiah and the text of the Septuagint, compare BLEEK, p. 488.

Our point of procedure in the decision of this question is the principal difference, viz., that the Septuagint inserts the peculiar Apocalyptic close of Jeremiah (ch. xlvi.–li.) after (ch. xxv. 13). We regard this interpolation as a decided weakening of the peculiar significance and importance of that whole section; and we think that as with this chief point of difference, so all the others must be decided in favor of the Masoretic text.

Since the prophecy of Daniel, as a whole, makes the impression of an apocalyptic work, retaining its unity throughout, this circumstance must not be left out of view in the critical examination of the book. It does not however enable us to decide between the original predictions of the prophet, and the casting of them into their present form. Three cases are possible. First, that a later prophet has attached his visions to the name of the historical Daniel. Against this supposition see the remarks above upon the second part of Isaiah. Secondly, it may be held that some later person has wrought the original prophetic works coming down from Daniel, into a new apocalyptic form. The perfect unity between the contents and form of the book lies against this supposition. Then it remains that the book must be from Daniel himself. The difficulties which oppose this supposition are the following: 1. Why does the book stand among the Kethubbim and not among the prophets? It seems probable, that at the time of the collection, the highly apocalyptic nature of the book, which connects it closely with sacred poetry, determined those who formed the collection to distinguish it from the prophets in a narrower sense, with their less highly colored apocalyptic works. It may be urged in favor of this, that it has been interpolated by portions,* —most probably at the time of the Maccabees—which in their style are plainly in contrast with the rest of the book. The entire paragraphs (ch. x. 1 to xi. 44, and xii. 5–13) are thus interpolated. Grave circumstances of the time have probably occasioned this interpolation, drawn from actual appearances in history, as also an interpolation in the second Epistle of Peter (ch. i., xx.–iii. 3) from the Epistle of Jude, was occasioned by similar circumstances. It grew out of this interpolation, that the book should have its place among the Kethubbim, if it had not always stood there. 2. Why has Jesus Sirach (ch. xlix.) not even named the book of Daniel?—This would be decisive certainly, if there were not generally serious deficiencies in this author, and if in making his selection he had not in his eye those men who had gained renown, in respect to the external glory of Israel. In his view Daniel had by far a too free—unrestricted by Jewish notions—universal character and tendency. 3. Why do we not find some trace of the use of Daniel by the later prophets? In this connection it should be observed that the four horns (Zech. i. 18) and the

* [Compare, however, upon this point HENGSTENBERG: *Authentic des Daniel.*—A. G.]

four opposers of Zion (Zech. vi. 1) appear certainly to presuppose the representation of the four world-monarchies (Dan. ch. ii. and vii). And so also the more definite revelation of the idea of a suffering Messiah in the second part of Zechariah presupposes the previous progress of that idea in prophecy (Isaiah liii.; Daniel ix. 26), 4. The difficulties which some have raised from the historical particularity of ch. x. and xi., are met by the supposition above—that these chapters are a part of the interpolation. The intimation of Antiochus Epiphanes, in the little horn (ch. viii.), contains certainly a striking prediction, although not a prediction of Antiochus Epiphanes himself, but of that despotic Antichristian power which should arise out of one of the three world monarchies (not out of the last) which was fulfilled in that Antiochus. But it is certainly incorrect to identify the preliminary Antichrist Antiochus (ch. viii. 8) with the Antichrist imaged in ch. vii. 7. This last springs out of the ten horns of the fourth beast. On the contrary the goat (ch. viii.), *i. e.*, the Macedonian monarchy, has one horn, out of which come the four horns, the monarchies into which the kingdom of Alexander was divided. Since the number *four* is the number of the world, this can only mean that the one, third-world power should divide itself into its chief component parts. With this goat of four horns, whose form is clearly defined throughout, the fourth animal (ch. vii.), whose form is very indefinite (and in which, in the face of the modern exegesis, we recognize the Roman world power), has no resemblance, but the third animal (ch. vii.), the leopard with his four wings of a bird, and the four heads. The wings of the leopard correspond to the swiftness of the goat, and the number four of his wings and heads with the four horns of the goat; while the fourth animal (ch. vii.) has ten horns. The image of the *Antichrist* (in ch. vii.) and of his judgment is much more significant than the image of the typical Antichrist (ch. viii.) and his judgment—which forms only an episode.

Since at the time of Antiochus Epiphanes the Maccabeean family of the tribe of Levi gradually attained regal power, and therefore the announcement of the Messiah out of the tribe of Judah must have been thrown into the background (*see* the timid clause in favor of the future Messiah, 1 Macc. xiv. 41), it is very bold in the critics to refer a book so full of the Messiah, and in which all hope in any temporal Jewish dynasty disappears, to this very period of the Maccabees.

In regard to the controversy as to the authenticity of the second part of Zechariah (ch. ix.–xiv.), it deserves to be considered, that the first suspicions against this section arose out of a purely theological misunderstanding. Since the quotation of the prophet Jeremiah by Matthew (ch. xxvii. 9, 10) is not found verbally in Jeremiah, but appears to be taken from Zechariah (ch. xi. 12, 13), Mede conceived that the section (Zech. ix.–xi.) was written by Jeremiah. But Matthew actually intended to refer to Jeremiah, since for his purpose the chief thing was the purchase of the potter's field, of which he found a type in the purchase of the field at Anathoth made by Jeremiah (ch. xxxii.). In this citation he now inserted the allusion to the passage in Zechariah which speaks of the thirty pieces of silver, without any express reference to it (*see* LANGE: *Leben Jesu*, ii. Bd. 3. Thl. p. 1496). Out of this erroneous supposition that Zech. ix.–xi. must have been written by Jeremiah, has arisen the prevailing question as to the second part of this prophet. Later, it was not so much the New Testament citation, as a collection of internal marks, which occasioned the doubt of the critics. But the criticism is so unfortunate as to undertake to transfer the second part of Zechariah to a much earlier date, and hence comes into collision with an important principle of biblical hermeneutics.

The principle is this: The great biblical idea makes no retrograde movement in the course of its development, *i. e.*, no movement from a more to a less developed, or from a more to a less definite, form. But as it would be a retrograde movement of the Messianic idea, if the Servant of the Lord (Isa. liii.) should be taken merely for a collective name for the prophets, while already a definite developed announcement of a personal Messiah existed in the first part of Isaiah, so it would be a much more striking retrograde movement of the Messianic idea, if the second part of Zechariah were to be regarded as an earlier composition than the first. For here, in the second part, we have nearly a continuous biographical portraiture of the personal Messiah in typical images. In ch. ix. 9, the Messiah comes to his city Jerusalem as an humble king of peace, riding upon a peaceful animal, the foal of an ass; in x. 11, he goes before his returning people through the sea of sorrow, beating down the waves of the sea; in xi. 12 he is as the shepherd of his people valued at thirty pieces of silver, and the silver pieces were left in the potter's chest (*see* LANGE: *Leben Jesu*, ii. 3, p. 1494); in ch. xii. 10 is the deed done, because one has pierced him, and they begin to mourn for him as one mourns for his only son; in xiii. 6, 7, he complains: lo! I have been wounded in the house of my friends; the sword has awakened against the shepherd of God; the flock is scattered, and now he gathers his little ones; in xiv. he appears for judgment upon the Mount of Olives; it is light at the evening time; a new holy time begins, in which the bells upon the horses bear the same title as that upon the mitre of the High Priest: "Holiness to the Lord."

The critics propose to transfer this fully developed Christology back to the time of Uzziah, when the doctrine of a personal Messiah began to unfold itself. If some critics remove the section in question to a later date, or divide it into two parts and two periods, they do not change the case at all. They still deny the above-quoted fundamental principle of hermeneutics. If they turn us to the fact that the symbolism, which so clearly marks the first part, is less prominent in the second, we may remark the same receding of the symbolic text in Jeremiah and Hosea. But if ch. x. 6, 7, speaks of the kingdom of Judah and Israel as still in existence, ch. xii. 6 of Jerusalem as still standing, it must be observed, that for the symbolical, not for the purely historical, view of the prophet, these forms are permanent in the kingdom of God. We can only refer briefly to the fact, that, with respect to the original mysterious coloring, their obscurity and profoundness of statement, and other similar marks, the first and second parts of Zechariah have the same type and character.

§ 26.

CRITICAL AIDS FOR ASCERTAINING AND CONFIRMING THE INTEGRITY OF THE BIBLICAL BOOKS.

Here belong the records which form the internal history of the text of the biblical books: the Hebrew text, the Samaritan Pentateuch and the translations, the Chaldee paraphrases, the Greek translations, the Vulgate, the Masoretic text, and the printed text. Compare BLEEK: *Einleitung*, p. 746 ff.

FOURTH CHAPTER.

Historical and Critical Exegetics in the narrower sense, or the human side of the Holy Scriptures: the Holy Scripture as Sacred Literature.

§ 27.

LITERATURE OF THE HISTORICAL AND CRITICAL SCIENCE OF INTRODUCTION.

See BLEEK: *Einleitung in das Alte Testament*, p. 5; KEIL: *Einleitung in das Alte Testament*, p. 6; HAGENBACH: *Encyclopedia*, p. 189; HARTWIG: *Tabellen zur Einleitung in die kanonischen und apokryphischen Bücher des Alten Testaments*, Berlin (1856, p. 1); [HAVERNICK: *Introduction*, of which there is an English translation; HORNE: *Introduction*; the recent edition. An Introduction by Prof. Stowe of Andover.—A. G.]

§ 28.

ELEMENTS OF THE HISTORICAL AND CRITICAL SCIENCE OF INTRODUCTION.

The two essential elements of exegetics, both in reference to the Old Testament and the New, are general Introduction, or the history of the contents of the books in question, of the Old and New Testament Canon, and special Introduction, or the history of particular books. We now inquire in what order these parts should scientifically be placed. De Wette places general Introduction first, and this seems to be systematic. On the other hand it appears more scientific, according to the genesis of the Canon, to treat first of individual books and then of the whole. Hagenbach says the method of Reuss is preferable, but Reuss in his introduction to the New Testament furnishes a general substructure for the literature of individual books. This is undoubtedly the correct method which Bleek and Keil have followed. First we have the *fundamental Introduction*, which treats of the historical region, origin, character, limits, and means (language and writing) of sacred literature. Upon this, *special Introduction* proceeds in its work, as it treats of the history of particular books. Finally *general Introduction* embraces all the results attained, in the history of the *formation* of the Canon, in the history of the *preservation* of the Canon, in the history of the *text*, in the history of the *spread* of the Canon, of *translations*, in the history of the *explanation* of the Canon, or of the exposition or interpretation of the scriptures, and in the history of *the energy and results* of the Canon, for which still the greater part remains to be done.

In regard to these different elements we must here limit ourselves to a few suggestions.

As to the introduction which is fundamental, in that it underlies both special and general, the first question is as to the sphere of revelation, as to the ground and limits within which the sacred literature has grown up; then as to the homogeneous relation of the sacred word, as the word of the Spirit, to the scripture, as the language of the Spirit; then as to the specific character of the sacred writings as such, of their limitations, or of their opposition to apocryphal writings; and then finally of the means used in its formation, of the language itself, and of the art of writing, in their reciprocal influence and development.

The history of the individual book must be introduced by a definition and distinction of the different modes of statement, the historical, poetic, didactic, and prophetic.

For the critical part of this history, compare the paragraphs upon criticism above. For the organic part, *see* the following paragraphs. For the history of the Old Testament Canon, compare BLEEK: *Einleitung*, p. 662. A. DILLMANN: *Ueber die Bildung der Sammlung heiliger Schriften Alten Testaments* in den Jahrbüchern für Deutsche Theologie, 1858 (iii. Heft, p. 419) ff.; KEIL, p. 538 ff.; BUNSEN, p. 51. [LARDNER'S *Credibility*, JONES, WORDSWORTH, ALEXANDER, GAUSSEN, MCCLELLAND, on the Canon. —A. G.]

On the history of the text, *see* BLEEK, p. 717; KEIL, p. 567.

This history for a long time runs parallel with the periods of Hebrew literature. We may distinguish a Jewish period of the history of the text, in the behalf of Christians, and a Christian period, in behalf of the Jews. The first period may be divided again into the period in which the canonical text assumed its present form, the period of the formation of the Synagogue manuscripts (Babylonian writings), of the Targums, of the Talmud (division into Parasha and Haphtora), of the Masora (punctuation), of the Hebrew grammarians, and of the transition in the study of the Hebrew text to the Christians (division into chapters). The latter period falls into the history of the transmission of the manuscripts and of the printed editions.

For the history of the translations, *see* BLEEK, p. 750; KEIL, p. 594; BUNSEN, p. 72.

For the history of the interpretation of the scripture, *see* paragraph *hermeneutics;* KEIL, p. 710; BUNSEN, p. 94; the full list LANGE'S *Matthew*, Am. ed. p. 18.

For the history of the results of the Old Testament or of the Bible in an ecclesiastical and practical point of view, *see* the references under § 1, and also the paragraphs on the theological and homiletical literature to the Old Testament. The articles Bible and Bible text in HERZOG: *Realencyklopädie*, by DANZ and WINER—[which is in course of translation.—A. G.].

§ 29.

THE DATES OF THE ORIGIN OF THE BIBLICAL BOOKS.

We must defer the discussion of these dates, to the works upon the particular books, but give here a table of the different dates accepted by De Wette, Keil, Bleek, and add a closing remark.

DE WETTE.	KEIL.	BLEEK.
The Elohistic writing lying at the foundation of the Pentateuch dates after the death of Joshua and the expulsion of the Canaanites. The Jehovistic portions originate during the kings, down to Joram, but not to Hezekiah. Deuteronomy dates after the exile of the two tribes.	Mosaic composition.	Genesis. The Elohistic original writings, which reach down to the possession of Canaan. Revised with Jehovistic interpolations. The first originated probably in the time of Saul. The revision and enlargement before the division of the kingdom. The following books were a continuation of the original Elohistic writings. Their revision probably by the same writer who made the revision of Genesis. Leviticus as indeed Exodus (so far as the giving of the law is concerned) contains much that is originally Mosaic. Deuteronomy belongs to the Jehovistic revision. Distinction between Deuteronomy and the earlier books. The rearrangement belongs to a later time, but took place before the Babylonian exile.

De Wette.	Keil.	Bleek.
The book of Joshua also comes down from the time of Ahab to the time of the origin of Deuteronomy.	Not later than the beginning of the reign of Saul. Probably earlier.	The work of the Elohistic author Revision in the time of David. Re-edition by the author of Deuteronomy. Separated from the Pentateuch at a later period. Last redaction.
The book of Judges doubtful. The original essential portions before Deuteronomy.	At the latest at the beginning of the reign of David.	
The books of Samuel later than Judges. The last form after the composition of Deuteronomy.	Not before the time of Rehoboam or Abijam.	After the division of the two kingdoms, but not long after.
The books of Kings during the Babylonian exile.	In the last half of the Babylonian captivity.	In the last half of the exile. Perhaps by Baruch.
The books of Chronicles low down in the Persian period.	In Ezra's time.	Probably the same author, who made the latest revision of the books of Ezra and Nehemiah.
Book of Ruth a long time after David.	Not before the last years of David's reign.	Centuries after the period of the Judges.
Ezra and Nehemiah the work of a late collector.	Ezra, Nehemiah.	The last revision quite late.
Esther. Very late date. Probably the times of the Ptolemys and Seleucidae.	Not immediately after the subjection of the Persian kingdom.	Esther. Probably immediately after the Persian period. Perhaps much later.
Isaiah from 759–710, B. C. The second part of Isaiah during the early times of Cyrus.	From the year of Uzziah's death down to the 15th year of Hezekiah (758).	The second part during the Babylonian exile.
Jeremiah from the 13th year of Josiah to the subjection of the kingdom (588).	The same.	The Alexandrian recension preferable to the Masoretic text.
Ezekiel. From five years before the destruction of Jerusalem until 16 years after.	The same.	After the taking of Jerusalem.
Hosea presupposes the state of things under Jeroboam II.	790–725.	Probably in the last time of Jeroboam II.
Joel. Under Uzziah about the year 800.	867–838.	During the reign of Uzziah. About 800 B. C.
Amos. About 790. A few years after Joel.	810–783.	Nearly contemporary with Joel.
Obadiah. After the captivity of the Jews. After 588.	889–884.	Immediately after the destruction of Jerusalem.
Jonah. One of the later books. Uncertain whether before or after the exile.	824–783.	Commonly referred to the time of Jeroboam II. The origin of the book falls at least in the Chaldaic period; perhaps in the beginning of the Persian.
Micah. The first years of Hezekiah (758).	758–700.	In the reign of Hezekiah. The declarations in the title not reliable.
Nahum. After the 14th year of Hezekiah.	710–699.	Before the year 600, or before the conquest of Nineveh.
Habakkuk. A younger contemporary of Jeremiah.	650–627.	Probably during the reign of Jehoiakim.

De Wette.	Keil.	Bleek.
Zephaniah. In the first years of Josiah (639).	640–625.	The time of Josiah, 642–611.
Haggai. At the time of Zerubbabel and Joshua (536).	519.	The second year of Darius Hystaspes.
Zechariah. Some months later than Haggai. The second half of Zechariah probably belongs to the time after the exile.	From 519 on.	The second half (ch. 9) probably earlier than Joel. The oldest part of written prophecy? Time of the king Uzziah!! Ch. 10. Time of Ahaz. Ch. xi. 1, and 2, later than the foregoing and following. Ch. xi. 4, 17, same as ch. ix. and x. With a full misconception of symbolical representations.
Malachi. Probably in the time of Nehemiah (444).	433–424.	The collection at the time of Nehemiah. A somewhat earlier origin.
Daniel. At the time of Antiochus Epiphanes.	At the time of the exile.	Probably not long after the erection of the altar of burnt offering in the temple of Jerusalem for the worship of Jupiter. The Maccabeean age.
The Psalms. Down to the exile and probably after. Not to the Maccabeean period.	From David to the time after the exile, but not after Nehemiah.	Against the reception of Maccabeean Psalms.
Lamentations by Jeremiah (588).	The same.	The same.
The Song. The time of Solomon.	Solomon.	The time of Solomon. Not by Solomon.
Proverbs of Solomon. The time of Solomon. Time of Hezekiah. Last chapter probably three years later.	From the time of Solomon to Hezekiah.	The oldest collection. Many genuine proverbs of Solomon. Still the collection not by Solomon. Collection at the time of Hezekiah. The rest probably later.
Ecclesiastes. Belongs to a late, unhappy, but in religious and literary culture, advanced, age.	The times of Ezra and Nehemiah.	It falls perhaps in the last time of the Persian dominion; but perhaps still later in the time of the Syrian dominion.
The book of Job. The time of the decline of the kingdom of Judah, near to the Chaldaic period.	The time of Solomon.	Probably between the Assyrian and Babylonian captivity. The speech of Elihu a later interpolation.

Concluding Remarks.—In the investigation of the dates of the biblical books, the history of the development of the biblical ideas has not been allowed sufficient weight. This is true emphatically of the idea of a personal Messiah. In its more definite form it enters with the prophets Isaiah and Micah, *i. e.*, about the middle of the eighth century, B. C. It is perhaps credible that the idea of the Messiah should not appear in a later historical book. But it is incredible that the Messianic idea in a later book should recede again to the idea of a typical Messiah, which meets us in 2 Sam. vii. Indeed, since the idea of the typical Messiah first appears here, and a whole period lies between the appearance of the typical Messianic image, and the ideal Messianic image, the origin of the 2d book of Samuel must be this whole period earlier than that of Isaiah and Micah. Generally the prophets form the strongest bulwarks against the excesses of the critics. Hengstenberg, Delitzch, and others, show how frequently they use the historical books, especially the Pentateuch, including Deuteronomy, and how therefore they presuppose the existence of these books. But what long periods must have elapsed between the founding of the *legal* theocracy, between its culminating point under David and Solomon; and the prophetic doubts

and despondency as to its eternal and legal appearance!—Let us take the idea of personal repentance as the measure. If, on good grounds, we view the 51st Psalm as the penitential Psalm of David, is there any similar development of the idea of personal repentance in Deuteronomy? So likewise there is no similar statement of a personal experience of grace. Criticism rightly uses the citations of the prophets, but it should use also with greater care the history of religious ideas.

§ 30.

THE PERIODS WHICH THE OLD TESTAMENT BOOKS EMBRACE.

1. Genesis. The time of primary history from the beginning of the human race, to the death of Jacob.

2. Exodus to Deuteronomy. The interval between Jacob and Moses. (*See* above, § 6, Chronology.) Then 40 years. (Numbers with a space of 37 years.)

3. Joshua. A period of about 17 years.

4. The books of Judges and Ruth. Various estimations. *See* the § 6. Chronology. *Das Calwer Handbuch*, 320 years.

5. The two books of Samuel. About 100 years.

6. The two books of Kings. About 380 years.

7. The two books of Chronicles. From the beginning of the world to the end of the Babylonian exile.

8. Ezra, Nehemiah, Esther. Omitting the period of the Babylonian captivity (70 years, or deducting the 14 years of the removal before the destruction of Jerusalem, 56 years), a period of about 130 years.

§ 31.

THE ORGANIC STRUCTURE OF THE BIBLICAL BOOKS.

See the IV. Division.

THIRD SECTION.

THE THEANTHROPIC CHARACTER OF THE HOLY SCRIPTURE AS TO ITS FORM AND CONTENTS, OR THE BIBLICAL CHRISTOLOGICAL THEOLOGY, ESPECIALLY OF THE OLD TESTAMENT.

General Biblical Theology of the Old Testament.

§ 32.

CONTENTS.

It treats: 1. Of the nature of the revealed salvation, its fundamental forms, and its foundation; 2. Its development, and the steps in that development; 3. Of its aim and tendency.

A. *The revealed Salvation, its fundamental forms and its foundation.*

§ 33.

THE REVELATION OF GOD IN THE WIDEST SENSE.

The revelation of God is both objective and subjective, *i. e.*, the God of revelation, in revealing the knowledge of himself, stands over against the minds fitted to receive the revelation. God cannot reveal himself, without placing over against himself the glass upon which the rays of light fall, viz., angels and men. No created mind can know God, unless he reveal himself to him. But in the mutual action and influence between the spiritual and human world, the revelation of God progresses through different stadia.

1. The most general revelation of God; objective: The creation. Rom. i.

2. General revelation of God; objective: The history of the world. Rom. ix.–xi.

3. Special revelation of God, or the revelation of salvation in its progress; objective: The old covenant.

4. The most special revelation of God, or the revelation of salvation, in its introductory perfection: God in Christ reconciling the world.

5. The final, complete, introductory perfection of the revelation of God in Christ; objective: The great epiphany. God all in all. The consummation and transfiguration of the general revelation through the special.

1. The most general revelation of God; subjective: The mind and conscience. Rom. ii.

2. General revelation of God; subjective: Lives of individuals.

3. Special revelation of God, or the revelation of salvation in its progress; subjective: The *faith* in the promise.

4. The most special revelation of God in its introductory or first consummation; subjective: Justifying and saving faith.

5. The final, complete consummation of the subjective revelation of God in Christ. The intuition of God in Christ, and in the whole city of God.

Through the sin of man the most general revelation of God is veiled and hidden (Isa. xxv. 7). Even the more definite, moral revelation of God in history, and his own destiny, becomes to man a further obscuration of the Deity (Ps. xviii. 26). This blindness or darkness appears in the views of man concerning the enigma in history, and in man's evil destiny.

Through the objective side of the special revelation this darkening of the minds through unbelief often completes itself in hardness. The world is hell, viewed from the stand-point of hellish spirits. On the contrary, all the subjective and objective circles of revelation meet in ever increasing splendor, in the special sphere of revelation, in faith. But the special revelation, in its objective and subjective aspects, not only facilitates the knowledge of the general revelation, but carries on the general revelation to its consummation and glory.

§ 34.

OPPOSITION AND DISTINCTION BETWEEN GENERAL AND SPECIAL REVELATION.

General revelation is the foundation on which the special rests; the special is the reproduction and realization of the general.

Within the historical circle of the general revelation there arises, in consequence of the fall, the obscuration of the revelation of God, through nature and conscience, since the primeval religion of man was thus changed into a mere capacity for religion.

But within the same circle are formed the sources of special revelation, since the primeval religion of the chosen becomes an active, practical exercise of their religious nature.

General revelation as a natural revelation, looking to the past, is an unveiling of the foundations of the world and life; of the original divine institutions. Special revelation, looking to the future, is a revelation of salvation, and therefore always both an ideal revelation and an actual redemption.

General revelation uses as its instruments symbolical signs and events, whose bloom and flower in the life of the spirit is the divine word. Special revelation makes use of the divine word, whose bloom and seal is the sacramental symbol and acts. There the symbol is prominent, here the word.

§ 35.

THE SUBJECT OF REVELATION.

In the most general sense, the subject of revelation is the relation of God to man, as a foundation for religion, which is the relation of man to God. God reveals himself to man according to his living relations to him, according to his will in reference to him, hence in his purpose of salvation, the actual salvation, the promise of salvation; but also according to his claims upon man, in his law and in his judgment. He makes plain to man his peculiar destiny, his sinful nature, his guilt, since he plainly reveals his own will to man in order to prepare him to receive his salvation. This salvation is thus the central theme of revelation, and indeed as a fact, as a personal life, as an eternal inheritance, is destined to extend from the chosen until it becomes the common good of humanity. The subject of revelation is, therefore, redemption.

§ 36.

THE INTERCHANGE BETWEEN REVELATION AND REDEMPTION.

As the eternal living spirit, God communicates himself, his life, when he communicates the living knowledge of himself. Man, as a spiritual being allied to God, cannot rightly know God without receiving into himself the divine life. But as man is sinful, he is blinded as to his intelligence, to the same extent that he is perverted and enslaved in his will. Hence there cannot be a revelation of salvation to him without redemption, nor redemption without revelation. It follows also that the introduction of this revelation must be very gradual. With the spiritual eye the heart must be purified, with the heart, the eye. Revelation is the ideal redemption, redemption the actual revelation.

In this interchange between revelation and redemption, in general, revelation precedes redemption, but at the same time it must, through its preliminary redemption, prepare the way for every new stage in its development. And just as in the chosen spirits, the channels of the revelation of saving truth, revelation precedes redemption, so with the great mass of those who are the subjects of redemption, the redemption precedes, as a preparatory discipline, the illumination through revelation.

§ 37.

THE OBJECTIVE FORM OF THE REVELATION OF SALVATION.

The objective form of this revelation is throughout the *Theophany*, as it rises from the form of the ideal, dynamic theophanies, to the grand real Theophany of God in Christ. It manifests itself in the elements of human faith, strengthened to open vision or sight. Its first form is the miraculous report, the divine voice, the word, whose dull echo—the *Bath Kol*—meets us only in the region of the Apocrypha. Its second more developed form is in the miraculous vision, in a narrower sense, angelic appearances, as an ideal dynamic *Christophany*, surrounded and even represented by wider encircling angelophanies and symbolical signs. Its third and perfect form is the incarnation of God in Christ. Its effect throughout is prophecy; the miracle of prophecy. But the Urim and Thummim is the theocratic, legal enlargement of prophecy; in which it was made permanent, and accessible to the people whenever it might be needed.

§ 38.

THE SUBJECTIVE FORM OF REVELATION.

This is throughout the vision, whose basis or real aspect is ecstasy, the sudden transposition of the mind from the stand-point of faith to that of sight. The vision generally appears as a day-vision, during which the usual consciousness of sense is shadowed or suspended as in the night. But it appears in children, in common laborers, or men sunken in fatigue, as a dream of the night, in whom, however, the moral consciousness shines as clear as in the day. Its pre-condition is the higher intuition possessed by chosen religious minds, by the spirit of God made fruitful in some great historical moment, which indeed contains the seeds of the future, which the seer filled by the Theophany prophetically explains.

There is no conceivable theophany without a corresponding disposition for the reception of visions; no vision without the energy and effect of a theophany. But the one form may prevail at one time, the other at another. In general, revelation advances from the Old to the New Testament, from the prevailing objective form, or theophany, to the prevailing subjective form, or the vision. Hence the succession in the names of the prophets: Roeh, Nabi, Chozeh.

§ 39.

THE OBJECTIVE FORM OF REDEMPTION.

The objective form of redemption appears in a series of saving judgments, introduced through revelation by means of theophanies. Its fundamental form is the miracle.

§ 40.

THE SUBJECTIVE FORM OF REDEMPTION.

It manifests itself in a heroic, divine act of faith, whose symbol is the sacrifice, whose result is conversion.

§ 41.

THE HISTORICAL GRADUAL PROGRESS AND FORM OF REVELATION.

The realization in history of the revelation of salvation is gradual, fundamentally the same with the gradual growth of history itself. This gradual progress is conditioned: 1. Through the fundamental law of all human growth, into which the divine revelation as a revelation of salvation necessarily enters. In this point of view revelation is the grandest nature, the crown and glory of nature; for the regular unfolding of the Old Testament advent of Christ, of the personal life of Christ, and of that kingdom of heaven founded by him, reaches from the beginning to the end of the world, and transcends all the limits of the events of natural history. 2. This gradual growth is conditioned through the necessary interchange between a holy God and unholy men, in whom the grace of God first gradually forms according to the law of freedom for itself a point of union and a point of departure for its wider progress, *i. e.*, it is conditioned through the constant interchange between revelation in a narrower sense and redemption, we may say even between prophecy and miracle, between the vision and the sacrifice. 3. Then it is conditioned through the slow process of the interchange between the chosen as the starting-point of revelation, and the popular life, or the interchange between the apocalypse and the manifestation (phanerosis). Generally, however, its history is embraced in two periods. 1. From the beginning of the *introductory* revelation to its completion, *i. e.*, to the completion of the personal life of Christ, *i. e.*, to the introductory or first end of the world. This is the special history of revelation in the narrower sense. 2. From the beginning of the final complete revelation, or the historically introduced revelation, *i. e.*, from the beginning of the church to its completion, the second advent of Christ, *i. e.*, the final end of the world.

We now speak only of the periods of revelation in the narrower sense.

1. The period of that in one aspect symbolical, in the other mythical, primary religion: from Adam to Abraham, 2000 years B. C. The lighter aspect of this period is the symbolical religion, the knowledge of God in the light of nature and history, with sporadic lights of revelation through the word.

2. The period of the patriarchal religion of promise in its genealogical descent, introduced and established through the word of God and human faith: from Abraham to Moses, 1500 B. C. In the first period the symbol is prominent, the word subordinate; in this the word holds the first place, the symbol the second. In the first period faith was sporadic; in Abraham and his seed it becomes genealogical.

3. The period of the Mosaic legal religion: from Moses to Elijah, or to the decline of the glory of the Israelitish kingdom. The symbol preponderates above the word. The internal character of the religion of promise at the beginning, is now surrounded by the external forms of the law, for the purpose of bringing a whole people to share in the Abrahamic faith, and at the same time secure its wider development. Elijah turns himself to the past, as the last restorer of the law through the miraculous judgment by fire.

4. The period of prophecy, or in which the law began to be viewed in its internal character, in which the word preponderates, not the symbol: from the miracles of Elisha, marked by their design to save, pointing to the future, and from the Messianic prophecies of Isaiah (Hosea, Joel, Amos) to Malachi.

5. The period of national piety, or of the national realization of the prophetic faith, introduced in a historical manner, under the disappearance of canonical inspiration, but also under the appearance of the idea of martyrdom: from Malachi to the time of Christ.

6. The period of the concentration of the Messianic longing of Israel, or the seed-like formation of that state of mind which was fitted to receive the Messiah, whose very heart or central point is the Virgin, and around her the truly pious, especially the Baptist, enveloped, as in a shell, by Pharisaism, Sadduceeism, Essenism, Samaritanism, Alexandrianism, and Hellenism, which in a general sense may be viewed as springing from one another. The history previous to the New Testament.

7. The period of the life of Christ to its completion in his ascension, and to the great seal of its completion in the founding of the Christian church, through the outpouring of the Holy Spirit.

§ 42.

THE CONTRASTS BETWEEN THE ANNOUNCEMENT AND THE FULFILMENT OF SALVATION.

As nature found its goal in the first man, and the primeval time in Abraham and the Old Covenant, so the Old Covenant itself, as the preannouncement of the salvation in Christ, has found its goal in Christ. Christ is the end of the law, the preliminary goal or end of all things. But the introductory revelation of Christ in the time of the New Testament, must reach again its comprehensive final goal in the eternity of the New Testament, the eternal gospel, the second coming and epiphany of Christ with its eternal results.

The Old Testament is the religion of the future. As to the word of promise, it finds its fulfilment in the word of the New Testament; as to its types, the shadowy images of good things to come, in the facts of the New Testament salvation.

Hence it follows that the Old Covenant, as to its national, legal, external value, is abrogated through the New Covenant, but that the Old Testament, as the word of God, is exalted through the New Testament, to be a constituent part of the eternal revelation, as it furnishes the foundation, introduction, and illustration of the New Testament.

As the gospel itself is a provisional law for the unbeliever, so the Old Testament law was a provisional gospel for the believer.

§ 43.

THE FUNDAMENTAL FORMS OF THE PREFIGURATION OF SALVATION.

These forms, in words, are the original traditions, the promise, the law, prophecy, the testimony of martyrs.

These forms, in facts, are the allegories, symbols, types, *i. e.*, *the dawn*, the *representations*, and the germ-like *preparations* for the New Covenant.

Typology commences with the personal types (Adam, Melchizedec, Abraham, &c.), passes on to the historical types (the sacrifice of Isaac, the exodus from Egypt), finds its central point in the types of the law (the Mosaic cultus), and completes

itself in the mental type, and types in disposition, the preannouncements in the inward state and feeling, of New Testament states (Ps. xxii.; Isa. vii., &c.).

The types and the word stand in relations to each other, similar to those between redemption and revelation.

§ 44.

THE FULFILLING OF SALVATION.

The fulfilling of salvation is the completion of the theanthropic life of Christ, in its world-atoning, world-redeeming, and world-glorifying power and result. It may be divided into the introductory fulfilling and the final completion, *i. e.*, into the time of the first and of the second advent of Christ. The first period embraces the history of the one peculiar completion of the life of Jesus, and its development in the four fundamental forms of the four gospels, and the varied doctrinal fundamental forms in the different apostolical types of doctrine, especially of James, Peter, Paul, the author of the Epistle to the Hebrews and of John, to which, however, we must add, in their historical significance, the doctrinal types of the other apostles.

The wider and final completion of the life of Christ extends through the different periods of the New Testament kingdom of heaven. (*See* LANGE: *Matthew*, Am. ed., pages 3, 4, 5.

B. *Revelation of Salvation; its Development and its Goal.*

§ 45.

THE DEVELOPMENT OF BIBLICAL THEOLOGY.

Biblical theology develops itself in essentially the same way with biblical religion. But it develops itself according to its nature after the following fundamental principles:

1. Biblical doctrine proceeds in its essential development, as in its chronological divisions, from a fundamental Christological principle: Man destined to the image of God, or to the perfection of his life in the revelation of the God-man.

2. The essential development of biblical doctrines, *e. g.*, the doctrines of the name of God, of his attributes, of man, of sin, &c., advances in the same measure with the chronological development of biblical doctrine in different periods of time.

3. Every biblical doctrine in its germ-form existed already in the earliest period of revelation, *e. g.*, the doctrine of immortality.

4. No biblical doctrine reaches its perfect form until the latest period of revelation, *i. e.*, the New Testament fulfilment; and this fully developed form is reached in the apostolical period, *e. g.*, the doctrine of the Trinity.

5. Every biblical doctrine in its course of development presents a marked, distinct continuity; although one doctrine may now rise into prominence, and then another. Hence a break and opposition between the Old and New Testament would be a monstrous supposition, if, *e. g.*, the central part of the revelation of God in the Old Testament (the angel of the Lord), should be regarded as a created angel, and not as Christ himself in the preparatory stages of his incarnation, while the central figure in the New Testament revelation is the God-man.

6. Heterogeneous, not, strictly speaking, theocratic doctrines, may prepare the way for the development of revelation, and promote its progress. They have served this purpose from the beginning onwards (Chaldean, Syrian, Palestinian, Egyptian, Persian), but the grand forming principle of revelation would never allow any intrusion of foreign elements. It is only in the apocrypha that we find any traces of such an intrusion.

7. The development of biblical doctrine is ever in the direction of an onward progress, an unfolding, from the germ, of a growing spirituality, of a rejection of temporary forms, but never the form of a progress and growth through opposition. All the antitheses of sacred scripture, even that between the Old and New Testaments, are harmonious, not antagonistic or contradictory oppositions.

8. Within the period of any individual biblical doctrine, there is an opposition and a progressive movement, and between the most diverse periods there exists everywhere the unity of the spirit, and hence an indissoluble connection.

9. The word of God, or the principle of revelation, rules and shapes the books of scripture, as a strong, active, moulding principle. But in the relations of that word to humanity, it is ever in its unfolding, breaking through the bonds of human error, and in its spirituality proceeds from one stage of revelation to another, to realize its divine fulness, in a more complete, transparent human perfection.

10. The word of God in its development never destroys human nature, while it dissolves the shadows within which it lies. It rather sets free, in the measure of its development, the original powers of the human nature. Hence these marks of originality, as they were already evident in the characters of the patriarchs, appear in their most striking forms in the lives of the prophets. It is an absurd and monstrous supposition, therefore, of which they are guilty who, denying the perfect originality of the four gospels, view the gospels of Matthew and Luke as copies from the original of Mark.

11. The doctrine of Jesus passes through well-defined periods of development. We can distinguish: 1. The explanation of the law in its inward all-prevailing significance. 2. The explanation of the Old Testament idea of the kingdom of heaven. 3. The explanation of the Old Testament types of circumcision, and the Passover. 4. The explanation of the Old Testament cultus. 5. The explanation of the entire Old Testament symbolism, and of the whole symbolism of creation. These chronological stages of the development of the doctrine of Christ are made the essential fundamental forms of the doctrine of Christ, in the doctrinal types of the apostles, James, Peter, Paul, the Epistle to the Hebrews, John. These types of doctrine supplement and complete each other, but they are as far removed as possible, in their harmonious agreement, from correcting each other.

12. In the book of Genesis biblical doctrine is a union of the word of God with the purest expression of human artlessness; in the Apocalypse, it is the union of the same word with a conscious, and, as to the Hebrew form, perfected, sacred art.

Remark.—The fundamental laws of the development of the introductory revelation in the sacred scriptures, are also the fundamental laws controlling the introduction of this revelation into humanity, in the course of the development of the Christian Church.

SPECIAL BIBLICAL THEOLOGY IN OUTLINE.

§ 46.

BIBLICAL DOCTRINE OF GOD, OR THEOLOGY IN THE NARROWER SENSE.

Biblical theology in the narrower sense, or the doctrine of God, may be divided into the doctrine of the knowledge of God founded upon his revelation of himself; of the name of God, which has its ground and reasons in his nature; of the demonstration of the being of God, resting upon the evidence of his universal existence, perfection, and power;* of the method of his providence, and of the attributes of God, or the fundamental form of his vital relations to the world and man, grounded ultimately in his peculiar personality, or the threefold personal distinction in his essence.

Remarks.—1. The revelation of God is the ground upon which all our knowledge of God rests. 2. The name of God is not the nature of God, but designates objectively the entire revelation, and subjectively the whole of religion. 3. The nature of God is designated by the fundamental distinctions: The Lord, Love, Spirit. 4. The name of God, proceeding from the universal to the particular, passes through the names Elohim, Eloha, El Eljon, El Schadai, Elohim Zebaoth, to the name Father in heaven; and proceeding from the theocratic to the universal, it passes from the names Jehovah, Adonai, Jehovah Zebaoth, to the name God and Father of our Lord Jesus Christ. 5. The Holy Scriptures recognize and distinguish definite fundamental forms of the revelation of the divine Providence, which lay the foundation for the proofs of the divine existence. The general relation of God to the world may be divided into creation and providence. The creation may be viewed as the original creation and as the new formation of that which was originally created. Providence may be regarded as the supporting, ruling, co-working; and the co-working as judgment, redemption, and glorification. 6. With the unfolding of providence, the definition of the divine being according to his attributes comes clearly into view, in which, however, we must carefully distinguish between the essential and merely nominal marks or designations. In every period there prevails a peculiar definition, determined according to the divine attributes. In the primitive period God is designated as the exalted one (El Eljon). In the period of the promise as the Almighty (El Schadai). In that of the law as the Holy one. In the transition to the prophetic as the righteous, wise, good. In the period of the prophets as the most glorious, the Majesty. In the national period as the condescending; and in the New Testament as the gracious and merciful. 7. The distinctions in the divine nature or essence pass through different stages: God and his Angel; the Angel of the Lord (Gen. xvi. 7 ff.); of his countenance (Exodus xxxiii. 14 ff.); of the covenant (Malachi); God and his own Son; God and his threefold name.

§ 47.

BIBLICAL DOCTRINE OF MAN, OR ANTHROPOLOGY.

The world as the basis and birthplace of man comes first into view here, and the world as Creation, as Nature, as the Cosmos, as the Aeon, or as the natural world defined through the spiritual. Then man in his normal state, in his nature (Biblical Anthropology and Psychology), in his destination, his paradisaic origin and condition, and his fitness for trial. Then further, man in his sin, his fall, his sinfulness, and his original sin; and corresponding to this, on the one hand, the guilt, judgment, death, condemnability, and on the other his inward discord and strife, his fitness as a subject of redemption, his outlook into the spiritual world, both as one of wretchedness and bliss, his coöperation with divine grace, or his preparation for the Advent of Christ.

[* This is a very inadequate rendering of the expressive terms which Dr. Lange uses: Daseins, Soseins, Hierseins, in which he includes the whole field from which we draw the arguments for the being of God: not merely his existence, but his existence such as he is, the concrete idea of God given us in the Bible.—A. G.]

Remarks.—1. The creation is *a.* a single act, *b.* acts, works, *c.* a continuous energy or work, *d.* it marks the world as conditioned in the highest sense. 2. Nature is the relative independence of the world. Its first feature calling for notice is the principle of nature. Its second, the law of nature. Its third, the stages in the development of nature. Its fourth, the goal of nature: the sphere of freedom in which the grand nature of the kingdom of God is developed. 3. The Cosmos is the beautiful harmony of the world. It holds its celebration in its ideal perfection. The sacred reflection of the Cosmos is the Sabbath—the sacred human festivals. 4. In the Aeon the living spiritual principles of the world are represented. We must distinguish first the spiritual and human world, and then further the Ontology of the spiritual world from the experience of man in regard to it, as it first enters with the fall. 5. Biblical Anthropology is both dualistic and a system of trichotomy. As to its dualism man belongs in one aspect to the material, in the other to the spiritual, world. According to the trichotomy man is, as to his divine quality or nature, spirit, as to his heavenly or superearthly form, soul, and as to his earthly organism, body. 6. In the destination of man to the image and likeness of God, we must maintain, that man, as the image of God, is destined to his self-realization in communion with God; and that particularly, as to his bodily nature, he is destined to a generic self-realization in the spread of humanity from one pair, and as to his spirituality, to his ideal self-realization in the God-man, and as to his soul, to his social self-realization in the kingdom of God. 7. With the paradisaic state of man comes into consideration the pure beginning of his life, which is both potential and actual, *i. e.*, in one aspect innocence, in another righteousness; then his need of being tested, and finally his fitness for the test. 8. In the doctrine of sin we must distinguish the ideas of sin, of evil in the wide sense, and strict moral evil. Then the nature of sin, its genesis, and its development. 9. The consequences of sin may be viewed as natural and positive, or as death and as judgment in the following stages:

Guilt and its imputation. This again branches itself *a.* into the continuation of sin:

1. Sinfulness, or the *status corruptionis*, and punishment;
2. original sin, and the curse of sin;
3. the hardening (stage of unbelief) and the rejection, fitness for condemnation;
4. The second death or condemnation.

b. into the reaction against sin; the natural reaction, or the consciousness of guilt on the part of man, the positive reaction, or the preparative grace of God:

1. the desire after the lost Paradise and the Cherubim;
2. the desire after a new and higher salvation and the Protevangelium;
3. faith and the promise;
4. the stages of faith and the stages of the advent of Christ.

§ 48.

BIBLICAL CHRISTOLOGY, AND SOTERIOLOGY.

Christology may naturally be divided into the typical and prophetic Old Testament messianic Christology, the evangelical Christology, or the history of the conscious being and revelation of Christ in his life, and the apostolic Christology, or the biblically completed doctrine of his person.

Soteriology embraces the doctrine of the three Messianic offices of Christ, of the historical unity of the work of Christ, and of his eternal theanthropic work, in which he descends into the abyss of human judgments through his compassion, and raises believing humanity to the inheritance of his Sonship and blessedness.

Remarks.—1. The Old Testament Christology flows from the fact, that from every judgment of God there springs a divine promise, and that thus the religion of the past is transformed into a religion of the future. This religion of the future, under the providence of God, ever moves onward to the future in acts and in consciousness: in the one through the miracles, or in the allegorical, symbolic, and typical history of salvation; in the other through prophecy in its different stages. As to the allegory, the forms of the higher nature are in opposition to the forms of the lower nature, and thus represent the opposition of the kingdom of God to the kingdom of darkness. In the symbolical acts and works, the human civilization becomes the image of the divine cultus. In the region of the types, *i. e.*, of the germlike prefiguration of that which is to be completed in the future, we must distinguish the typology of the Covenant (Covenant or Testament), the typology of the kingdom, and the typology of the Messiah. Messianic prophecy

proceeds from the prophecy of the human conflict, the semitic reverence for God, the blessing upon Abraham, the warlike and peaceful sceptre of Judah, the typical Messiah in the genealogy of David, to the prophecy of the ideal personal Messiah; and again from the one prevailing form of the Messiah, it advances to the distinction of the lowly and suffering, and the exalted glorious Messiah. But with the idea of a suffering Christ there appears the idea of Antichrist and his typical signs or marks. With the prophecy of the Messiah there is unfolded also a prophecy of the redemption and transfiguration of the world through a series of saving judgments proceeding from those which are introductory, to those which are universal and complete. 2. In the Evangelical Christology, or the Christology of the life of Christ, we may view the Christology of the stages of his personal life (his miraculous birth, baptism, transfiguration, resurrection, ascension), and of his self-consciousness in his teachings, of his Christological acts, his miracles, and his redeeming work. 3. In the biblical Soteriology we must distinguish the unity of the work of Christ, from its division into his three offices. The one entire work of Christ has been profoundly described by Luther and others as an exchange of relations. Christ has taken our sin, *i. e.*, the consciousness of condemnation, upon himself, in order that he might make us sharers in his righteousness; *i. e.*, in his great compassion he has entered into our consciousness of guilt, as a consciousness of judgment, that he might take us into the consciousness of his righteousness. As to the offices, we must distinguish his prophetic redemption or world-atonement, his priestly expiation, and his kingly redemption in a narrower sense. (*See* LANGE: *Positiv Dogmatik*, p. 793 ff.)

§ 49.

BIBLICAL PNEUMATOLOGY AND THEOCRATOLOGY, OR THE DOCTRINE OF THE KINGDOM OF GOD.

The doctrine of the Spirit of God, and his operations, treats of the Old Testament typical kingdom of God, based upon his universal and absolute kingdom over the world, in its friendly and hostile relations to the kingdoms of the world (Daniel, ch. ii., vii.); of the New Testament kingdom of heaven established by Christ, in its opposition to the kingdom of Satan, and of the final appearance of the perfected kingdom of God, in the glorified world, and in its complete triumph over the kingdom of darkness.

The doctrine of the Old Testament kingdom of God treats of the historical significance and importance of the opposition between Judaism and Heathenism.

The doctrine of the New Testament kingdom of God branches into the doctrine of the *particular definite method of salvation*, the definite founding and saving institutions of the Church, and of the application and spread of this completed salvation to the utmost boundaries of the world.

Its stages are the following:

1. *a.* individual death;	*b.* intermediate state;	*c.* the individual progressive resurrection;
2. *a.* social death, or the fall of Babel;	*b.* Anti-Christendom;	*c.* the appearance of Christ and the millennial kingdom;
3. *a.* death of the old world. End of the world;	*b.* the final completed resurrection, and the separation in the judgment;	*c.* the eternal energy and result of the city of God, and its glory to the honor of God. (Rev. xxii.)

The doctrine of the completed kingdom of God rests upon the biblical disclosure of the Aeon of the blessed, and the Aeon of the condemned, over which rules, imparting to them unity, the absolute fulfilment of the divine purposes, of the end of the world, and the glory of God.

Remarks.—1. Pneumatology is more widely developed through the doctrine of the Spirit, for which theology has as yet done comparatively little (*see* LANGE: *Theol. Dogmatik*, p. 926), [*see* also OWEN: *Work on the Spirit*.—A. G.]. 2. The doctrines of the absolute dominion of God, of the kingdom of the grace of God, and the kingdom of glory, must be more accurately distinguished than has been done hitherto. 3. The interchange between the progress of the kingdom of God and the kingdom of darkness, how they serve to facilitate each other's progress, how in critical moments they reject and exclude each other, how the apparent subjection of the first is always the real subjection of the last, how the victory of the kingdom of God, through the cross of Christ, is as a preliminary victory decided, how the two kingdoms move on side by side to their widest completion, and how the last apparent triumph of the kingdom of darkness, in the revelation of Antichrist, introduces his final judgment under the triumph of the kingdom of God; all this needs a more adequate estimation, explanation, and statement. 4. The significance of the historical opposition between Judaism and Heathenism, Hebraism and Hellenism, requires a clearer and more detailed statement. Above the hostile opposition between Shem and Ham, there may be seen also the friendly opposition between Shem and Japhet, tending to supplement each other. 5. For the organism of the individual method of salvation, which generally lies still in great confusion (*see* LANGE: *Positiv Dogmatik*, p. 950). [This is less true perhaps in England and in this country, than in Germany.—A. G.] For the Christological structure of the church in its various stages—the same, p. 1107, and finally for its organism during its eschatological stages, p. 1225.

SECOND DIVISION.

PRACTICAL EXPLANATION, AND HOMILETICAL USE OF THE OLD TESTAMENT.

In the apostolic communities, and through the entire apostolic age, the reading of the Old Testament was confessedly an essential foundation for the public solemn edification of Christians. Hence we find, in the New Testament writings, the first fundamental outlines of the practical explanation of the Old Testament. We may go still further back, and say, that just as the New Testament gives a doctrinal and practical explanation of the Old, so the later writings in the Old Testament serve to explain the earlier and more fundamental portions. But as Christ enters, or is introduced, in the New Testament, as the absolute interpreter (Matt. v. 17), so his Apostles carry on his work as interpreters of the Old Testament. We call special attention, in this view, to the Gospels by Matthew and John, the Acts, the Epistle to the Galatians and that to the Hebrews.

The apostolic Fathers also have proved in a large measure interpreters of the Old Testament. Besides some allegorical fancies in the epistle of Barnabas, we recognize some very valuable and profound suggestions. Clement of Rome, in his first letter to the Corinthians, after he has exhorted the Corinthians to repentance, quotes testimonies and examples from the Old Testament, from ch. viii.–xiii. and passing over other citations, even in reference to the life of Christ, ch. xvii.–xix. and still further on, he constantly mingles quotations from the Old Testament with those from the New. This is true also in some measure of the second epistle bearing the same name. The Ignatian epistles are in this respect remarkably reserved, perhaps out of regard to the Judaizers. In Polycarp also the citations from the New Testament are very prominent. The anonymous letter to Diognetus represents still more strikingly

in this respect, an anti-judaistic stand-point, although there is no necessity for imputing to its author a Gnostic antagonism to the Old Testament. In the Pastor of Hermas there are not wanting Old Testament allusions, still he is more closely related to the Old Testament, in his imitation of the prophetic forms, and in his legal view, than in that living appropriation of it which characterizes the New Testament. The book of Hermas points to the great Christian apocryphal literature, in which the Jewish Apocrypha perpetuates itself, and in which indeed the most diverse imitations of the Old Testament writings are continued. (The Sybellines, the 4th book of Ezra, the book of Enoch, and others.)

Among the Apologists, Justin Martyr, about the middle of the second century, appears as a Christian philosopher who was familiar with the Old Testament. This is clear from his dialogue with Trypho. But also in his *Cohortatio ad Graecos* he, as also others of the Fathers, not recognizing the better peculiarities of heathenism, traces back the monotheism and wisdom of Plato to Moses and the prophets. In his apologies, which were directed to heathens, he makes use of Old Testament prophecies. Tatian, notwithstanding his Gnosticism, refers to the Old Testament. Theophilus of Antioch (*ad Autolycum*) contrasts the Old Testament account of the creation, with that of Hesiod (ii. 13), in which, although an Antiochian, and before that school, he explains the historical facts symbolically, while retaining at the same time the historical sense. He continues the history of Genesis, and of the Mosaic system, with constant reference to heathenism. Generally speaking, his representation moves upon the line of the sacred scriptures from the Old to the New Testament. Besides the general free use of the Old Testament in the Fathers, which even becomes excessive, in so far as the Old Testament conception of the cultus, its hierarchical and sacrificial ideas, and certain legal precepts, have been adopted in a more or less external way into the New Testament doctrine, order of worship, and constitution; there are special portions made prominent, in which the Old Testament continues its life in the New Testament theology, and in the cultus of the church. The first of these is the manifold exposition and explanation of the work of creation, especially of the six days' work, by which we oppose both the heathen dualistic view of the world and Polytheism. The second is the Christian development of the doctrine of the kingdom of God, especially of the Messianic prophecies. The third is the Christian, human, pastoral, and catechetical development of the decalogue. The fourth is the transmission of the Old Testament Psalmody in the New Testament Hymnology and Cultus of the Church. To these we must add that allegorical method of exposition, which culminated in the Alexandrian school, by means of which the Christian consciousness appropriates to itself and reproduces in a Christian way the whole contents of the Old Testament. Finally the culture of the biblical method and style of preaching, under the influence of the Old Testament, in connection with the Greek and Roman rhetoric. As to the first point, Clemens of Alexandria had in view a commentary upon Genesis. There was a work of Tertullian, now lost, upon Paradise. About the year 196 Candidus wrote upon the hexæmeron. Besides a work upon Genesis, Hippolytus published several works upon the Old Testament scriptures. Origen prepared a commentary upon Genesis, and also a series of mystical homilies upon the same book, as also upon a large number of other biblical books. Cyprian published a song upon Genesis. Victorinus, about 290, wrote a *Tractatus de Fabrica mundi*. Methodius, about the same time, *Commentarii in Genesin*. Hieracus (the heretic), in 302, *Lucubrationes in Hexæmeron*. Eustathius, 325, *Com-*

mentarius in Hexæmeron. James of Edessa, about the same time, *Hexæmeron ad Constantinum.* Basil the Great, about 370, nine Homilies upon the six days. His brother Gregory of Nyssa also wrote upon the six days' work. About 374, Ambrose wrote six books upon the same theme. Jerome, towards the end of the 4th century, prepared questions upon Genesis. Chrysostom wrote 67 Homilies upon Genesis. Augustine wrote upon Genesis in many of his works. These works show clearly how important Genesis, the doctrine of the creation, the statement of the six days' work, appeared to the Fathers, in their controversies with heathenism.

That the explanation of the ten commandments was in like manner, next to the gradually perfected apostles' creed, one of the oldest branches of Christian catechetical instruction, needs scarcely any proof.

The idea of one prevailing view of the Old and New Testament kingdom of God appears already in the apology of Theophilus of Antioch. The Chronography of Julius Africanus, the Chronicon of Eusebius of Cesarea, as well as his arrangement and demonstration of the gospel, lay a wider foundation for the same idea. The great work of Augustine, De Civitate Dei, belongs here, as also the sacred history by Sulpitius Severus, and generally the prevailing character of the historical statements or chronicles of the West, running down through the middle ages, since they all go back to the Old Testament and even to Adam.

As to the importance of the Old Testament Psalter, and its history in the Christian Church, compare OTTO STRAUS: *The Psalter as a Song and Prayer Book. A historical tractate.* Berlin, 1859.

Through the allegorical explanation of the scripture in the Alexandrian School, and still more in the middle ages, the entire Old Testament assumed a New Testament form and meaning, as to the inner Christian life and spiritual experience, while at the same time, as to the organization of the church and the cultus, the New Testament became simply a new publication of the old.

On the Mediæval exposition of the scriptures, compare *The Allegorical Explanation of the Bible, especially in Preaching*, by VON MOGELIN (1844). ELSTER: *The Exegetical Theology of the Middle Ages* (1855). THOLUCK: *The Old Testament in the New*, 4th edition (1864). J. G. ROSENMÜLLER: *History of Interpretation in the Christian Church* (1795–1814). MEYER: *Geschichte der Schrifterklärung*, 5 vol. 1802–1809. SCHULER: *Geschichte der Veränderung des Geschmackes in Predigen*, 1792. For the critical and theological exposition of the Old Testament generally, consult M. BAUMGARTEN: *Commentary upon the Old Testament, the General Introduction to the Old Testament.* [*See* also upon the use of the Old Testament in the New. FAIRBAIRN: *Typology*, 2d edition, and *Hermeneutical Manual.* ALEXANDER, W. L.: *Connection and Harmony of the Old and New Testament.* London (1853). PRIDEAUX: *Connection*, new ed. London (1856).—A. G.]

The mediæval mystics especially gave the widest limits to the letter of the Old Testament, and brought out into the light the multiplicity of the ideas lying at its root, as they rightly conjectured, through the theory of the fourfold sense of scripture.

Littera gesta docet, quid credas allegoria,
Moralis quid agas, quo tendas anagogia.

The Song of Solomon was a favorite book for spiritual exposition, even in the time of the Fathers. It was still more so during the middle ages, and has retained its position in the field of homiletical and ascetic literature to this day. The catalogue of the literature of this book alone would make a small volume.

There has lately been republished: *The words of* ST. BERNARD *upon the Song;* German, by Fernbacher, 1862.

The exposition of the Bible was generally, during the middle ages, to a great extent practical, or designed for edification, and this indeed for the most part in a mystical way. This was true even with the expositions of the scholastics. This is in accordance with the practical direction of the middle ages, with the ignorance of the original languages, with the prevalence of dogmatics and church institutions and laws, and with that throughout, repressed respect for the Holy Scriptures. Gregory the Great, in this point of view, opens the middle ages, when, after the canon of Origen as to the threefold sense of scripture, he composed his *Moralia in Jobum*, after having provided in a collection of excerpts (Procopius of Gaza about 520; Primasius of Adrymettum about 550; Aurelius Cassiodorus after 562), the so-called Catenæ for a necessary aid to the learned exposition of the scripture. Isidorus of Hispalis, the venerable Bede, and others, follow later. A certain peculiarity attaches itself to the British method of exposition, as it was founded by the Archbishop Theodore of Canterbury; to the German exposition as it, *e. g.*, is represented in the Saxon Evangelical poetry of Heliand; and later to the French and German mystics, who take their origin from the mystical writings of the Pseudo-Dionysius. The clear reference of the Holy Scriptures to the inner life, especially as a contemplative life, may be regarded as the great acquisition of the middle ages.

This practical exposition of the Scriptures, it is true, as practised by Claudius of Turin, Alcuin, Paul Warnefried, Rabanus Maurus, Christian Druthmar, Peter Lombard, Cardinal Hugo, Abelard, John of Salisbury, Thomas Aquinas, Albertus Magnus, but especially by the mystics Bernard of Clairveaux and his followers, was used for the advantage of priestly and monkish classes.

Meanwhile the reformation of the exposition of the Scriptures was prepared during the middle ages. It must first of all be brought back to the original languages and the grammatical sense. The learned Jews of the middle ages, with their linguistic studies and expositions of the Old Testament, provided for this return (Aben Esra, Jarchi, Kimchi, and others). As to the New Testament, whose learned exposition in the spirit of Chrysostom, Œcumenius, Theophylact, and Euthymius Zigabenus, had prosecuted, that human learning, transplanted from Greece to the West, and awakened and cultivated in the West itself, served the same purpose which the labors of the Jews did for the Old Testament. Thus there was prepared, since Nicholas of Lyra (who died about 1340), Wicliffe, Huss, with Laurentius Valla, Reuchlin, Erasmus, a scientific exposition of the Scriptures, which began at once by its critical process to free itself from mediæval traditions.

But the exposition of the Scriptures must at the same time be made popular, and, in the form of Bible readings, sermons, catechisms, household instructions and training, be introduced among the people. Besides a few great popular preachers (Berthold, the Franciscan, 1272, John Tauler, 1361, Vincentius Ferreri, 1419, Leonard of Utino, 1470, and others), the pious sects of the middle ages, especially the Waldenses, and the well-known forerunners of the Reformation, labored to secure this result.

The last-mentioned class prepared that introductory, profound, and scientific exposition of Scripture in which the Reformation arose, and through which alone it could successfully assert that full, new unveiling and revelation of the Holy Scripture as it lived in the heart, the word of justification by faith, and thus established its sole authority in matters of faith.

With the great reformers, that introductory exposition of the Bible, purified through its critical processes, brought back to the grammatical and historical sense, while at the same time mystical and inward, on one side learned, on the other popular, first entered into the popular life, however the fetters of ecclesiastical exegetical tradition may have restrained the freedom of individuals. This exposition in its scientific aspect led to a new construction of the entire theology, in its ecclesiastical aspect to the laying anew all the foundations of church institutions and order, in its popular aspect to the production of countless sermons and hymns. Flaccus Illyricus reduced these acquisitions to their rules in the first protestant Hermeneutics in his *Clavis Scripturæ Sacræ*, 1567.

From this time onward the history of the exposition of the Scriptures is so comprehensive that we can only describe it after its periods. To the period of the Reformation, in which the prevailing principle was the *Analogia fidei*, and during which the Lutheran Exegesis struck into a synthetical and critical direction, and the Reformed into an analytical and practical, succeeded at first the period of interpretation according to the Orthodox symbols, and in which the different confessions shaped and determined the exegesis. This period extends through the ultra-critical exegesis of the Unitarians, and partially also that of the Arminians, and through the allegorical exposition both of the Catholic and of the Protestant mystics (Madame Guion, Antoinette Bourignon, Jacob Boehme), which here again, as in the middle ages, forms the side-stream to the new scholastic main current. This last tendency passed over partially into the subjectively practical pietistic school, whose principle of interpretation was the word of God, the word of personal salvation, as the seed of personal regeneration. The Lutheran interpretation, as it was pre-eminently dogmatic, was ever seeking to find the New Testament dogmas in the Old Testament, *i. e.*, it distinguished less accurately the times. The Reformed, with a more correct estimate of the historical, distinguished definitely times and economies, and found, therefore, in the Old Testament the typical prefigurations of the New, but fell also, in the Cocceian school, into a typology which knew no rules, or into allegorical fancies and excesses. This distinction was reversed in their views of the law. Luther made the opposition between Moses and Christ too great, while Calvin suffered himself to be influenced by the Mosaic system even in questions of ecclesiastical law. For the orthodox the Bible was a mine of *dicta probantia*, for the mystics it was a record of a visionary, inspired, mysterious, all-pervading view of the world. Pietism strove to unite these in its method of interpretation.

That Rationalism, in its period, has both corrupted and promoted criticism, has made exegesis more shallow and superficial, while it has made it more pure and simple, has both falsified and uprooted scripture doctrine in its reference to life, as it has developed it practically and morally, is now confessed, *i. e.*, it is confessed that it forms in one total representation a revolution of unbelief, and a reform of the believing consciousness. But if it advances from that grammatical historical principle, illy understood (since the biblical letter was not seen in its peculiar depth, the biblical facts or persons in their complete originality), to the last destructive results of the pseudo-criticism, so also it has in its interchange with supernaturalism from the same principle, correctly understood, wrought a more profound exposition of the scripture, according to the fundamental principle of scripture. It has introduced the Christological explanation of the scripture, which forms the living centre of the present exposition of the Bible. However, it has not interrupted the flow of biblical investigation

and exposition, but urged it on more rapidly, since it was animated by the idea, that the doctrine of the Bible would prove the most efficient means of overthrowing the churchly dogmatics. A striking testimony for the extraordinary activity in the interpretation of the Scriptures, from the Reformation until our own time, is found in the commentaries, the collections of sermons, concordances, systems of biblical theology, and especially the Bibleworks, which are now appearing so rapidly.

Catalogues of collected Bibleworks, exegetical and homiletical, may be seen in WALCH: *Bibliotheca theol.* vol. iv. p. 181. WINER: *Handbuch der theologischen Literatur*, i. p. 186. *The Supplement*, p. 77. DANZ, p. 134. In STARKE: *Biblework* we find named as his predecessors the Bibleworks (Lutheran) of BÜNEMANN, CRAMER, DIETRICH VEIT, NICOLAUS HASIUS, JOACHIM LANGE, HORCH (*Mystical Bible*, Marburgh), OLEARIUS, the two OSIANDERS, ZELTNER (Reformed), CASTELLIO, TREMELLIUS, PISCATOR, TOSSANUS (Catholic), WALAFRIED STRABO, LYRA, PAULUS A SANCTA MARIA. Further, the Ernestine Bible, the Würtemburg Summarien, Die Tübingische Bibel, under the direction of Matthew Pfaff (Lutheran).—Reformed works: Die Berleburgische Bibel, the English, Belgic, Genevan (with notes by MARESIUS) Bibles. Das Deutsche oder Herborn'sche Bibelwerk.—Besides these, HALL: *Practical Applications*, Freibergische Parallelbibel, *Ikenii thesaurus.* Also a series of special Bibleworks upon the New Testament. HEDINGER, MAJUS, MÜLLER, QUESNEL, ZEISIUS. Of modern Bibleworks we name: VON HETZEL (10 Theile, 1780–1791), with 2 Theile über die Apokryphen (von FUHRMANN *in seinem Handbuch der theolog. Literatur ungünstig beurtheilt*). Altenburger Bibel Commentar für Prediger, 1799 (von einem Verein von Predigern). Those of OERTEL, FISCHER, and WOHLFAHRT. DINTER and BRANDT. Also the list in LANGE: *Biblework*, *Matthew*, Am. ed. p. 19. For the great number of works, preparatory to the Holy Scriptures, Lexicons, Concordances, and similar aids, *see* DANZ and WINER. LANGE: *Matthew*, Am. ed. pp. 18, 19. English Bibleworks: NELSON: *Antideistic Bible.* BURNET: *New Testament.* HENRY: *Exposition* [in England, the general commentaries, by POOLE, GILL, the two CLARKES, Samuel and Adam, PATRICK LOWTH, and WHITLY, SCOTT, BURDER, and others of less note. In this country the literature is rich in special commentaries, while there are no general commentaries, unless we include in the term popular works, like that published by the American Tract Society.—A. G.]

The practical exposition of the Scriptures was limited, in the Lutheran church by the order in which they were read in the church service, in the Reformed by its stronger dogmatic tradition. But in the end the more profound view of the *Analogia fidei* there, and of the *Analogia scripturae* here, led to the great reform in biblical criticism, exposition, theology, preaching, and catechetical instruction, which places us to-day on the very threshold of a new epoch. (*See* Remarks, § 1.)

Recently the study of the Old Testament centres again upon Genesis, the Mosaic records of the creation, the six days; since the conflict with modern unbelief, for the defence of these principles of the kingdom of God, which are here laid down in the beginning of the Scriptures, must be met and settled here.

For the literature: *see* LUDWIG: *Ueber die praktische Auslegung der heiligen Schrift*, Frankfurt, 1859. DICKINSON: *Physica vetus et vera, sive tractatus de naturali veritate Hexaemeri mosaici*, London, 1702. [The works of HITCHCOCK, HUGH MILLER, DANA, J. PYE SMITH. The Bridgewater treatises, LORD, the articles in the *Bibliotheca sacra*, urging the view of Prof. GUYOT. *The Commentary on Genesis*, by JACOBUS. WISEMAN: *Lectures.* TAYLER LEWIS: *Six Days of Creation*, and *The Bible and Science.* MURPHY: *Bible and Geology.* PATTISON: *The Earth and the Word.* KURTZ: *Bible and Astronomy.* SUMNER: *The Records of the Creation.* BIRKS: *On the Creation.* HANCOCK: *On the Deluge.* The controversy, started by Colenso, has already been fruitful in its literary results. *See* MAHAN: the spiritual point of view. GREEN: *The Pentateuch vindicated* (against Colenso).—A. G.]

THIRD DIVISION.

THEOLOGICAL AND HOMILETICAL LITERATURE UPON THE OLD TESTAMENT.

See LANGE: *Matthew*, Am. ed. pp. 17, 18. For the older literature consult the catalogue in STARKE: *Biblework*, the appendix to the fifth part, entitled *General register*, &c., pp. 1–46. Also HEIDEGGER: *Enchiridion*, pp. 15, 16. WALCH: *Bibliotheca theolog.* vol. iv. p. 205. FUHRMANN: *Handbuch der theolog. Literatur*, ii. p. 3. DANZ: *Wörterbuch*, p. 938, Supplement, p. 10. WINER: i. p. 67, Supplement, p. 31. HAGENBACH: *Encyclopädie*, p. 176, to which is added the literature of biblical Philology, p. 122. Compare also a sketch of a history of Old Testament exegesis in BLEEK: *Einleitung*, p. 129. KURTZ: *History of the Old Testament*, p. 62. DE WETTE: *Einleitung*, p. 159. [*See* also the comparatively full lists of the older literature, given in HORNE: *Introduction*, and the partial lists in KITTO: *Cyclopedia*, and SMITH: *Bible Dictionary*, DAVIDSON: *Hermeneutics, the historical part.*—A. G.]

1. **Introduction.**—DE WETTE, HAEVERNICK, BLEEK, STAEHELIN (1862).—Special critical works. STAEHELIN: *Kritische Untersuchungen über den Pentateuch, Joshua, Judges, Samuel, Kings* (1843). KOENIG: *Alttestamentliche Studien*, 1. Heft: Authentie des Buches Josua (1836); 2. Heft: Das Deuteronomium und der Prophet Jeremias (1839). Also G. A. HAUFF, RIEHM, CASPARI: *Contributions to the introduction to Isaiah.* HENGSTENBERG: *Beiträge.* GEIGER (Jew): *Urschrift und Uebersetzungen der Bibel*, &c. (1857). [DAVIDSON: *Introduction.* McDONALD: *Introduction to the Pentateuch.* The *Introduction* to BAUMGARTEN: *Commentary*—in the 1st vol. HAMILTON: *The friend of Moses.*—A. G.]

2. **General examination of the Old Testament.**—CHAPPUIS, Lausanne (1838). KOHLBRUEGGE, Elberfeld (1853). BOEHNER, Zürich (1859). FRIEDRICH, GUMPACH, WESTERMEYER, Schaffhausen (1860).

3. **More general Commentaries.**—*Kurzgefasstes exegetisches Handbuch*, by HITZIG, HIRZEL, OLSHAUSEN, THENIUS, KNOBEL, BERTHEAU, &c. (Leipzig, 1841, ff., embraces also the Apocrypha). The Commentary now in progress by KEIL and DELITZSCH. For special commentaries: *see* LANGE: *Matthew*, Am. ed. p. 19. [Besides those referred to, there may be consulted: On the Old Testament, on Genesis, and the Pentateuch: BONAR, CUMMINGS, GRAVES, HAMILTON, JACOBUS, JAMIESON, MURPHY, WORDSWORTH.—Also ABBOTT: *On Jonah.* BIRDGES: *On Proverbs and Ecclesiastes.* Rev. J. BURROUGHS: *On Hosea.* BURROWS: *On the Song.* CARYL: *On Job.* DAVIDSON: *On Esther.* DRAKE: *On Jonah and Hosea.* GREENHILL and GUTHRIE: *On Ezekiel.* HORSLEY: *On the Psalms.* MOORE: *On the Prophets of the Restoration.* TREGELLES: *On Daniel.* YOUNG: *On Ecclesiastes.*—A. G.]

4. **Bibleworks.**—BURMANN: *The five books of Moses down to Esther* (1733). MICHAELIS: *Translation of the Old and New Testament, with explanations.* BERGER and AUGUSTI: *Praktische Einleit. in's Alte Testament* (1799). BLECKERT: *Das Gesetz und die Verheissung* (1852). PHILLIPSON: *Die heilige Schrift in deutscher Uebersetzung*, &c. 3d ed. (1862). *Thesaurus biblicus*, 1 Dan., SUESSKIND (1856). General Bibleworks, LANGE: *Matthew*, Am. ed. p. 19.

5. **Works embracing the principal points in question.**—a. *The kingdom of God;* Jewish History: JOST (1859). DESSAUER (1852). DA COSTA (1855). CHR. HOFMANN. KURTZ: Sacred History of the Old Covenant. HOFMANN: *Weissagung und Erfüllung.* BUEHRING (1862). [EDWARDS: *History of Redemption.* ALEXANDER: *History of the Israelitish Nation.* BLAKIE: *Bible History.* COE: *Sacred History and Biography*, London, 1850. FLEETWOOD: *History of the Bible.* KITTO, JOHNSTON: *Israel in the World.* G. SMITH: *Hebrew People.* STANLEY: *History of the Jewish Church.*—A. G.]

6. **The History of the kingdom of God.**—WHATELY: *Kingdom of Christ.* Histories of the kingdom of God, by HESS, ZAHN, BRAEM, and others. *Structure of General History*, by WEITBRECHT, EHRENFEUCHTER, EYTH, and others. APEL: *Die Epochen der Geschichte der Menschheit.* (The Gospel of the Kingdom, Leipzig.) EHRLICH: *Leitfaden für Vorlesungen über die Offenbarung Gottes* (1860). LISCO (1830). KALKAR (1838). KIRCHER (1845). APEL (1860). CAIRD and LUTZ (1858). THEURER (1862).—b. *Christology.* NAEGELSBACH: *Der Gottmensch*, the fundamental idea of Revelation in its unity and historical development (1853). TRIPS: *Die Theophanien in the historical books of the Old Testament* (1858). BADE: *Christologie des Alten Testaments.* SCHOLZ: *Handbuch der Theologie des Alten Bundes* (1861). *Theologiæ dogmaticæ Judæorum brevis Expositio*, by ROETH. BERTHOLDT: *Christologia Judæorum.* EWALD, HENGSTENBERG, HOFMANN, COQUEREL, LUTZ, STEUDEL, OEHLER, HAEVERNICK. MAYER: *Die patri-*

archalischen Verheissungen und Messianischen Psalmen. HITZIG: *Die prophetischen Bücher des Alten Testaments* (1854). SCHEGG: *Die kleinen Propheten* (1854).—c. *Messianic types.* KANNE: *Christus im Alten Testament.* HILLER: *Die Reihe der Vorbilder Jesu Christi im Alten Testament,* new ed. by A. KNAPP. LISCO: *Das Ceremonialgesetz des Alten Testaments* (1842). BAEHR: *Symbolik* (1837). BAEHR. *Salomonische Tempel,*—also KURTZ, FRIEDRICH, SARTORIUS, KEIL, KLIEFOTH, and others.—A more particular reference will be made in the *Biblework* upon Leviticus. [FAIRBAIRN: *Typology.* MARSH: *Lectures,* and works of less note and importance. MATTHEWS, KEACH, J. TAYLOR, GOULD.–A. G.]—d. *Messianic prophecies.* NEWTON: *Lecture on the Prophecies.* KOESTER, KNOBEL, EWALD, THOLUCK. STAEHELIN: *Die Messianischen Weissagungen,* &c. (1847). MEINERTZHAGEN: *Vorlesungen über die Christologie des Alten Testaments* (1843). REINKE: *Die Messianischen Psalmen* (1857).—*Die Weissagungen* (1862).—HENGSTENBERG: *Christology,* 2d ed. BAUR: *History of the Old Testament Prophecy* (1861). [SMITH: *Scripture testimony to the Messiah;* MAGEE: *On the Atonement;* FABER: *On the Prophecies;* WARBURTON: *Divine Legation;* HURD: *Introduction to the Study of the Prophets;* JONES: *Lectures;* GRAVES: *Lectures on the Pentateuch;* McEWEN: *Essay;* SAMUEL MATHERS: *On the figures and types of the Old Testament;* KIDD: *Christophany;* STEWARD: *Mediatorial Sovereignty;* TURNBULL: *Theophany.*—A. G.]

7. **Principal writers of recent times.**—J. D. MICHAELIS, ROSENMULLER, DATHE, MEURER, J. J. HESS: *Of the kingdom of God* (1774–1791). HENGSTENBERG: *Christology; Beiträge; Authenticity of the Pentateuch; of Daniel; Books of Moses and Egypt; History of Balaam and his prophecy; on the Psalms; work upon the sacrifices; on Job; Ecclesiastes; the Song of Solomon; and a work upon the Apocrypha.* EWALD: *History of the people of Israel; Poetical book; Prophets; Jahrbücher der biblischen Wissenschaft,* 11 vols. UMBREIT: *Praktischer Commentar zu den Propheten.* HUPFELD: *Die Genesis; die Psalmen.* DELITZSCH: *Genesis; Psalms; Song of Solomon.* BAUMGARTEN: *Commentary upon Pentateuch and Zachariah.* [On Genesis: BUSH, HACKETT, JACOBUS, — on Psalms: J. A. ALEXANDER, — on Job: BARNES, CONANT,—on Proverbs: M. STUART, BRIDGES, —on the Song: BURROUGHS,—on Ecclesiastes: YOUNG, —on Isaiah: BARNES, HENDERSON, DRECHSLER, ALEXANDER,—on Ezekiel: HAEVERNICK, FAIRBAIRN,—the minor Prophets: HENDERSON, PERCY, MOORE.—A. G.]

8. **Sermons upon Old Testament Books.**—S. FUHRMANN: *Handbuch,* p. 263. HOHNBAUM: *Predigten,* 2 vols. (1788–1789). BEYER: *Die Geschichte der Urwelt in Predigten,* 2 vols. (1795). The History of Israel in Sermons (1811). *Predigten,* von STURM (1785). [GRAVES: *Lectures on Pentateuch.* FULLER: *Discourses on Genesis.* LAUSON: *Lectures on Ruth and Esther.* SCOTT: *Lectures on Daniel.* McDUFF: *On Elijah.* NORTON and CHANDLER: *On David.* BLUNT: *On Abraham;* and a very wide literature of this kind in the works of the older English divines. —A. G.]

9. **Homiletical and practical writings on the Old Testament.**—BEYER: *Predigten,* an attempt to guard the unlearned against the attacks of enemies and scoffers. BENDER: *Old Testament examples in Sermons,* 3 vols. (1857–1858). GOLLHARD: *Outlines of sermons upon the historical books of the Old Testament* (1854). W. HOFMANN: *Predigten,* vols. 4 and 5. F. W. KRUMMACHER: *Neue Predigten, book of the advent* (1847). H. ARNDT: *Christus im Alten Bunde* (1861). G. D. KRUMMACHER: *Predigten.* EMIL KRUMMACHER: *Gideon, der Richter Israels* (1861). NATORP: *Predigten über das Buch Ruth* (1803). ARNDT: *Der Mann nach dem Herzen Gottes* (1836). DISSELHOF (1859): *Upon Saul and David.* BAUMGARTEN: *David der König* (1862); Introduction to the book of Kings, Halle (1861). PAULUS CASSEL: *König Jeroboam* (1857). F. W. KRUMMACHER: *Homilies upon Elijah and Elisha* [published by Tract Society, N. Y.—A. G.]. DIEDRICH: *Das Buch Hiob* (1858). EBRARD: *The same. The Psalms,* by J. D. FRISCH, new ed. (1857). BURK: *Gnomon Psalmorum* (1760). OETINGER: *Die Psalmen Davids, newly revised* (1860). VEILLODTER: *Predigten* (1820). IKEN: *Trostbibel für Kranke, in einem passenden Auszug aus den Psalmen* (1835). *Psalmen* von THALHOFER [Catholic] (1860). TAUBE and GUENTHER: *On the Psalms.* HAMMER: *Die Psalmen des Alten Testaments; The words of St. Bernard upon the Song* (1862). F. W. KRUMMACHER, JAHN, MAYDORN: *Das Hohe Lied.* W. HOFMANN: *Die grossen Propheten, explained by the writings of the Reformers.* SCHROEDER: *Die Propheten Hosea, Joel, Amos, übersetzt und erläutert.* DIEDRICH: *Daniel, Hosea, Joel, Amos, briefly explained* (1861). J. SCHLIER: *Upon the Minor Prophets.* LAVATER: *Predigten über das Buch Jonas.* BRIEGER: *The 53d Ch. of Isaiah* (1858). RINCK: *Der Prophet Haggai* (1857). [CHANDLER: *Life of David;* HALL: *Contemplations;* FABER: *Horae Mosaicae;* RYDER: *Family Bible;* BLUNT: *Coincidences of the Old and New Testament.* The Royal Preacher. HAMILTON. One of the volumes in EDWARDS' works contains suggestive notes upon various passages. GUTHRIE: *Gospel in Ezekiel.* BROWN: *Evenings with the Prophets.* BURT: *Redemption's Dawn.* CALDWELL: *Lectures on the Psalms.* CHALMERS: *Daily Readings.* CUMMINGS, KITTO, HUNTER: *Sacred Biography.* MAURICE: *Prophets and Kings. Patriarchs and Lawgivers.*—A. G.]

Remark.—The literature upon Genesis, and in a great measure for the Pentateuch, will be found in the special Introductions.

10. **Apocrypha.**—Beckhaus: *Bemerkungen über den Gebrauch der apokryphischen Bücher. Das Exegetische Handbuch* von Fritsche and Grimme.—(Volkmar: *Handbuch*, 1. Theil.) Against the Apocrypha by Mann (1853). Keerl (1855). Wild (1854). Oschwald, and others. For the same Hengstenberg. *Für Beibehaltung der Apokryphen* (1853). Stier (1853). Scheele (1855), and others. [Jones: *On the Canon.* Alexander: *On the Canon.* Wordsworth: *On the Canon.* Thornwell: *On the Apocrypha.* Prideaux: *Connection.*—A. G.]

FOURTH DIVISION.

THE ORGANISM, OR THE ARRANGEMENT OF THE BIBLICAL BOOKS.

a. Names of the Bible.

The Old Testament: the Law, Josh. i. 8; Matt. xxii. 36; Ps. cxix. 92; Matt. v. 18; Luke xvi. 17; John x. 34; xii. 34. The Scripture, or Holy Scripture, John v. 39; Rom. xv. 4; Gal. iii. 22.—The word of God.—The law and the prophets: Matt. v. 17. Moses and the prophets: Luke xvi. 29, 31. The law, prophets, and other writings, the prologue of Jesus Sirach. The law, prophets, and the Psalms: Luke xxiv. 44. The book of the law: Jos. viii. 34, &c. The law in many cases designates the giving of the law in the narrower sense.

b. The Different Bibles.

When we speak of the Bible it is presupposed that we are treating of one definite fixed object. But this is not the case. In reference to the Old Testament, we must distinguish the Bible of the Jews in Palestine, the Bible of the Alexandrine Hellenists, the Septuagint, and that Christian arrangement of the Bible already introduced by Josephus.

We apprehend the Bible first preëminently as the book of the Religion of the future. Hence upon the basis of the Thorah, law (the five books of Moses), there is laid the great group of the prophets, Nebiim. The earlier or former prophets follow upon the earlier historical books, Joshua, Judges, the two books of Samuel, and the two books of Kings, not only because these books were written by the prophets, but much more because the Israelitish history was recognized as typical and prophetic. Then follow the later prophets—our minor and greater prophets—with the exception of Daniel. The third division includes the Kethubbim, *i. e.*, the writings regarded purely as writings, not so named merely as the latest collection, writings in a general sense, but destined from the very beginning to work as writings in a higher rank. To the later historical books, Chronicles, Ezra, Nehemiah, are added the poetical books: Psalms, Job, Proverbs, then the prophet Daniel, and the Megilloth (rolls), the Song, Ecclesiastes, Ruth, Lamentations, Esther. The introduction of the theocratic life, the unfolding of that life to the New Covenant, the bloom and flower of the theocratic life, this is unquestionably the ideal ground and source of the arrangement. That the Alexandrine Bible rests upon a theory of inspiration, more free and wider than the canonical limits, is evident from its embracing the Old Testament Apocrypha

with the canonical books, which the Septuagint could never have done, had it held fast the pure Hebrew idea of the Canon. From the circumstance that the Seventy have not made the canonicity of the apocryphal books of special importance, some have drawn the groundless inference that they held the same position as to the Canon with the Hebrew Jews. They were kept from asserting the canonicity of the Apocrypha by their ecclesiastical prudence, just as the Sadducees were prevented by the same prudence from denying the canonicity of the Old Testament books beyond the law. The Christian arrangement of the Old Testament into historical books (from Genesis to Esther), didactic books (from Job to the Song), and prophetic books (from Isaiah to Malachi), corresponds better with the Christian point of view, since a parallel is thereby secured to the arrangement of the New Testament. The term, didactic books, answers better to this parallel, than the expression poetical books.

But even as to the Hebrew Jews, and their judgment upon the Hebrew Bible, the Pharisees had a different Bible from the Sadducees, and these again from the Essenes. The first enlarged and obscured the Old Testament through their traditions. Their direction ended legitimately in the Talmud. The second emptied the law of its deeper living contents, since they expounded it as exclusively a moral, and in that sense only a religious, law-book. They were the forerunners of the modern deistic Judaism. The third allegorized the Old Testament and divided it, with thorough rationalistic arbitrariness, into canonical and uncanonical portions. In their dualistic theosophy, as the Alexandrine philosophy of religion, they were the forerunners of the Cabbalah.

That the Bible of the post-Christian Jews, *i. e.*, the Old Testament obscured and enlarged by their traditions, is an entirely different Bible from the Old Testament which unfolds and glorifies itself in the New Testament, is as clear as day.

The injurious effects of the Catholic tradition upon the Holy Scripture, which is obscured by the attempt to place the Apocrypha upon a level with the Old Testament, is confessed. The Greek church at the synod at Jerusalem, 1672, emphatically adopted the same view of the Bible, as the way had been prepared for this, through its traditional development.

It cannot be denied, indeed, that the evangelical Protestant Bible may be and has often been obscured, *e. g.*, when it is explained in accordance with a one-sided view of the Lutheran doctrine of Justification, or the Reformed doctrine of Predestination.

The manifold sufferings, obscurations, disfigurations, and crucifixions of Christ in his church, are reflected in the entirely homogeneous sufferings of the Bible. In the evangelic sects of the middle ages and the forerunners of the Reformation, the buried Bible was unearthed from its tomb. With the profound development, spiritual quickening, and culture of the church, will it first be recognized in all its glory.

c. The Old and New Testaments.

The one word of God, or Holy Scripture, falls into the records of the Old and New Covenants, into the Old and New Testaments.

The unity of the two as the word of God is conditioned upon the nisus of the Old Testament towards the New (the promise, the prophecy of the Messiah, Jer. xxxi. 31, &c.) and upon the reference of the New Testament to the Old (Matt. i. 1; ii. 5, &c.; Isa. vi. 39, and similar places).

In this way the absolute superiority of the New Testament to the Old is ascer-

tainly preannounced in the Old (Ps. li.; Jer. xxxi. 31; Isa. lxvi. 3 ff.; Dan. vii.), as it is expressly declared in the New Testament (Matt. xi. 11; xii. 41, 42; John i. 17, 18; Acts xv. 10, 11; 2 Cor. iii. 6; the Epistles of James and the Hebrews).

With this it is taught, on the one hand, that the value of the Old Testament as to its external aspect and for itself, in reference to the Jewish national and exclusive religion, is abolished. (Gal. iii. 19; iv. 5; Ephes. ii. 15; Col. ii. 44; Heb. viii. 13.)

But it is taught also, on the other hand, and with the same distinctness, that the New Testament firmly establishes the Old in its eternal value, as the foundation, the preparation, the introductory revelation, on which it rests. (Matt. v. 17 ff.; John v. 39; Rom. iii. 31.)

d. The Organism of the New Testament.

See Lange: *Matthew*, Am. ed. p. 24.

e. The Organism of the Old Testament.

The book of the Old Covenant as the prefiguration of the New Covenant, or of the Advent of Christ.

1) The Announcement of the New Covenant in the Old. The Thorah (the law).
   a. Genesis, or the universal foundation of the theocratic particularism, and of the particularism in its universal destination or aim and tendency.
   b. Exodus, or the prophetic and moral form of the law of the Old Covenant (the tabernacle in Exodus is regarded chiefly as the place for the law, and the law-givers. It is the place of the human cultus only in a secondary point of view. Hence the tabernacle appears here, and not first in Leviticus).
   c. Leviticus, or the priestly and ritual form of the law of the Old Covenant.
   d. Numbers, or the kingly and political form of the law of the Old Covenant (the martial host of God and its march. Typical imperfection).
   e. Deuteronomy, as the reproduction of the law in the solemn light of the prophetic spirit.
2) The actual typical development of the Old Covenant until the decline of its typical glory and the preparation for its ideal glory. Historical books.
   a. The book of Joshua. The introduction of the theocratic people into the typical inheritance of the people of God. The conquest. The division.
   b. The book of Judges. The independent expansion of the Israelitish tribes in the land of promise. The stages of apostasy, and the appearance of the theocratic heroes, judges, in the different tribes. The tribes after their dark side. As an appendix, a gleam of light, the little book of Ruth.
   c. The books of Samuel, or the collection of the tribes and the introduction of the kingdom by Samuel, the last of the judges (the desecration of the priesthood, the introduction of the kingdom, the preparation for the prophets in the stricter sense, through the schools of the prophets). The first book, Saul the rejected king. The second book, David the king called of God.
   d. The two books of Kings. The theocratic kingdom from its highest glory to its decay. The first of Solomon, the type of the Prince of Peace, and of the kingdom of peace, until Elijah, the type of the judgment by fire; the second from the ascension of Elijah, or the apotheosis of the law, to the decline of the kingdom, of the people of the law.

e. The two books of Chronicles. The Old Testament history of the kingdom of God, in a theocratic point of view, from Adam until the order for the return of Israel from the Babylonian captivity.

f. The book of Ezra. The priestly and ritual restoration of the holy people and the temple.

g. Nehemiah. The theocratic and political restoration of the people and the holy city.

h. Esther. The wonderful salvation and change in the history of the people of God, during the exile, dispersion, and persecution.

3) The preliminary New Testament bloom of Old Testament life in its course of development.

1. The theocratic and Messianic Lyrics. The Psalms.
2. The didactics of Solomon in their universal scope and tendency.

a. Job. The inscrutableness and vindication of the divine wisdom and righteousness, especially in the trials of the pious.

b. The trilogy of Solomon.

α. The foundation and regulation of the natural and moral world in the wisdom of God. Proverbs of Solomon.

β. The vanity of the world in the folly of human designs, which do not recognize the eternity, in the (every) divine moment. Ecclesiastes.

γ. The transfiguration of the world through love (as the Old Testament church was turned away from Solomon and his polygamy and mixed religion, to its New Testament friend).

4) The prophetic images or representations of the New Testament in the Old.

a. The four great prophets, or the fundamental relations of the Messianic prophecy.

1. Isaiah. The personal Christ as prophet, priest, and king. The Apocalypse of Isaiah (ch. xl.–lxvi.).
2. Jeremiah. The prophetic Messianic kingdom (ch. xxx.–xxxiii.). The prophetic Martyrdom. The Apocalypse of Jeremiah (ch. xlv.–li.). The Lamentations.
3. Ezekiel. The priestly Messianic kingdom. The Apocalypse of Ezekiel. The death-valley of Israel, and that of Gog. The glorious life of Israel. The new temple, and the living stream issuing from it for the heathen world.
4. Daniel. Throughout Apocalyptic. The royal Messianic kingdom. The world-monarchies in the light side (ch. ii.), and in the dark side (ch. vii.). Christ and the typical and final Antichrist. The present and future age.

b. The twelve minor prophets, or the special relations of the future of the Messianic kingdom.

1. The portal of the prophetic period. The book of Jonah, or the raising of the universalism above the particularism.
2. The oppositions of the old sins and the new salvation.

α. Hosea, or the marriage covenant broken by the people, and the new marriage between Jehovah and his people.

β. Joel. The locust-march as an image of the march of the hosts of the Lord for the destruction of all the glory of flesh. The new blossoming of the world through the outpouring of the Spirit of God.

γ. Amos. The completed sins and the completed punishment upon the old world, even upon the glory of the old temple, and the redemption and collecting of all the remnants from the Heathen and Jews, into the plain tabernacle of David.

δ. Micah. The judgment of God upon the mountains, and all the high places and things of the earth, and the appearance of the new Saviour and salvation out of little Bethlehem, for the exaltation of the lowly.

3. The visions of judgments.

α. Obadiah. The judgment upon Edom—as the type of Antichrist—filled with envious joy over his fallen brother.

β. Nahum. The judgment upon Nineveh as the type of the fleshly Antichrist, the apostate world-power.

γ. Habakkuk. The judgment upon Babylon, as the type of the demoniac, self-deifying Antichrist.

δ. Zephaniah. The day of anger upon the whole old world. The judgment of Judah, introducing the dawn of salvation.

4. The three prophets of the second temple, as the clearest revealers of the advent of the Messiah.

α. Haggai. The glory of the second temple in contrast with that of the first. The coming of the Lord to his temple. The polluted people. The necessity for purification.

β. Zechariah. The future of the Messiah in contrast with the duration of the world-kingdoms. 1. The Messianic kingdom in opposition to the kingdom of the world (ch. i.–viii. 2). The Messiah in his progress from his humiliation to his exaltation, ch. ix.–xiv.

γ. Malachi. The coming day of the Lord. The forerunner of the Messiah. The Messiah. His day a fiery oven for the godless. A sun of righteousness for the pious. The turning of Fathers to the Children, of Children to the Fathers; the connection between the Old and New Covenant.

APPENDIX.

THE OLD TESTAMENT APOCRYPHA.

1) In relation to the canonical books of the Old Testament.

Additions to the books of Chronicles: the book Judith, Tobiah, Baruch, the prayer of Manasseh.

Additions to the book of Esther.

Additions to the writings of Solomon: the wisdom of Solomon.

Additions to Jeremiah: the book Baruch.

Additions to Daniel: history of Susannah, of the Bel at Babylon, of the Dragon at Babylon, the prayer of Azariah, the song of the three men in the furnace.

Viewed as original writings through the claims of the Septuagint: the books of Maccabees, the wisdom of Jesus Sirach.

2) In the opposition of Hebraism and Alexandrianism.

Hebraic:	Hellenistic:
Judith.	The wisdom of Solomon.
The book Tobiah.	The 2d book of Maccabees
Jesus Sirach.	

The 1st book of Maccabees.
Additions to Esther.
Additions to Daniel.
Additions to the prayer of Manasseh.

3) In the division: historical books, didactic books, prophetic books.
   a. Historical books: the books of Maccabees.
   b. Poetical or didactic books: the book Judith, wisdom of Solomon, Tobiah, Jesus Sirach. Additions to Esther, to Daniel, the prayer of Manasseh.
   c. Prophetic books: elementary parts of Tobiah, the book Baruch.

There was a complete disappearance of prophecy until its last point, John the Baptist. The repression of Messianic hopes was due to the eminence of the Maccabean house of the tribe of Levi, in consequence of which the expectation of a Messiah out of the tribe of Judah was only a secret hope of the pious in the land.

See the timid clause 1 Macc. xiv. 41. Compare the *Introduction to the Old Testament*, by RICHTER, LISCO, GERLACH, in the *Calwer Handbook.*

FIFTH DIVISION.

*AN APPENDIX ON THE SO-CALLED DIFFICULT PLACES IN THE OLD TESTAMENT, AS THE CENTRAL POINTS OF THE GLORY OF THE OLD TESTAMENT RELIGION.**

To the paragraph Archæology (*see* § 14).

The so-called difficulties in the Old Testament have been brought out with special distinctness in modern times by the Freethinkers and kindred opposers of the doctrine of revelation: these, namely, the acquisition of the Egyptian jewels, Balaam's ass, and the arresting of the sun by Joshua. Although the most renowned attacks upon these and similar places bear upon their face the character, partly of careless malevolence, partly of childish absurdity, still it cannot be denied that these difficulties lie as hindrances in the way of faith, to many cultivated persons, and even to many honest and scientific thinkers of our day. But these honest sceptics find themselves in a truly critical position. For, while on one side they are driven over into unbelief by hypercritics and witlings, there is offered them from the other side the helping hand of an apologetic exegesis which has created in many cases the very misconceptions from which it would free doubting spirits. Thus, on the one side, stand the sceptical investigator of nature, who brings the nebulæ of the heavens and the strata of the earth as witnesses for the boundless antiquity of the world, in order that he may charge the Bible, even in its first line, with error in its computation of time; the pantheistic worldling, who finds in the human-like tongue of the biblical God the characteristic mark of childish tradition; the deistic moralist, who, in the history of the marriages of the patriarchs, and in the supposed robbery of the Egyptian treasures at the command of God, detects with boasting the original conflict of the Bible with

* Taken from the author's article in the German Journal for Christian Science and Christian Life for 1857.

pure morals; the infidel, who from of old has always taken his most cheerful ride upon Balaam's ass; the swaggering skirmisher, who uses the arresting of the sun by Joshua in order that he may put the host of the Lord to flight. But, on the other side, the apologetic exegesis seeks in nearly all cases to rescue the assaulted positions only by the most modest defensive, while it brings into view now the incorrect exegetical understanding of the word, then the figurative allegorical expressions of the writer, then the natural side of the extraordinary events, and lastly the wonderful power of God. It cannot be denied indeed that in this way very important aid has been gained to the clearing and justification of the Old Testament text. But neither can it be denied that these isolated processes leave the difficulties in their totality essentially unremoved, while in many ways they contribute to them, and confirm them. We are very far from demanding that the Apologetics in this field should make the darkest secrets unobjectionable to the unbeliever, or plain and comprehensible to the sceptic. The offence of the cross of Christ will have its eternal significance for the ungodly world, even in these questionable places. But this isolated, disconnected method of defence can never bring into clear view, that it is the divine understanding of revelation itself which brings forward these very facts, at which the human understanding in its worldly direction must take offence. The generic, that which is common in all these difficulties, and the divine reason and wisdom which appear distinctly in them—in a word, the positive glory of revelation is not sufficiently insisted upon. The studied way in which they (the apologists) only defend, but do not glorify them as the great proof of the work of God, the hurried joy with which they pass from them, the embarrassment with which they gladly avoid the dark riddles, in that they rest in general upon the almighty miraculous strength of God, neither meets the necessities of inquiring spirits, nor the requirements of faith in the church, nor the necessities of knowledge in theology. It is only when the central point of the offence at the Old Testament in our day, has been proved to be the central part of the glory of revelation, that we can satisfy the honest doubt, or answer the very end of the Old Testament.

A glance at the most considerable difficulties in the New Testament will illustrate what has been said. Here truly we meet, first of all, the miracles of Christ, his supernatural birth, his resurrection, in a word the chief facts of his life, and the doctrines connected with them of his deity, the trinity, the atonement, and his coming to judgment, *i. e.*, all the great mysteries which appear to the sceptic as pre-eminently an offence and foolishness. The old apologists have limited themselves here generally to a discursive defence; they have taken refuge even here on one side in evasions and mere attempts to invalidate objections, and on the other side in the direct support of God, and for the most part passed as rapidly as possible, and at any price, by the great riddles which they should have solved. But the modern churchly theology has long since risen above this miserable defensive. It brings out the mysteries and those things full of mystery, at which men stumble, as the very heart of the history and doctrine of Christ; it shows that the very glory of the New Testament reveals itself in them.

The same must be altogether true of the difficulties of the Old Testament. By how much more remarkable the phenomenon, darker the riddle, stronger the objection, by so much greater must be the significance of the fact in question, so much richer its revealed contents, so much more glorious its divine fulness of the spirit.

The difficulties in the Old Testament are the central points of the glory of the Old Testament religion. Each difficulty marks a peculiar rejection of false heathen

views of the world, through the very point of the difficulty, in which the true revealed view of the world is disclosed. We will endeavor, from this point of view, to sketch the chief stages in the development of the Old Testament religion.

I.

The Account of the Creation. **The Records of the pure idea of the Creation, of the pure idea of God, of the ideas of Nature and the World in opposition to the heathen view of the World, especially to the Theogonistic, Cosmogonistic, Deistic, Naturalistic, Pantheistic, and Dualistic Assumptions (Gen. i.).**

The Pantheist takes offence here, because the record speaks of an eternally present God, and, in opposition to his view, of a temporal world which the eternal God has called into being through his word; the dualist stumbles at the assumption that even matter itself, the original substance of the world, has sprung from the creative power of God; the deist, on the contrary, finds in the assumption that God, after the days' works were completed, had then rested, a childish dream, which ignores the idea of omnipotence; the naturalist believes that with the co-working of omnipotence from moment to moment the idea of the natural orderly development of things is destroyed; philosophy generally thinks that it is here dealing with a myth, which is arranged partly through its orthodox positiveness, and partly through its sensuous pictures or images; the modern sceptical natural philosoper makes it a matter of ridicule that the sun, moon, and stars should first be formed in the fourth creative day, and indeed that the whole universe is viewed as rendering a service to this little world; that the heavenly light should have existed before the heavenly lights, but especially that the original world should have arisen only 6000 years ago, and that its present form, for which millions of years are requisite, should have been attained in the brief period of six ordinary days. But the opponents who differ most widely agree in this, that it is fabulous, that the Bible should make an entirely new report of pre-historical things, with the most perfect assurance.

We shall not enumerate the insufficient replies made from the stand-point of the earlier apologetics. It is worthy of remark, however, that the theology of the schools has here occasioned a circle of misconceptions, which the latest theology of the church has in great measure removed.

The deciding word as to this first doctrinal portion of the Holy Scriptures has already been uttered long since in the epistle to the Hebrews. By faith we understand that the world was made (prepared) by the word of God, so that the things which are seen were not made of things which do appear.* The record of creation is therefore a record of the very first act of faith, and then of the very first act of revelation, which, as such, lies at the foundation of all the following, and in its result reproduces itself in the region of faith, from the beginning on to the end of days. It is the monotheistic Christian creative word, the special watchword of the pure believing view of the world. *Ex ungue leonem.* The first leaf of scripture goes at a single step across the great abyss of materialism into which the entire heathen view of he world had fallen, and which no philosophic system has known how to avoid, until

* When Delitzsch (Gen. p. 42) opposes to the view of Kurtz, that the account of the creation is the result of a circle of visions, looking backwards, the assertion, that it is an historical tradition, flowing from divine instruction, the question still remains open, by what means that instruction was made available to man. We, with Delitzsch, are here opposed to the vision. For in the vision there is a voluntary subjective state, wishing to see, when there should be only a subjectivity or possibility of sight.

perfected by this. Pantheism here meets its refutation in the word of the eternal personal God of creation, who established the world by his almighty word; abstract theism, in the production of the world out of the living word of God; dualism, in the doctrine that God has created matter itself; naturalism, in the clear evidence of the positive divine foundation of the world, in the origin of every new step in nature. With the pure idea of God, we win at the same time the pure idea of the world, and with the pure idea of creation, the pure idea of nature. Creation goes through all nature, in so far as God, from one step in nature to another, ever produces in a creative way the new and higher; at last man, after his bodily organic manifestation. On the other hand also the idea of nature runs through the whole idea of creation, in so far as God has endowed every creative principle which he has placed in the world with its own law of development, and with a conditioned independence; to plants, to animals, and to man. The creation reaches its perfection and glory in the human spirituality, since in this it is prepared for the revelation of the divine life; in his freedom nature is glorified, since its relative independence is here raised to the free blessed life of men in God. Just as the biblical idea of God is free from the heathen element of a passive deity, who suffers the world to flow out from himself, so the biblical idea of the world is free from the heathen assumption that the world is some magical transformation of existing material, or even of a positive nonentity. And as the biblical idea will not tolerate the absolutist's assumption of an abstract deified omnipotence, which neither limits nor communicates itself, so the biblical idea of nature cannot be reconciled with the naturalistic assumption, which derives all the forms in nature out of one general creative act, and holds that one step in nature produces another.

We will not dwell upon the objections which the most illustrious and popular natural philosophers have raised against the work of the fourth creative day. That the light was before the light-bearers; that the appearance of the firmament to the earth was first manifested in the same day in which the earth was discovered to the firmament; that for man, from his stand-point, the earth formed an important contrast with the vastness of the heavens; this does not require many words. But the day-works and the age of the world? The Mosaic computation, it is said, allows about 6000 years for the history of man. For the entire universe there is then the higher antiquity of—an added week—the six creative days. But these six days, the most recent scientific churchly exegesis * says, are symbolical days, *i. e.*, six periods of the development of creation. The evenings, it is said further, mark the epochs of destruction, the revolutions of the world in its progress; on the other hand, the mornings mark the epochs of the new and higher structure of the world. The fact that, in the Hebrew designation, day often denotes a period of time, and that these days are here spoken of before the cosmical organization of the world into the planetary system, favors this view. To this we must add the prophetic biblical style of the narrative. Bearing this in mind, the defender of the pure sense of scripture can hear these natural philosophers speak of the thousands and millions of years of the earth's development with a serene smile, as an investigator of the Bible, namely: but whether as an investigator of nature is another question. For the recent natural philosophy ap-

* Baumgarten indeed still holds to the ordinary days (Com. upon the Pentateuch i. 14). "The word day (יוֹם) is primarily day and not period, and here this word is used for the first time." But we say that just for this very reason the word day must here designate a period. The ordinary day of the earth is not the original form of the day, but the day of God, the day of heaven. Thus even the light precedes the light-bearers. How endlessly diversified are the days in the universe! But the original form is the day of God. Compare also DELITZSCH, *Genesis*, p. 61.—But also KEIL, in his *Commentary upon Genesis*.—A. G.]

pears extremely rash in surrounding itself with its millions of years, not in the spirit of nature, nor in accordance with its formation. The defender of the biblical text, as the friend of nature, may be allowed the word: We grant you willingly your thousands of years for the formation of the earth and the world. But bethink yourselves well. According to the laws of present nature, it develops itself very rapidly in all the first effusions and stages of its life; on the contrary, you require for the first glowing seeds of life and living structures an endlessly slow lapse of time. In nature we see all subordinate things arise and disappear quickly; you require æons for the first rudest fundamental forms of creation. If the spirit of scripture absolve you in this lavish use of millions of years for the cooling of the globes of gas, and the formation of primitive monsters, ask yourselves whether the spirit of nature will grant you absolution!

But, from the records of creation, you can learn that nature rests upon the principles of creation, unfolds itself in living contrasts, completes itself in ascending lines, and is glorified in man and his divine destination, *i. e.*, in other words, that nature springs out from the miracle, through miraculous stages (new principles of creation), ascends from step to step, and in the miracle of the perfect image of God reaches its new birth.

II.

Paradise, or the Records of the original ideal state of the Earth and the Human Race. (Gen. ii.)

Paradise, it is said, is a beautiful myth, growing out of mythical ideas of the earth which the oldest geographers entertained. Thus also the tree of knowledge of good and evil, the tree of life, and the serpent are regarded as mythical traditions. Thus the great theocratic element, which lies in the account of Paradise, is entirely lost. Of the first great historical type we have only left a fantastic philosophic hypothesis concerning the commencement of the race, and the origin of evil. The theology of the schools, which views the account of Paradise not only as throughout historical, but as *barely* historical, in opposition to its symbolical import, has here pre-eminently prepared the way for misconceptions and misinterpretation.

As the fourth stream of Paradise, the Euphrates and its source cannot be a myth, so neither can the four streams generally. And as the first man is not a myth, so neither is his first residence. But on the other side also the streams and trees of Paradise are just as little to be regarded as barely natural, or belonging to the natural history of Paradise, or the mere individual forms, particularities, of the pre-historical world.

The significance of Paradise is this, that it declares the original ideal state of the earth and the human race, the unity of the particular and the general, the unity of spirit and nature, the unity of spiritual innocence and the physical harmony of nature, the unity of the fall and the disturbance of nature—lastly, the unity of facts and their symbolical meaning, which both the barely literal and mythical explanations of the record rend asunder.

There was a paradise and it was local, but it was at the same time the symbol of the paradisiac earth. The same thing is true of the four streams. Whether the original source of the four streams is not marked by the stream in the midst of the garden may be left undecided; it is enough that it was actually one, and at the same time the symbol of all the fountains of blessing upon the earth. Whether the tree of life was one physical plant, or rather the glorification of nature, in the determinate

form of the manifestation of God in the garden, is a matter of question; as a symbol it designates the total healing and living strength of nature under the revelation of the Spirit. The tree of knowledge of good and evil existed in some one form, but with it all nature is in some measure designated as a test. But the serpent as the organ of that temptation is not only the type of temptation and of sin, but, as originally a worm, the type of its brutality, its degradation, and its subjection.

As the account of the creation declares the opposition and harmony between God and the world, so the account of Paradise declares the opposition and the harmony between the spirit and nature. Here you have the connection between the actual primitive man and the ideal man, between man and the earth, between the fact and the idea: the consecrated bodily nature, the consecrated senses, the consecrated, indeed sacramental, pleasure, and on the other side human talent, freedom, and responsibility.

Break this golden band between spirit and nature, between the actual fact and the symbol, and you fall back into that old accursed opposition between spiritualism and materialism, which burdened the heathen world and will run through all your moral æsthetic and philosophic ideas as a fatal cleft.

III.

The First Human Pair: the Records of the ideal and actual Unity of the Human Race, and of the male and female Nature in the true Marriage (Gen. ii.).

With a stroke or two of the pen, the biblical view of the world places itself above the aboriginal doctrines of every heathen people, and all national pride and haughtiness, with the barbarism and hatred which are connected with it. In a few lines it records the equality by birth of the male and female sexes, the mystical nature of true marriage, the sanctity of the married and domestic life, and condemns the heathen degradation of woman, the sexual lawlessness or lust, as also the theosophic and monkish contempt of the sexual nature. Weighed in this balance, Aristotle, Gregory VII. and Jacob Boehm have been found wanting.

Strauss asserts that the generic varieties of the human race, as the foundation of the old aboriginal traditions, has now become anew the common doctrine of the natural philosopher, and philosophy. Then it would follow that Blumenbach, Cuvier, Shubert, Karl Von Raumer, John Muller (the anatomist), and Alexander Von Humboldt, who have taught the generic unity of the human race, are not natural philosophers.

IV.

The Fall and Judgment, or the Records of the historical character of the Sin of the Creature, opposed to both Idea and Nature; of the Holiness of the Divine Judgment, and of the connection and opposition between Sin and Evil (Gen. iii.).

The record of the actual fall stands there as an eternal judgment upon the theoretical fall, the human view of moral evil, especially upon the errors of Dualism and Manicheism, Pelagianism and Pantheism. Hence arise the numerous and strong objections which the most diverse systems in old and modern times have raised against this record. The earthly origin of evil out of the abuse of freedom offends Dualism, which derives it from an evil deity, from dark matter, or from the suprem-

acy of sense. Although the serpent sustains the doctrine that, prior to the fall of man, sin had existed in a sphere on the other side, working through demoniac agency upon this (for the serpent was not created evil, Gen. i. 25, generally not even fitted for evil, and can only be regarded therefore as the organ of a far different evil power), yet the visible picture of the fall in this sphere, is a certain sign that the fall in that could only have risen through the abuse of the freedom of the creature. But, if we observe the progress of sin from the first sin of Eve to the fratricide of Cain; if we view the opposition between Cain and Abel, and the intimation of the moral freedom of Cain himself, so the Augustinian view, raising original sin to absolute original death, receives its illumination and its just limits. But how every Pelagian view of life falls before this record, as it brings into prominence the causal connection between the sin of the spirit world and that of man, between the sin of the woman and the man, between the sin of our first parents and their own sinfulness and the sinfulness of their posterity! If we take into view the stages of the development of evil in the genesis of the first sin, how limited and vapid appears the modern view, which regards the senses as the prime starting point of evil! But when Pantheism asserts the necessity of sin, or rather of the fall, as the necessary transition of men from the state of pure innocence to that of conscious freedom, the simple remark, that the ingenuousness of Adam would have been carried directly on in the proper way, if he had stood the test, just as Christ through his sinlessness has reached the knowledge of the true distinction between good and evil, and has actually shown that sin, notwithstanding its inweaving with human nature, does not belong to its very being, clearly refutes the assertion. But how clear is the explanation of evil, of punishment and of judgment, as it meets us in this account! that the natural evil does not belong to the moral, but, notwithstanding its inward connection with it, is still the divine counteracting force against it; that punishment is to redeem and purify; that from the very acme of the judgment breaks forth the promise and salvation. These truths, which are far above every high anti-christian view of the world, make it apparent that the first judgment of God, as a type of the world-redeeming judgment of God, has found its completion in the death of Christ upon the cross.

V.

The Macrobioi, or the long-lived Fathers and Enoch, or the Revelation of the Difference between the ideal and historical Human Death.

The long lives of the Fathers, the years of Methuselah, the translation of Enoch, are difficult riddles to the common view of the world, which recognizes no distinction between the ideal death (*i. e.*, the original form, resembling a metamorphism, of the transition from the first to the second human life), and the historical death. But this difference is here clearly made known in these facts. Originally, there was granted to man a form of transition from the first to the second life, which is closed through the historical death, until it appears again in the glorification of the risen Christ and the declaration of the Apostles (1 Cor. xv.; 2 Cor. v.). With sin the historical death makes its inroads upon humanity. But it can only, slowly creeping from within outward, break through the strong resistance of the original physical human nature; hence the long lives of the primitive fathers. Here the spiritual power of death has first gradually penetrated the physical nature; this is the sig-

nificance of the long lives of the antediluvians. The spiritual power of the life of Christ, as it runs parallel with the old death in its progress from within outward, will at the last permeate the physical nature again; and then will the long lives appear again. But, as the last Macrobioi shall attain the original form of the ideal death, the translation, so in an exceptive way Enoch through his piety obtained it of old. Therefore he stands also as the citadel of immortality, of the victory over death, and of the ideal form of translation, in the midst of the death periods of the primitive fathers; in himself alone a sufficient voucher, that the Old Testament in its very first pages is stamped with this idea.

In these leaves also we possess the records of that idea of death by which the faith of revelation strides victoriously away from all the ordinary ideas of death in ancient or modern times.

VI.

The Flood, and the Ark, or the Glorification of all the great Judgments of God upon the World; and of all the counter-working forms of Salvation, as they begin with the Ark and are completed in the Church (Gen. vi.–viii.).

The great water-flood is established, through the concurrent testimony of ancient people, as the great event of traditionary antiquity. But the deluge and the ark! Let it be observed here, however, that just as the idea of punishment explains the undeniably existing natural evil, so the light of the deluge illuminates the wild waves of the great water-flood. And just as out of the first curse sprang the blessing of the promise, so salvation, the saving ark, was borne upon the waves of the first final judgment. In this light the deluge is the great type of all the judgments of God upon the earth, and therefore especially of baptism, which introduces the Christian into the communion of the completed redeeming judgment of God, the death of Christ upon the cross.

The first general world judgment was introduced through the universal dominion, and the unshaken establishment, of human corruption. But this was brought about through the ungodly marriages, the misalliances between the sons of God and the daughters of men, *i. e.*, the posterity of Seth and of Cain. It is evident, indeed, that the Alexandrian Exegesis and that of the earliest Church Fathers have introduced the difficulty into the text, that the sons of God were angels. Kurtz still asserts that the Bni Elohim are elsewhere only used of angels. But if the vicegerents of God on the earth (Ps. lxxxii. 6) are called Elohim, and Bni Eljon, they may even much more be called Bni Elohim, in a position in which they should have defended the divine upon the earth, but rather betrayed it. The connection, according to which the fourth chapter treats of the descendants of Cain, and the fifth of those of Seth, authorizes us to expect that here both genealogies are united. After the history has shown how the curse of sin has spread itself with the human arts, in the line of Cain namely, even polygamy and murder glorified through the abuse of poetry, how on the contrary the blessing of the Lord advanced for a long time in the line of Seth, and with it the hope of redemption, it now shows how, through the misalliances referred to, the corruption became not only prevalent but giant-like and incurable. These false unions, based upon a principle of apostasy, and which made evident the profound connection between idolatry and whoredom, produced a race of spiritual bastards, who turned the very spirituality inherited from their fathers into

sin. To look away from the fabulous in the assumption of a marriage connection between angels and men, it is inconceivable that the deception of the daughters of men through heavenly angelic forms, should be stated as a phenomenon of obduracy, and a cause of the flood. Here also the idea of apostasy, the yielding of the kingdom of God to the ungodly world, and the judgment springing therefrom, was introduced in the first great historical type; a significant portent, for the history of Israel as for the history of the Christian Church, to the end of the world. But that, in the very moment of the breaking forth of the judgment upon the world, an election from all creatures should enter into the ark, furnishes an example of the fact, that with the election of humanity a pure kernel of the creature world should be carried through the last final judgment, into a higher order of things. It should be observed by the way, that the three birds, the raven and two doves, must be regarded as the symbols of the three different exodes from the external church, so soon as we view the ark itself as the symbol of the church of salvation. This significance is not far-fetched. In the Roman Catholic view only ravens flee from the Church, in the assurance of antichristian spirits only doves, or the children of the Spirit.

VII.

The Tower of Babel, the Confusion of Tongues, and the Teleology of Heathenism (Gen. xi.).

The monotonous Augustinian view of the hereditary relations of humanity finds already its correction in the opposition between Cain and Abel, and still more in that between the line of Seth and the line of Cain. We see, indeed, how death reigns through sin, in the line of Seth, and how at last corruption, working in the line of Cain, brought it to destruction. While, however, the typical saviour of the race and of the earth, Noah, came from the line of Seth, and out of its ruins, and while before him there was opposed only a line of blessing and of the curse (both moreover only in a relative degree), there is formed in the sons of Noah a threefold spiritual genealogy: the line of the curse, of which Ham or more definitely Canaan is the representative, stands opposed not only to a genealogy of divine blessing in Shem, but also of worldly blessings in Japheth. Still, both are girt around by the circle of sin and death. And as in the primitive race the earliest development appears in the line of Cain, so now in the new race in the line of Ham. Nimrod founds the old Babylonian kingdom. But the people assemble at Babel in order to found, in the tower reaching to heaven, the symbol of an all-embracing human world monarchy.*

Beauty, lust, anarchy, brought the first race to destruction; an enthusiastic civilization, lust of empire, glory, desire for display, and despotism threaten to destroy the second. And now Shem and Japheth are in danger of losing their blessing in the earliest development of the power of Ham, in the Hamitic phantom of human glory. Hence the dispersion of the people, which as truly springs out of the deep spiritual errors of the people, as it was positively sent from above. Now Shem and Japheth could each in their own direction cultivate the blessing of spiritual piety which was

* Delitzsch says of Nimrod (p. 223). "through his name נמרד (from מרד, to rise up, disturb), he represents the revolution, in his dominion the despotism. These two extremes, the monarchical state has never been able to remove, *from its impure beginning onwards.*" What he says, however, avails only in its full sense of the great world monarchies.

their inheritance. And even within the race of Ham the curse of impiety was interrupted through the mutual relations and influence in which it was placed with Shem and Japheth. Scattered around the tower, the people spread themselves into the world, according to their peculiarities, after the outline of the table (Gen. x.). The great value of this table has been recognized again in recent times. But this also must be kept in view, that in the dispersion of the people we have revealed the peculiar teleology of heathenism. It has a prevailingly admonitory, and yet preserving character. The people should not lose their peculiar character under the despotism of imperial uniformity. They should develop themselves according to all their peculiarities, in their different languages. Above all, the way was prepared for the development of Shem.

VIII.

The Separation of Abraham, and of the Israelitish People in him; the Teleology of Judaism (Gen. xii. ff).

The mere worldly culture, down to the most recent times, has found great difficulty with the biblical doctrine that God had chosen Abraham from among the people, and in him chosen the people of Israel to be an elect people, above all the most cultivated nations. Critics, who usually find no difficulties in the diversities of the nations, and praise beyond measure the peculiar prerogatives of the Greeks and Romans, will not see in these facts, that Israel was in Abraham the chosen people, in a religious point of view. But even here historical facts correspond to the divine purpose, and bear practical testimony to it. Israel has realized the blessing of its peculiar religious disposition in its revealed religion. But in this blessing the good pleasure of God to Abraham and his seed has been made known.

The later Jews have indeed preverted their election into the caricature of pharisaic particularism. And, in many cases, unbelief and doubt have been contending with this caricature, while they supposed that they were contending with the scripture doctrine itself. But the word of the scripture runs thus: "In thee (Abraham) and in thy seed shall all the nations of the earth be blessed." (Ch. xii. 6.) That this passage does not say: "In thee shall all the nations of the earth bless themselves, or wish themselves blessed," is evident from the preceding words: "I will bless them, that bless thee" (Ch. xii. 3 *). This then is the teleology of Judaism. As the heathen are scattered into all the world, in order, through their peculiar forms of culture, to prepare the vessels for the salvation of the Lord in Israel, so Israel is separated from among the nations, to be a peculiar people of faith, in order to become the organ of salvation for all nations.

IX.

The Offering of Isaac, or the Sanctification of the Israelitish Sacrifice, and the Rejection of the Abomination of the Heathen.

We have here the most striking instance, in which the orthodox school theology, through its insufficient, narrow, literal explanation, has brought into the Bible difficulties at which even the noblest spirits have stumbled. The actual history of the offering of Isaac forms the peculiar starting point of the Israelitish religion, the glorious portal of the theocracy, the division between the sanctified Jewish sacrifices

* The here rejected explanation may certainly be received where the Hithpael of ברך is used. (Ch. xxii. 18; xxvi. 4.)

in their nature Messianic, and fulfilled in the atoning death of Christ, and the abomination of the human sacrificial worship of the heathen. What has the school theology made of this glorious history, the type of the whole Old Testament cultus? It has changed this in the highest sense isolated peculiar remarkable fact, into a dark and frightful riddle, which indeed appears like the heathen sacrifices, and through which already more than one has been betrayed into the path of fanatical sacrifices.

The author here refers to the exegetical treatise of Hengstenberg, who has the merit of establishing the correct interpretation of this passage in his explanation of Jephthah's vow.* Hengstenberg has in our view proved clearly that Jephthah did not kill his daughter, when he sacrificed her to the Lord, but devoted her entirely, under the usual consecration of a sacrifice, to perpetual temple service as a virgin, and he illustrates his method of proof through a reference to the sacrifice of Isaac.† The special proof lies in a reference to the fact, that the Hebrew cultus distinguishes between the *spiritual consecration of man as a sacrifice*, and the *visible slaughter of an animal*. Thus, *e. g.*, according to 1 Sam. i. 24, 25, the boy Samuel was brought by his parents to Eli the priest, and consecrated at the tabernacle, since the three bullocks were slain there as burnt offerings. The special grounds for the correct understanding of the sacrifice of Isaac are these: the root of the sacrifice, as to its nature, is the concession of the human will to the will of God (Ps. xl. 7–9); fallen man cannot make this pure concession, therefore he represents it in a symbolical and typical way in the outward sacrifice. He brings at first to the deity fruits and animals. But a vague feeling assures him that Jehovah has claims upon the life of man itself. Meanwhile, however, he has lost the spiritual idea of sacrifice. The notion of sacrifice, or consecration, has become one to him with that of to slay and burn. Hence he falls upon the literal human sacrifice which he must offer the deity as a personal substitute. But the Old Testament rejects this *literal* human sacrifice throughout as an abomination. The Canaanites were punished especially for this abomination. This is not, as Ghillany thinks, that they themselves were offered to God as human sacrifices, as a punishment, because they had slain human sacrifices. The devotion of such idolaters to the curse and destruction, proves that the human sacrifice was the greatest abomination. Thus also the law treats this heathen corruption. But this corruption is thus unquestionably great, because it is the demoniac distortion of that thought of light, that God requires the sacrifice of the human heart, and in default of this the spiritual sacrifice of the substituted life of the atoning priest, or of the first-born in Israel, at last the absolute atonement of the concession of a pure man for sinful humanity. Hence this thought of light must be rescued from its distortion, and through the sacred care for its fulfilment, be preserved. The sacrifice of Isaac was destined to this end. God commanded Abraham: "Sacrifice to me thy son." Abraham, as to the kernel of his faith, is the first Israelite, but, as to his inherited religious ideas, he is still a heathen Chaldee, who knows nothing else than that to offer, is to slay. But as he already, by his germ of faith, has distinguished the spiritual sacrifice from the abomination of the heathen, so in the critical moment he received the second revelation, which enlarges the first, since

* HENGSTENBERG: *Beiträge*, 3d vol. The moral and religious life of the period of the judges, especially on Jephthah's vow, p. 127 ff.

† Delitzsch follows the traditionary view of the schools, and is not inclined to fall in with the modern churchly correction of that view (p. 300). The objection of Kurtz is answered in the places quoted below.

it prohibits the bodily killing of his son, with the declaration that he had already completed his spiritual sacrifice (Ch. xxii, 12). Nothing remains for him now, to meet his fullest religious necessities, than that he should enlarge and complete symbolically the spiritual sacrifice of his son through the corporeal sacrifice of the ram which the foresight of God had provided at hand (*without commanding him to take its life*). Now, the distinction and connection between the ideas of to *sacrifice* and to *kill*, which forms the peculiar consecration of the Israelitish sacrificial death, is made perfect. In *this* sense the human sacrifice of Abraham runs through the whole Israelitish economy, down to the New Testament (Luke ii. 23, 24). And the distinction between the holy sacrifice of the people of God, and the sacrificial abominations of the heathen, is completed. In the crucifixion, these two sacrifices outwardly come together, while really and spiritually they are separated as widely as heaven and hell. Christ yields himself in perfect obedience to the will of the Father, in the judgment of the world. That is the fulfilling of the Israelitish sacrifice. Caiaphas will suffer the innocent to die for the good of the people (John xi. 50), and even Pilate yields him to the will of men (Luke xxiii. 25); this is the completion of the Moloch-sacrifice.*

X.

The Sexual Difficulties in the History of the Patriarchs, as they arise out of the Israelitish striving after the true ideal Marriage, and after the consecrated Theocratic Birth; in Revolt against the cruel service of Lust, and the unsanctified Sexual Unions and Conceptions in the Heathen World.

In the review of the known sexual difficulties also, it is the Israelitish rejection again of the heathen nature, on which one sits in judgment, with the modern developed view of intellectual heathenism. But here the Apologists believe that they have fully met the demands of the case, when they remark, that we must not measure the life of the ancient saints by the standard of Christian morals. But that the *germinating seeds* of the Christian ideal life and morals occasion these very difficulties, that we are thus here also dealing with the phenomena of Old Testament glory (which stands indeed far below the spiritual glory of the New Testament), this is evident from the very contrasts in which these facts are brought before us.

The spirit of the Old Testament places the natural sexual desire in opposition to the unnatural; the object of the sexual desire, procreation, in opposition to the passion for its own sake; the true marriage—based upon the mind's choice, to the common or even barely external union of the sexes; the consecrated holy birth, in opposition to the birth or conception "after the will of the flesh." In other words, it seeks the true sacred marriage, perfected indeed through its destination, the conception of the consecrated child of promise. It sanctifies the traditional marriage through the true sacred character of the higher union of soul, and the sexual desire through spiritual and conjugal consecration.

Thus the espousal of Hagar into the life of Abraham, which indeed Sarah, the wife of Abraham, suggests, is explained by the unlimited desire for the heir promised by Jehovah. The fruitless marriage falls into an ideal error which is far above faithlessness or lust, subordinated to the end of the union of the sexes, the attainment of the heir. In this ethical thought we must understand the error of Sarah and Abraham.

* For the untenableness of the ordinary view I refer to HENGSTENBERG: *Beiträge*; LANGE: *Positive Dogmatik*, p. 518. Compare also the legal Catholic Church, p. 60.

But then the Lord brings the true sacred marriage of Abraham with Sarah into opposition with the transient sexual union of Abraham with Hagar, when he opposes the consecrated spiritual fruit of the first union, to the wild genial fruit of the last, Isaac to Ishmael. It is remarkable how Jacob under the dialectic form of the Israelitish principles obtains his four wives. He seeks the bride after the choice of his heart. Then was Leah put into the place of his beloved Rachel. Now he wins in Rachel his second wife, his first peculiar elected bride. The idea of the bridal marriage leads him to his second wife. But now enters the still stronger idea of obtaining children. Leah is fruitful, Rachel unfruitful, therefore she will establish her higher claims upon Jacob with the jewels of children. She imitates the example of Sarah and brings to him her own maid Bilhah. Then Leah appeals to the sense of justice in Jacob, and strengthens her side in that she enlarges it through Zilpah. The sin, the error, is here abundantly clear. But we must not overlook the fact that Jacob obtains his four wives under the impelling dialectic force of noble Israelitish motives misunderstood. The first is the pure sacred marriage, the second the theocratic blessing of children. If now, we view the most serious difficulties, the incest of Lot with his daughters, of Judah with his daughter-in-law Tamar, we name as the first explanatory principle element the overlooked facts, that in both cases the morally proscribed union of sexes stands opposed to the most unnatural and revolting crimes. The opposition to the sin of Lot was sodomy, which he shunned with holy horror; in this respect he escaped the judgment, and is a saint. Thus also the act of Judah stands in opposition to the sin of his son Onan (Gen. xxxviii. 9). He was punished with death for his, even in a natural sense, abominable misdeed, just as in a similar way the people of Sodom were destroyed. But Judah and Lot live. And even in their error they defend the judgment of the Israelitish spirit over the sodomy and onanism and the like abominable lusts of the heathen world. Moreover, they were ignorant in both cases of the incest which they committed, although the one in drunkenness, and the other in the joyful exultation of the feast of shearing, fell into lewdness. But the females, who in both cases knew of the incest and come into view as the chief figures, did not act from lust, but from fanatical error, under which lay the moral motive of the theocratic desire for children. Lot's daughters, after the destruction of their home, fell under the delusion that the world, at all events the theocratic race, was in danger of perishing. Tamar plainly fanatically seeks, under the noblest impulse, as a heatheness, the house of Judah, and the promises which were given to him. Hence the unwearied perseverance with which she repeatedly, at last in the boldest form, pushes herself into this family. Finally, we may notice here still the well-known writing of divorcement of Moses. According to the way in which the Romish church, or even the latest legal spirit in the evangelic church, identifies the churchly or consecrated union of the sexes, with the perfect marriage, Moses, in the permission of divorce, comes very nearly into conflict with his own law, "Thou shalt not commit adultery." They say this law, minus the writing of divorce, constitutes marriage. The Bible on the other hand teaches that the theocratic marriage institution rests upon the seventh command, plus *the ordinance* for writings of divorce, under the permission of separation. That is, Moses knew a higher perfection of marriage than the barely legal and literal, and this he strove to attain, just as the whole Old Testament, with the higher spiritual marriage, strove also after a higher spiritual procreation. Under this spirit and its moral motives, the patriarchal families in succession fell into fanatical errors; but in these errors, the ethical spirit of the whole sexual life is re-

flected, which corrects the heathen disorderly sexual life, and its low view of the nature of conception.

XI.

The Mosaic System, the Giving of the Law, the Threatening of the Curse, or the Glorification of all the Divine Education of Men, through the Teaching and Leading Power of the Free Religion of the Covenant.

A very wide-spread prejudice, since the days of Marcion, confounds the Old Testament religion of faith with the Mosaic giving of the law, and then caricatures this law-giving itself, since it regards it as a despotic or dictatorial bending of an unwilling people under absolute statutes, which were strengthened by intolerable curses which should pass over to children and children's children (*see* HEGEL: *Philosophie der Religion*, ii. pp. 70 and 74).

History and the scripture teach on the contrary: 1. that it is not the Mosaic giving of the law, but the covenant of faith of Abraham with God, which is the foundation of the Old Testament religion (Gal. iii. 19); 2. the Mosaic law is not the first thing in the Mosaic system (viewing it as a stage of development of the Abrahamic religion, in its transition as a system of instruction and training to a neglected people), but the Mosaic typical redemption, the miraculous deliverance of Israel out of Egypt (Ex. xx. 2); 3. the Mosaic law-giving itself rests upon repeated free communications between Jehovah and his people (Exodus xix. 8; xxiv. 3); 4. the Mosaic commands are not immediate abstract and positive statutes, but are mediate, as religious fundamental commands, through the religious spirit, as moral, through the conscience; 5. transgressions were not visited immediately with the curse, but so far as they were not bold and obstinate, were taken away through an atonement; 6. to the curse which was spoken against the obstinate persistence in sin, stands opposed the superabundant blessings which were promised to the well-behaved Israelite; 7. the Mosaic system, with its own peculiar stages of development, proclaims its own goal, in the prophetic continuation and Messianic completion, and forms in its impelling strength the direct opposition to all laws of an absolute nature. "Moses wrote of Christ." As to the addition to the second command, which visits the misdeeds of the fathers upon the children, unto the third and fourth generation of them that hate me (Ex. xx. 5), this threatening is opposed by the promise which extends the blessing of the pious to the thousandth of his successors. But in their violent passion over the threatening, these ungracious humanists have overlooked that it is the same law of tragical connection between guilt and the curse, which the tragic poets of Greece, in a much more cruel form, have poetically glorified. Let them first come to an arrangement with the idea of the tragedists, they will then find, that even here the partially fatalistic element of heathen tragedy, is laid aside, while its sad features are glorified.

But the Mosaic system generally stands as the system of instruction and preparation for the religion of promise, as it trains an uninstructed people to the culture of Christendom, and hence also as the glorification of all divine systems of preparatory instruction and training.

XII.

The Egyptian Miracles and Plagues, or the Typical Revelation of the Fact, that all the Visitations of God upon the Nations are for the Good of the People and Kingdom of God.

Hengstenberg has shown in his thorough and learned work (Egypt and the books

of Moses, pp. 93–129) that the Egyptian plagues and miracles are not to be regarded as absolute miraculous decrees of God, but as extraordinary divine leadings and judgments, conditioned and introduced through the nature of the land of Egypt. There was a natural foundation for the miracles, for the blood-red color of the Nile, the appearance of the frogs, the plagues of flies, murrain, sores, the hail and thunderstorm, the locusts, the Egyptian darkness (the darkening of the air through the sandstorm), and the death of the first-born (the plague).

This connection of natural events in an extraordinary succession, form, and extent, is not obscured but strengthened through their reference to the providence of Jehovah, and the redemption of his people. Rather the dark events of the earth are explained and glorified in the idea of punishments, and the judicial punishment glorifies itself in its purpose and goal to awaken and save.

But in this form, the visitations of God upon Israel serve to bring out clearly the final end of all his judicial providence over the individual kingdoms of the world, in their opposition to his church.

XIII.

The Egyptian Treasures, or the Inheritance of the Goods of this World by the Kingdom of God, at the culminating Points of the Redemption of his People.

In the first place, as to the text, it does not say that the Israelites borrowed the gold and silver jewels of the Egyptians, but that they demanded or by entreaties obtained them.* In favor of this may be urged first the expression Schaal (שָׁאַל), which retains the same sense throughout the passage in question (Ex. iii. 22; xi. 2; xii. 35). The signification: to ask, demand, entreat, is the prevailing sense of the word. The signification: *to borrow*, is scarcely ever used. In the usual acceptation, indeed, the Hiphil of the word (וַיַּשְׁאִלוּם), in the sense, *they lend to them*, would seem to require the corresponding meaning of the Kal: *they borrowed the jewels.* And Baumgarten in this view calls (i. p. 473) Hengstenberg's explanation (Authentie, ii. p. 524) very artificial † The word in question, in the mouth of Hannah (1 Sam. i. 28), cannot well mean: I lend him (the son prayed for) to the Lord for the whole of his life. The Hiphil, in its correspondence with the Kal, to entreat, must still mean to give richly or freely, to grant, especially to encourage the prayer. Moses, moreover, if he had been speaking of borrowing or of theft, would not have announced it so long beforehand, as a prominent event in the freeing of the people (ch. iii. 22); and the attaining of the desire would scarcely be explained by the fact that the people found or should find favor in the eyes of the Egyptians (ch. iii. 21; xi. 3; xii. 36). Thus it can only be an entirely extraordinary asking which is here spoken of, and the expression which records the result can consequently hardly be *to steal.* The term (נִצֵּל) points in its various forms rather to a strong and violent snatching than to a stealthy theft.‡ And since in this case it cannot be violence which is spoken of, so the term must express the intellectual ascendency of those who gained the inheritance, a mighty appropriation to themselves.

* Compare HENGSTENBERG: *Authenticity of the Pentateuch*, 2 vol. p. 507.

† "The verb (שָׁאַל), to desire, can only be in Hiphil to cause another to desire. It designates then a freely offered gift, in opposition to one which is given only from outward constraint, or only from shameless begging. Whoever freely gives thereby invites the other to ask; he cannot ask too much, not enough indeed." This is surely in perfect accordance with the spirit of the language, if the Hiphil is explained according to the Kal. Baumgarten and the traditional exposition explain the Kal after an hypothetical Hiphil.

‡ Hengstenberg, p. 525.

The situation itself is not in favor of lending. The first demand of Moses for Israel was only for a brief journey into the wilderness, for the purpose of holding a feast (Ex. ch. v. 1); but afterward the demand increased in the same measure in which Pharaoh was hardened (ch. viii. 1; ix. 1; x. 24). But after the judgment upon the first-born there is no need of any supposition that they would return, as indeed it had not been promised before. The Egyptians drove the Israelites out, because they, under the protection of their God, had become a terror to them. The reservation which Pharaoh could perhaps have made, he abandons immediately afterwards, since he pursues the Israelites, makes war upon them, and perishes.

We pass in review the different explanations of this passage. The older, extremely positive and favorite explanation, proceeds from the assumption that God suspended in that case the prohibition of theft and deceit. The Apologists do not spend much labor here in the defensive. They have a greater work; they have the glory of this fearful moment to show, in which the despised slaves, the Jews, in the eyes of their proud oppressors, now humbled by God, pass into a people of God, or sons of God, who only need to ask, whether as a favor, or as a loan, or as a demand, for the gold and silver treasures, and they are cast before them as an acknowledgment of homage, a tribute of reverence and fear. Their sons and daughters are loaded and burdened with them. That Moses so long foresaw this moment marks the great prophet; that Israel uses it shows not only his human prudence, but even his sacred right; but that God brings about this result, reveals him as the protector of his people, who will provide for him, after his long sorrows and deprivations, the richest compensation, and at the very foundation of his kingdom appropriates with majesty the gold and silver of the world. Thus before this time Abraham had been blessed among the heathen, thus Jacob by Laban, and thus since the church of Christ, at the time of Constantine, after its victory over the Roman empire; and in like manner the church of the middle ages, after the irruption of the barbarians. But at the end of days all the treasures of the world shall become serviceable to the kingdom of God, and civilization shall be absorbed in worship.

XIV.

Moses the Prophet, and the Prophetic People of God in opposition to the Magicians of Egypt and Balaam, or the Spirit of Magic, and the Prophecy of Heathenism, as it involuntarily does homage to the Spirit of the Kingdom of God. Balaam's speaking Ass.

We believe there is good ground for placing the magicians of Egypt in relation with the Aramaic seer Balaam. Just as the history of the magicians (Ex. vii. 11 ff.) records the victory of the theocratic prophets over the antagonistic position of realistic wisdom and magic, so the history of Balaam (Num. xxii.) proclaims the triumph of the theocratic people over the hostile position of that idealistic wisdom of the world, the worldly prophecy and poesy represented by Balaam. It would be difficult to distinguish accurately between the symbolic and the purely actual elements in the account of the contest of Moses with the Egyptian conjurers. Moses was endowed with miraculous power for this contest, whose sign, in any case, wore a symbolical coloring. Hengstenberg regards it as the central point in this endowment, that he could thus meet and defeat the Egyptian serpent-charmers upon their own field, in the region of their most cultivated magical art, and with higher means

at his command.* Moses, with his miraculous rod, or staff, works in the three regions of life miracles of punishment and salvation; in the region of elementary nature (changing water into blood, bitter water into sweet); in the region of organic nature (making the rod to become a serpent, and the serpent a rod); in the region of human life (calling forth the leprosy and healing it). He can do this truly only in the service of the Lord, and therefore only in decisive preordained moments. But then he can do this with an evidence which puts to shame all magical art and worldly culture. Thus gradually, and step by step, the Egyptian conjurers were put to naught before him. The first distinction is, that they could only imitate what Moses did before them; the second, that they could only do upon a small scale what Moses did upon a large; the third, that they could imitate in the destructive miracles, not in those which delivered and saved; the fourth, that they could not imitate the great destructive miracles; the last, that they themselves perished in the destructive miracles of Moses. At the very beginning, their rods were devoured by the terrible rod of Moses, and at the end they stand there without power, they themselves filled with sores, and their first-born given to death.

Balaam undoubtedly represents the ideal character of the art and culture of the world; † as it places and defines itself, in its common or ordinary life, as in the *sphere of its conscious thought or purpose,* it opposes the people of God and his kingdom, and especially, by the device of lustful and drinking banquets, it could work great injury to the church of God; and yet must ever, *in the sphere of its conscious feeling,* in the impetus of its inspiration through the Spirit of the Lord, be carried beyond itself, bless the people of the kingdom, and testify of its salvation and victory. This opposition between the purpose and the inspiration in the spheres of worldly genius and culture is world-historical, not less so than the fact that even the worldly genius in its philosophic systems, with its poetical and artistic culture, prophesies of Christ and blesses his kingdom.

But Balaam's ass is destined to portray the fact, that the ass itself must become a prophet, when the worldly prophet, who rides him, will become an ass. This grand irony, according to which Genius in its fallen state is more blind and dumb than the ass which it rides, according to which the prophet who rides the ass is changed into an ass who rides the prophet, does not stand there as a perplexity to the believer and a sport to the unbeliever. And it is truly the guilt of the apologetic school theology if it falls into distress about the ass of Balaam, when the free-thinkers lustily ride upon it.

That the species of the horse, to which the ass, especially the oriental ass, belongs, is inclined to be timid, and through its fright can draw attention to hidden dangerous circumstances—indeed, that it has an inexplicable power to recognize ghost-like appearances, or even in its way to see spirits, all this is confirmed through the strangest things. More than once has the stumbling of a horse been an evil omen to his rider, and Napoleon played the part of Balaam on the other side of the Niemen.

That the voice of an act or event, thus even of the mighty utterance of the animal soul, may become, in the plastic forming impulse of a visionary genius, a miracle of vision, and most easily the *Bath Kol,* the voice, this needs no detailed explanation.‡

* The books of Moses, p. 71.
† Especially the wisdom of the Chaldees upon the Euphrates, *see* BAUMGARTEN, ii. p. 340.
‡ We may not here think of a barely inward event. The way, however, in which BAUMGARTEN, ii. p. 359, defends

But that, finally, repeated terrors of conscience may awaken the inward life of the spirit and preserve it watchful, for the reception of the higher and clearer manifestations of the Spirit, thus in the prophetic region, even for angelic appearances, this experience teaches.

Balaam's ass is no subject for ridicule; least of all in a time when the nobler animals have a sensorium more open to the signs of the invisible world than materialistic geniuses, whom the hostility to Christianity has raised to temporary honor. The Spirit of God has made this ass to be a standing irony upon the thoughtlessness (to speak euphemistically) of the knights of free-thought, as they go upon the expedition to destroy Christianity.*

XV.

The Arresting of the Sun by Joshua (Joshua x.).

We will not speak here of the great exegetical history of this place. The papal chair, which esteems fish not to be flesh, and once rejected the doctrine of the antipodes (according to which all the Jesuit missions in America rested upon a flagrant heresy), compelled, it is well known, the philosopher Galileo to forswear the theory, that the earth rolls round the sun. Modern Catholic theologians hold a modification of the old view, that Joshua arrested the earth in its course. The spiritual primate of Ireland (Cullen), however, has returned to the orthodox view, and quite recently some Protestant voices are heard, which even in this point will recall "the good old time." †

The presupposition of the established exegesis is the hermeneutical principle that the Bible throughout uses language in the same way only, in which it is used in ordinary records. In that case the symbolical contents of the record will be denied. It will be emptied of its true religious, indeed historical character. Thus here the peculiar triumphant feeling of Joshua will be entirely mistaken, since in that case they only find the thought that he, through an unheard-of astronomical and mechanical miracle, had arrested the rolling sun (or the rolling earth, as the case may be) for about a day (v. 13). They thus gain perhaps what they cannot use, indeed wherewith they are in the deepest trouble; while on the contrary they lose the glorious typical event, which brings out into bold relief the fact, that all nature,

the outward speaking of the ass against HENGSTENBERG, appears to us without weight or importance. If it is allowed to the prophet to speak in his own dialect, then surely it may be to the ass.

[* Hengstenberg holds that there is a real miracle, but that it is inward in the mind or vision of the prophet, not outward in the ass. He defends his view—which is connected with a general theory as to the nature of prophecy or the state of the prophets—with great ingenuity and ability. But there are serious and insuperable objections to it. But even this view is preferable to that given above. Dr. Lange comes down here from the high vantage ground from which he has discussed so ably the previously stated difficulties, and stands very nearly upon a level with those who merely seek to explain the miracle. If there is nothing more here than the naturally timid disposition of the animal, and the working of a plastic fancy or genius upon the braying of the frightened and refractory ass, leading the prophet to imagine that he sees spirits or angels, and awakening his moral and spiritual powers, then the whole narrative is easily explained, but then the miracle is lost. It is vastly better to hold that the record narrates the fact literally. Nor is there anything improbable in such a miracle, that the ass should really use the words of men, if we regard the circumstances of the case, and the ends which were designed to be reached. It is a fitting way to rebuke this prophet, who had yielded himself to the *blindness* and *brutality* of his sin, that the *ignorant brute* should reprove him. And the event thus viewed, stands, as Lange shows, only with far greater significance and force than it can have upon his theory, as a perpetual rebuke to those who, with like hatred to the people of God, and with similar blindness, under the *brutalizing* power of sin, carry on their warfare against Christianity. Those who would see this record vindicated, and its real significance brought out fully, may consult BAUMGARTEN: *Commentary*.—A. G.]

† For the different explanations compare WINER, *Article Joshua*.

heaven, and earth, are in covenant with the people of God, and ever aid them to victory in the wars of his kingdom.

Although we do not share the view of those interpreters who think that we are only dealing here with a poetical and symbolical style of expression (which the papal exegesis could not use), which, in the sun of Gibeon and the moon of Ajalon, glorifies the sunniest and through midnight protracted, brightest day of victory, we would not deny the relation of the text to a song of victory. It has been overlooked perhaps, that in our history the storm of hail which terrifies and follows the hostile Amorites, is placed significantly over against the sun and moon of Joshua, which give light to the people of Israel. When the theocratic hero and conqueror, in the view of such a terrible storm of hail, on the part of heaven, utters the prophecy: we shall have the clearest sunshine upon our line of battle, and at the evening the light of the moon, that is a peculiar miracle, which is closely joined as to its stamp and character with the great Mosaic miracles of victory.*

XVI.

The Old Testament Theocratic Miracles of Salvation, as parallel Miracles, or as extraordinary Phenomena of Nature, which the Spirit of Prophecy recognizes, announces and uses as Saving Ordinances of God, and in which it proclaims the Truth, that *the miraculous points* in the Earth's Development, from the Flood on to the Final Grand Catastrophe at the End of the World, runs parallel with the Development of the Kingdom of God in its Great Eventful Moments, and promotes its Salvation and Glorification.

That I may not unduly enlarge this essay, I remark that the above paragraph, while it may be regarded as clearly intelligible in the outline given, finds its detailed explanation in the work of the author upon miracles (*Leben Jesu*, 2 Bd.). In some particular Old Testament miraculous deeds, the signs of the New Testament miracles appear, *i. e.*, the signs of the absolute victory of the theanthropic spirit over the human, natural world.

XVII.

The Destruction of the Canaanitish People.

This must be viewed as the symbol of the continuous destruction of malefactors in the Christian state. They were destroyed so far as they, as Canaanites, that is here as the servants of Moloch, claimed the holy land, and would live under the establishment, or in defiance of the establishment of Israel. Two ways of escape were opened to them: the way of flight from the land, or the way of conversion to the Faith of Israel. The cunning of the Gibeonites found a third way (Josh. ix.).

[* The great Mosaic miracles were wrought indeed in connection with natural agencies or forces, but were none the less real miracles. The fact, that the storm was miraculous, does not meet the demands of the narrative of the arresting of the sun and moon. There are great difficulties, unquestionably, involved in such a miracle as this, but difficulties are not a matter of great weight, to any one who admits the miracle at all, and when therefore the question is merely one of the power of God. Keil, who holds strongly that if the passage in question is to be taken as a part of the historical narrative, we are not to be troubled by the difficulties supposed, contends with great ability, and as a mere exegetical question, that the passage must be regarded as a quotation from the poetical book of Jasher, which is introduced into the narrative, not as a historical statement, but as a poetical description of the great victory. See KEIL: *The book of Joshua*. If, however, we may take the passage as historical, and then of course hold to the literal miracle, that the earth was stayed in its course by the hand of God, how grandly it brings out the fact, as Lange states it, "that heaven and earth are in connection with the people of God, and ever help them to victory in the wars of his kingdom."—A. G.]

XVIII.

The Ascension of Elijah in a Chariot of Fire, as the culminating Point of the consistent Development of the Mosaic Law.

The consistent unfolding of the Mosaic law, in its judicial punitive righteousness, is completed in the form of the prophet Elijah. Hence the punitive miracle is the prevailing type of his work. He punishes the people of Israel for its apostasy, with a three-years' drought and famine, he slays the priests of Baal, announces to the house of Ahab its destruction, and calls down fire from heaven upon the two captains of Ahaziah with their companies. In this consistent unfolding of the prophetic judicial procedure, he is on the way to the final calling of the fires of the judgment upon the corrupt of the world. The third captain of fifty, sent by the king of Israel to bring the prophet, weeps and clings to his knees praying for mercy, and Elijah feels that he must arrest the judgment. But therewith he has the presentiment that he is about to leave the earth. He can no more endure the earth, nor the earth bear him, and the fiery spirit is borne to heaven in a storm of fire. The first persecution by Ahab drove him into the loneliness of the heathen world; the second by Jezebel, when she threatened him with death, drove him to Horeb, the cradle of the law, where he would willingly have died. In his fiery triumph over the officers of the third persecution, he appears already as a lofty Cherub with a flaming sword, who sends down from the mountain the fiery judgments of heaven. And still this is only the consistent fulfilling of his true Mosaic office. He has a *tolerant* heart, otherwise he could not have dwelt with a heathen widow and among a people that had given to his land the corrupt princess Jezebel as queen; a *loving* heart, as is shown in his miraculous raising of the dead, *a heart opened for the presentiments of the gospel*, which appears in his trembling and awe at the still small voice, in the feeling that Jehovah was now to appear, which he had not experienced in the storm, and earthquake, and fire; a *merciful* heart, and therefore he pauses in the midst of his fiery judgments and takes his departure from the earth. But the Lord prepares for him a worthy end, when he permits him to vanish from the earth in a fiery sign from heaven. We cannot so paint this history for ourselves as that school which speaks even of *the hoofs* of these fiery horses. Had the friends of Elijah seen the hoofs of the horses, they would surely not have sent fifty men for three days to search for the vanished prophet. But just as little are we to understand the narrative as a mere description of a disappearance in some peculiar storm. If we see, in this grand moment, a kind of end of the world, we shall also recognize in this chariot of fire the mystery of a primitive original phenomenon.*

The opposition between Elijah and Elisha marks the turning point in the history of Israel, with which the judicial office and rank of the law retires into the back ground, and the providence of mercy comes into relief, out of which the prophecy of salvation unfolds itself. Elisha inherits a double portion of the spirit of Elijah, and this appears clearly, since he with his miracles of healing and salvation (in opposition to the punitive miracles of Elijah) forms the type of the coming gospel. The punitive miracle indeed still appears in his life, but the essential and determining char acter of his work, forms a circle of helping, healing, and delivering miracles. Elijah enters the history as a glorified Moses, Elisha as the type of the Christ to come.

[* That is, perhaps, the mystery of the ideal death or of the mode of transition to the higher life. *See* pp. 75, 76 —A. G.]

XIX.

The Types of the New Testament Miracles, and of the Victory of the New Testament Spirit. Book of Daniel.

There appears very early in the Old Testament a definite kind of helping and saving miracles, which grows more distinct in the life of Elisha, and reaches its highest culture and perfection in the book of Daniel. Elisha appears as one who raises from the dead, in a greatly higher measure than Elijah; even his grave restores the corpse to life. He heals the fountains of bitter waters with salt, and the poisonous meal in the pot, makes the waters of Jordan a healing bath to Naaman the Syrian, raises the lost axe from the bottom of Jordan in a miraculous way, proves himself a spiritual reprover and saviour of Israel, triumphs over the hostile hosts who were besieging him, by the help of the hosts of the Lord, and sends away his enemies who fell into his hands, with mercy, to their homes. In the miracles of the book of Daniel, which bear more distinctly the character of the New Testament miracles, because they are the victorious miracles of suffering, the New Testament time, the victory of the kingdom of Christ over the monarchies of the world, is clearly announced. The three men in the fiery furnace, especially, proclaim with the greatest clearness, and in the grandest symbolism, the victory of the Christian martyrdom.

I.

GENESIS (ΓΕΝΕΣΙΣ, בְּרֵאשִׁית);

OR,

THE FIRST BOOK OF MOSES.

INTRODUCTION.

§ 1. GENERAL INTRODUCTION TO GENESIS.

GENESIS is the record of the creation of the material world, of the founding of the spiritual world, or kingdom of God, and of general and special revelation; as such it stands at the head of all Scripture as the authentic basis of the whole Bible. It is consequently, in the first place, the basis for all the books of the Old and the New Testament in general, a root whose trunk extends through all Scripture, and whose crown appears in the Apocalypse, the new Genesis, or the prophetic record of the completed new, spiritual world and city of God.

In the special sense, then, it is the basis of the whole Old Testament; in the *most* special sense it is the basis of the Pentateuch. The Introduction to the Sacred Scriptures in general, we have already given in the "Commentary on Matthew." The Introduction to the Old Testament precedes the present exposition. We have yet to treat of the Introduction to the Pentateuch, or the Five Books of Moses.

OBSERVATION.—Compare the beginning and the end of the Introduction of the "Commentary" of DELITZSCH. The author has said many valuable things of the deep significance of Genesis. For example: "Genesis and Apocalypse, the Alpha and Omega of the canonical writings, *correspond to each other*. To the creation of the present heaven and the present earth corresponds the creation of the new heaven and the new earth on the last pages of the Apocalypse. To the first creation, which has as its object the first man Adam, corresponds the new creation which has its outgoing from the second Adam. Thus the Holy Scriptures form a rounded, completed whole; a proof that not merely this or that book, but also the Canon, is a work of the Holy Spirit."

But Delitzsch confounds here and elsewhere (as also Kurtz) the significance of the biblical book of Genesis, with the significance of the living Divine Revelation that throughout precedes the biblical books themselves and their historical covenant institutions. It might be going too far to say: "The edifice of our salvation reaching into eternity, rests accordingly on the pillars of this book." This edifice rests, indeed, on the living, personal Christ, although the faith in Him is effected and ruled by the Holy Writ. In a similar manner it must appear one-sided, when the Pentateuch, as a book, is made the basis of the Old Covenant, or even of the New; although it is, on the other hand, quite as wrong if we do not count the *records* of divine revelation within the sphere of revelation.

LITERARY SUPPLEMENTS TO THE BIBLE IN GENERAL.—*See* Literary Catalogue in HERTWIG'S *Tabellen;* KURTZ: "History of the Old Covenant," Introduction; KIRCHHOFER: *Bibelkunde*, pp. 1, 2, 19 ff.; WINER, i. p. 75. Works on this subject by Griesinger, Cellerier, Kleuker.—KÖPPEN: "The Bible, a Book of Divine Wisdom." Prideaux, Stockhouse, Lilienthal, etc. BRÄM: "Surveys of Universal History," Strasburg, 1885; BERTSCH: "History of the Old Covenant and its People," Stuttgart, 1857.

A. THE PENTATEUCH.

§ 2. THE PENTATEUCH, OR THE FIVE BOOKS OF MOSES—THE THORAH. ORGANIC UNITY AND ARRANGEMENT.

The Hebrew Thorah (*i. e.*, doctrine, especially doctrine of the law,—law), or the record of the covenant religion of the Old Testament (ἡ παλαιὰ διαθήκη, 2 Cor. iii. 14; διαθήκη = בְּרִית), has its real principle not so much in the Mosaic law as in the Abrahamic covenant of faith as effected by the first preparation of the kingdom of God in the creation of the world and of man (*see* Rom. iv. 1, ff.; Gal. iii. 17).

Genesis is, therefore, not the introduction to the five books of Moses, especially to the law-giving portion, as Kurz supposes ("Compendium of sacred history," p. 94; it is true, with the restriction: "For the Israelitish standpoint the first book has only the import of an historical introduction"), for this would correspond to a specific and Judaistic view of the Old Testament; but it is the *universal* foundation for it; *i. e.*, for the temporary economic particularity of the patriarchal state and of the law-giving. Genesis is the special root of the Thorah, and the general root of the Holy Writ.

Hence the Pentateuch, including this basis, is developed in five books; (Hebraice: חֲמִשָּׁה חוּמְשֵׁי הַתּוֹרָה, the five fifths of the law in rabbinical notation. Grece: ἡ πεντατευχὸς sc. βίβλος. Latin: *liber Pentateuchus*). The number five is the half number ten. Ten is the number of the perfect moral or historical development; five is the number of the hand, of action, of freedom, and so then also of their legal standard.

The founding of the law in Genesis unfolds itself in the triple form of legislation. Exodus (*liber Exodi*; ἡ ἔξοδος; Hebrew: שְׁמוֹת) presents the prophetic side of the law throughout. Even the Tabernacle, whose construction is described from ch. xxxv.–xl., belongs not mainly on the side of the priestly service, but on that of the prophetic legislation of God, as the place of the living presence of the lawgiver, and of the law itself (in the ark of the Covenant; hence: *Ohel moed*, *Ohel haeduth*, tent of meeting, tent of testimony).

Leviticus (Heb.: וַיִּקְרָא; Gr.: λευιτικόν) embraces the priestly side of the law, the holy order of service for the Israelitish people, according to its symbolical and universal significance in its most comprehensive sense.

The book of Numbers (Heb.: בְּמִדְבַּר, Gr.: ἀριθμοί) is ruled throughout by the idea of the princely or royal encampment of the people of Israel as an army of divine warriors, in which are presented its preconditionings and its typically significant characteristics, revealing, as they do, by manifold disorder, that this people is not the actual people of God, but only the type of that people.

These three fundamental forms of the symbolical Messianic law, namely the prophetic, the priestly, and the royal, are embraced in Deuteronomy (Heb.: דְּבָרִים, Gr.: δευτερονομίον), or in the solemn free reproduction of the whole law again as a unity, in order to point from the sphere of the legal letter into the sphere of the inner prophetic force of the law (compare Deut. iv. 25; ch. v. 15, 21—the ordering of house and wife; ch. vi. 5; x. 18–19; xi. 1; xiv. 1; xviii. 15; ch. xxviii. ff. xxx. 6; xxx. 2–14; ch. xxxiii. 2–3).

As in Exodus, Leviticus, and Numbers, the historical period of Israel is opened, so Deuteronomy points forward to the prophetic period.

From the foregoing it appears that we can divide the Pentateuch into three main divisions; namely, into Genesis as the universal foundation of the law, next into the particular law that shows, with its Messianic, significant, triple division, the symbolical background of its whole appearance (*i. e.*, into the divisions Exodus, Leviticus, Numbers), and finally into Deuteronomy, in which, along with the intrinsic character, the universal import of the law again prophetically appears.

OBSERVATION 1. For the more general category, Historical books of the Old Testament, *see* the division in the general Introduction. In respect to the literature, *see* Literary Catalogue.

OBSERVATION 2. The present division into five books is considered by some (Berthold) as original and peculiar to the Hebrew collection of the Canon. According to others (Hävernick, Lengerke) it proceeds from the Alexandrians. In favor of the first view is the fact that Josephus, who retained the Hebrew canon, was acquainted with this division (*contra Apion.* i. 8, also *Philo*). De Wette seems also to incline to this opinion. Michaelis considered this division older than the Septuagint, but not original. According to Vaihinger (*see* the article Pentateuch in HERZOG'S *Real-Lexicon*), the division of the Pentateuch into five books was made before the captivity. But the same learned authority supposes it not to have been made until after the division of the Proverbs of Solomon into four parts, because the conscious influence of symbolical numbers had not favored the number five until after that period, as with the division of the Psalms into five books, and the presentation of the five Megilloth.

We do not consider this argument conclusive against the earlier division of Moses into five books. The Jew could distinguish a significant number four, and a significant number five, even according to this numerical symbolism. In the Pentateuch the number five seems to have been indicated from the beginning by the variety of the originals. That Genesis is actually in contrast with the following books, and that Deuteronomy is quite as specific, is evident. The fundamental ideas of the three middle books, do not contrast less specifically with each other, as appears from our division.

It serves even to a better appreciation of the import of the Tabernacle, when we consider that it is an annex of the Decalogue, and of the whole fundamental lawgiving connected therewith, and that, in accordance with this, it is represented in the second book as the place wherein Jehovah, as lawgiver, is present to his people. The contents of the fourth, again, are in strong contrast with Leviticus (as the book of the tribes). The ethical prophetical book of Exodus is especially the book of God and his prophet. Leviticus, or the book of the divine office, refers especially to the priests. Numbers, or the book of the tribes, more especially concerns the people in a theocratic, political sense.

OBSERVATION 3. If we mark the number ten as the number of perfection, or completion, and consequently the number five as the number of half completion (Vaihinger), such classification seems much too general and indefinite, since the numbers three, seven, and twelve, are also numbers of perfection, or completion, each in its kind. It will be our duty to treat of symbolical numbers in Exodus. Here we will simply anticipate that clearly "the ten words"* indicate moral completion, or perfect development, and so also the ten virgins in the gospel parable. When, however, there appear five as foolish and five as prudent or wise, the number five may indeed mark the number of the freely chosen religious and moral development of life. Five books of Psalms indicate the moral and religious life-prime of the Old Testament, just as the five Megilloth indicate five periods of the development of Israelitish life. The five fingers of the hand are the symbol of moral action, as the five senses symbolize the number of the moral reciprocity of man with nature.—Vaihinger rightly concludes from the significancy of the number five, that the Decalogue should not be divided into three and seven, but into five and five.

OBSERVATION 4. Our theological naming of the five books (Genesis, &c.) is the Alexandrian naming of the Septuagint, followed by the vulgate (only that the gender of *Pentateuch* and *Exodus* in Greek is feminine on account of βίβλος and ὁδός, in Latin masculine on account of *liber*).

The five books, which were comprised by the Jews under the above names: the five fifths of the law, were individually designated by them, according to the initial words: Breschith, &c., as this naming has passed into the Masoretic Bibles. But the Jews had also a designation for the five books, according to the contents, *i. e.*, Genesis was called the book of the creation (*see* VAIHINGER in HERZOG'S *Encyclopedia*, Art. Pentateuch, p. 293).

OBSERVATION 5. Vaihinger seeks for the five books of Moses a second half, and finds it in the prophets (law and the prophets, Matt. xxii. 40). This division is interfered with by the intervention of the Kethubim. Then he finds the second half in the additional idea of the law as promise in the New Testament. Without doubt, the New Testament is the converse of the Old; that, however, the number five, as such, requires a complement, becomes doubtful by the number of the books of the Psalms, unless we are to consider the writings of Solomon as the complement of these five books of Psalms. It is true, a complement follows the five historical books, in the Apostolic writings of the New Testament.

OBSERVATION 6. It has been maintained by Ewald, Bleek, Knobel, and others, that the basis of the Pentateuch was originally connected with the book of Joshua, and that the work was in six parts (*see* VAIHINGER, p. 293; KEIL, *Introduction*, § 42, p. 143). It is curious that the same criticism which on the one hand considers these books of Moses too large to have been original, on the other hand again thinks them dismembered out of larger, and comparatively modern, historical writings.

* [The Hebrew phrase for the ten commandments, עֲשֶׂרֶת הַדְּבָרִים , Exodus xxxiv. 28.—T. L.]

§ 8. ORIGIN AND COMPOSITION OF THE PENTATEUCH.

In the introductory paragraphs on the Old Testament criticism, it has been said, that in treating the point in question, we neither feel dependent on tradition and the orthodox rule, that it is necessary for the belief of the canonical word of God to attribute to Moses all the five books of Moses in the present form (except the report of his death), nor on the critical conjectures which in various ways, through their false suppositions, their want of intelligence of the more profound relations of the word, and their great divergence from each other, prove themselves unripe efforts.

That one must adopt a canonical recension of the originals of Moses (*i. e.*, a recension falling within the prophetic sphere of the Old Covenant), appears from the manifold indications of criticism. To these indications belongs, above all, the account of the death of Moses; the judgments on Moses, however, as of a third person, which is the object of the statement Ex. xi. 3; Num. xii. 3, seem to us to decide nothing. Then there is the great chasm of 38 years in the history of the wanderings of Israel through the desert (Num. xx.), as also other enigmatical obscurities (*see* Vaihinger). Farther, the manifold indications of the combination of various originals in initial and concluding formulas; the marks of a later period (Gen. xii. 6; xiii. 7; xiv. 14; xxiii. 2, at that time the Canaanites were in the land; Dan, Hebron, seem no conclusive characteristics); the presumption of a book of the wars of Jehovah (Num. xxi. 14); the great development of the genealogy of Edom carried even to the appearance of its kings (Gen. xxxv. 11). The ambiguity of the expression "*unto this day*" (Gen. xix. 37; xxii. 14, ff.), is also noticed by Vaihinger.

From many false presumptions of criticism on the other hand, it is clear that we cannot yield to its past views. Here place especially the rationalistic starting-point of most critics, and their dogmatic prejudices. This is 1. the prejudice against supernatural revelation in general; consequently 2. against miracles; and 3. against prophecies; through these many are impelled to deny to the Pentateuch not only authenticity, but also its historical character. On this point *see* DELITZSCH, p. 46. Here belongs also the ignoring of the great contrast between the names Elohim and Jehovah, which in its essential significance extends not only through the whole Old Testament (the Solomonic universalism, the Davidic theocratic Messianism), and through the whole New Testament (the Johannean doctrine of the Logos, the Petrine doctrine of the Messiah), but also through the whole Christian church to the contests in the immediate present (ecclesiastical confession and Christian humanism).

At a later period we may speak of some valuable references of Sack and Hengstenberg, to the contrast between Elohim and Jehovah. We also reckon here the supposition, that Moses, the lawgiver, on account of this his peculiar office, could not also, at the end of his career, and in his prophetic spirit, have given a deeper meaning to the law, as he looked out from the legal sphere and over into the prophetic, even as from the mountain Nebo he looked over into the promised land (*see* the quoted article of VAIHINGER, p. 315 ff.). The office of John the Baptist was to preach repentance in the name of the coming Messiah; before his death, however, he became the prophet of the atonement with reference to Christ: Behold the Lamb of God which bears the sins of the world. It is everywhere wrong to assume that a lawgiver has known nothing higher than what he finds within his calling to announce in form of law, according to the degree of culture to which his people have advanced.

After these remarks we give a survey of the various views of the origin and the composition of the Pentateuch, with reference to BLEEK (p. 161 ff.).

1. The older supposition among Jews and Christians, that Moses was the author of the entire Pentateuch. This is also the judgment of Philo and Josephus. Thus the Talmud: "Moses wrote his book, the Pentateuch, with the exception of eight Pesukim, the last eight, which were indited by Joshua. Philo and Josephus even assume that Moses wrote the section concerning his death in the spirit of prophecy.

2. The views of the Essenes, according to which the original theocratic revelation was falsi-

fied by later interpolations, passed naturally over to the gnostic writings of the Jews, and the Alexandrian gnostics. From this we may explain a similar account of Bleek, relative to the gnostic Valentinus, the Nasoræans (as given by Epiphanius and Damascenus), the Clementines and Bogomiles. The source of these views is everywhere the same gentile, dualistic representation. They also coincide with those judgments of the gnostics, which in their various grades are so inclined to throw away the Old Testament.

3. Doubts of certain Jewish authorities of the middle ages about the authorship of the whole Pentateuch by Moses, Isaac, Ben Jasos, and Aben Esra. The commencement of a genuine criticism is seen with them. They accepted, however, only later additions in certain passages, *i. e.* Gen. xxxvi. 31.

4. The first critical doubts after the reformation, 16th century: CARLSTADT: *De canonicis scripturis, Moses non fuisse scriptorem quinque librorum.* ANDREAS MASIUS: "The Pentateuch in its present form is the work of Ezra or another inspired man."—17th century: HOBBES in his *Leviathan:* "The Pentateuch a work *about* Moses, not *by* Moses, yet based on originals by the hand of Moses." So also ISAAC PEYRERIUS, at first a reformed divine, then Roman and Jesuit: *Systema theologicum ex Præadimitorum hypothesi*, 1655. SPINOZA in his *Tractatus theologico-politicus:* "Ezra is the author of the Pentateuch and of the remaining historical books in their present form." RICHARD SIMON: "Critical History of the Old Testament": "Moses wrote the laws; the history of his time he had written by annalists, from which followed the later composition of the Pentateuch." CLERICUS, in his *Sentimens*, went still further, though in his "Commentary on Genesis" he took it mostly back, holding that only a few additions are Post Mosaic. Anton Van Dale, Menonite: "The Pentateuch was written by Ezra on the basis of the Mosaic book of the law, and other historical documents."—18th century: At first a long-continued reaction in favor of genuineness: Carpzov, Michaelis, Eichhorn (*Introduction*, 1–3). Then followed renewed attacks: HASSE, Professor at Königsberg: "Prospects of Future Solutions of the Old Testament," 1785; at the time of the exile the Pentateuch was composed from old records." Later retractations (following the example of Clericus), according to which he accepted only additions to the documentary Pentateuch. Fulda, whose conjectures are like Bleek's; Corrodi, Nachtigall (pseudonym, Otmar), whose sweeping assertions were modified by Eckerman, Bauer, and others.—19th century: To great lengths now went Severin the father, and De Wette; these then were variously opposed under the confession of additions and interpolations by Kelle, Fritzsche, Jahn, Rosenmüller, Pustkuchen, Kanne, Hug, Sack, and others. Reconciling or medium views were presented by Herbst, Bertholdt, Volney, and Eichhorn, 4th Edition. We then have the investigations of Bleek: "A few aphoristic supplements to the investigations of the Pentateuch" (in ROSENMÜLLER'S *Repertorium*, 1822). Later: "Supplements to the investigations of the Pentateuch" (Studies and Criticisms, 1831). The proof that a great number of the laws, songs, and similar pieces, were originally Mosaic, was not recognized by Hartman, von Bohlen, Vatke, and George. Bleek wrote against von Bohlen: *De libri Geneseos Origine*, &c., Bonn, 1836. The complete Mosaic composition of the Pentateuch was on the contrary again maintained by Ranke, Hengstenberg, Drechsler, Hävernick, Wette, Keil, and Ludwig König. Movers and Bertheau here follow with peculiar investigations and views. Tuch, in his commentary on Genesis, follows in all material respects the views of Bleek, who also designates the labors of Stähelin, De Wette, Ewald, and von Lengerke, as the latest investigations of the Pentateuch. The latter is eclectic, leaning on Bleek, Tuch, Stähelin, Ewald, and de Wette.

Stähelin passes over the authorship of Moses himself, and makes as the basis of the Pentateuch and the following books an older writing, which extends from the creation to the occupation of the land of Canaan. The recension of the day falls in the time of king Saul, and may have been by Samuel or one of his pupils.

De Wette, in the edition of his Introduction, 5 and 6, supposes a threefold recension of the whole work, at the same time with the book of Joshua, 1. the Elohistic, 2. the Jehovistic, 3. Deuteronomistic. The latter made at the time of Isaiah. The sources of the first treatise could have been partly Mosaic, though it is questionable if in the present form.

Ewald (History of the People of Israel): "by Moses, originally, there was but little—merely

the tables of the law and a few other short utterances." Bases of the present form of the Pentateuch: four or five books involved in each other. *See* below the treatises on Genesis.

KURTZ, in the "History of the Old Covenant," in the supplement to Delitzsch, has taken the view that Moses did not write the Pentateuch, but only the passages in the middle books where something is expressly given as written by him, and besides that, Deuteronomy, ch. i.–xxxii.; the Pentateuch, however, was written partly under Moses, and partly under Joshua, or not long after Joshua.*

BLEEK (pp. 183 ff.) has given very interesting and evident proof of genuine Mosaic originals, in Leviticus, Numbers, and Exodus. At first it is shown of the sacrificial law, Leviticus i.–vii., that it comports in its literal acceptance only with the relations in the wilderness, as appears from the contrast expressed in such phrases as "in camp and outside the camp," "Aaron and his sons," "heads of their fathers' houses" (Ex. vi. 14), &c. In Leviticus xvi. it is commanded that one of the goats shall be sent into the wilderness. Similar indications of originality are found Lev. xiii., xiv., &c. Bleek judges in the same way concerning the relations of the camp in Numbers, ch. i. ff. Here may be added single songs, viz., the three songs, Num. xxi.—Then are quoted, however, many signs as traces of the later composition of the whole: Gen. xii. 6: "and the Canaanite was then in the land" (comp. Gen. xiii. 7). Gen. xxxvi. 31: "and these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel." Gen. xl. 15, Joseph says: "I was stolen away out of the land of the Hebrews." In Gen. xiii. 18, the city of Hebron is mentioned. According to Joshua xiv. 15; xv. 13, the city was formerly called Kirjath Arba (comp. Gen. xxii. 2; xxxv. 7; see also the note on Hengstenberg's declaration, according to which it is possible that Hebron was the oldest name of the city). In Gen. xiv. 14, the city is called Dan, on the contrary we read Judges xviii. 29: "The Danites gave to the city of Laish the name Dan." Ex. xvi. 35; Num. xv. 32, 36; Deut. i. 1; ii. 12; iii. 2, &c. Bleek counts here also the law respecting the king, Deut. xvii. 14–20. Again, laws in Deuteronomy, which seem to anticipate the sojourn in Canaan: Deut. xix. 14; ch. 20. Besides these the repetitions: Ex. xxxiv. 17–26; comp. ch. 21–23; Ex. xvi. 12, comp. Num. xi. &c. Then there are apparent disagreements, such as Num. iv.: "Period of service of the Levites from the 30th year to the 50th;"—again, ch. viii. 23–26: "From the 25th to the 50th year." Still further: "unnatural position of separate sections," *e. g.*, Ex. vi. 14–27. Also the chasm in the account from Num. xx. 1–20, where a space of 37–38 years is omitted. Finally, the improbability that Moses would leave behind an historical work of such extent. We have already, in the General Introduction, given the results of Bleek's investigations, which we cite as fruit of the untiring diligence of an honest, acute, and pious investigator, without considering them absolutely evident (namely, what concerns those parts where the force of the prophetic prediction seems ignored, or where the acceptance of repetitions and contradictions might be the result of a want of insight into the construction of the books). The article Pentateuch, by VAIHINGER, in HERZOG'S *Real-Encyclopedia*, appears to us very noteworthy in a critical point of view. With respect to the present condition of the discussions in question, we refer to the aforesaid labors of Bleek in his Introduction, to the article by Vaihinger, to the supplements by Hengstenberg, to the Introduction to the Old Testament by Keil, and to the Introduction to Genesis by Delitzsch. A carefully prepared tabular presentation of the various views, may be found in Hertwig's "Tables to the Introduction to the Old Testament," p. 26 ff.

After the above general remarks, we might, for the present, here come to a close, since we have again to treat of the separate books of the Pentateuch in the proper place. One consideration, however, which seems to us of special importance, and which might not receive its full attention, is the internal truth of the religious periods of development, as ecclesiastical theology has long shown it in the outlines. That the Jewish religion does not begin with the Mosaic legislation, but with the Abrahamitic promise, is presupposed in the New Testament, and is also based upon the nature of the case. The patriarchal religion is characterized as the original

* We make cursory mention of the criticism of Sörensen, who, with his Commentary on Genesis, forms a parallel to the assertions of Bruno Bauer on the gospels of the New Testament. *See* KURTZ: *History of the Old Covenant*, pp. 46 and 53.

of an inner life of revelation and faith, according to its beginnings in the sphere of life, as developed in chosen heads of families. It is clear that this theocratic religion of promise must be distinguished again from the earlier universalistic religion, which it presupposes. It must also present itself objectively in a form of law, externally commanding for a whole nation grown up in slavish oppression and moral desolation. Since this rested, however, on the basis of an inner character in the chosen ones of the people, it was necessary that there be a transition period, (by means of the impulse of the inner life of faith), from the legal stage to the period of a new and more general internal feeling, *i. e.*, to the prophetic period. When finally the spiritual life of this prophetic period became more general, according to the popular measure among the pious of the nation, then it was necessary to make the records of it, in their entirety, effective for the canonical guidance of the national life. The course of the development of the Christian church forms throughout a parallel to this legal development of the Old Testament economy, and it lies in the slow manner of this development, that its separate stages must be indeed lasting historical periods. But what follows from this, in reference to the literature of the individual periods?

It is clear that Genesis, in its essential character, does not point, in the least, beyond the patriarchal standpoint. It consists of originals, which partly represent the universalistic view of the primitive religion, partly the theocratic view of the religion of promise. Though these originals may not have been conceived until the age of Moses as fixed and lasting traditions in the house of Abraham, it appears settled that a Genesis could not have been invented in the prophetic period, nor even in the transition period (from Samuel to Elijah), nor, indeed, in the legal period. The intercourse of the Abrahamites with the Canaanites, the relations of race, the religious forms, everything speaks against it. The book of Job, it is true, transfers its representations from a later period into an earlier one, or into what is still a universalistic religious faith-view; but with all the art of representation, how openly appears the more developed religious stage which points to the period after Solomon. In view of the sacredness of the originals of Genesis it is not probable that their compilation into one work should have fallen beyond the age of Samuel, or even that of Moses.

As regards further the three books of the law (Exodus, Leviticus, Numbers), they bear in their entire contents so decidedly the impress of the stern legal standpoint, that only the compilation of them (not, however, the collection of their material parts) could fall beyond the Mosaic age.

Finally, as above shown, it is not all inconsistent with, but corresponding to, the spiritual life, if we suppose that towards the end of his days, and in his prophetic character, Moses may have prepared the way, through a series of original writings, for the mediation of his legislation with the future period of prophetic subjectiveness, and thus laid the foundation of the transition period beginning with Samuel. The moulding of these originals then belonged to a later period. Should, however, Deuteronomy have been made in the prophetic period, it must have unfailingly betrayed itself through Messianic traits, if not in reference to the personal Messiah, at least in reference to the Messianic kingdom, which is not in the least the case.

The frequent quotation of Mosaic passages in the prophets (*see* Delitzsch, p. 11 ff.) may certainly prove the existence of such written originals, not, however, the existence of the respective books in their present form (Vaihinger, p. 313). The fulness of these quotations ever remains a proof that the written sources in question had such a degree of sacredness and respect, that we cannot easily assume that at a period, later as compared with the quotations, they had been dismembered in the most various manner, and then again, as new material, been worked up into new books. That the service in High Places was not completely abolished until the time of Hezekiah, is no proof that Deuteronomy, with its prohibition of this service, did not appear until his time (Vaihinger). In the same manner the manifold apostasy of the people from Jehovah would speak against the authenticity of the legislation from Sinai itself.* It must be taken into consideration, that the legal nature of the Mosaic faith would urge, in the most decided manner,

* The silence about Korah, Deut. xi. 6, is explained as forbearance towards the remaining children of Korah, the devout Korahites, who afterwards appear so prominently as psalm-singers.

to the putting in writing and settlement of all definiticns and explanations of the law. But from this it does not follow, as Delitzsch maintains, p. 6, that the Post-Mosaic history shows no traces of developments of law. The sacerdotal regulations of David, and many other things, contradict this. *It is perhaps also taken too little into consideration, that the contact of the Israelitish traditions with Egyptian refinement and the art of writing must have exerted an immense influence. The periods of Joseph and Moses were certainly, therefore, more given to writing than many a later one.* According to the degree of its religious development, its marks of inward depth, and its indications of universality (as it appears, notwithstanding the great theocratic severity of the book), according too to its stately, poetic, and sententious style, has Deuteronomy, as it seems to us, an unmistakable affinity with the literature of Solomon in its wider sense, as it, together with the three works of Solomon, comprises also the book of Job (comp. also the Prayer of Solomon, 1 Kings viii. 22).

We must, therefore, suppose that the recension of it belongs to the transition period from the legal to the prophetic era, which extends from Samuel to Elisha. The stern vindication of the unity of the place of worship, ch. 12, appears even to presuppose the founding of Solomon's temple; as the regal law, ch. 17, certainly appears in its coloring to point to the errors of Solomon. The same is true of the strong and zealous words against those who mislead to apostasy. If we adhered to this point of view we might set Deuteronomy beside the Song of Solomon and the 45th Psalm (v. 11). On the other hand, it is hardly credible that a Jewish author, after the apostasy of the ten tribes, should have invented such a superabundant blessing on Joseph as we find pronounced in Deut. xxxiii. 13.* Moreover, it is also not easily credible that a theocratic spirit which, toward the end of the period of the Judges, compiled the originals of the lawgiver Moses, should not also have compiled the Deuteronomic originals of his later days. On the ancient character and Egyptian recollections of Deuteronomy, *see* Delitzsch, pp. 23 ff.

At the time of Jesus Sirach (180–130 B. C.) the Old Testament was extant in its tripartite form as a closed canon (Preface, ch. 7). At the time of Nehemiah (444 B. C.) Deuteronomy was already compiled, also the constituent parts of the Pentateuch (Neh. xiii. 1; 2 Macc. ii. 13, speak only of a collection of holy books on the part of Nehemiah). At the time of Ezra (458 B. C.) there was developed a documentary learning, which extended to the law, *i. e.*, to the legal writings of Moses (Ezra vii. 6–10). For this reason tradition has placed the closing of the canon in the time of Ezra and Nehemiah.

At the time of Josiah (639–609 B. C.) Deuteronomy was again found in the temple as a law-book of an older period (2 Kings xxii. 8; 2 Chron. xxxiv. 14). It is not at all improbable that just this book, with its emphatic curses of idolatry, was the one that was forgotten or concealed in the depths of the temple at the time of the idolatrous king Manasseh (comp. ch. xxxiii. 7). The various conjectures which modern criticism has connected with this circumstance proceed from the πρῶτον ψεῦδος that the Old Testament theocrats were at that time hierarchs in the medieval sense, and might have permitted a *pia fraus.* And so, according to Vatke, must the law have been made about this time. At the time of the king Hezekiah (725 ff.) "his men" collected the addenda to the proverbs of Solomon (ch. xxv. 1); this, however, was not its beginning. Such a collection of the proverbs of Solomon presupposes far earlier

* [This remark, and the thought with which it is pregnant, are abundantly sufficient to do away all the reasons presented just above for assigning the book of Deuteronomy to the literature of the Solomonic period. What is said about the connection of Deut. 12th with the founding of Solomon's temple, and of Deut. 17th with the law respecting the royal office, and other things of a similar kind, would, if true, show something more than a mere recension with occasional scholia. The remark of Lange, that Moses towards the close of his life wrote and spoke in the prophetic spirit, which, whether real or imagined, is most evident from the style of the last part of Deuteronomy, fully accounts for all this to one who receives the Bible as containing the prophetic and supernatural. What is said, too (p. 97), of the absence of Messianic allusions in Deuteronomy, though intended to prove, as it does most conclusively, that the writing of it could not have been as late as the express prophetic period, would also exclude it from the Davidic or Solomonic. That the Messianic idea had then come in is evident from such passages as 2 Sam. vii. 13-16, the last words of David, 2 Sam. xxiii. 5, together with 1 Kings ii. 4, 23. It was, at least, the idea of a Messianic kingdom and of a never-ending royal succession. If the book of Deuteronomy had been written, or even compiled and corrected, in the time of Solomon, or later, such an idea would never have been omitted, or left without any trace.—T. L.]

collections with respect to the Psalms and the books of the law. Hence Isaiah can about this time go back with his prophecy to the predictions of Deuteronomy. With the wonderful disappearance of Elijah (896 B. C.) is in reality the purely legal period closed. His shower of fire, prefiguring the end of the world, is followed by the prophetic period, which the vision of Elijah on Horeb, and much more the labors of Elisha in his healing miracles, had presignalled. Elijah looks backwards as the final landmark of the death-bringing and destroying influence of the law; Elisha looks forwards with evangelical omens which the evangelizing words of the Messianic prophets must soon follow. When David was departing this life (1015 B. C.), he could already lay to the heart of his son Solomon, the law of Moses as a written one (1 Kings ii. 3). The promise of the typical Messiah-king (2 Sam. vii.) presupposes already the promise of the typical Messiah-prophet (Deut. xviii. 15), and the promise of the Messiah-priest (Deut. xxxiii. 8 ff.), *i. e.*, determinate originals of Deuteronomy; since the prophets and priests are present in Israel before the kings.

OBSERVATION. It is not with entire justice that Kurtz remarks (History of the Old Covenant, 1, p. 46): "It is an historical fact that stands more firmly than any other fact of antiquity that the Pentateuch is the living foundation, and the necessary presumption, of the whole Old Testament history, not less than of the entire Old Testament literature. Both of these, and with them Christendom, as their fruit and completion, would resemble a tree without roots, if the composition of the Pentateuch were transferred to a later period of Israelitish history." * Does the Old Testament theocracy rest then on the completed compilation of scriptural books, or, indeed, on writings at all, or does it not rather rest on the living, actual revelation of God, which preceded all writings? And now all Christendom! The church also rests, indeed, not on the authenticity of the New Testament books, but on the living revelation of God in Christ, although it is regulated by the canon of the New Testament. Moreover, it is well verified that the Pentateuch, as the earlier foundation, is attested by all the following scriptural books. The internal testimony of the Pentateuch to the written compositions of Moses, to which Kurz, after Delitzsch, refers, is also of great import. He has also justly remarked that the canonical character of the scriptural books would stand firmly, even if Ezra were to be regarded as their compiler.

The whole of the present question is largely influenced by the distinction between the records of Elohim and Jehovah, to which we must return in the introduction to Genesis.

§ 4. THE PENTATEUCH OF THE SAMARITANS.

It is a fact that the Samaritans (*see* article in question in Herzog, Winer, &c.) distinguished themselves from the Jews by having a Pentateuch different from theirs in many particulars,

* [The importance of this remark cannot be overrated. The Old Testament is a unity of designed falsehood throughout, or it is a unity of historical truth. The patched-up legendary view of mingled traditions, subjective fancies, pure errors, and later compilations made from them, cannot account for it. The idea of an entire and continued forgery might theoretically explain its existence, were it not for one thing, namely, its utter incredibility beyond any of the marvellous contained in it. It would require a superhuman power of inventive falsehood. The supposition of a forged Pentateuch, at whatever time made, demands a forged history following it, a forged representation of a consistent national life growing out of it, a forged poetry commemorative of it and deriving from it its most constant and vivid imagery, a forged ethics grounded upon it, a forged series of prophecy continually referring to it, and making it the basis of its most solemn warnings. There must have been a specific forgery of an incredible number of minute events, episodes, incidental occurrences, having every appearance of historical truth, of countless proper names of men and places, far too many to be carried down by any tradition,—a forgery of proverbs, national songs, memorials, apothegms, oath-forms, judicial and religious observances, &c., &c., all made to suit. It is incredible. No human mind, or minds, were ever capable of this. There is no place for it to begin or end, unless we come square up to an admitted time of an existing, historical, well-known people, for whom all this is forged, and who are expected to receive it, and who do receive it, as their own true, veritable history, antiquity, and national life-development, although they had never before known or heard of it.

The idea of compilations from the legendary and the mythical explains well those early fabulous, indefinite, and unchronological accounts of other nations, which are sometimes spoken of as parallel to what is called the mythical, of the Hebrews. Nothing, however, could show a greater overlooking of what is most peculiar in the Hebrew Scriptures. The statistical and strictly chronological character of the Old Testament utterly forbids the parallel. It shuts us up to the conclusion of its entire forgery, or its entire truthfulness and authenticity. If the first is incredible, as even the Rationalists are compelled to acknowledge, the second must be true. There may be points, here and there, where such a general view may be supposed to be assailable, but the mind that once fairly receives it in its most general aspect, must find in it a power of conviction that cannot easily be disturbed. It compels us to receive what may be called the natural facts of the Bible history, and then the supernatural cannot be kept out. Such a people and such a book lying in the very heart of history, and regarded in its pure human aspect, or simply in its natural and historical-marvellous, demands the supernatural as its most fitting, and we may even say, its most natural, accompaniment and explanation.—T. L.]

and that they possessed, and still possess this, regarding it as the only Holy Writ (other separate writings, *e. g.*, a Samaritan book of Joshua, different from the canonical, are of no special importance). This is to be mentioned here for the reason that the existence of this Pentateuch might, on the one hand, support the authority of our canonical Pentateuch, and on the other hand might also create a prejudice against it.

The earlier composition of the Pentateuch has been inferred from the circumstance that the Samaritans had a Pentateuch in common with the Jews. The Samaritans, it was supposed, received their Holy Writ as a relic of the Israelites of the ten tribes, whose remains mingled with theirs; this explains why they possess only the Pentateuch.

The Israelites, as separated from the kingdom of Judah, accepted from the Jews no other sacred writings, in consequence of their national hatred. Therefore the Pentateuch must have been extant before the separation of the two kingdoms (Jahn). If now Vaihinger is of opinion that this demonstration is contradicted by the proof of Hengstenberg that the Samaritans proceeded solely from heathen colonists, and not from a mixture of Jews and heathen, the argument itself is not duly established; for this matter compare the article "Samaritans" in Winer. Again, the circumstance that the Samaritan Pentateuch contains elements which are intended for the glorification of their mountain Garizim, does not oblige us, with Petermann (*see* article "Samaria" in HERZOG's *Real-Encyclopedie*), to transfer the whole present compilation of the Pentateuch to the time of the separation of the Samaritans from the Jews, that is, between Nehemiah and Alexander.

If we presuppose among the Samaritans a far earlier existence of the Pentateuch, according to its present entirety, nevertheless the paganizing character of the people, which vacillated between overstrained judaistic institutions and a heathen fondness for fables, would prefer the interpolations which are peculiar to their versions. On the other hand, it is not easy to perceive why the ten tribes, on the separation from Judah, should have been in possession only of the Pentateuch. Moreover, the great harmony of the Samaritan Pentateuch with the Septuagint, permits the inference of earlier Jewish revisions, which would make the old text more pleasant to the pagan culture of the period, by avoiding anthropomorphisms and anthropopathisms. Therefore Vaihinger assumes that the Samaritans first received their Pentateuch through Manasseh, son of the high-priest, as Josephus calls him (Archæology xi. 7, 2; comp. xiii. 9, 1), who fled to them and drew many Jews with him to apostasy. Welte also assumes (*see* the article "Samaritan Pentateuch" in the *Church-Lexicon of Catholic Theology*, by WETZER and WELTE), that the Samaritans first received their Pentateuch through that Jewish priest, who (according to the account of Nehemiah), went over to them as the son of the high-priest Jehoiada, and became the first high-priest of their newly-erected worship on the mountain of Garizim. At the time of this priest, or later, a more acceptable, falsified compilation of the Pentateuch might easily have crowded out a purer and more ancient one; for it is neither historical that the Samaritans until then had been pagans, nor probable that they, as worshippers of Jehovah, had remained without a book of the law. The Israelitish priest, sent to instruct them in the religion of the land, might also have taken charge of the Hebrew service under the form of image and calf-worship. So much, however, is certainly clear, that the careful perseverance of the Samaritans in the legal stage, even after the coming in of an imperfect hope of the Messiah, their want of a living development under the influence of a prophetic spiritual life and prophetic writings, with their careful reverence for the Pentateuch, is very significant testimony that the Pentateuch belongs essentially to a legal period that far preceded the prophetic one.

That the deviations of the Samaritan Pentateuch cannot injure the authority of the Jewish masoretic one, appears from their manifold harmony with the Septuagint, from their modernizing character, as well as, finally, from the manifest falsifications, which have not spared even the Decalogue. For further particulars in reference to this subject, *see* the articles in the *Real-Encyclopedias* of HERZOG, and of WETZER and WELTE; also the article "*Samaritans*" by WINER, which latter refers especially to GESENIUS: *De Pentateuchi Samaritani origine, indole et auctoritate*, Halle, 1845.

§ 5. THEOLOGICAL AND HOMILETICAL LITERATURE ON THE PENTATEUCH.

See WALCH, *Biblioth. theol.* iv. p. 444 ff.

The *Universal Wörterbuch*, by DANZ, under the article "Pentateuch," p. 754; also the supplement, p. 81.—WINER, *Theol. Literature* i., p. 196 ff.; Supplement, p. 31 ff.—KURZ, *History of the Old Covenant*, pp. 22 and 53. A survey of the writings on the Old Testament in Keil's Introduction (p. 61) to the Pentateuch, p. 64.—Separate works: *Clerici Commentarius in Mosis Prophetæ libros v.*, Tübingen, 1733. MOLDENHAUER, *Translation and Explanations of the Books of Moses*, Quedlinburg, 1774 to 1775. *Jerusalem*, "Letters on the Mosaic writings and Philosophy," 3d ed., Braunschweig, 1783. HESS, "History of the Israelites, and Moses in particular," *see* Danz, p. 675. VATER, "Commentary" (1802–1805), 3 vols. RANKE, "Investigations of the Pentateuch," 2 vols., 1834–1840. HENGSTENBERG, "Authenticity of the Pentateuch," 1836–1839. The same: "The most important and difficult sections of the Pentateuch explained," 1 vol. "History of Balaam and his Prophecy," Berlin, 1838. The same: "The Books of Moses and Egypt," with supplement; "Manetho and the Hyksos," Berlin, 1841. E. BERTHEAU, "The seven Groups of Mosaic Laws in the three middle books of the Pentateuch," Göttingen, 1840 (the writings of George, Bruno Bauer, The Religion of the Old Testament, Vatke). BAUMGARTEN, "Theolog. Commentary on the Old Testament," 2 vols., Kiel, 1843. KURZ, "History of the Old Covenant," 1 and 2 vols., 2d Ed., Berlin, 1853. BÄHR, "*Symbolik* of the Mosaic worship," Heidelberg, 1837. Also other works to be hereafter named, referring to the Mosaic worship. KNOBEL, "Genesis, Exodus, and Leviticus;" also "Numbers, Deuteronomy, and Joshua;" "Concise Manual," Leipzig, 1861. DELITZSCH and KEIL, "Biblical Commentary on the Old Testament," 1st vol. "Genesis and Exodus," Leipzig, 1861; 2d vol. "Leviticus, Numbers, and Deuteronomy," Mecklenburg. *Scriptura ac Traditio, Commentarius perpetuus in Pentateuchum*, Leipzig, 1839. *Schuschan Eduth, i. e.*, "Exposition of the five books of Moses," Heb. and German, with notes by ARNHEIM.—Herzheimer, 1853–1854. *Thorath Emeth*, "The five books of Moses," by HEINEMANN, Berlin, 1853. The works on "Church History," by NATALIS ALEXANDER, and many other older theologians, especially of the reformed church; also Lutheran, Buddeus, &c.; Catholic, Stollberg, &c.—*Homiletical*, *see* WINER, ii. p. 115 ff. "Sermons," by HOHNBAUM, BALDAUF, SAILER, &c. ZINZENDORF, Extracts from his "Discourses on the five books of Moses and the four Evangelists." Published by Clemens, 9 vols., 1763. BEYER, "History of the Israelites in Sermons," 2 vols. Erfurt, 1811. G. D. KRUMMACHER, "The Wanderings of Israel through the Wilderness," Elberfeld, 1828. MEURER, "Moses, the servant of God. Spiritual Discourses," Leipzig, 1836. APPUHN, "Moses, the servant of God," Magdeburg, 1845. OOSTERZEE, "Moses, 12 Sermons," Bielefeld, 1860. Treatises on the Doctrine of Immortality of the Old Testament, especially that of Moses, and on the separate books, will be mentioned in their respective places.

B. A SPECIAL VIEW OF GENESIS.

§ 6. THE CHARACTER OF GENESIS.

If we can regard as the conclusive mark of the genuine canonicity of the scriptural books, the fact that the spirit of divine revelation (which in the historical sphere has gradually entered into human nature until the perfect union of the Godhead and humanity) has appeared, and that this spirit, consistently progressing, has entered into human writing belonging to revelation. then it appears quite in accordance with nature that such a spirit of revelation has, in Genesis, united with the very earliest and most childlike form of human authorship, and that it does not manifest itself as a completed sacred work of art of theocratic Christian authorship, until the end of the whole biblical literature in the Apocalypse. The accounts of Genesis, taken in their human aspect, seem like loosely arranged and simple narratives of childlike speech, in contrast with that perfect symbolical composition of the Apocalypse, whose deep significance surpasses the comprehension of the most celebrated judges. But though Genesis forms a self-

inclusive and connected whole, which sheds a bright, divine, infallible light over all beginnings of primitive time (*see* § 1), we nevertheless see therein the fact that here the living God has, in the most emphatic sense, prepared his praise "out of the mouth of babes and sucklings." At the same time this fact gives us a satisfactory solution of the character of inspiration; how at every period it is perfect in the sense, that on the divine side it is continually the voice of the same divine spirit (and in truth of a spirit which completely commanded, in their respective tasks, those human minds that were apprehended and held by its influence), whilst, on the human side, it was to proceed from the imperfection of childlike, pious utterance and story through a series of degrees, until it had reached the full adult age in the new covenant; and all this the more so, as on the line of its chosen ones it had continually to break through the opposition of human sinfulness, which ever surrounded its nucleus of light with colored borders and shadows. With respect to what is centrally fundamental in the Old Testament books, it may be said, that one Godlike thought, or thought of God, ranges itself on the other, in proportion to the degree of divine revelation, or to that of human development. As regards the outer circle of these writings, we may find them burdened with all kinds of human imperfections, if we will judge them according to the New Testament, or draw them on the model of practical historical writing, or of natural science, &c. We must then, however, at the same time, well understand that those supposed imperfections are controlled by the principle of revelation in the books, and that, in our criticism of the style of revelation, we toil towards heterogeneous points of view. Such a process has a relative justification only in presence of an orthodoxy which emphasizes the said literal meanings in order to make from them abstract history, geography, natural science, &c., for the authoritative belief.

Genesis corresponds now to its design, according to which it is the revelation of God concerning the origin of the world, of mankind, of the fall, of the judgment, and the redemption. Not only that it presents these origins purely in their ethical idea and physical development, in accordance with the monotheistic principle, but also that whilst on the one side it clearly brings out the periods in the economy of the preparatory redemption (Adam, Seth, Enoch, Noah, Shem, Abraham, Isaac, Jacob, Joseph), and connects these periods with persons, wholly in accordance with the principle of personality in the kingdom of God (according to which each particular form of religion is the form of a covenant between the personal God and the personal man); it also presents practically, on the other side, the great contrast between universalism, according to which God is Elohim for all the world and all mankind, and theocratic particularism, according to which He is Jehovah for His chosen ones, His covenant people, and His kingdom of salvation, in its full redemptory historical significance. Thus the history of Genesis passes through a series of contrasts, in which that particularism, which in the second book of Moses becomes legal, appears ever more defined, whilst, at the same time, there is seen more clearly the mutuality of this economic particularity and of the teleological universalism as it rests on principial universalism (Genesis, i.–iii.). Thus the promised seed of woman, ch. iii., confronts the fall of the human race. Then the line of Cain with its God-forsaken, worldly culture (ch. iv.) is confronted by the line of Seth with its sacred worship, elevating the duration of life (ch. v.). The line of Seth was to become a salvation to the line of Cain, but the former conduces to the perdition of the latter through its overhasty carnal and spiritual intercourse (ch. vi.). The house of Noah in the ark forms then a contrast to the mass of mankind sinking in the flood; but even to these the saving of the ideal humanity in Noah's house was to be of advantage, according to 1 Peter, iii. 19, 20. A new and twofold contrast is then formed among the sons of Noah; to the contrast of piety, and pious culture, and barbarism (Shem and Japheth as opposed to Ham), is presented now the contrast of a one-sided worship (Shem) blest of God, and of a one-sided culture, also blest of God (Japheth). The culture of Japheth is no longer accursed, as that of Cain; after its propagation in the world, it is to return to the tents of Shem and be brought into unity with the perfected faith of revelation (ch. ix.). Thus is the formation of the contrast between theocracy and heathendom introduced, as it is unfolded on the basis of the universal genealogical table (ch. x.). With the development of heathendom (ch. xi.) is contrasted the founding of theocracy (ch. xii.). That, however, the contrast thus opened

is no absolutely hostile one, appears not merely from the preventive thought of the dispersion of nations (Gen. xi. 6–7), but rather from the whole series of antitheses against heathendom, or heathenish characteristics, which now runs through the life of Abraham. The first antithesis is formed between Abraham and his father's house, with its heathenish indecision in respect to the true faith (ch. xii.). His father, Terah, was already on the way to Canaan; but he let himself be detained by the fertile Mesopotamia. The second antithesis of Abraham is Pharaoh in Egypt and heathen despotic caprice (ch. xii.). The third antithesis is Lot and heathen selfishness and worldliness (ch. xiii.). In the fourth, Abraham meets the heathenish, robber-like warfare, with the liberating holy war of freedom, and, in consequence of this, is greeted by the prince of heathen piety, Melchisedek, as the prince of the theocratic faith (ch. xiv.). Then the antithesis enters into the very house of Abraham himself. Not the son of his faithful servant Eleazer shall be his heir (ch. xv.), not the son of his body begotten of Hagar the maid (ch. xvi.), not even his posterity itself in unconsecrated birth; no,—circumcision must distinguish between the consecrated and the unconsecrated in his own life and race (ch. xvii.). So far the contrast between Abraham and the heathen world is clearly softened through the light of peace, as he, in deed, has been separated from the heathen world, in order that in his seed all races of the earth may be blest (ch. xii.). Pharaoh and Lot, and the men allied to him in war, were no godless heathen; Melchisedek could even surpass him in certain respects. But now the contrast opens between Abraham and a Sodom ripe for judgment. Abraham, the highly favored confidant and friend of God, pleads for Sodom in an extremely persistent manner. His intercession shows in what sense he is chosen, and at least profits Lot and his daughters (ch. xix. xx.). The position of Abraham in respect to Abimelech of Gerar is again no contrast between bright day and dark night; the weakness of Abraham in the duty of protecting his wife, is contrasted with the arbitrariness of Abimelech in matters of sex (ch. xx.). In what a mild light, however, appear Ishmael and Abimelech (ch. xxi.), and Hagar, to whom also the angel of the Lord as such appeared at an earlier period in her great necessity (ch. xvi.)! And later, Abraham must distinguish between the human sacrifice, as offered in the heathenish spirit, and the theocratic devotion of the soul (ch. xxii.), as he was previously obliged to distinguish between unconsecrated and consecrated connection of sex, generation, and birth. The manner in which Abraham buries Sarah is not the heathen manner of interment; and so also his seeking a wife for his son has its theocratic traits (ch. xxiii. xxiv.). The antipathy against heathendom, together with a friendly relation to the heathen themselves, runs throughout the life of Abraham, as this meets us finally in the children of his second marriage. Here follows now the great contrast between Isaac and Ishmael. Ishmael cannot be the theocratic heir; he has his inheritance, however, and also his blessing. The same may be said of the contrast between Jacob and Esau. The latter is only rejected under the point of view of the theocratic hereditary power; he also has his blessing. Finally, a contrast is even formed between Joseph and his brethren. And then also between Joseph and Judah; and Judah becomes inferior to Joseph the very moment he gives himself up as security for Benjamin (ch. xliv. 18 ff.). Thus in Genesis throughout there is presented the relation between theocratic particularism and heathendom. The heathen element is rejected, what is noble and pious in the heathen is acknowledged. The bond of humanity in relation to the heathen is retained in illustration of real sympathy, just reception, and kindly treatment. But where the economic particularism, ordered by God, tends to become a human or inhuman, pharasaical fanaticism (as in the crime of the brothers Simeon and Levi at Shechem), there the spirit of revelation pronounces through the mouth of the patriarch a verdict of decided condemnation (ch. xxxiv. 30; xlix. 5–7).

Already, therefore, does Genesis constitute an economic and conditional contrast between Judaism and Heathendom, and consequently also a religion which is at the same time theocratic in its particularism and human in its universalism, resting, as it does, on a self-revelation of God, according to which he is, on the one hand, the God of the whole world and all nations; on the other hand, the God of the chosen ones, the God of Israel, of his covenant people, of his kingdom.

The simplicity with which Genesis presents the whole history of antiquity in biographical

forms, is, at the same time, its sublimity. Its God is a personal God, and its world and history do not consist of persons who are puppet images of impersonal things, but of personalities from whose reciprocal action with God are developed the real relations. Thus is unfolded that history of the heroic acts of faith, with which the old heroes of the faith introduce the revelation, piece by piece, into the world, according to Heb. xi. The faith of Adam and of all primeval mankind in the creation, is followed by Abel's faith in sacrifice, Enoch's faith in immortality. Noah's faith in judgment and deliverance, Abraham and Sarah's faith in promise, the faith of Abraham in a resurrection, and the faith in hope and blessing of the patriarchs in general. Abraham, however, is especially the father of the faithful, because he not only believed for himself, as Melchisedek did, but also for his race (Rom. iv.). He is, consequently, at the same time the man of active obedience to the faith, the man of deed or doing. Isaac, on the contrary, is the type of all sufferers or waiters in faith. In the life of Jacob finally, acting and suffering in the faith alternate in the most manifold style, *i. e.*, he is preëminently the faith fighter, or one who fights the fight of faith; his name Israel implies this. In the wonderful story of providence which expresses itself in the history of Joseph, we meet, more decidedly than in the life of Jacob, the type of *humiliation* and exaltation, which hereafter continues to be the basis of the conduct of the faithful, and which finds, therefore, its last and highest fulfilment in Christ.

The characters of the twelve sons of Jacob are individually presented to us in such firm and practical features, that we receive the decided impression that we have everywhere to do with persons, not with personifications. Those critics who will transfer the personifications of heathen mythology to patriarchal history (Nork, Redslob, &c.), overlook the great world-historical contrast, according to which the heathen consciousness has lost itself in the impersonal, the material, the worldly; whilst the history of theocratic consciousness is the history of the religious spirit raising itself above nature, or of the self-comprehension of significant personalities in the communion of the personal God. For this consciousness, the remembrance of great *persons* was more indelible than that of *great masses of people;* the remembrance of great personal experience of faith, and of deeds of faith, more important than that of great events. As the monotheistic faith was peculiar, so also was the monotheistic memory. The faith of the patriarchs could not have become the religion of the future, had it not struck correspondingly strong roots in the past. Their faith in the future went beyond the end of the world; their faith remindings were, therefore, obliged to go back beyond the beginning of the world.

We must not forget that the illumination of God corresponded, throughout, to the inquiries and efforts of the religious spirit of man. Therefore visions were seen backwards as well as forwards, and the power of personal interest explains the gradually retroceding prophetic significance of many names.

Supplement. The nomenclature of Genesis, see in the translation itself.

§ 7. SOURCES AND COMPOSITION OF GENESIS.

A. Patriarchal Tradition.

Genesis, which in its age surpasses all monuments of old religious literature, although the oldest manuscripts of it do not go back of the ninth century after Christ (*see* Delitzsch, p. 5), comprises a space of more than 2,000 years (according to Delitzsch, p. 4, comp. p. 15, 2,306 years). In its contents it touches only the beginnings of the art of writing; * its real basis can therefore be no other than tradition, or sacred legend, and even this is not sufficient, in so far it goes back beyond the origin of the human race to the beginning of the creation.

Genesis has, therefore, in the first place a basis, which precedes all human tradition. This basis rests without doubt on divine communication; the only question is through what human mediation. These communications of the earliest chapters of Genesis, which precede all prime-

* For the art of writing among the Hebrews, compare Hengstenberg: "Authenticity of the Pentateuch," i. p. 415; Winer: "Article: the Art of Writing;" Delitzsch, pp. 20, 21 (especially against Von Bohlen and Vatke). The Egyptians had at that time already a priestly and secular literature.

ral traditions, Kurz has referred to a prophecy looking backwards. Delitzsch does not contest the prophetic, but the vision conception (609). This contrast does not rest on a good prophetic psychology, for it appears from many passages of the scripture that the human side of the facts of revelation is always the vision,—the vision, as in so far the human mediation of all prophecy. *See* Introduction, § 38.

Sacred legends are ranged beside the visions of the past; legends, not in the sense of the mythological system (in which legends follow myths, as a concrete heathen morality follows a concrete heathen dogmatics), but narratives of the patriarchs in a religious symbolical form. The process of this tradition would in the highest degree be placed in doubt, if we were to suppose a series of ordinary generations through 2,000 years. But we are here speaking of *long-lived* men who continued through centuries (concerning the subsequent abbreviation of the line of generations, that communicated the ancient sacred legends, *see* Zahn, "the kingdom of God," p. 33, and the precious words of Luther and Hamann, p. 24), of *patriarchs*, whose favorite thinking was religious contemplation, hope, and recollection, of *heirs of the faith*, whose most sacred inheritance was the religious legacy of their ancestors, of *sober anti-mythological* spirits, by whom, with the fable-matter of heathendom the fable-form also was hated in their very soul.

It lies, however, in the nature of the case, that for the beginnings of the art of writing there could be known no more pressing use than the fixing of the sacred legends in sacred memorabilia.

B. The Difference between the Sections of Elohim and those of Jehovah.

The character of Genesis itself seems to refer to the difference of said memorabilia in connection with the fact that in it the name Elohim (God) alternates in a very remarkable manner with the name Jehovah (to which neither the translation: the *Lord*, nor the *Eternal*, clearly corresponds). It is the same in Exodus to ch. xiv. 6.

We have first concisely to present the fact, then the critical endeavors to explain it.

With respect to the fact itself, Delitzsch distinguishes from three to four classes of sections, p. 63. Comp. also the supplement to his commentary.

1. Sections in which the name Elohim either predominates or is exclusively used.

Elohistic Sections.

Ch. i.–ch. ii. 3. The world and man under the universal cosmo-genetic point of view.

Ch. v. Tholedoth of Adam. The Sethites. The religious men of the universal religion of the first era. Verse 29. Glance at the judgments of Jehovah.

Ch. vi. 9–22. Tholedoth of Noah. He with his three sons and their posterity are to be saved. Therefore universalistic.

Ch. vii. 10–24. The beginning of the flood. The entrance of Noah with the pairs of all flesh is ordered by Elohim, but Jehovah, the deliverer of the theocracy, shuts him in, as God of the Covenant. Ver. 66.

Ch. viii. 1–19. The egress of Noah from the ark as egress of mankind and of the beasts; universalistic.

Chap. ix. 1–17. Blessing on Noah and the new race of man. Universal right of man. Universal covenant of divine mercy with men. Universal sign of peace, the rainbow. Universalistic.

2. Sections in which the name Jehovah either predominates or is exclusively used.

Jehovistic Sections.

Ch. ii. 4–ch. iii. 24. Man, the Paradise world, the loss of Paradise, and the beginning of the economy of salvation. Theocratic point of view.

Ch. iv. Eve's theocratic hope. Abel's theocratic sacrifice. Cain's banishment and the Cainites under the ban of sin. At the conclusion (ver. 25) Eve thanks Elohim for her son Seth, because her theocratic hope seems darkened. The calling upon Jehovah revives with Enos, son of Seth, ver. 26.

Ch. vi. 1–8. The destruction of the first race of man. The Lord rejects the old race, but Noah finds favor with him.

Ch. vii. 1–9. The deliverance of Noah, through entrance into the ark, guaranteed on account of his uprightness. The special command, that the clean animals shall enter the ark by seven pairs, with reference to the theocratic covenant of sacrifice.

Ch. viii. 20–22. The thank-offering of Noah and the resolution of Jehovah to have mercy on men. The order of nature now theocratic.

Ch. x.–ch. xi. 31. The genealogical table. Jehovah only twice mentioned, ch. x.; with reference to Nimrod, ch. x. 9; and twice, ch. xi., with reference to the confusion of languages at Babel. Theocratic.

Ch. xvii. 9–27. The order of circumcision on the part of Elohim. The founding of the covenant of circumcision for all the posterity of Sarah (*e. g.* Esau) and also for Ishmael. Universalistic.

Ch. xix. 29–38. A glance at the destruction of Sodom, with reference to the deliverance of Lot, and the incest with his daughters. Moab. Ammon. Universalistic.

Ch. xxi. 1–21. Ishmael's expulsion. Only ver. 1, Jehovah. Mostly universalistic.

Ch. xxi. 22–24. Abraham's covenant with Abimelech. Only ver. 33, Jehovah.

Ch. xxv. 1–18. Sons of Keturah. Abraham's death. Tholedoth of Ishmael. Ver. 11, Elohim blesses Isaac. Also with reference to Esau.

Therefore universalistic.

Ch. xxvii. 46–xxviii. 9. Jacob's wandering. Esau's marriage. Once Elohim, once El Schadai.

Ch. xxx. Rachel. *See* the mixed Sections.

Ch. xxxi. Jacob's departure from Laban. Only ver. 3 and 49, Jehovah.

Ch. xxxiii. Jacob's return.

Ch. xxxv. 11. God blesses Isaac. Universalistic, with reference to Esau.

Ch. xli–l. History of Joseph in Egypt. (Only ch. xlix. 18, Jehovah.)

Exodus, i. and ii. Israel's oppression in Egypt. Universalistic.

"With Elohim alternate in these sections El Schadai, and El in combinations, as El Elohe Israel, ch. xxxiii. 20 and El Beth-El, ch. xxxv. 7 (comp. Jehovah El Olam, ch. xxi. 33), or El by itself, ch. xxxv. 1, 3; only one single time Adonai, ch. xx. 4."

Ch. xii. 1–ch. xvii. 8. Abraham's call, ch. xii. 1–8. The protection of Sarah in Egypt, ver. 10–20. Abraham's settlement in Bethel and separation from Lot, ch. xiii. The deliverance of Lot, ch. xiv. It does not alter the character of the section that Melchisedek calls on El Elion. Abraham praises Jehovah as El Schadai (a name which forms the transition to the name of Jehovah, according to Ex. vi. 3). The covenant of Jehovah with Abraham, its condition, the righteousness of faith, ch. xv. Sarah and Hagar, with reference to the heir of promise, ch. xvi. The Lord as the Almighty God, ch. xvii. 8. Throughout theocratic.

Ch. xviii.–xix. 28. The appearance of Jehovah to Abraham in the plains of Mamre. Jehovah's judgment on Sodom. Theocratic.

Ch. xxiv. Isaac's marriage.

Ch. xxv. 19–26. The twins.

Ch. xxvi. 2, 12, 24, 25. Theocratic testimonies and promises.

Ch. xxix. 31–35. Jehovah takes Leah into favor. The covenant God in reference to the covenant sons. *See* the mixed sections.

Ch. xxx. 25–43. New treaty between Jacob and Laban.

Ch. xxxviii. Jehovah punishes the sons of Judah.

Ch. xxxix. Jehovah with Joseph in Egypt. Once Elohim. *See* the mixed sections.

Exodus iv. 15–31. Return of Moses to Egypt. Theocratic.

Exodus v. Pharaoh's scornful treatment of the messengers of Jehovah. Theocratic.

"Among these sections, Gen. ii. 4 till ch. iii. is distinguished by the predominance of the name Jehovah Elohim, which in the whole Pentateuch only again occurs in Ex. ix. 30. The name of Elohim is found in that section only in the mouth of the serpent and of the woman. There are very few exceptions to the prevailing use of Jehovah in the remaining sections, and these are partly necessary, or of easy explanation. Adonai alternates most frequently with Jehovah (always in the address), ch. xviii. 3, 27; 30–33; ch. xix. 18. Both combined, Adonai Jehovah, is Jehovistic Deuteronomic, Gen. xv. 2, 8; Deut. iii. 24; ix. 26, and nowhere else in the Pentateuch. The two sections are also distinguished by the alternation of the Elohistic with El as the Jehovistic with Adonai (comp. however, Adonai in the mouth of Abimelech, ch. xx. 4)."—DELITZSCH.

8. Mixed sections, in which there is the use of Jehovah and Elohim as equally divided. Ch. ix. 18–27. Important passage: "Blessed be *Jehovah*, the Elohim of Shem. May *Elohim* enlarge Japheth."

Ch. xiv. Melchisedek is a priest of El Elion, and blesses Abraham in this name. But Abraham speaks in the name of *Jehovah* El Elion.

Ch. xx. *Elohim* punishes Abimelech. The latter addresses him as Adonai.

Ch. xx. 1–19. Also Abraham speaks of the fear of God (Elohim). He prays to Elohim for Abimelech's house; for *Jehovah*, the protecting God of Abraham, has closed up the wombs of the mothers.

Ch. xxvii. The words of Isaac as reported by Rebecca: to bless before *Jehovah*. Jacob: *Jehovah*, thy God. Ver. 27 and 28 remarkable. Jacob is already theocratically blessed by Jehovah, Isaac gives him universalistically the blessing of Elohim.

Ch. xxviii. 10–22. The angels of God. I am Jehovah, the Elohim of Abraham and the Elohim of Isaac. Jacob: *Jehovah is in this place. Here is Elohim's house.* Further on: So God will be with me.

Ch. xxix. 31–xxx. 24. *Jehovah* takes Leah into favor with reference to the theocratic sons. And thus she gives the honor to Jehovah. The blessing of fruitfulness in itself is the concern of Elohim. Ch. xxx. 2. Rachel speaks of the blessing of Elohim (comp. ch. xxxi. 34). *Elohim* gives ear to Leah in reference to the birth of the fifth and sixth son. Rachel thanks Elohim for Joseph, but she pleads for another son from Jehovah.

Ch. xxxii. Elohim of my father Abraham, Jehovah.—Thou hast wrestled with *God* and with man. He named the place Peniel, for I have seen Elohim face to face.

Ch. xxxix. Jehovah is with Joseph in Egypt. Joseph says to the wife of Potiphar: How should I sin against Elohim?—Jehovah is also with Joseph in prison. Ver. 21.

4. Latent sections, in which no name of God appears.

Ch. xi. 10–32; xxii. 20–24; xxiii. (exception ver. 6: Thou art a prince of God [Elohim] among us. Ch. xxv. 1–10: God blesses Isaac. Universalistic with respect to Isaac's entire posterity). Ver. 12–20; 21–24; 27–34; ch. xxvii. 41–46; xxix. 1–30; xxxiv.; xxxvi.; xxxvii.; xl.; Ex. ii. 1–22.

"The name of Elohim as characteristic of entire large sections disappears from Exodus vi. 2 to ch. vii. 2 (the preparation of Moses and Aaron for their calling). Nevertheless a few allusions are still found, among which is prominent the small Elohistic section Ex. xiii. 17–20 (beginning of the wanderings of Israel)."—Delitzsch.

According to the foregoing, the name of Jehovah appears so entirely in a theocratic relation, and the name of Elohim so entirely in an Elohistic one, that we might easily assume these various relations to be there intended where their Hebrew and canonical subtility escape the eye of the critic.

[This exegetical distinction in the divine name is quite old, but it is only of late that it has been made to assume much importance in interpretation. It has been favored in Germany by two widely different schools. Those who set the least value on the idea of inspiration find here a fancied support, not only of what is called the documentary theory of Genesis, but also of their favorite notion of earlier and later periods in the composition of the whole, and even of particular parts. The other school, denying this inference, at least in the extent to which it is carried, are still fond of the distinction as favoring the notion, or rather, we may say, the precious doctrine, of a twofold aspect in the divine relation to the world, or universe at large, in contrast with that which is borne to a divine people chosen out of the world from the very beginning, and continued in its subsequent history, as a means of the ultimate regeneration of the world, and of nature regarded as disordered, or under the curse. Hence the terms universalistic and theocratic. Elohim has regard to the first aspect; Jehovah, or Jahveh, to the second.

Admitting the distinction, we may still doubt whether it has not been carried, on both sides, to an unwarranted extent. The first view is already curing itself by its ultra rationalistic extravagance. It reduces the Old Scriptures not only to fragments, but to fragments of fragments in most ill-assorted and jumbled confusion. Its supporters find themselves at last in direct opposition to their favorite maxim that the Bible must be interpreted as though written like other books. For surely no other book was ever so composed or so compiled. In the same portion, presenting every appearance of narrative unity, they find the strangest juxtapositions

of passages from different authors, and written at different times, according as the one name or the other is found in it. There are the most sudden transitions even in small paragraphs having not only a logical but a grammatical connection. One verse, and even one clause of a verse, is written by the Elohist, and another immediately following by the Jehovist, with nothing besides this difference of names to mark any difference in purpose or in authorship. Calling it a compilation will not help the absurdity, for no other compilation was ever made in this way. To make the confusion worse, there is brought in, occasionally, a third or a fourth writer, an editor, or reviewer, and all this without any of those actual proofs or tests which are applied to other ancient writings, and in the use of which this "higher criticism," as it calls itself, is so much inclined to vaunt.

The other school is more sober, but some of the places presented by them as evidence of such intended distinction will not stand the test of examination. What first called attention to this point was the difference between the first and second chapters of Genesis. In the first, Elohim is used throughout; in the second, there seems to be a sudden transition to the name Jehovah-Elohim, which is maintained for some distance. This is striking; but even here the matter has been overstated. In the first chapter, we are told, the name Elohim occurs thirty times, without a single interruption; but it should be borne in mind that it is each time so exactly in the same connection, that they all may be regarded as but a repetition of that one with which the account commences. We should have been surprised at any variation. In this view they hardly amount to more than one example, or one use of the name, carried through by the repetition of the conjunctive particle. Thus regarded, the transition in the second passage is not so very striking. It is not well to say that anything in the composition of the scriptures is accidental or capricious, yet, as far as "the Bible is written like other books," we may suppose a great variety of causes that led to it as well as the one assigned. It might have been for the sake of an euphonic variety, or to avoid a seeming tautology. It might have been some subjective feeling which the writer would have found it difficult to explain, and that, whether there was one writer or two. Again, it might have been that the single name suggested itself in the first as more simple and sublime standing alone, and, in this way, more universalistic, as it is styled; whilst in the second general résumé the thought of the national name comes in, and the writer, whether the same or another, takes a holy pride in saying that it was the national God, our God, our Jehovah-Elohim, that did all this, and not some great *causa causarum*, or power separate from him. There might be a feeling of nearness in respect to the one name that led to its use under such circumstances.

So in the New Testament, Christ is a wider name than Jesus, less near, less tender and personal; and this difference may have led to the almost unconscious, yet still real though subjective, choice of the one rather than the other under varying circumstances. Something made Paul especially fond of the name *Jesus*, though he generally attaches it to Christ. So this name occurs alone more frequently in John than in the other Gospels. It is found more in some parts of one Gospel than in others, and yet this would be very poor evidence that such parts were by different authors. The cases may not be perfectly parallel, yet they present sufficient resemblance to show how insecure is any argument for or against authenticity that is based on such a distinction.

In the parallelism of passages presented by Lange, some are quite striking, and it would seem rational to suppose that the more general or the more national feeling, as it predominated in one or the other, may have occasioned the difference in the suggestion and the use of the names.

Again, there are other cases given, in which it is not easy to discover this, and even some where the reasons assigned would seem capable of a direct reversal. Thus, in Gen. x., the genealogical table of *the nations* has the name Jehovah and is pronounced theocratic. Of itself it would seem to be just the other way. So the mention of Nimrod becomes theocratic, and yet what name more remote from the idea of the people of God. Equally inconsistent would be that view, or that argument, which ranks the ordinance of circumcision in Abraham's family as universalistic. Surely if there is any one thing preëminently theocratic, it is this, and yet the name here used is Elohim. Another example: the blessing of Isaac by Jacob is put in the universalistic or Elohistic column. The inconsistency of this, with any rigid theory of the names,

is attempted to be explained by saying that it was with relation to Esau. This only shows, however, if it has any weight at all, that the same event may stand in relation to either aspect, according as it is viewed from this or that standpoint—a concession that would destroy the exegetical value of a large number of these references, although enough might remain to show that there was some good ground for the distinction.—T. L.]

C. The Old Testament Names of God.

The diversities of the name of God presented in the preceding paragraphs, induce us to preface the further discussion with a short treatise on the names of God in the Old Testament. We divide them into three classes.

1. Universalistic: Elohim, El Eloah, El Elion, El Schadai, Elohim Zebaoth.

In respect to אֱלֹהִים, *see* below. אֵל, very old Semitic name of the Godhead. A name of Jehovah, Num. xii. 13 ff., &c. Also of the gods or idols of the heathen, Isa. xliv. 10, 15, &c. For Jehovah, usually Ha-el הָאֵל (Gen. xxxi. 13), or El Elohim. Jehovah El Elohim. El Elim. Dan. xi. 36. Or El with epithets: עֶלְיוֹן, שַׁדַּי, עוֹלָם, &c., on account of the universality of the name itself. Thence also El Israel, El Jeshurun. Usual derivation from אוּל to be strong. According to Fürst אִאל, a primitive. It occurs in many proper names. אֱלוֹהַּ is predominantly poetical, instead of the plural Elohim; namely, in the Psalms, Job, Isaiah, Habakkuk, as also in later writings: Daniel, Nehemiah, Chronicles. Additional formation from אֵל mainly occurs with secondary attributes: God of Jacob, God of strong-holds, strange God, &c. Most frequently in the plural, אֱלֹהִים. 1. It is used of the true God, especially with the article. It is construed with the singular of the verb, though also with the plural, Gen. xx. 13. Afterwards this construction with the plural was avoided as sounding polytheistic. 2. As protecting God or covenant God, referring to Abraham, Israel, &c., with other epithets, indicating the absolutism and universality of God: God of the heavens and the earth, God Zebaoth, &c.—In such relations it was also used adjectively, in order to indicate the highest, *e. g.*, mountain of God. 3. Of heathen gods, when more closely defined by the context. So also, 4, though only conditionally, of vicegerents of God; kings, judges, angels; such examples very doubtful. In these cases there is, however, an adjective, symbolical signification. Concerning the derivation, Delitzsch says, p. 30: "Elohim is plural from Eloah, customary only in the higher poetic style, and this is not from the verb אָלַהּ, to be strong, formed from אוּל, but is an infinitive noun from אָלַהּ in the signification of the Arabic *aliha*, to fear." *

We decidedly prefer the objective derivation to this subjective one (from the fear of God); since all other names of God have an objective derivation; this is especially so with the prefix

* [The subjective derivation of אלהים, which connects it with the ideas of *fear*, or *terror*, has an interest for some interpreters, because it reduces the old Hebrew feeling to the level of the heathenish δεισιδαιμονία, or superstition, which is so different a thing from the יראת יהוה, the loving reverence, or "fear of the Lord," of the Old Testament. The connection with the Arabic *aliha* is far-fetched. It is the same root, doubtless, but *worship*, or *religious service*, in *alaha*, and *terror* in *aleha*, are later and secondary senses; just as that of *swearing* is a later or derived meaning both in the Hebrew and the Arabic usage. The idea of *creative power* is most fundamental in the word: a great being dwelling in the Heavens above, and who made and rules the world. With this are easily associated adoration and awe, but the idea of terror is foreign to every conception that Genesis gives us of the Sethitic and patriarchal life. Enoch's "walking with God," the calm, holy communion of Abraham and Jacob! nothing could be more opposed to the idea and the feeling of the Greek δεισιδαιμονία.

Power, greatness, vastness, height, according as they are represented by the *conceptions* of the day, carried to the farthest extent allowed by the *knowledge* of the day; this is the idea of *El* and *Elohim*, as seen in the etymological congruity of the epithets joined to them in Genesis. There are three especially that Lange has mentioned and which thus denote power or greatness in its three conceivable dimensions of space, time, and sublimity (or rank): אל שדי (El Shaddai), *Deus omnipotens*, or *Deus sufficiens*, אל עולם (El Olam), *Deus eternitatis*, אל עליון (El Elion), *Deus altissimus*—παντοκράτωρ—κράτιστος, αἰώνιος, ὕψιστος. Our terms *infinite*, *absolute*, &c., add nothing to these in *idea*, though modern science may be said (and yet even that may be doubted) to have enlarged the attending *conceptions* of the sense or the imagination.

For the derivations of *Allah* by Arabic writers and philologists, *see* Sprenger: "Leben und Lehre des Mohammed," vol. i. p. 286.—T. L.]

El.—El Elion עֶלְיוֹן, *superior, supremus*, ὕψιστος; El Schadai, שַׁדַּי *potentissimus*. Plur. Excell. a שַׁד, rad. שָׁדַד. *Septuaginta*, παντοκράτωρ. *Vulgate*, *omnipotens*. Elohim Zebaoth, צְבָאוֹת Singular צָבָא. 1. The host of heaven, the angels, 1 Kings xxii. 19; 2. Sun, moon, and stars, Deut. iv. 19 ff.; 3. generally all beings, Gen. ii. 1; Neh. ix. 2. God can make all things his hosts. Elohim Zebaoth is in so far the most universal designation of God.

2. Theocratic: Jehovah, Jah, El Schadai, Adonai (Maleach Jehovah), יְהוָה.

a. The pronouncing the name: the very sacred name of God as the covenant God of Israel. Through superstitious fear, the Jews early began to avoid pronouncing this name. Such a motive seems to be the ground of the translation of the Septuagint (κύριος for Jehovah).

Subsequently a prohibition of the utterance of this name was, by false exposition, supposed to be found in the Commandments, Ex. xx. 7, and Lev. xxiv. 11 (Philo, *Vita Mosis*, tom. iii.). Thence they designated this name as *Tetragrammaton*, as שֵׁם simply, or as שֵׁם הַמְּפֹרָשׁ, and read in place of it אֲדֹנָי. Hence also the Masorites punctuated the text-name יהוה with the vowels of Adonai, whereby the compounded Schewa became, according to the rules of Hebrew grammar, a simple Schewa. On the combination, however, of the word with prefixes, the A-sound again appeared. Instead of Jehovah the Samaritans said Schimah, that is Schem (name). But where Adonai Jehovah occurs in the text, there they read Adonai Elohim. In consequence of thus avoiding the utterance of this name, the original pronunciation of it has been called in question. On this point compare the lexicons (Diodorus on the word *Jao;* the Samaritans, according to Theodoret, *Jabe; Jao* in Clemens Alex.; in Michaelis and Hölemann *Jehovah*, Reland *Jahve*) and Delitzsch, p. 68. According to Caspari (on Micha the Morathite) one has the choice between יַהְוֶה (יִהְיֶה) יַהֲוָה (יַהְיֶה). Delitzsch decides for Jahavah.

b. Origin of the name. For its derivations from foreign religious names, compare Gesenius, Delitzsch, but especially Tholuck: "Miscellaneous Writings," 1 vol. p. 377.—Here the derivation of the name from foreign names of gods is distinctly denied. But the origin of the name, as the full development of its significance, coincides clearly with the origin of the theocratic consciousness. 3. Etymological signification of the name. The verb lying at the bottom of it is an ancient one, but subsequently became prominent again, הָוָה = הָיָה. Delitzsch asserts that his word does not signify εἶναι but γίγνεσθαι, Jehovah, therefore, him "whose *Ego* is an ever self-continuing one." Is then this the signification of γίγνεσθαι? And might not a future of γίγνεσθαι contain the progressive idea of an ever becoming God? But the future of הוה cannot exactly indicate the existing one (Hengstenberg). It indicates one who is ever to be or to live; who is ever going to be or live. With the future, in effect, its present is at the same time fixed, as in Ehjeh ascher Ehjeh (Ex. iii. 14). And this then also refers back to a corresponding past. Hence the true realistic interpretation of Revelation i. 4, 8: ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος (a correspondence with the inscription of the temple at Sais: ἐγώ εἰμι τὸ γεγονὸς καὶ ὂν καὶ ἐσόμενον). In earlier times some were disposed to find the three tenses in the form of the word itself; but this was an ignoring of the grammar. 4. Theocratic signification of the word. We have already observed above, that the name Jahavah expresses the theocratic relation of God (as the God of revelation and the covenant) to his people, in contrast with the universalistic designation of the name Elohim. For more on this head, *see* below.—יָהּ abridged from יְהוָה, or proceeding from an older, or abridged pronunciation of the word יָהוּ. It occurs especially in the poetic and solemn style, hence Hallelu-Jah. Besides, Jah, like El, is found in many proper names. אֲדֹנָי Lord. In this form it is used only of God, while the human possessor or lord is called אָדוֹן (from אָדַן allied to דִּין). The form Adonai is explained by many as *Pluralis majestatis*, by others as a suffix of the plural: my lords = my lord, and further lord absolutely, which explanation Gesenius prefers, for weighty reasons. The word especially occurs 1. in addresses of God, 2. in self-presentations of God, 3. in treating of God generally, and, indeed, frequently with the addition of Jahavah or Elohim.—About the phrase מַלְאַךְ יְהוָה *see* the proper place.

3. Theocratic universalistic designations. Jehovah Elohim, Jehovah Zebaoth, Father.

Jehovah Elohim indicates the covenant God of Israel as God of all the world (1 Kings xviii. 21). From the signification of Jehovah it is plainly evident that Elohim is also Jehovah. Comp.

Ex. vi. 3, Jehovah Zebaoth. When the God of the kingdom of salvation summons the hosts of heaven and of earth to realize his judgments and the aims of redemption, he is called Jehovah Zebaoth.—אב Isa. lxiii. 16; xiv. 7, &c., God as the source of the spiritual existence of Israel, especially of its spiritual life.

D. ELOHIM AND JEHOVAH.

The scholastics of the middle ages were mainly of opinion that the Trinity was indicated in the name of Elohim, *i. e.*, the idea of the God of revelation (Petrus Lombardus, especially). The Jewish author of the book "Cosri Rabbi Jehuda Hallev," of the twelfth century, taught, on the contrary, that the name Elohim had a relation antithetical to the heathen plurality of Gods (which had arisen because the heathen made a God of every appearance of godlike power in the world). The name Elohim was thus the most general name of the Godhead; Jehovah, on the contrary, the covenant God. This distinction has been brought back again in our time by K. H. SACK: *De usu nominum dei* אלהים *et* יהוה *in libro Geneseos*, in his *Commentationes ad theologicam historicam*, Bonn, 1821.—To this may be added the treatise of Hengstenberg in his work: "Contributions to the Introduction to the Old Testament," vol. 2d, entitled: "The Names of God in the Pentateuch," p. 181. Hengstenberg makes the word Jehovah, as future form, Jahve from the Hebrew היה=הוה. But that this future shall have only the signification "*the Being*," does not appear from the examples connected with it, Jacob, Israel, Jabin.* Rather do these examples give to the future here the significance of the being which is continually realizing itself, consequently of the being who is going to be, and thus also the passage, Rev. i. 4, interprets the name. Jehovah is the God who *becomes man* in his covenant-faithfulness, or that which is, and which was, and which is to bė. Accordingly then as the name Elohim (not as plural, but as denoting intense fulness) expresses the truth that is found in heathendom, or the concrete primeval monotheism, whilst Jehovah, on the contrary, expresses the peculiarity of the Jewish religion, whose God, in the power of his being ever remaining the same with itself (that is his truthfulness) *enters into the absolute future form in the becoming man*, so again does the name *Jehovah Elohim* embrace in its higher unity both Judaism and heathenism, whilst it so far represents Christianity as already budding in the Old Testament (LANGE: "Positive Dogmatics," p. 56).

The plural † Elohim has been variously explained. 1. BAUMGARTEN (Richers): It is numerical

* [The names to which Dr. Lange here refers are all Hebrew futures in form, יעקב, ישראל, יבין, but it is not easy to see how any inference could be drawn from them in respect to the divine name. The letter י in some of them may be merely prosthetic—in others it may merely indicate something hopeful or prophetic in the naming.—T. L.]

† [There may be a question whether it is strictly a plural at all, as thus frequently used, and not a very early euphonic abbreviation of the construct phrase אל־אלהים, as we find it occurring in all its emphatic fulness, Ps. l. אֵל אֱלֹהִים יְהוָֹה God of Gods Jehovah (El-Elohim Jehovah) God of all superhuman powers, or of all that may be called Gods. The easy doubling of the ל, of which the Hebrew furnishes such plain examples, and its being, from its peculiar liquidity, pronounced as one, would be in favor of such an idea. It is thus in the word הללו־יה, which is pronounced hallelujah, if we give to the ל its double sound, though it is written הַלְלוּ־יָה, as though it were to be pronounced ha-lelu-jah. The regular piel-form would be הַלְּלוּ hal-le-lu. An analogous case is furnished by the manner in which the divine name has come to be written and pronounced in the Arabic. It is in full الالَه Al-elah or Al-alah, with the article, and so it is understood etymologically, whilst it is not only pronounced, but written, الله Allah. So אֵל אֱלֹהִים El-Elohim, by vowel changes easily explained, might come to be pronounced rapidly אֱלְלֹהִים El-llo-him, then El-lo-him, and finally Elohim, so as to become identical in appearance with the simple plural form of אֱלֹהַּ. We are reminded here of that unusually solemn invocation Josh. xxii. 22, twice repeated, אל אלהים יהוה, El Elohim Jehovah—El Elohim Jehovah. The question is whether the two first are to be taken as separate, or to be read together as one name, *Deus deorum*. Raschi and Kimchi take the latter view, though Michaelis thinks it is forbidden by the accent pisik, which is very slightly disjunctive. We need not, however, pay much attention to it when it is thus disregarded by the best Jewish commentators. This was the solemn pronunciation, resorted to on very solemn occasions; but this does not forbid (it rather favors) the idea, that the ordinary pronunciation was but a rapid abridgment of the formula. The name אל עליון El-Elion might have suffered the same abridgment, but for two reasons: it is much less common, and the more indelible guttural ע stands in the way. There is something like it in the joining of יה with יהוה or יהוה, so as to make it Jah-jah-vah, as we find it in a few places of more solemn and emphatic import.

The fact that plural verbs or plural adjectives, as in Josh. xxiv. 19, are in a few cases joined with אלהים, where it undoubtedly denotes the One God, does not militate seriously against this view. The phrase by such abbreviation hav-

or collective, and denotes originally God, including the angels, or God in as far as he reveals himself and works through a plurality of spiritual beings. The first definition has a sense different from the second and sounds almost polytheistic. 2. HOFMAN, partly opposed and partly agreeing: The plural is abstractive, neutral; it is the Godhead including a spiritual plurality as the media of an immundane efficacy. 3. ABEN EZRA: An original designation of the angels, then *Plur. majestaticus* as a designation of God. 4. Original designations of the Gods, then designation of God (HERDER). 5. DELITZSCH: Plural of intensity. God as he who in his *one* person unites all the fulness divided among the Gods of the heathen. Finally, DELITZSCH again approaches *Petrus Lombardus:* One cannot say, without effacing the distinction of both Testaments, that אלהים is *Pluralis trinitatis;* but it may be said with perfect correctness, "the *Trinitas* is the plurality of Elohim which becomes manifest in the New Testament" (*see* DELITZSCH: Genesis, p. 66 ff.). We assume, on the contrary, that Elohim relates to the circumferential revelation of God in the world and its powers (Isa. xl. 28), as Jehovah relates to the central revelation of God in Christ.—Concerning the name Jehovah, Delitzsch declares: "I am, notwith standing Hengstenberg (Revelation, i. p. 86) and Hölemann (Bible Studies, vol. i. p. 59), still of the opinion, that יהוה indicates not so much the becoming as the being (this should read: not so much the *being as the becoming*), or naturally not him whose existence, but whose revelation of existence, is still in the process of becoming." According to Baumgarten and Kurtz, Elohim designates the God of the beginning and the end, Jehovah the God of the middle, *i. e.*, of the development moving from the beginning to the end. Delitzsch coincides: "The creation is the beginning and the completion of everything created, according to its idea, is the end. The kingdom of power is to become the kingdom of glory. In the midst lies the kingdom of grace, whose essential content is the redemption. יהוה is the God who mediates between middle and end in the course of this history, in one word, the Redeemer." And yet the name moreover of the unfolded *trinitas?* How then could Jehovah, he who was, is, and is to be, be analogous to Jesus Christ, yesterday, to-day, and in eternity? Jehovah is also in the beginning of things and from eternity (*see* Ev. John, i. 1), as also at the end of days (Ehje ascher Ehje, Ex. 3); Elohim reigns also through the whole course of universal history. We repeat it: the pure and harmonious contrast of Elohim and Jehovah will be recognized only in the contrast of the universalistic and the theocratic revelation of God and idea of religion,—only in the combination of Melchisedek and Abraham, of human culture and theocracy, civilization and churchdom (not civilization and Christianity, because Christianity embraces both, just as the religious consciousness of faith in the Old Covenant).

Therefore it is worth the while to follow the change of the two names through the Old Testament beyond Exodus, vi. 3. We can only give hints for this. It is to be expected, according to our distinction, that the universalistic books, Koheleth, Daniel, Jonah, have Elohim almost exclusively. And also that the strong theocratic historical books, Joshua, Judges, Samuel, Kings, have mainly Jehovah. In the Proverbs of Solomon the wisdom of God is represented as tending from the founding of the world to theocracy (*see* ch. ix.) and to the founding of a right theocratic deportment; hence we find Jehovah. Also the book of Job, in its prosaic introduction, proceeds from the basis of the Jehovah faith; it becomes, however, in its poetic element universalistic with the name El Eloah. The change in the Psalms is remarkable. Delitzsch remarks on this point, p. 33 (comp. also Gesenius, *Thesaurus*): "We meet in the Psalter with a similar appearance as discussed in my *Symbolæ ad Psalmos illustrandos* (1846). The Psalter is divided into two halves, into Elohim-Psalms (Ps. 42–84), which mainly, and almost exclusively, use the name אלהים, and besides are fond of compound names of God, and into Jehovah-Psalms, which include these, and with few exeptions use the name Jehovah. To infer

ing got the form and sound of a plural, grammatical euphony might, in a few cases, produce its syntactical connection with a plural verb or adjective.

The idea of there being anything polytheistic in this common use of Elohim, even if we regard it as a plural, is not only at war with the whole spirit of Genesis, but also with the inference to be derived from all the Shemitic languages. Allah in the Arabic, Eloha in the Syriac, are singular, like the Hebrew Eloah, and there is to be found, neither in their earlier or their later usage, any trace of a plural as thus used. Surely the religion of Abraham, as given through the Arabic by Mohammed, is not more monotheistic than as given through the Hebrew by the author of Genesis.—T. L.]

different authors from the use of Elohim or Jehovah, would here be an error; for though the Asaph-Psalms are all Elohim-Psalms, we have from David and the Korahites Psalms of Jehovah as well as of Elohim. One and the same author at one time (?) pleased himself in the use of the divine name Elohim and at another time in the use of the divine name Jehovah. This cannot be explained from any inner grounds lying in the contents of the Psalms. Hengstenberg explains the use of Elohim in the Psalms from this, namely, that in the Davidical–Solomonian times, when the honoring of Jehovah was predominent in Israel, the absoluteness of Jehovah was made prominent as against the heathen; whereas in a later time (when even in Israel itself the honoring of the heathen Elohim was pressing in), even the divine name Elohim became distasteful to the worshippers of Jehovah. But this does not explain how just such and such psalms have the name Elohim." The Elohistic Psalms extend from the beginning of the second book of Psalms (xlii.) till towards the end of the third book (Ps. lxxxiv.; the end is lxxxix.). If we examine the Elohistic Psalms more closely, the universalistic feature of them soon meets us in manifold ways. Longing for the living God, Ps. xlii.; xliii. The contrast of the people's God with the heathen, Ps. xliv.; xlv.; xlvi. The calling of the heathen, Ps. xlvii., and the victory over their resistance, Ps. xlviii.; xlix. A lesson for all nations in the fall of the godless, &c.

That the love of both sacred names has induced the writers alternately to honor God under both, and to adorn themselves with both, as Delitzsch maintains, is not confirmed by the passages quoted by him. For example: Gen. vii. 16: They went in (into the ark) as Elohim (the God of prominent natural events) had commanded him, and Jehovah (the God of the covenant faithfulness, or of the yet to be delivered kingdom of God) shut him in. Genesis, xxvii. 27: "The smell of my son is as the smell of a field which Jehovah (the God of the theocratic inheritance) has blessed." Therefore "Elohim" (the God of every universal blessing of heaven and the world) "give thee of the dew of heaven, and the fatness of earth," &c. "Nations must serve thee." Ex. iii. 4: "Then Jehovah (the covenant God founding the holy awe in Israel) saw that he turned aside to see, and Elohim (the God of the world-fire in the bush Israel) called unto him out of the midst of the bush." Still more clear is the distinction between the protecting Jehovah and Elohim as ruling in the dispensations of nature. The temple is Jehovah's, the ark of the covenant Elohim's (the moral law embracing all mankind). 1 Kings, iii. 5: The Lord appeared to Solomon; and God said, "Ask what I shall give thee;" because it is permitted him to ask for worldly things. The passage Ps. xlvii. 6 is explained by Ps. xlvii. 7. We would observe as especially significant, that Eve in her enthusiastic hope on the birth of Cain names Jehovah, but in her depression at the birth of Seth, Elohim, the God of the universal human blessing. In this spirit also Rachel speaks, ch. xxx., of Elohim's blessing the birth, while it is Jehovah, the God of the theocratic blessing, who gives Leah her first theocratic sons. At Bethel, however, Jacob exclaims: Jehovah is in this place, meaning he who appears as the covenant God; here is the house of God (Beth-El), and the gate of heaven.

With the consciousness and significance of the distinction between the two names, is then also naturally connected the consciousness and significance of their combinations as they so frequently occur in the Psalms and the Prophets.

Moreover it must be remarked that the distinction of a twofold record in Genesis favors the originality of the Mosaic tradition rather than the supposition of a direct composition of it, in which naturally, along with the other indices of later additions, the records lying at the base are also removed from their original sphere. But the question also arises on the distinction of the records, or in how far the same author at a later period of his life can have assumed modifications of style which were not found in him at an earlier date. This transition of style to new ἅπαξ λεγόμενα in the process of composition, is mainly to be noticed in the letters of Paul. A relation similar with that which exists between Isa. i. ff. and Isa. xl. ff. could obtain between the Mosaic records before and after those appearings of Jehovah which form a turning-point in the life of Moses.

In their respective places we will treat of the בני אלהים (1 Mos. vi.) and the מלאך יהוה (ch. xvi. 7).

B. THE CRITICAL TREATISES ON THE ELOHIM AND JEHOVAH SECTIONS IN GENESIS AND AT THE BEGINNING OF EXODUS.

The Composition of Genesis.

Various hypotheses: 1. The documentary hypothesis. ASTRUC, physician of Louis XIV., published in Brussels, 1753, an article entitled: *Conjectures sur les mémoires originaux dont il parait que Moïse s'est servi pour composer le livre Génese.* He sought to prove that Moses formed Genesis from an Elohim record and a Jehovah record, with the aid of ten smaller memoirs. Representatives of this view, under various modifications, were Eichhorn, Jlgen, Gramberg, Stähelin ("Critical Investigations of Genesis," Basle, 1830), Hupfeld, Böhmer.

2. The fragmentary hypothesis. The basis of Genesis was nothing but single, small fragmentary pieces. Michaelis, Jahn, Vater, Hartmann, Gründe. Various superscriptions, concluding formulas, repetitions, and varieties of style.

3. The complementary hypothesis. The author of the Pentateuch, the Jehovist, had before him an older document, extending from the creation of the world to the death of Joshua, that of the Elohist, and remodeled and extended it. Ewald, de Wette (later view), Bleek, von Bohlen, Stähelin (later view), Tuch, &c.

4. EWALD's developed hypothesis. Designated by Delitzsch, as the crystallization hypothesis. Four constituent parts form mainly the basis of the Pentateuch: 1. the book of the covenant, written at the time of Samson; 2. the book of the origins (Tholedoth), composed at the time of Solomon; 3. a prophetic narrator of the earliest histories, a citizen of the kingdom of Israel at the time of Elias or Joel; 4. a second prophetic narrator from the period between 800 and 750. Ewald distinguishes two Elohists and two Jehovists. The fourth narrator divides himself again into a fourth and fifth, and his compilation of the earlier books receives yet material additions at the time of the Jewish king Manasseh, and of the Jewish exile. It must be observed, that in comparison with these the critical hypotheses on the New Testament are always quite simple in their appearance, and that this has decidedly the character of a book-making hypothesis.

5. The hypothesis of original unity of Genesis (and of the books of the Pentateuch in common). The Rabbins and the older theologians (with exception of Vitringa, Clericus, Richard Simon). EWALD: "The composition of Genesis," Braunschweig, 1823. Retracted since 1831 (*see* Bleek, p. 232). Sack, in the work previously quoted. HENGSTENBERG: "The Authenticity of the Pentateuch," 1836 to 1839. Hävernick, Ranke, Drechsler, Baumgarten, Welte, Kurtz (at an earlier date), Keil.

6. Modified complementary hypothesis. A middle standpoint between the older complementary hypothesis and the unity hypothesis has been taken by Delitzsch, and after him by Kurtz (Vol. ii. of the history of the Old Covenant, p. 1855). According to the view of Delitzsch, the author of the Elohistic sections composed these first, and avoided, or at least seldom used, the name of Jehovah, until the passage Exodus vi. 2, where Jehovah declares that he was known to the fathers under the name of El Schadai, not under the name Jehovah. The name El Schadai formed in these sections a connecting link between the name Elohim and Jehovah. The Elohistic parts are distinguished, however, from the later appearing Jehovistic ones, not merely by the diversity of their names of God, but also through a series of otherwise peculiar expressions (*see* Delitzsch, p. 37). According to this there is formed the following presentation: The nucleus of the Pentateuch is the scroll of the covenant, Exodus, xix.–xxiv., written by Moses himself. The remaining laws of the wilderness Moses gave orally, but they were written down by priests in whose calling it lay (Deut. xvii. 11; xxiv. 8; xxxiii. 10; Lev. x. 11; xv. 31). These parts were codified soon after the possession of the Holy Land. A man like Eleazer, the son of Aaron, (Num. xxvi. 1; xxxi. 21), wrote the great work beginning with בראשית ברא, in which he took up the scroll of the covenant, and perhaps made but a short report of the last speeches of Moses, because Moses had written them with his own hand. A second, as Joshua (Deut. xxxii. 44; Jos. xxiv. 26; comp. 1 Sam. x. 25), or one of those Elders on whom rested the spirit of Moses, completed this work

and embodied in it the whole of Deuteronomy, which Moses had mainly written himself, and indeed a Jehovistic recension of the whole (p. 23), p. 38.

The adherents of the complementary hypothesis lie under manifold imputations of having abandoned the presumption of Mosaic originals; the adherents of the unity hypothesis are chargeable with permitting the canonical authorship to commence at the beginning without the originals forming the basis. The hypothesis of Delitzsch is injured by the improbable assumption that Deuteronomy is to be attributed to Moses in great part, and much more early and literally than the preceding books. On the contrary, we can by no means set aside the supposition of the representatives of the unity hypothesis, that the names Elohim and Jehovah alternate with each other in consequence of their internal significance. We believe rather that this significance will receive new importance when we more clearly appreciate the contrast between the universalistic and the theocratic designation of the Old Testament covenant God, of the covenant and the spirit. Without this contrast, the significant names yet want their substruction. Delitzsch distinguishes thus: "This only is true, that the two narrators bring out diverse, yet equally authorized sides of the one truth of revelation. The Jehovist seizes with preference whatever brings out the world-historical position and destiny of Israel, its mediating calling in the midst of the nations of the world, and the universalistic (!) tendency of revelation. He notes just those patriarchal promises of God, which extend beyond the possession of Canaan, and pronounce the blessing of all nations through the mediation of the patriarchs and their seed (ch. xii. 2, &c.). On the contrary all the promises of God, that kings will descend from the patriarchs, belong to the report of the Elohist (ch. xvii. 6, &c.). He has more to do with the priestly royal glory, which Israel has in itself, &c." This appears to us to be just about the opposite of the real state of the case. The universalistic relation is the relation of God to the Logos in the whole world, to the *Sophia*, to the godlike in the foundation of humanity and the creation, the circumferential form of revelation. The theocratic relation is the central form of revelation, its relation to the covenants, the theocracy, the historical appearance of the kingdom of God.

We leave it undecided, how far this contrast here also, separately taken, might give an insight into the difference between the Elohistic and the Jehovistic Psalms.

If Moses, as a learned man, according to the Egyptian cultivation of his time, and familiar with the art of writing, could write down the basis of his legislation, or could cause it to be written down (according to Bleek), then we may confidently distinguish two periods in the writing of Moses, the composition of Elohistic memorabilia before the new period of revelation (Gen. vi. 3), and Jehovistic memorabilia and laws after it. By considering the effect of Egyptian culture, we can easily explain how (apart from its great significance in itself) the memorabilia of the life of Joseph, on whose life-history reposed the origin of the nation in Egypt, and all right and title of Israel in Egypt, have received so wide an extension. The settlement of the Israelites in Egypt may have also been an inducement to gradually fixing the sacred legends of the people. We permit ourselves therefore to assume a fourfold group of memorabilia (not of complete books), as the foundation for the first four books of the Pentateuch. First, primitive legends reduced to writing; secondly, memorabilia of the life of Joseph; thirdly, Mosaic records from the Elohim or El Schadai period of Gen. vi. 3; fourthly, Mosaic records from the Jehovah period. The last group is continued in a fifth, namely, in the Deuteronomic prophesies of Moses. The recension of these parts in the form of the Pentateuch would fall, then, at the latest, into the time of the prophets of the school of Samuel, *i. e.*, into the last days of the era of the Judges; and the recension of Deuteronomy, *perhaps*, into the period of the development of the Solomonic mode of view.

§ 8. THEOLOGICAL AND HOMILETICAL LITERATURE OF GENESIS.

See the General Commentaries preceding. Then, WALCH: "Biblioth. Theol." iv. p. 452 ff. WINER: "Theol. Literature," i. p. 199. Supplement, p. 81. DANZ: "Dictionary," p. 312. Supplement, p. 38. BLEEK: "Introduction," p. 110 ff. KEIL: "Introduction," p. 64. KURTZ:

"History of the Old Covenant." "Introduction," p. 37 ff. Especially DELITZSCH: *Genesis*, p. 71 ff. *The Patristic literature;* mainly Irenaeus, Origen, Eusebius, Cyrillus, Alexandrinus, Hieronymus, Augustinus, &c., p. 73. The *Rabbinic literature:* Solomon Isaac (Raschi, under the erroneous name Jarchi), Aben Ezra, David Kimschi, &c. P. 57, more general view. The Patristic period and the middle ages. The era of the Reformation, &c.—Here Luther and Calvin precede all (newly published by Hengstenberg, Berlin, 1831). We name Calvinus and Gerhard of the Lutherans, and the Reformed, Mercerus, Grotius, Spencer, Clericus, &c. We miss especially Zwingli, Cocceius, Venema, *Dissertationes ad Genesin*, 1747. Specially quoted and justly blamed; JACOB BÖHME: *Mysterium magnum* (an accompaniment, SCHWEDENBORG, *Arcana cœlestia*. Mainly what is found in Genesis. German by TAFEL, 1855).—Recently: Michaelis, Severin Father, von Bohlen, Rosenmüller's Comments, Schuman, and then the more weighty commentaries of Tuch and Knobel. With respect to the deeper investigation of Old Testament Exegesis are named: Herder ("The oldest Record of the Human Race," Riga, 1774), Hamann, Dr. Leidemit by Moser, F. A. Krummacher's "Paragraphs on Sacred History" (1818), the unfinished Commentary of Tiele (Erlangen, 1836), the Theol. Commentary on the Pentateuch by Michael Baumgarten (Kiel, 1843 and 1844), Hofmann, Prophecy and Fulfilment. Bible lessons on Genesis by Heim (Stuttgart, 1845). Exposition of Genesis by F. W. J. Schröder (Berlin, 1846), "A collection in which all remarkable things ever said of Genesis are arranged on the thread of the author's peculiar and fundamental understanding." Less prominent names are numerous, viz., in respect to criticism and isolated articles; for instance, modern: Giesebrecht, Rüdiger, Ilgen, Larsow, Berlin, 1843. Pustkuchen, the Primal History of Mankind, Lemgo, 1821. The same, Historical Critical Investigations, Halle, 1823.—Critical Investigations: Hengstenberg, Supplements, Ranke, Drechsler, Kurtz, 1846. (Sörenson, profane, eccentric.) Hupfeld, 1853.—Böhmer, *liber Genesis*, Halle, 1860. The same, the first book of the Thorah, Halle, 1862. Rahmer, *Quaestiones in Genesin*, Breslau, 1863. Also von Schrank, *Commentarius in Genesin*, 1835. Delitzsch, Commentary on Genesis, 3d ed. Leipzig, Franke, 1860. Delitzsch and Keil (*see* Pentateuch). Wright, the book of Genesis, London, Williams and Norgate, 1859. Leipzig, Hartmann.

THEORETICAL PRACTICAL LITERATURE.

See Winer, Theological Literature, p. 115 ff.—Val. Herberger, Beyer, History of the Primal world in Sermons. Leop. Schmid, Explanations of the sacred writings, 3 numbers to Genesis xxv. 18, Münster, 1834. Heim, Bible lessons (Stuttgart, 1845; *see* above). Wünsche, Bible lessons, 1st and 2d part (1st part: Genesis, 2d part: Job), Berlin, 1858. Schwenke, Bible lessons on Genesis, 2 vols. Erfurt, 1860. (Dietrich, Old Testament Bible lessons.) Taube, 43 sermons on running texts of Genesis, Breslau, Dülfer, 1858. *See* Literature of the Old Testament and the Pentateuch.

[To this list of special works on Genesis add the following: English; The Holy Bible, Genesis and Exodus, by CHARLES WORDSWORTH, D.D., Canon of Westminster, London, 1864. A critical and exegetical commentary on the book of Genesis, by JAMES MURPHY, Professor of Hebrew, Belfast, Edinburg, 1863. American: Questions and notes on Genesis, by GEORGE BUSH, 1832. Notes, critical and explanatory on the book of Genesis, from the creation to the covenant, by MELANCHTON W. JACOBUS, New York, 1865. Exegetical Commentary on Genesis, by SAMUEL H. TURNER, D.D., Professor of Biblical Learning, Columbia College, New York.—T. L.]

THE FIRST CHAPTER OF GENESIS.

THE CREATION. THE SCRIPTURAL VIEW OF THE WORLD, AND NATURAL SCIENCE. THE SIX DAYS' WORK.

See the paragraphs of the Introduction on the practical Exposition of the Old Testament. Also "Matthew," p. 11, DANTZ, p. 318. Winer, i. p. 200. *Joh. Philoponus, in caput i. Geneseos*,

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SIXTH CHAPTER OF GENESIS.

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THE HISTORY OF THE PATRIARCHS.

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A. *Abraham.*

See Danz: Abraham, p. 14. Winer: Scriptural *Real-lexicon.* Biblical Dictionary, by Zeller. Herzog: Theological Encyclopedia. So also the following names. Roos: Footsteps of the Faith of Abraham in the Descriptions of the Life of the Patriarchs and the Prophets. Newly published, Tübingen, 1837. Bachmann: Sermons on the History of Abraham. Passavant: Abraham and Abraham's Children. By the author of Naeman, 2d ed. Basle, 1861. W. Heuser: Abraham's Doings, in 12 sermons. A parting Gift, Barmen, 1861. Boswinkel: Fourteen Sermons on the Life of Abraham, Barmen, Bertelsman. Bräm: Traits of the Domestic Life of Abraham, Neukirchen and Solingen, 1855.—*On the angel of the Lord.* Kurtz, p. 144, and the treatise in its respective place. Ishmael. *See* Kurtz, p. 208.

B. *Isaac.*

See Kurtz, p. 203 ff. The Talmud accounts of him in Otho: *Lexicon Talmud.* Passages of the Koran in Hottinger's *Biblioth. Orient.*

C. *Jacob. The Blessing of Jacob.*

See Danz, p. 315. Jacob's History, by Seeger (in Klaiber's Studies i. iii. 60–81). G. D. Krummacher: Jacob's Contest and Victory, 4th ed. Elberfeld, 1857. Alting Schilo, Franeker, 1660. Chr. Schmidt, Giessen, 1793. Friedrich, Hoffmann (Andreas Wilhelm), Stähelin, Werlin, Zirkel, Petersen (*see* Danz: Genesis, and Winer i. p. 199). Diestel: The Blessing of Jacob, Braunschweig, Schwetsche, 1853.

D. *Joseph.*

See Danz, p. 315 and p. 4718. Winer: Biblical Dictionary. Zeller: Biblical Dictionary. Herzog. Felix Herder: The History of Joseph in Sermons, Zürich, 1784. Teachings from the History of Joseph. First part, Frankfort on the Main, 1816.

§ 9. THE FUNDAMENTAL THOUGHT AND DIVISION OF GENESIS.

Under the universo-cosmical point of view, Genesis is divided into two main divisions: the history of the primeval world before the flood (ch. i.–viii.) and the history of the theocratic primeval period after the flood (ch. viii.–l.).

Heidegger: Enchiridion; 1. *Historia originis rerum omnium*, ch. i. 11. 2. *Historia mundi prioris*, ch. iii.–viii. 3. *Historia posterioris mundi*, ch. ix.–l. Delitzsch: "If we divide all history into the two great halves of a history of primeval time and a history of the mid-world, separated by the beginning of sin and the plan of redemption going into effect (Cocceius), Genesis embraces the complete history of the early world (ch. i.–iii.). It also follows the history of the

after-world through three periods, whose first extends from the Fall to the Flood (ch. iv.–viii. 14), the second from the covenant with Noah to the dispersion of the human race in nations and languages (ch. viii. 15–ch. xi.), the third from the choosing of Abraham to the settlement of the family of Jacob in Egypt (ch. xii.–l.). These first three periods are the first three stages of the history of salvation, into which, through divine mercy, the world and the history of nations is shaped."

In the mean while the theocratic point of view predominates, and under it also Genesis appears to fall firstly into two halves: The history of primal religion, from ch. i.–xi., and the history of the patriarchs, ch. xii.–l.

Thus Kirchofer: Bibliology, p. 16: "Genesis is consequently divided into general and special history."

If we look however more closely, there are three main divisions in contrast with each other. 1. The history of the primeval world and earliest period of the human race, as the history of the primal religion (or the Tholedoth of heaven and earth (Gen. ii. 4), and the Tholedoth of Adam (ch. v. 1) until the development of heathendom (ch. xii.)). 2. The history of the patriarchal faith or the religion of promise, or the Tholedoth of Shem, &c., to the Tholedoth of Jacob, from ch. xii.—ch. xxxvi. 43. 3. The history of the Genesis of the people of Israel in Egypt out of the twelve tribes of Israel: from the Tholedoth of Jacob, ch. xxxvii., to the death of Joseph in Egypt, under the prophetic prospect of the return of Israel to Canaan (ch. l. 26).

Schneider: Compendium of the Christian religion (Bielefeld, 1860): "We would divide Genesis most simply according to its five heroes: Adam, Noah, Abraham, Isaac, and Jacob, did it not contain in itself a decimal division (the ten Tholedoth)."

If we keep in view their different relapses into sin and their turning again to redemption, it may be appropriate to distinguish: a. the foundation-laying in creation, ch. i. and ii.; b. the general fall of man, ch. iii.–v.; c. the fall of the first human race, ch. vi.–x.; d. the building of the tower of Babel (heathendom and the patriarchal state), ch. xi.–xxxvi.; e. the sin of the brothers of Joseph and its event, ch. xxxvii.–l. (Isaac's error and its event, an episode, ch. xxviii. -xxxvi.)

The name Genesis, referring to the initial word of the book (בראשית) and to its foundation, may indicate in the first place the origin of the world and the human race. But we can also conclude from the frequent headings "*Tholedoth*" (תולדות) which mark individual sections, that it is especially chosen in reference to the contents of the entire book, or the human origins in general (origin of sin, of judgment, salvation, final judgment, renewal of the world, heathendom, covenant religion, and the Israelitish nation). Hence Vaihinger (in Herzog's *Real-Lexicon*) and Delitzsch in his Commentary have divided Genesis according to the separate Tholedoth. Delitzsch counts ten Tholedoth. 1. Tholedoth of heaven and earth, ch. i. 1–ch. iv. 26; 2. Tholedoth of Adam, ch. v.–ch. vi. 8; 3. Tholedoth of Noah, ch. vi. 9–ch. ix. 29; 4. Tholedoth of the sons of Noah, ch. x. 1–ch. xi. 9; 5. Tholedoth of Shem, ch. xi. 10–26; 6. Tholedoth of Terah, ch. xi. 27–ch. xxv. 11; 7. Tholedoth of Ishmael, ch. xxv. 12–18; 8. Tholedoth of Isaac, ch. xxv. 19–ch. xxxv. 29; 9. Tholedoth of Esau, ch. xxxvi. 10; 10. Tholedoth of Jacob, ch. xxxvii.–l.

Besides the headings Tholedoth, ch. ii. 3; v. 1; vi. 9, &c., the fact, that the Bible throughout has the point of view of the *personal* life, and that the Tholedoth as generations seem to correspond to it, would especially favor this division. But in that case we should not, at least, speak of the Tholedoth of heaven and earth before the Tholedoth of Adam, as Delitzsch does. And it is just this Genesis of heaven and earth, which cannot properly be designated by the word Tholedoth, that has, nevertheless, mainly given to the book its name. We ought also to distinguish between the documentary genealogical foundations of Genesis, its ideal unitary composition, and the ideal construction which proceeds from it. Therefore we seek such a division of Genesis as results from the actual distinction of its principal periods, and the essential arrangements of these periods.

FIRST PERIOD.

History of the primeval world, of the earliest period of the human race as history of the earliest religion till the development of heathendom and its contrast in the budding patriarchdom, ch. i.–xi.

I. DIVISION. The Genesis of the world, of the contrast between heaven and earth, and of the first man, ch. i. and ii.

1st Section. Heaven, earth, and man. The physico-genetical creation and world development, ch. i.–ch. ii. 3.

2d Section. Man, Paradise, the pair, and the institutions of Paradise. The reversed principial development, proceeding from man. The symbol of the Tree of Life, ch. ii. 4–25.

II. DIVISION. The Genesis of the world-history, of the temptation, of the sin of man, of the judgment, of death, of salvation, of the contrast between a divine and worldly direction in humanity, of the common ruin. The anomism of antediluvian sin, ch. iii. 1–ch. vi. 7.

1st Section. The Lost Paradise, ch. iii.

2d Section. Cain and Abel. The Cainites. The ungodly, secular first culture, ch. iv. 1–24.

3d Section. Adam and Seth. The Sethites or Macrobians. The living worship and the blessing of renewed life in the line of the sons of God, ch. iv. 25–ch. v. 32.

4th Section. The universal godless ruin in consequence of the mixture of both lines, ch. vi. 1–7.

III. DIVISION. The Genesis of the judgment of the world and its renewing by means of the separating flood. The flood and the drowned race. The ark and the saved humanity. (The ark a type of the pious house, of the pious state, of the church.) The first typical covenant, ch. vi. 8–ch. xi. 19.

1st Section. The calling of Noah and the ark, ch. vi. 8–ch. vii. 10.

2d Section. The flood and the judgment of death, ch. vii. 7–24.

3d Section. The ark, the saved and renewed humanity, ch. viii. 1–19.

4th Section. The first typical covenant. The original moral law (commandments of Noah). The symbol of the rainbow, ch. viii. 20–ch. xi. 19.

IV. DIVISION. Genesis of the new world-historical human race; of the contrast between the new sin and the new piety, as they respectively appear, between curse and blessing. The Genesis of the contrast between the blessing of Shem (worship, germinating theocracy) and the blessing of Japheth (culture, humanism), of the contrast between the dispersion of nations and the Babylonian union of nations, between the Babylonian dispersion of nations, or the mythical heathendom, and the united symbolical faith in God or patriarchdom, ch. xi. 20–ch. xi. 32.

1st Section. The revelation of sin and piety in Noah's house. The curse and the blessing of Noah. The double blessing and the blessing in the curse itself, ch. xi. 24–29.

2d Section. The genealogical table, ch. x. 1–22.

3d Section. The building of the tower of Babel, the confusion of tongues, and the dispersion of nations, ch. xi. 1–9.

4th Section. The history of Shem, and the wandering, commenced and interrupted, of Terah to Canaan. The Genesis of the contrast between heathendom and the budding patriarchdom, ch. xi. 10–32.

SECOND PERIOD.

The Genesis of the patriarchal faith in promise, and the covenant religion; of the hostile contrast between faith in promise and heathendom; of the friendly contrast between the patriarchs and the humanity of the heathen world. Patriarchal religion and patriarchal custom, ch. xii. 1–ch. xxxvi. 43.

A. Abraham the Friend of God and his Acts of Faith, Ch. xii. 1–Ch. xxv. 10.

1st Section. Abraham's journey to Canaan. His call. The first promise of God. His fellowship with Lot. First appearance of God in Canaan, and first homeless alienage in the promised land. Abraham in Egypt, Pharaoh, ch. xii.

2d Section. Abraham as a testimony of God in Canaan, and his self-denying separation from Lot. New promise of God. His altar in the plains of Mamre, ch. xiii.

3d Section. Abraham and his war of deliverance for Lot against heathen robbery. The victorious warrior of the faith and his greeting to the prince of peace Melchisedek. His bearing towards the king of Sodom and his confederates, ch. xiv.

4th Section. Abraham the tried warrior of the faith, and God his shield. His longing for an heir, and his thought of adoption. The great promise of God. Abraham's faith in view of the starry heaven. The symbol of the starry heaven. The righteousness of faith, the *covenant of the faith*, and the repeated promise, ch. xv.

5th Section. Abraham's yielding to Sarah's impatience. Abraham and Hagar. Hagar's flight. The angel of the Lord. Hagar's return and Ishmael's birth, ch. xvi.

6th Section. Abraham and the repeated promise of God. The name Abram changed to Abraham. The personal covenant of faith now a covenant institution for him, his house and his name. Circumcision. The name Sarai changed to Sarah. Not Ishmael but Isaac the promised one, ch. xvii.

7th Section. Abraham in the plains of Mamre and the three heavenly men. Hospitality of Abraham. The distinct announcement of the birth of a son. Sarah's doubt. The announcement of the judgment on Sodom connected with the promise of the heir of blessing. The angel of the Lord, or the friend of Abraham, and the two angels of deliverance for Sodom. *Abraham's intercession for Sodom.* Sodom's fall. Lot's deliverance. Lot and his daughters. Moab and Ammon, ch. xviii. and xix.

8th Section. Abraham and Abimelech of Gerar. His and Sarah's renewed exposure through his human calculating foresight, as in Egypt in the presence of Pharaoh. Divine preservation. Abraham's intercession for Abimelech, ch. xx.

9th Section. Isaac's birth. Ishmael's expulsion. The covenant of peace with Abimelech at Beer Sheba, ch. xxi.

10th Section. Sacrifice of Isaac. The sealing of the faith of Abraham. The completion and sealing of the divine promise, ch. xxii. 1–19.

11th Section. Abraham's family joy and suffering. News of birth in the home land. Sarah's death. Her burial at Hebron; the germ of the future acquisition of Canaan, ch. xxii. 20–ch. xxiii. 20.

12th Section. Abraham's care for the marriage of Isaac. Eleazer's wooing of Rebecca for Isaac. Isaac's marriage, ch. xxiv.

13th Section. Abraham's second marriage. Keturah and her sons. His death and burial, ch. xxv. 1–10.

B. Isaac and his Faith-Endurance, Ch. xxv. 11–Ch. xxviii. 29.

1st Section. Isaac and Ishmael, ch. xv. 11–18.

2d Section. Jacob and Esau, ch. xxv. 19–34.

3d Section. Isaac in the territory of Abimelech at Gerar. Appearance of God and confirmed promise. His constrained imitation of the maxims of his father. Exposure of Rebecca. His yielding to the injustice of the Philistines, ch. xxvi. 1–22.

4th Section. Isaac in Beer Sheba. Treaty of peace with Abimelech, ch. xxvi. 23–33.

5th Section. Isaac's sorrow at Esau's marriage with the daughters of Canaan, ch. xxvi. 34 and 35.

6th Section. Isaac's prepossession in favor of the first-born, Esau. Rebecca and Jacob deprive him of the theocratic blessing. Esau's blessing. Esau's hostility to Jacob. Rebecca's preparation for the flight of Jacob and his journey with a view to a theocratic marriage,

Isaac's commands for the journey of Jacob (counterpart to the dismissal of Ishmael). Esau's pretended correction of his injudicious marriages, ch. xxvii.–ch. xxviii. 9.

C. JACOB-ISRAEL, THE GOD-WRESTLER AND HIS WANDERINGS, CH. XXVIII. 10–CH. XXXVI. 43.

1st Section. Jacob's journey to Mesopotamia and the ladder of heaven at Bethel, ch. xxviii. 10–22.

2d Section. Jacob and Rachel, Laban's younger daughter. First and second treaty with Laban. His involuntary consummation of marriage with Leah. The double marriage. Leah's sons. Rachel's dissatisfaction. The strife of the two women. The concubines. Jacob's blessing of children, ch. xxix. 1–ch. xxx. 24.

3d Section. Jacob's thought of returning home. New treaty with Laban. His closely calculated proposition. (Prelude to the method of acquiring possession of the Egyptian vessels.) God's command to return home, ch. xxx. 25–ch. xxxi. 3.

4th Section. Jacob's flight. Laban's persecution. The alliance between both on the mountain of Gilead. Departure, ch. xxxi. 4–55.

5th Section. Jacob's journey home. The appearance of the hosts of angels (as on his setting out). Fear of Esau. His wrestling in the night with God. The name Israel. Meeting and reconciliation with Esau, ch. xxxii. 1–ch. xxxiii. 16.

6th Section. Jacob's settlement in Canaan. At Succoth. At Sichem. Dinah. Simeon and Levi. The first appearance of Jewish fanaticism. Jacob's reproof, and departure for Bethel, ch. xxxiii. 17–ch. xxxv. 15.

7th Section. Journey from Bethel to beyond Bethlehem. Benjamin's birth. Rachel's death, ch. xxxv. 18–21.

8th Section. Reuben's transgression. Jacob's sons. His return to Isaac at Hebron. (Rebecca no more among the living.) Isaac's death. Burial of him by Esau and Jacob, ch. xxxv. 22–29.

9th Section. Esau's family record and the Horites, ch. xxxvi.

THIRD PERIOD.

The Genesis of the people of Israel in Egypt from the twelve tribes of Israel, or the history of Joseph and his brothers. Joseph, the patriarch of the faith-guidance, *through humiliation to exaltation*, ch. xxxvii.–l.

1st Section. Jacob's error in respect to Joseph. Joseph's dreams. The envy of the brothers. Joseph sold into Egypt, ch. xxxvii.

2d Section. Judah's transient separation from his brothers (probably in dissatisfaction at their deed). His sons. Tamar, ch. xxxviii.

3d Section. Joseph in the house of Potiphar and in prison, ch. xxxix.

4th Section. Joseph as interpreter of the dreams of his fellow-prisoners, ch. xl.

5th Section. Joseph as interpreter of the dreams of Pharaoh. He is advanced and cared for, ch. xli.

6th Section. The famine, and the first journey of the sons of Jacob to Egypt, ch. xlii.

7th Section. Second journey. With Benjamin. Joseph makes himself known to his brethren. Their return. Jacob's joy, ch. xliiii.–xlv.

8th Section. Israel goes with his house to Egypt. He settles in the land of Goshen. Jacob before Pharaoh. Joseph's political economy. Jacob's arrangement for his burial in Canaan, ch. xlvi. and xlvii.

9th Section. Jacob's sickness, his blessing of his grandchildren, Joseph's sons, ch. xlviii.

10th Section. Jacob's blessing on his sons. Judah and his brethren. Jacob's last charge. His burial in Canaan. His end, ch. xlix.

11th Section. Joseph's mourning. Jacob's funeral in Canaan. The fear of Joseph's brethren and his word of peace and faith concerning them and his history. Joseph's last charge; provision for his return to Canaan in death, similar to the provision of his father, ch. l.

SPECIAL INTRODUCTION

TO THE

FIRST CHAPTER OF GENESIS

BY THE AMERICAN EDITOR.

As there is no chapter in the Bible more important than the First of Genesis, so also may it be said that there is no one whose interpretation is more likely to be affected by the prejudgments, popular, scientific, or philosophical, which the reader brings with him. Dr. Lange is remarkably full and clear on this portion of Holy Writ, but as its great subject has given rise to much discussion in this country, the American Editor has deemed it no disparagement to the learned author of this commentary to present a few general and fundamental ideas by way of special introduction to the American reader.

It has been found convenient to divide it into five parts.

PART I.

Essential Ideas of Creation. Creation as the origin of matter. As the giving form to matter. Relative importance of the two ideas. Question in relation to the principium mentioned in Genesis. Whether to be regarded as the absolute or a particular beginning. Opinions of Jewish interpreters. Is the creation mentioned in the first verse *intra sex dies?*

PART II.

The Hexaëmeron. Nature and duration of the days. The distinction of Augustine. The account self-interpreting. The Light, the Darkness. The word Day. The Morning and the Evening. Each Day an Appearing. Each Day a Beginning, but its work continuing in those that follow. Ps. cxxxix. 15, 16.

PART III.

Helps in the interpretation of the First of Genesis to be derived from other portions of scripture. The Fourth Commandment. Proverbs viii. Micah v. 1. Psalm civ. Job xxxviii., xxviii., &c.

PART IV.

The Ideas of Law, of Nature, and the Supernatural, as found in the Bible. Distinction between the Idea of a Law and its Science. Distinction between the Supernatural and the Miraculous. "The Finger of God." The Great Natural.

PART V.

How was the creative account revealed? Its Grandeur and Simplicity. Other Cosmogonies copies. This an Original Picture. The Vision theory. Internal Evidence. Compared with the Apocalypse. Objective and Subjective Revelation. Vision of the Past analogous to Prophecy, or Vision of the Future.

PART I.

ESSENTIAL IDEAS OF CREATION.

He who made one world in space, made all worlds in space. He who made one world in time, made all worlds in time. He who gave matter its forms, gave it its origination, or that which is the ground of all its forms.

These truths are so inseparably linked together by the laws of our thinking, that the revelation of one is the revelation of the rest; since we cannot believe one speculatively without believing all the rest, or deny one logically without losing our faith in all the rest. Whatever view, then, a true exegesis may most favor,—whether the account in Genesis be found to have in view, mainly or solely, a universal or a partial creation, whether the principium there mentioned be the particular beginning of the special work there described, or the principium principiorum, the beginning of all beginnings,—the Bible is, in either case, a protest againt the dogma of the eternity of the world, or of the eternity of matter. In the fact clearly revealed and believed that a personal divine power was concerned in the creation, even of a plant, we have the essential faith. As a dogma merely, the great truth might have been here expressed in a single sentence: "God made all things to be, and without him there was nothing made that is"—even as it is given to us in John i. 2. Why then this most graphic and detailed account of the creative work? It is the same design, we answer, that appears in the other historical revelations that are made to us in the Scripture. It is to impress us with the glory of the creator, to make the thought something more than a speculative belief, to give it strength and vividness so as to become a living power in our souls. Whatever exegesis has the greatest tendency to do this, is most likely to be true in itself, and is the most favorable to the absolute verity.

The best Jewish commentators, such as Aben Ezra and Rabbi Schelomo, attach much importance to the fact that ראשית, Gen. i. 1, is grammatically in the construct state, and therefore limited by something *of which* it is the beginning. It really is so in form here, and in actual regimen everywhere else, except in Deut. xxxiii. 21, which Lange cites. Even there, however, the construct form has its limiting meaning: וירא ראשית לו "and he provided the chief part for himself"—that is, the chief part of the territory. It was no poverty of language that compelled the choice of ראשית. A word used absolutely, and of the undoubted absolute form, such as ראשונה or בראשונה, might have been employed to denote an absolute principium, unlimited, *ante omnes res alias*, unconditioned by any other things or times,—first, and first of all. The construct form (since there is nothing arbitrary in language) must denote, or would best denote, the beginning of *a* creation, or of *some* creation, or some assumed point of commencement in it, which is determined by the context. Thus these learned Jewish commentators here, although of all theists the most free from any tinge of pantheism, or belief in the eternity of matter, interpret this account as setting forth simply the creation of our world and heaven, regarded too as commencing with them in a certain unformed condition. So that by these writers creation (the Mosaic creation) is regarded as *formation* rather than as primal *origination* of matter.

In accordance with this view of ראשית, Rabbi Schelomo (Raschi) interprets the whole passage: בראשית בריאת שמים וארץ וגו, "In the beginning of the creation of the heavens and the

earth, when the earth was tohu and bohu, and darkness was upon the face of the deep, and the spirit was brooding over the waters, *then* God said, Let there be light," &c. Or, "In the beginning when God created the heavens and the earth, and the earth was, &c., God said;" that, according to them, was the beginning with which we here have to do. All before is descriptive and determinative of it. Rabbi Schelomo compares it to Hosea i. 2, תחלת דבר יהוה, "In the beginning of God's speaking by Hosea," or literally (for דִּבֶּר is the preterit and not the infinitive), "The beginning God spake," that is, *which* he spake, or *when* he spake.* So also Exodus vi. 28, ביום דבר יהוה, "in the day when the Lord spake," where the construct state of the noun may be regarded as in like manner put in regimen with the verb. Aben Ezra supports the same view of ראשית being grammatically in regimen with the verb ברא, or rather with the whole following context, by the example of Isaiah xxix. 1, קרית חנה דוד, where the construct קרית seems to stand in precisely the same relation to the verb חנה as ראשית to ברא.

But the word ברא, it is maintained, denotes primal origination, and some would even contend, in defiance of etymology, that such is its primary and radical idea. It is certain, however, that everywhere else in this account it must mean something quite different. It is constantly afterwards used of divine acts or works which could only have been the giving form to matter that already is. In all the dividings, the gatherings, the evolutions of the plants and animals, the ordaining and disposing of the heavenly lights, the firmament, and even the making of the human body, there is no new matter. This is well represented by Aben Ezra in his comment on the word ברא. "There are those," he says, "who maintain that בריאה, creation, is (etymologically) the bringing out of nothing, and they refer to Numb. xvi. 30, אם בריאה יברא יהוה, 'if the Lord make a new thing' (literally create a creation, &c.), but they forget how it is said here that God *created* the great monsters (Ang. whales), and how it is said three times in one verse (27), God created man, and how also it is said, He creates the darkness (Isai xlv. 7, בורא חשך), though the darkness is only the negation of light, which is the real existing thing." *Commentary on Gen.* 1.

All these are constructions, formations, dispositions of matter; and this is certainly creation, whilst there is no evidence, except an assumption (not exegetical but rationalizing), of its meaning something else quite different in the first verse. It does indeed denote, as its most usual sense, a divine supernatural act, such as man, or any nature of itself, could not do,—although in the distinct piel form, and in its primary sense of *cutting*, it is sometimes applied to human works, as in Joshua xvii. 15. It is the divine supernatural making of something new, and which did not exist before. But new *forms*, especially as divinely established, are new *things;* and this, in fact, is the only proper sense in which they become *things*, *res*, realities, manifestations of something, vehicles of ideas, by which alone any material object becomes an object of thought, that is, a *thing*. The opposite notion is born of the prejudice which would make the *forms* of matter lower things than the formless matter itself,—if that can be called a *thing* instead of a substratum, power, or capacity for receiving forms, and thus becoming *things*.

Besides, this idea of primal origination of matter could have been otherwise well expressed in Hebrew. Such language as we have, Psalms xxxiii. 9, "He commanded and it was" (though that also may be used of formal creation), would have been better adapted to such a purpose. By contrast, at least, with the decided structural or formative style that succeeds, it might have made it less doubtful whether the creation mentioned in the first verse was really and essentially different from that of the verses following. So also the language, Isaiah xlviii. 13, "I call to them, they stand up," which probably was intended to express this very idea of primal origination; though in the context it may be taken as simply a reference to these Mosaic formations: "They stand up together" (יחדיו or at once, ἅμα as the LXX. render it, Vulgate *simul*), or it may mean the whole creation, from first to last, as brought into being by the divine command, represented as one and instantaneous, though running through a vast chain of sequences. Just

* In the same way the Judaico-Arabian translator, Arabs Erpenianus, as he is commonly called, اول ما خلق السماء والارض, "The beginning of God's creating the heavens and the earth"—or the first creating of the heavens and the earth which God created.

before this, however, the prophet's language is in the highest degree formative and structural: "My hand laid the foundations of the earth, my right hand spanned the heavens."

It may be admitted that the author of the account in Genesis probably regarded himself as describing the creation of *the all*, since to his knowledge our immediate earth and heaven, with the phenomenal luminaries appearing as fixed in it, and belonging to it, were the all; but that he meant to tell us of the first matter, even of this, or of its coming out of nothing, cannot be certainly determined by any etymology of words, or by any infallible exegesis of the passage. There are certainly some things that look the other way. The implication, however, of the great fact is enough for us, even though the bare words of Moses might be thought to confine themselves to a more limited sphere. So Lange holds to the creation in the Bible being the absolute first origination, yet, from some things he has said, he seems to be content with the idea last mentioned as answering the theological inquiry, without enlarging the words in Genesis by any exegetical strain which they may not be able to bear. This is shown particularly in what he says, p. 165, about "the earth-light, or the earth becoming light," as being the analogue wherein is presented the primal origination of light, just as in the creation of man there is symbolized the creation of a spirit-world collectively. The argument or implication is: He who made light to be at one place or time, made it to be at all times, even at that time which was the absolute beginning of its existence; He who made the human spirit must have made all spirit, whether coeval with or immeasurably more ancient than man.

Since then it is very difficult to make the fair verbal exegesis speak decidedly either way, may we not infer from this that we overrate the importance of one aspect of the question as compared with the other. Besides the clear implication aforesaid, which would make the recognition of a structural creation at some particular time inseparable from the recognition of an absolute first origination of matter in its own time or times, there may be a question as to which is really the greater work, or more worthy of revelation, or which ought to have the greatest place in our minds,—this bare origination of the first *matter*, or the giving *form* to that matter. The first, many would say, unhesitatingly; the second, they would regard as the lower, the less important, the less manifestive of the divine power and glory, or, in a word, as the easier work. Our philosophical thinking, in which we so much pride ourselves, and which we would fain ascribe to God, whose "ways are so far above our ways and his thoughts above our thoughts," leads to this. It is favored by certain metaphysical notions which are not recognized, or but little recognized, in the usual style of the Scriptures. This first matter, hyle, force, heat, nebular fluid, world-dust, call it what we will, goes beyond all our sense conceptions, and, therefore, we think it must be something greater, more important, more difficult, requiring more of power and wisdom, and therefore higher in the divine estimation, than that informing, structural, architectural, idealizing, systematizing, developing work which builds up, and builds out, this first matter, force, &c., into glorious forms for the contemplation, and magnificent worlds for the indwelling, of rational, spiritual beings. If we do not greatly mistake, both the style and the manifested interest of the Scriptures are the other way. The Bible does not talk to us, like Plato, of the hyle, the mother of matter, the substance that has none of the properties of matter yet is capable of receiving them all, or of *matter* itself as something distinct from *body;* it does not speak to us in the language of Aristotle about the first motion, the first mover, and the first moved, nor does it, after the more modern manner, have much to say of the first cause and the first causation, throwing all causality after it into the inferior place, or burying it in a godless nature. On the other hand, its high design is to impress us with the superior greatness of this latter outbuilding (*κτίζειν*, Eph. iii. 9, *κατηρτίσθαι*, Heb. xi. 3) as the peculiar work of the Logos, or Word, which gives form and life, and, in this sense, its higher or more real being, to this conceptionless first matter, or first force. This was the great work, if we may judge by the importance the Scripture attaches to it; this was pre-eminently *the* work of *creation* as carried on by the artistic Wisdom, Prov. viii. 22–32; and to this well corresponds what is said, John i. 3, 4, according to the old patristic division and interpretation of the passage, *ὃ γέγονεν ἐν αὐτῷ ζωὴ ἦν*, "that which was made (or originated) in Him was life"—became life in Him. It is easy to see what is prominent in the Bible. It is not God the first motion, or the first force, or the first cause, or even as the origin-

ator of force and matter, but God the Great Architect; this is the idea which the Scripture language aims to impress so as to make it a living and controlling power in the soul, giving life and value to the other ideas, and preventing them from becoming mere scientific abstractions on the one hand, or dead naturalistic or pantheistic notions on the other. The abstract notion is ever assumed in the Bible as included in its creative representations, whilst it makes vivid the other and greater thought as the quickening power of all personal theistic conceptions.

The only notion we can form of matter in its lowest or primal entity is that of *resistance* in space, or the furnishing bare sensation to a supposed sentiency, without anything beyond it, either as form for the intellect, or as qualifying variety for the sense. The manner of putting this forth, we may not know, but that does not give it the higher rank. Taken as a fact it is the lowest thing in the scale of the divine works, if we may be allowed to make any relative comparisons among them. It is simply an exercise of the divine strength. On the other hand, the giving form to matter, which is so clearly and sublimely revealed as the true creative stage, is the work of the Divine Wisdom, and might be supposed worthy of God, as an exercise of his infinite intelligence, even if it had no other than an artistic end. The carrying these forms into the region of the moral, or the impressing moral designs upon them—in other words, building the world as the abode of life and the residence of moral and spiritual beings capable of witnessing and declaring the glory of the Creator—is the work of the divine Love. In reversing this scale of dignities, the actually lower work comes to be regarded as the higher and the greater merely because it is the more remote from us. Nothing but some such feeling as this could have led to the strong desire, in modern times, of finding here a revelation of the metaphysical, as though this alone were creation proper, or as though the divine power and wisdom were not even more sublimely manifested in the creative evolution and formation of the physical. The painting is a much greater and higher creation than the canvas, even though the making of both were admitted as belonging to the same artist.

In discussing these questions exegetically much also depends on the correct interpretation of the substantive verb היתה (and was) in the second verse. Does it denote a time cotemporaneous with the verb ברא in the first verse, or does it denote something succeeding, either as state or event,—namely, that the earth and heaven which had been created by a distinct and separate act there related, was *afterwards* (whether as having been left so, or as having become so by some cause or causes not mentioned) tohu and bohu? Or does it mean (as the Jewish authorities maintain) that this condition, whose time is denoted by היתה, was the beginning of the creation described, or the chronological date when this creation (called the Mosaic) began? In other words, can the expression והארץ היתה denote, grammatically, a succeeding instead of a cotemporaneous event? Certainly the far more usual form, if an after event, or an after state, had been intended, would have been וַתְּהִי, with ו conversive, as in all the steps following, each distinctly marking succession, or one *event* coming out of and after another, as ויהי—ויבדל—ויאמר—ויעש—וירא—ויקרא, and so throughout. The usage in this very chapter is sufficient to establish the rule, even if it were not so common everywhere else when a series of successive acts are thus laid down.

Another question arises. Was all the creation that Moses intends to describe *intra sex dies*, *within* six days, or was that part mentioned in the first verse *extra dies*, as it must be if the six days chronologically began in the evening, that is, in the tohu and bohu, or when darkness was upon the face of the deep? But such exclusion would seem to be in the face of the express declaration in the fourth commandment: "in six days (within six days) God created the heavens and the earth." If, then, there was anything *extra dies*, or before the chronological beginning of the first day, which is so distinctly marked by its evening, it could not be intended here as part of *this account;* for, from the time God began this creative work (whatever it might include) until he rested in the evening after the sixth, there were six days, be they long or short, and no more. The reasoning is plain. The six days began with the evening of the tohu, followed by the יאמר, or command for the shining of the light, which was the first act in the formation of the heavens and the earth afterwards described. If, then, the first verse denotes a beginning before this, it must have been *extra sex dies*. If we would bring it within, then it must be

regarded as caption to the whole account, or as a summary of the process afterwards in detail set forth. If it is without, then what is meant by the heavens and the earth (especially the earth) therein mentioned? Or it might be asked (and it would be very difficult to answer the question) what part of the first day, or how are we to get any part of the first day, or first night, between the ברא of the first verse and the היתה of the second?

Again—in the expression והארץ היתה, it is to be noted that the subject stands before the verb, which makes it emphatic, or is designed to call attention to it as being the very same earth mentioned before, and whose creation is now going to be more particularly described: and as for the earth (or, *but* as for the earth, as there is abundant authority for rendering the particle ו), it was so and so,—in such a condition, as though to separate it from the heavens (the earth heavens) which is not created, that is, divided from the general mass, until the second day, when God first named it historically by calling the firmament heaven.

But can we conclusively rest on such a grammatical exegesis? Certainly not. The usual law of the Hebrew tenses, though strongly favoring it (aided as it is by the other considerations mentioned), is not sufficiently fixed and without exceptions, seeming or real, to warrant any interpreter in speaking positively from such data alone; but certainly this applies with still greater force to those who would be dogmatically positive in maintaining the other view. Grammatical exegesis, even when most thoroughly pursued, may fail of reaching the absolute truth, for that truth may be in itself ineffable. It is, however, the true way, and the only way, of getting at the order of the conceptions as they existed, or as they arose, in the mind of the writer; and this is of the utmost value, even though it may have to be determined by the bare collocation of a word or a particle. Still, the *conception* is itself but a species of language representing the *idea* even as it is itself represented by the words. It is the last thing in language to which we can reach, and we must take it as standing most immediately, if not most infallibly, for the truth that lies still behind it.

"And darkness was upon the face of the deep," the תהום, or formless waste. Darkness is nothing of itself, yet still it denotes something more than a mere negation, or a mere absence. It indicates rather the *obstruction* of something that already *is*. As its Hebrew name implies (with the slightest etymological variation חשך for חשׂך), it is a *holding back*, like the Latin *tenebræ* from teneo (the m in *umbræ*, *embræ*, being phonetically lost in its kindred labial b, as in lambda, labda), and the Greek σκότος with the same ultimate radix (SK=HSK). This darkness was chronologically the first or commencing night of the Hexaëmeron, just as the light that *follows* is, beyond all question, the first morning of the first day. It was even then the shadow of something coming (its skadus, Gothic, or *shade*, same as Greek SK, σκότος). During all this night it was the obstruction of a power, or the sign of such obstruction, until the brooding spirit loosed its σειρὰς ζόφου, or "chains of darkness" (2 Pet. ii. 4), and the voice of the Word was heard commanding that power to come forth. Nothing is more certain than that in the Mosaic account the light there mentioned comes phenomenally, and historically, after the darkness, and even after the water of the tehom, whether we regard it as gas-form or liquid-form, that is, water proper, according to Lange's distinction. What a most serious difficulty is this for those who say that the Mosaic account in its first mention of light has respect to its primal original, or first being,—whether it be the material or dynamical entity merely, or that glorious *form* of power which is called God's garment (Ps. civ. 2), and in which he is said to dwell (1 Tim. vi. 16) as in an element most real yet unapproachable by human vision! Can we doubt that light was even then a latent power in the tehom before it was commanded "to shine out of darkness," ἐκ σκότους (2 Corinth. iv. 6), and upon the darkness, and that it had existed before this *earthly* morning, and that, too, not as a *formless* hyle merely, or first matter, but in *forms* ineffably bright and glorious,—not as a mere force or dynamical entity which never before had had visibility, but as recognized by the angels and sons of God who shouted for joy (Job xxxviii. 7) at this its new *form*, and that first *appearance* upon the earth which God called day?

PART II.

THE HEXAËMERON, OR THE CREATIVE DAYS.

What mean these days, says the great father Augustine, long before geology was born—these strange sunless days: *quid volunt dies transacti sine luminaribus? An ista dierum enumeratio ad distinctionem valet inter illam naturam quæ non facta est, et eas quæ factæ sunt, ut mane nominarentur propter speciem, vespera vero propter privationem:* "does the enumeration of days and nights avail for a distinction between the nature that is not yet made (not yet formed or brought into form) and those which are made, so that they should be called morning, *propter speciem* (*i. e.*, in reference to manifestation, coming out, receiving form, or species) and evening *propter privationem* (*i. e.*, their want of form, or formlessness, total or comparative)." *De Genesi ad Literam*, Lib. ii. ch. 14. Hence he does not hesitate to call them *naturæ*, natures, births or growths, also *moræ*, delays, or solemn pauses, in the divine work. They are *dies ineffabiles;* their true nature cannot be told,—*dies cujusmodi sunt, aut perdifficile nobis aut etiam impossibile est cogitare, quanto magis dicere.* Hence they are called days as the best symbol by which the idea could be expressed. They are God-divided days and nights, *inter quæ divisit Deus*, in distinction from the sun-divided, *inter quæ dixit ut dividant luminaria.* Common solar days, he says, are mere *vicissitudines cœli*, mere changes in the positions of the heavenly bodies, and not *spatia morarum* or evolutions in nature belonging to a higher chronology, and marking their epochs by a law of inward change instead of incidental outward measurements. As to how long or how short they were he gives no opinion, but contents himself with maintaining that day is not a name of duration; the evenings and the mornings are to be regarded not so much in respect to the passing of time (*temporis præteritionem*), as to their marking the boundaries of a periodical work or evolution, *per quendam terminum quo intelligitur quousque sit naturæ proprius modus, et unde sit naturæ alterius exordium.* This is not a metaphorical, but the real and proper sense of the word day—the most real and proper sense, the original sense, in fact, inasmuch as it contains the essential idea of cyclicity or rounded periodicity, or self-completed time, without any of the mere accidents that belong to the outwardly measured solar or planetary epochs, be they longer or shorter: *ac sic unus est dies* (one day, a day by itself) *non istorum dierum intelligendus quos videmus circuitu solis determinari atque numerari, sed alio quodam modo.*

It is sometimes said, if Moses did not intend the common solar day here, why did he not give us some intimation to that effect? The devout, scripture-loving and scripture-revering Augustine saw such intimations in abundance, saw them on the very face of the account. There was no doubt-raising science then, nor anything in philosophy, that drove this most profound yet most humble and truth-seeking mind to such conclusions. He could not read the first of Genesis and think of ordinary days. It was the wondrous style of the narrative that affected him, the wondrous nature of the events and times narrated; it was the impression of strangeness, of vastness, as coming directly from the account itself, but which so escapes the notice of unthinking, ordinary readers. Wonderful things are told out of the common use of language, and therefore common terms are to be taken in their widest compass, and in their essential instead of their accidental idea. It is the same feeling that affects us when we contemplate the language of prophecy, or that which is applied to the closing period, or great day of the world's eschatology. No better term could be used for the creative *moræ*, pauses, or successive *natures*, as Augustine styles them; and so no better words than evening and morning could be used for the antithetical vicissitudes through which these successions were introduced. *See* Augustine wherever the subject comes up, in his books *De Genesi ad Literam*, *Contra Manichæos*, and *De Civitate Dei.*

Carrying along with us these thoughts of the great father, we get a mode of exegesis which is most satisfactory in itself, and which need not fear the assaults of any science. It transcends science; it cannot possibly have any collision with it, and can, therefore, never have any need of what is called reconciliation. It treats of origins or beginnings in nature,—things to which science can never reach. It is a mode of exegesis most satisfactory as being most exclusive,—that is,

from the very nature of the things related, based directly on the account itself as mainly and necessarily self-interpreting. Notions in science, notions in philosophy or in theology, that stand outside of it, and even etymologies or modes of naming that become fixed in language at later periods, may suggest ideas, but they are not to control the interpretation of a document so isolated from all other writings and of such exceeding antiquity.

As with the account as a whole, so is it, in great measure, with each part. It interprets itself. Thus in the first day: each name is so connected with the others as to present little or no difficulty in determining their general meaning in such relation, though on a scale which, of itself, separates them from their ordinary use in other applications. Keep within the account and there is light; the obscurity and the difficulty increase when we resort to helps outside of it. If we seek for the meanings of yom, ereb, boqer, day, evening, and morning, we find them in the very order, and mutually interpreting significance, of the facts presented. These are clear as facts, however ineffable in their comparative magnitude and evolving causalities.

"And the earth was tohu and bohu." What was that? It was the opposite of the form-assuming conditions and evolutions immediately afterwards described. תהו occurs, besides this, eighteen times in the Old Testament, but the general idea, to which we are led by the context and contrasts here, furnishes the best exposition of their special applications elsewhere. It is a striking illustration of what may seem a paradox to some minds, but which is, nevertheless, a fundamental law of language, that the general precedes the particular in the naming of things. The word is applied to a desolate city, Isai. xxiv. 10; xxxiv. 11, to a desert in which the waters evaporate and disappear, Job vi. 18, to a wilderness in which *there is no way*, תהו לא דרך, Job xii. 24, Psalms cvii. 40, to the earth and heavens going back to ruin, as seen in the prophetic vision, Jerem. iv. 23: "I saw the mountains, and they were trembling, and all the hills were moving fast; I looked and behold there was no man, and all the birds of the heavens were gone; I beheld the earth, it was tohu and bohu; I looked to the heavens, there was no light." Hence its moral applications, Isaiah xli. 29; xxix. 21; and especially Isaiah xliv. 9; idolatry is moral confusion, an obliteration of all moral forms and distinctions. These places, instead of being necessary to explain Gen. i. 2, get their meaning from it. The first is lexically the key passage. The words, however, that immediately follow are, to some extent, an exegesis of these names. *And darkness was upon* the face of the *deep*. It was formlessness in its two modes of invisibility and indivisibleness. It was an undistinguishable wasteness. There was no light whereby to see, and there was a want of that division and separation into distinct objects, without which there is no true visibility, even if the light were present. Hence the LXX. well renders תהו ובהו ἀόρατος καὶ ἀκατασκεύαστος, invisible and unformed. Next, we have the first mention of the separating, form-giving power.—"The Ruah Elohim, the Spirit of God, was brooding upon the waters." Then comes the Word, and morning breaks. Light is the first separation. It is divided *from* the darkness, which shows that it had before existed in the tohu, and in combination with it. And God calls it day whilst the former state he calls night. It is his own naming, and we must take it as our guide in the interpretation of the words. It is not any duration, but the phenomenon, the appearing itself, that is first called day. Then the term is used for a period, to denote the whole event, or the whole first cycle of events, with its two great antithetical parts. *And there was an evening and there was a morning, one day.* We look into the account to see what corresponds to this naming. What was the night? Certainly the darkness on the face of the waters. What was the morning? Certainly the light that followed the brooding spirit and the commanding word. How long was the day? How long the night, or the darkness? The account tells us nothing about it. There is something on its face which seems to repel any such question. The whole spirit and style of the account are at war with the narrowness and arbitrariness of any such computation. Where are we to get twelve hours for this first night? Where is the point of commencement, when darkness *began* to be on the face of the waters? All is vast, sublime, immeasurable. The time is as formless as the material. It has indeed a chronology, but on another scale than that which was afterwards appointed (v. 14) to regulate the history of a completed world with its sky-gazing human inhabitant. One who thinks seriously on the difficulty of accommodating this first great day to twenty-four hours, as we now measure them, needs

no other argument. And yet the decision here settles the whole question. This first day is the model, in this respect, for all the rest. There is certainly no determined time here, unless we assume that a fixed duration, as now measured by the sun, is not merely an incident, but the essential and unchangeable idea of the word day, never departing from it, whatever may be the condition and circumstances to which it is applied. And for this, neither the essential laws of language, nor the usages of language, give us any authority, whilst everything looks the other way. All is indefinite except the fact of the great separation accomplished, with its two contrasted states and one completed period, to which the names *ereb*, *boqer*, *yom*, evening, morning, day, are respectively given. Our English translation of the closing formula is deficient. It fails to present the reason of its own introduction, and the relation it bears to what preceded: "And *the* evening and *the* morning *were*,"—there is no article to justify this; there is no mention of evening and morning before to which it might be supposed to refer. The evening and the morning may indeed be said to have made the day quantitively, but that is not what is here expressed; otherwise the verb should have been plural, as in ch. ii. 24, היו לבשר אחד, "they shall be one flesh." Neither is day the predicate after ויהי, but stands by itself as the time when. The Hebrew, to correspond to the English as given in our version, would be ויהיו הערב והבקר יום אחד. The true rendering is: "and there was an evening, and there was a morning, the first day." So the Syriac and the Septuagint: καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωί. In like manner Maimonides: "and there was an evening and there was a morning of the first day." But why is the assertion made here, and what is its force? It is not a mere tautology, such as our English version would seem to make it. It is exegetical; it is designed to give us an intimation of something strange and peculiar in the language, and to explain its application. This ante-solar day, marked by no sunrising or sunsetting, or any astronomical measurement, and without any computed duration, had still an evening and a morning of its own, and might, therefore, be justly called a day. What this evening and morning were, is left for the reader to discover in the account itself. As applied to a supposed ordinary day, the assertion, especially as it reads in our version, would have little or no discoverable force. On the other supposition, it has a most emphatic meaning, and this we may regard as the reason of its formal utterance, and its solemn repetition at the close of each similar period. In a similar manner they all had an evening and a morning, however strange it might seem, without a shining sun. Each is marked by the same great antithetical distinction; each has a new appearing; but as this is somewhat different in each creative stage, so is there a demand in each for the same essential announcement. And there was an evening, and there was a morning, second day,—third day,—fourth day, and so on.

The clear apprehension of the first day opens up all the rest. The same exegesis would bear repetition in every one. "And God said: 'Let there be a firmament in the midst of the waters, and led it be a dividing between the waters and the waters, &c.;' and it was so; and God called the firmament heaven; and there was an evening, and there was a morning, day second." We look back to find them. Where was the morning here? It was this second *dividing* and the *appearing* of this new glory as its result. It is the sky, the atmosphere, with its auroral light. It is the causality represented in this purely phenomenal language by which Moses describes it, according to the conceptions he had of it, and which no more guarantees any vulgar notion, than it does any science or philosophy, perfect or imperfect, that might be brought to explain it. The more clear determines that which is less so. The new appearing of the firmament being the morning, that from which it had been divided, or that preceding state in which the earth had been left after the separation of the light, and in which the fluid masses of air and water yet remained in their chaotic formations, is the night. And so, as the formula seems to imply, each time it is repeated; in this way there was also an evening and there was a morning, second day,—in this way, or the only way that exegesis will allow; for there was no visible sunrising or sunsetting, no astronomical measurements to make a morning and an evening of any other kind. The appearing of the dry land as it rose out of the waters, and the quick growth of blooming vegetation that covered it, was the third morning. And then that scene of glory, the first appearing of the sun, moon, and stars in the firmament, now prepared for their revelation,—this

was the fourth great morning to which the name is given, and not to any particular rising of the sun in the east as the beginning of a common day. As there had been a commencement of *light*, of *life*, so now there is a commencement of astronomical *time* with its subordinate periods of sun-divided days, not to be confounded, as Augustine says, with the great God-divided days of which the fourth was one as well as the rest. Life moving in the waters, and soaring in the air, this was the fifth appearing; and so, according to the ever-preserved analogy, the fifth great morning of the world.

Again a solemn pause, with nature left to its repose, how long or short is not revealed, and the sixth morning breaks. It is the latter portion of the sixth day. Now man appears, whether in its earlier or later stage. He is surrounded by the animal world, over which he is to exercise his more immediate dominion. The seventh is the morning of the divine rest. The evening that precedes is not named in the first chapter, but perhaps we may find it in the supplementary account of the second, where there are mentioned two remarkable evolutions that seem to have no other period to which they can be assigned. They are the naming of things, or the divine aiding the human in the development of language, and that mysterious sleep of humanity (was it long or short?) in which by a process most concisely symbolized, but utterly ineffable in respect to the manner, the female human is brought out as the closing work, and man awakes complete in the likeness of God. "In the image of God created he *him;* male and female created he *them.*"

It may be said that such a representation seems to make the days run into each other. This may be admitted without regarding it as any valid objection. The darkness still left is the remains, gradually diminishing, of the primeval chaos. Each night is a daughter of the ancient Nox, whilst each new morning is a rising into a higher light. In other words, the evening to each day, though still a disorder and a darkness, is a diminution of the darkness that went before, whilst the positive light of each new morning continues on, adding its glory to the mornings that follow, and "shining more and more unto the נכון היום, the perfect day," or perfection of the day (Prov. iv. 18), the finished and finishing day—the all-including day, mentioned Gen. ii. 4, as the day when God made the heavens and the earth. And so, as Lange observes (and it is a most important remark, both for the scientific and scriptural view), each is "a glory that excelleth," but still a building on, and a carrying on, the energies that preceded. Each is a new swell of the mighty organ, combining all the former tones, and raising them to a higher and still higher chorus, until

The diapason closes full on man.

Each day is a new beginning, bringing out a new state of things to be blessed, or called good, but it is not necessarily a finishing of that work until the "heavens and earth are finished with all their hosts," and there is pronounced that closing benediction (טוב מאד, all good, "very good") which ushers in the sabbath. Each day, as a beginning by itself, contains the incipient powers and elements of its peculiar work, but does not exhaust those energies. The light is still evolving in the second day; the fluids are still parting in the third; the firmament, though having its auroral light before, is becoming still brighter in the fourth; vegetable and animal life are coming to still greater perfection in the fifth and sixth.

May not the same be said of man? On the sixth day, his "bringing into the kosmos" becomes complete; the divine allocution, "Let us make man," receives its accomplishment, and the process by which his material and physical structure is educed from the earth is finished; but may we not suppose that the preparation for this last and crowning work, and so the work itself, runs through all the previous cycles? "Thine eyes did see my substance yet unfinished, and in thy book all my (*members*) were written, the days they were fashioned, when there was not one in them," Ps. cxxxix. 16. This remarkable passage may apply primarily to the individual generation; it doubtless includes it; and yet there is something about it which seems to indicate a wider and a deeper application to the origin of our generic physical humanity, and to its first germ or material, as it lay in the formlessness of the chaos.

The Septuagint has rendered גלמי (Ps. cxxxix. 16) by a word very similar to that by which it

describes the tohu, ἀκατέργαστόν μου, my unformed or unwrought—Vulgate: *imperfectum meum*, my unmade. But the most striking resemblance is suggested by the ימים, the days, which our translators have rendered "in continuance," thereby greatly impairing the force and significance of the language. "Thine eyes saw it then unfinished," during all the days in which it was receiving formation, ימים יצרו, when they were being formed, or written down in thy book, ולא אחד בהם. These last words have puzzled all the commentators. If the passage may be referred to the primal formation of humanity, then it would be, not only a fair view, but even the most legitimate one, grammatically, to refer אחד, as also the pronoun in בהם to ימים just preceding—"*during the days* they were formed, and even when there was no one (no first day) among them." "Even before the day" (compare Isaiah xliii. 13) God was writing or preparing this book of the human record; it dates from the very foundation of the world—Eph. i. 4, Heb. iv. 3, Rev. xiii. 8.

The full formation of man in the sixth day does not oppose the idea that the powers and evolutions of matter that were finally sublimated into the imperishable germ of the human body, and the types from lower forms that finally went into the human physical constitution, were being prepared during all the days. This was his being *formed out of the earth*, that is, out of nature in its evolving series. Here, too, it may be said (though with the diffidence that becomes every exegetical attempt to penetrate these creative mysteries), we have some light upon that dark and puzzling language, "when I was made in secret and curiously wrought in the *lowest parts of the earth*," Ps. cxxxix. 15—*in inferioribus terræ,—in profundissimis naturæ*. The common explanation that refers this language to the maternal womb does not satisfy, and it has no exegetical authority in any similar use of such a metaphor in the Bible Hebrew. It becomes more easy, if we regard it as the womb of nature, the earth out of which the Lord God formed man. In the language, too, of the thirteenth verse תְּסֻכֵּנִי (compare Ezek. xxviii. 14, 16—כרוב הסוכך—ἐπισκιάσει, Luke i. 35), "thou didst overshadow me in my mother's womb," there is a striking resemblance to the image of the spirit brooding or hovering over the formless tehom. It is not strange that the author of this most sublime Psalm should have had in view, either primarily or suggestively, this remoter generation. Man, generically, in his appointment to dominion, is clearly the subject of Psalm viii. 4, 5, 6; why should his generic origination be thought too remote an idea for the profound and contemplative cxxxixth?

PART III.

ALLUSIONS TO THE SIX DAYS IN OTHER PARTS OF THE BIBLE.

The most clear and direct is found in the Fourth Commandment, Exod. xx. 11: "Six days shalt thou labor and do all thy work, for in six days the Lord made heaven and earth." This language is held to be conclusive evidence of the latter having been ordinary days. They are of the same kind, it is said, or they would not have been put in such immediate connection. There could not be such a sudden change or rise in the meaning. This looks plausible, but a careful study shows that there is something more than first strikes us. It might be replied that there is no difference of radical idea—which is essentially preserved, and without any metaphor in both uses—but a vast difference in the scale. There is, however, a more definite answer furnished specially by the text itself, and suggested immediately by the objectors' own method of reasoning. God's days of working, it is said, must be the same with man's days of working, because they are mentioned in such close connection. Then God's work and man's work must also be the same, or on the same grade for a similar reason. The Hebrew word is the same for both: "In six days shalt thou labor and *do* (עשית) all thy *work;* for in six days the Lord made (עשה, made, *wrought*) heaven and earth." Is there no transition here to a higher idea? And so of the *resting:* "The seventh shall be to thee a sabbath (שבת, a rest), for the Lord thy God *rested* (וינח) on the seventh day,"—words of the same general import, but the less solemn or more human term here applied to Deity. What a difference there must have been between God's

work and man's work,—above all, between God's ineffable repose and the rest demanded for human weariness. Must we not carry the same difference into the *times*, and make a similar ineffable distinction between the divine working-days and the human working-days,—the God-divided days, as Augustine calls them, and "the sun-divided days," afterwards appointed to us for "*signs*, and for seasons, and for days, and for years," of our lower chronology? Such a pointing to a higher scale is also represented in the septennial sabbath, and in the great jubilee period of seven times seven. They expand upwards and outwards like a series of concentric circles, but the greatest of them is still a sign of something greater; and how would they all collapse, and lose their sublime import, if we regard their antitype as less than themselves, or, in fact, no greater than their least! The other analogy, instead of being forced, has in it the highest reason. It is the true and effective order of contemplation. The lower, or earthly, day is made a memorial of the higher. We are called to *remember* by it. In six (human) days do all thy work; for in six (divine) days the Lord made heaven and earth. The juxtaposition of the words, and the graduated correspondence which the mind is compelled to make, aid the reminiscence of the higher idea. An arc of a degree on the small earthly circle represents a vastly wider arc as measured on the celestial sphere. A *sign* of our swiftly passing times corresponds to one ineffably greater in the higher chronology of world-movements, where one day is a thousand years, and the years are reckoned from Olam to Olam (Ps. xc. 2), whilst the Olams themselves become units of measurement (*αἰῶνες τῶν αἰώνων*) to the Malcuth col Olamim,* or "kingdom of all eternities," Psalm cxlv. 13, and 1 Tim. i. 17. There is a harmony in this which is not only sublimely rational, but truly Biblical. It is the manner of the Scriptures thus to make times and things on earth representatives, or under-types, of things in the heavens,—*ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς*, Heb. ix. 23. Viewed from such a standpoint these parallelisms in the language of the Fourth Commandment suggest *of themselves* a vast difference between the divine and the human days, even if it were the only argument the Bible furnished for that purpose. As the *work* to the *work*, as the *rest* to the *rest*, so are the *times* to the *times*.

But what was the impression on the ancient Jewish mind? It is important to understand this, if we can. Had the Jews commonly conceived of these creative days as being of the ordinary kind, could the fact have been so utterly unnoticed in the frequent references we find to the account of creation, and the frequent use of its imagery, in the Hebrew poetry. Almost all the other wonders of the narrative are alluded to in Job, Psalms, Proverbs, Isaiah, Amos, and such passages in the historical books as Nehemiah ix. 6. Every other striking feature of the account is dwelt upon but this wondrous brevity, the greatest marvel of them all, as it would impress itself upon the mere human imagination picturing it on its sense-scale. All creation begun and finished in six solar days! The earth, the air and seas, with all their swarming spheres of life, the hosts of heaven, sun, moon, and stars, angels and men, all called from non-existence, from nothingness we may say, and their evolution completed in one week, such weeks as those that are now so rapidly passing away!—a week measured, as to extent, by our present time-scale, though the index of that scale—and this adds still to the wonder—had not yet been set in its commencing stages. It is hard to believe this. Not the fact itself, we mean, of such a creation, —for there is nothing repugnant to reason either in its shortness or its instantaneousness, if God had so willed it—but the utter silence respecting such a wonder in every other part of the Bible. There must have been something in the most ancient conceptions of time, especially of æonic or world-times, that led to this. It is shown by their use of the great Olamic plurals before referred to, and the transfer of the same usage to the æons of the New Testament. Our most modern thought of eternity is that of blank, undivided duration, ante-mundane and post-mundane, with only a short week (measured, too, on the scale of the thing yet uncreated), and the brief secular human history intervening like a narrow isthmus between two unmeasured and immeasurable oceans. Without our saying which is the true view, it may with great confidence be maintained that a mode of thinking and conceiving, so blank in the one aspect, and so narrow in the

* מלכות כל עלמים, Ps. cxlv. 13. Our translators have rendered this, *everlasting kingdom*. It is a specimen of the manner in which these mighty Hebrew pluralities are covered up, and their vast significance obscured, by vague and conceptionless terms.

other, would never have given rise to such an Olamic language (if we may call it so) as we actually find in our Hebrew Bible, even in its most ancient parts. The very fact that our modern translation everywhere avoids expressing, or covers up these Olamic and æonic plurals, shows the change in the modern conception. Our authorized version is more defective here than the old Wickliffe, which being made from the Vulgate, resembles more in this the old versions.

The Jewish mind, prophetical, contemplative, and poetical, seems always to have conceived of creation as vast, indefinite, and most ancient. We see this especially in that sublime passage Prov. viii. 22: "The Lord possessed me," says the eternal Logos, or Wisdom, מקדמי ארץ "from the antiquities of the earth,"—as though that, instead of being about three thousand years and one week over, were the remotest conception to which the human mind could reach. I was with Him, יום—יום,—day—day—day after day, even with "the Ancient of days," before each of his "works of old." Before the tehom, before the springing of the fountains, before the mountains were settled, before the hills arose, before the ראש עפרות תבל, or primeval dust of the world,—when he was preparing the heavens, when he was setting a compass upon the face of the deep, when he made the rakia, or established the clouds to stand above, when he made strong the fountains of the deep, and put his law upon the sea; during all this time I was there, yom, yom; I was the Architect (the Mediator, ὁ καταρτιστήρ, as אמון should be rendered, *see* Heb. xi. 3), rejoicing always before Him. But the greatest joy of the Logos was in the human creation, "My delight was in the Sons of Adam,"—he "loved us before the foundations of the world." How it fills the mind to overflowing with its ever-ascending, ever-expanding climaxes, its mighty preparations, and preparations for preparations! How it goes continually back to the more and more remote! How it seems to tax language to convey a conception of vast and ineffable antiquities! What a chain of sequences! If we would fix it still more impressively on the mind, in one all-embracing declaration, turn to Hebrews xi. 3: "By faith we understand that the *worlds* were formed (κατηρτίσθαι τοὺς αἰῶνας) by the Word of God." How has it escaped so many commentators here, that the word for worlds is not κόσμους, worlds of space, and never used thus in the plural, but αἰῶνας, corresponding to the Hebrew עלמים, and presenting an idea unknown to its classical usage, or *worlds in time?* "By faith we understand that the ages, the eternities, the sæcula, or great *world-times*, were mediated (κατηρτίσθαι), or put in order, by the Word of God."

There is an allusion to the creative days in Micah v. 1, although it is unnecessarily obscured in our English version: "And thou Bethlehem Ephratah,—out of thee shall He come forth whose goings forth have been of old, *from the days* of eternity"—or "*from the days* of the world": מימי עולם, ἀπ' ἀρχῆς ἐξ ἡμερῶν αἰῶνος, *Vulg.: egressus ejus ab initio, a diebus eternitatis.* Both of these expressions, מקדם and מימי עולם, may denote an ancient time generally in the history of the earth, or of the chosen people, as in Isaiah lxiii. 9, 11, Micah vii. 20; but here, if the passage refers to the Logos, as it is understood by all Christian commentators, the reference to the still greater antiquity of the creative times, or the creative days, is unmistakable. It is the contrast between the humble going forth at Bethlehem, and those ancient *outgoings* of the Word, which are recorded each day in the First of Genesis, from the first emphatic ויאמר of ver. 3, until the crowning one, ver. 26, where the plural is used in the solemn allocution ויאמר אלהים נעשה אדם, "and God said, Let us make man." Thus regarded, the parallelism between it and Prov. viii. and Hebrews xi. 3, seems very clear. We need only revert to the well-known fact, that the ancient Targumists or paraphrasts explain these declarations by the מימרא (Mimra), or *Verbum Dei*, which is doubtless the same with what is intended by the Logos in John i. 1, 2. The language of Prov. viii. 22 ff. and the ἀπ' ἀρχῆς of the LXX. in Micah v. 1, are sufficient to explain the origin of the phraseology in John i. 1, Heb. xi. 3, and Colossians i. 16, without the aid of any Platonic or Philonic suggestion. So Rabbi Schelomo (Rashi) interprets Micah v. 2, of the Messiah, and explains מקדם, and מימי עולם, by a reference to Psalm lxxii. 17, לפני שמש ינין שמו, which the Chaldaic interpreter renders, "before the sun his name was preordained." מימי עולם "from the days of eternity; from everlasting was I anointed (נסכתי *see* the same word Ps. ii. 6), from the beginning, or ever the earth was."

The manner in which the creative days appear in the civ. Psalm has drawn the attention of commentators ancient and modern. It is noticed by Steir, Hengstenberg, and Ewald. It is dwelt upon by Geier and Kimchi. It is expressly admitted by Hupfeld, one of the most rationalizing of German interpreters. The author of the Psalm seems to have had it in mind throughout, though he does not present the days in the formal methodical order, but gives much more prominence to some parts than to others. It colors his conceptions, and give much of its sublimity to his pictorial language. Here are the creative days in all the greatness of their evolutions, but no mention of the brevity, no hint of any such impression on the mind of the writer, nothing to suggest anything of the kind to the mind of the reader. There is the feeling of vastness, power, immensity. We recognize great works and great processes, but without any signs of measurement or computation, such as could hardly have been kept out by one who carried with him all along the limited time-conception of one ordinary week, or of six ordinary solar days. There is no wonder expressed, no sense of the difficulties that we experience in the attempt to reduce the first great movements to such a scale,—*i. e.*, to think of measurement without a measure, or of solar days without a sun. From the Psalm itself, certainly, if we carried nothing else into the interpretation, no such impression of brevity would be obtained. All is the other way. There is the formless abyss, the light taking the place of darkness upon the face of the waters, the building of the upper chambers, the separation of the air, the spreading out of the sky, the establishment of the firmament* with the clouds therein, the calling into ministerial agency of the new forces of nature, the making the winds his messengers, his servant the flaming fire. There is the going forth again of the mighty Word, "the thunder of his power," in the dividing and gathering of the waters that before had stood above the mountains, or the places where they afterwards appeared. The abyss had covered them as a garment, but now the hills emerge, the valleys sink, the process goes on until they reach the "places *formed* for them."† Then comes the era of life, and it should be remembered that they are not Promethean plastic formations here celebrated, but life in its long-settled habits and locations; the beasts of the fields are drinking of the waters that run in the valleys, the wild asses are roaming the desert, the birds are flying in the air and singing between the branches. It is a most vivid picture of the luxuriant growth of the early species, both animal and vegetable, with the rich provisions for its support, ver. 13–18. Again, there is the appointment of the moon for seasons, the giving to the sun his law for rising and setting (ver. 19), and at last man going forth to the work and labor of humanity. Throughout it all there is the one animating life, the Ruah Elohim, from whose quickening power proceed all these lower orders of vitality, and at whose withdrawal they gasp (יִגְוָעוּן), and return again to their dust, ver. 29. The creative doxology too is not omitted: "How great are thy works, O Lord! in Wisdom (or by Wisdom בחכמה, through the eternal Logos) hast thou made them all." (*See* John i. 2, Coloss. i. 17, *τὰ πάντα ἐν αὐτῷ συνέστηκε.*) It is but the repetition of the הנה טוב מאד, the "good, lo, very good," of Gen. i. 31: "The glory of the Lord is forever, the Lord rejoices in his works."‡

There is no mistaking here the outline of the creative picture, and of the creative times, yet

* All this, it is true, is expressed in optical language in respect to *space*, but there is no conceptual limit in regard to *time*. The reason of this may be inferred from the very position of the ancient mind. Their want of outward science limited their space conceptions, but time belonging mainly to the inner sense, there was not only no conceptual hindrance, but an actual freedom of thought leading on to those vast Olamic ideas which are a characteristic of the Hebrew language. And thus it is that the space conceptions of the Bible fall greatly behind those of science, whilst its time ideas went so far beyond them. This was the case, at least until quite lately, or since certain discoveries of the world's antiquities have given us a new impression of the Olams and Æons, the ages and ages of ages, or the *αἰῶνες τῶν αἰώνων*, of the Scriptures.

† Nothing can more clearly denote a *process* extending far beyond a solar day than this kind of language: זה יסדת להם, the very places they now occupy, and which were of old appointed for them. There is the same significance in the "settling of the mountains," Prov. viii. 25, בטרם הרים הטבעו. *Ascendunt montes, descendunt campi*. Our version, which is the opposite of all the ancient, and directly opposed to the Hebrew (יעלו הרים ירדו בקעות), could only have come from an erroneous prejudgment that this language referred to the flood. Even in that case it would have been false to the optical conception.

‡ It might not do to rely upon it alone, but after such a clear reference to creation and the creative days in other parts of the Psalm, it does not seem forced if we regard ver. 33, 34 as suggested by the thought of the creation-sabbath, and filled with the emotion it would naturally inspire: "I will sing unto the Lord; I will rejoice in the Lord; and my meditation shall be sweet,"—יערב, it shall be like the *evening time*, the hour of calm yet joyous feeling.

the impression is not one of brevity. There is order here, succession and evolution on a vast scale; but no intimation of a crowding into *times* out of harmony with the conception of the *works*, or the scale of duration which the conceptual truthfulness of the picture demands. If we had nothing but this passage, no one would think of solar days in connection with its great transitions. Now, what we want to get at is the thought of the writer, the subjective state out of which arose such language and such a mode of conceiving. We study him as a very old interpreter of Gen. i., who is the best witness to us of the ancient feeling. Rationalizing commentators recognize here the creative days, but they somehow fail to see that the writer's conception of the work, and his manner of setting forth the vastness and sublimity of its successions, are not easily reconciled with the notion of common solar days,—a meaning these commentators are determined to fasten on Gen. i., for the obvious reason that it discredits the account, and seems to give them some ground for calling it a myth. It was a similar blindness that led Rosenmüller to derive the Bible cosmogony from the Persians, whilst at the same time contending for the interpretation of short 24-hour days. According to his own showing the Persians (Zendavesta) held that the world was generated in six *periods* (*sex temporibus*), or times, left altogether indefinite. If the Mosaic account must be traced to a Persian paternity, let it at least have the Persian width.

There is the same grandeur of power and causality in the creation-pictures we find in the latter part of Job; and if we had nothing *ab extra* to give us a different thought there would be the same impression of vastness in the *times*. How utterly different this early style from the later Talmudic and Mohammedan trifling about the times and imagined incidents of creation! The old impression had been lost, and there took its place the petty wonder which grows out of the narrow conception; just as in modern times every kind of fanciful hypothesis has been resorted to to account for the first three days, and their morning and evening phenomena, so puzzling, so inexplicable, it may be said, on the supposition of their being ordinary solar days. There is nothing of this trifling in Job. In a style of highest poetry it gives us ideas and suggestions that yet transcend any discoveries in science: "Where wast thou when I laid the foundations of the earth? Who appointed its measures, and stretched the line upon it? Upon what are its pillars settled, and who laid the corner-stone thereof? when the stars of the morning sang together, and all the sons of God shouted for joy. Or who shut up the sea with doors in its gushing forth, when it issued from the womb? when I made the darkness its robe, and thick darkness its swaddling-band; when I *brake** upon it my law, and set bars and doors, and said, Here shalt thou come, and no farther, and here shalt thou stop in the swelling of thy waves. Hast thou given command to the morning? hast thou caused the dawn to know its place? Knowest thou the way where light dwelleth? Understandest thou the path to its house? Hast thou entered into the treasures of the snow or the hail? Hath the rain a father? and who hath begotten the drops of the dew?" Job xxxviii. Ancient as these challenges are, science has not yet answered them, probably never will fully answer them. Congelation is not yet understood in its essential mystery; there is a store of unrevealed science in the snow-drop, and as for light, though it has been shining on us for 6000 years, we do not yet "know the path to its house."

We stand in awe of such language; we recognize it as superhuman speaking. There are no narrow computations here, no petty fancies, or ingenious hypotheses. Neither is there any filling up of what is left blank in the great outline given by Moses, except that we have occasionally the intimation of a law or process when the other gives us only the bare fact expressed in the plainest phenomenal language which was adapted to be the vehicle of its conception. Thus also in another passage, Job xxviii. 25, 26, God is represented as determining the quantity and

* Some would give אֶשְׁבֹּר here the sense of appointment or *decision* merely, as that idea, in most languages, is secondary to that of cutting. But שבר is never so used in Hebrew, although such general idea suits the passage. The strength of the word, and the vividness of the imagery, are lost in what is after all but a smooth tautology. There is indicated a conflict of forces. There was a terrible disturbance in the old nature of the *tehom* before the sea became obedient, and the waters quietly settled to their established bound. "There is something hard about it," says Umbreit, "if we give it the usual Hebrew sense;" but this is the very reason for preferring the literal image. The word is emphatic, and there is an importance in its choice as showing the real conception in the mind of the writer.

force of the elemental powers, and appointing the method of their physical action. It is another of the Scriptural allusions to the Creative Wisdom: "God knew the place thereof when he made for the winds their *weight*, and fixed for the waters their *measure*, when he made a *law* for the rain, and a *way* for the thunder flames:" *Vulgate: viam procellis sonantibus*, a passage for the sounding storms.

In this connection no portion of Scripture is more worthy of attention than Psalm xc. It is especially important as being, on the best authority, ascribed to that same Moses who gives us, whether through direct authorship or tradition, the account of creation: "O Lord, thou hast been our dwelling-place in all generations." The words בדר ודר here evidently refer to old historical times upon the earth, but it is equally clear that what follows carries us back to the creative or ante-creative periods. He was "his people's dwelling-place," they were "chosen in Him before the foundations of the world." "Before the mountains were *born*, before the earth and the tebel were *brought* forth מעולם ועד עולם אתה אל, from Olam to Olam, from world * to world, thou art God," or "thou art, O God." תחולל here is wrongly rendered by the second person. It is the third feminine, and has for its collective subject ארץ ותבל, earth and the world, or earth and the *orbis terrarum*. Both ילדו and תחולל denote a generative process,—both words, as remarked in another place, presenting the same radical etymological conceptions of birth, growth, parturition, with the Latin *natus*, *natura*, and the Greek *φύω*, *φύσις*, *γεννάω*, *γίνομαι*, *γένεσις*.† For this parturitive sense of תחולל see such passages as Isaiah li. 2, Job xv. 7, Prov. viii. 25, Ps. li. 7, Isaiah lxvi. 8, where this word (in Hophal) and ילד come together, היוחל ארץ ביום אחד אם יולד גוי פעם אחת, *numquid parturiet terra*, the Vulgate renders it; but it is passive, "shall earth be brought forth in a day, shall a nation be born at one time?" It is used of one of the common generative processes of nature, as Prov. xxv. 23, "the north-wind generates (תחולל) rain" (verb in the active conjugation). It is applied to Deity, Deut. xxxii. 18, and in connection again with ילד: "Wilt thou forget, צור ילדך, the Rock that begat thee" (*Deum qui te genuit. Vulg.*) אל מחוללך, who bore thee, literally who travailed with thee in birth. The expression may seem a harsh one, but it denotes the tender love and care manifested in the formation and culture of the divine people. So when applied, in its more literal sense to natural or creative movements, it denotes a travailing in nature, strong processes, indicative of convulsions, violence, and opposition, in passing from one form of matter, or from one stage of life, to another. We dwell upon this, because the power and significance of such words have been so slighted in our translation, and are, therefore, so overlooked by the reader. It amounts to nothing to say that they are figures, even if this were true. They are certainly not fancy figures or rhetorical figures merely, but used because no other language could so well convey their vast and tremendous import. When the Scriptures use poetry it is not for the sake of ornament, but from necessity; it is because all other language fails. But it may be said that the poetry here is in the style and in the collocation of ideas. The words themselves meet us in their most literal etymological conceptions; just as such words, and such primitive conceptions have formed the roots of all philosophical and scientific language, as it has been developed in other tongues.

* The sense *world*, given to this word עולם, it is said, belongs to the later Hebrew, but there are quite a number of passages in the Old Testament, besides Eccles. iii. 11, where this sense is the most apposite (*see* Ps. cxlv. 13, cvi. 48), and the later usage (if it may be so called, for it is undoubtedly most ancient in the Syriac ܥܠܡܐ) grows directly out of the primitive conception. The Rabbinical usage differs in this, that it is employed for *space-worlds* (*κόσμος*) and thus perverted from that original idea of a *time-world* which it has given to the New Testament *αἰών*.

† Hence, from ילד the noun תולדות, used in Gen. ii. 4, of "the *generations* (*γενεσεις*, *naturae*) of the heavens and the earth." The idea of the earth as a *growth*, *birth*, or *generation*, did not shock either the Jewish or Patristic feeling, as is shown by the reception of the LXX. word Genesis as a name for the first book of Moses. Gen. i. abounds in this kind of generation language. The earth *brings forth* (תוצא), the waters *breed* (שרצו) (swarm with life), the grass *germinates* (תדשא), and the trees and plants *seminate* (מזריע), each after its *genus* or species (מין), which is the result of the generative law or process. Nature is everywhere, but God over all, the Logos in all, commencing a new nature, changing, modifying, or elevating an old one. The Hebrew writers employ such terms without scruple, and without any dread of naturalism. The natural and supernatural were not so sharply drawn as in modern times. Nature had its supernatural, and the supernatural showed itself in nature. These are the *literal* meanings; but they would have been the germs of a philosophical and scientific language had the Hebrew been ever so developed.

"Before the mountains were born, and the earth brought forth,"—before creation was finished, and brought to its full birth,—מעולם ועד עולם "from Olam to Olam, from world to world, ἀπὸ τοῦ αἰῶνος καὶ ἕως τοῦ αἰῶνος (*a sæculo et usque in sæculum*), thou art, O Mighty El." אדני in the first verse is the name of administration; אל is the older name of power and causality "From everlasting unto everlasting," says our translation, as though both expressions made merely a general phrase for eternal duration, regarded as blank continuity, to the entire neglect of the plurality and the transition. Some might fancy it the idea of a past and a future eternity, but this past had its divisions. It was before the creation, or before the completion of the creation, that El existed thus from Olam to Olam, from æon to æon, *a sæculo in sæculum*, from world to world; just as our word world is used as a time-word in the oldest English. *See* Wickliffe's translation of 1 Tim. i. 17 "kynge of worldis, βασιλεὺς τῶν αἰώνων." It is intended here to mark most emphatically the contrast between God's times and our times, the brevity of which is so affectingly set forth in verses 9 and 10 below: "The days of our years are threescore years and ten." We live from year to year; God lives from Olam to Olam.* The times of our history are reckoned as annual, centennial, millennial; God's times are Olamic or æonian, —αἰώνιος being an adjective whose unit of measurement is αἰών (*i. e.*, time measured by æons), just as annual is time measured by years. The divine life-time (not in itself, but as given to our conceptions) is reckoned by worlds, and worlds of worlds, until, through their mighty reduplications, rather than by any conceptionless abstract or negative terms, we approach, as near as the human imaging faculty can approach, to the thought of an absolute eternity. All this is confirmed, as sober and rational exegesis, by that remarkable declaration in this Psalm (ver. 4), which furnishes the key of interpretation for all passages that speak of the greater chronology, whether it be the immense past as intimated in the pluralities of the Old Testament, or the unknown periods of the Olamic eschatology as referred to in the New (*see* 2 Pet. iii. 8, 2 Thess. ii. 2, Heb. x. 37): "For a thousand years in thine eyes are as a day (כיום), as yesterday when it is past, and as a watch in the night."† How slow to us, and yet how sublimely the faith of this איש אלהים, or man of God, waits and watches for the day (ver. 14): "O satisfy us (בבקר) *in the morning* with thy mercy." בקר here may very easily mean an ordinary morning, if one is contented with it, or chooses to render it adverbially (as our translation does: "O satisfy us *early*,") but certainly there is much in this wonderful Psalm, and in the general scale of its language, that points to the higher idea and to the higher day. The most careless reader can hardly fail to see that it abounds in great contrasts: "We spend our years as a sigh,"‡ but thou art from Olam to Olam." "Our life is as a watch in the night compared with thy millennial day." "We are as a sleep." "O satisfy us in the morning with thy mercy;" then "make us glad according to the days wherein thou hast afflicted us, the years wherein we have seen evil." So in another place, Ps. xxx. 6: "Weeping may tarry for the night, but joy (רנה a shout of jubilee) cometh *in the morning*." "I shall behold thy face in righteousness, I shall be satisfied when I *awake*, with thy likeness," Ps. xvii. 15. The rationalist may interpret all these on the lower scale and give consistent reasons for his philology. Let him be content with it, but there is

* Whether such language is used of mundáne, ante-mundane, or post-mundane ages, or of all together, must be determined by the context; the word עולם being in itself wholly indefinite. It is distinguished simply from ordinary astronomically computed time. Here, in Ps. xc. 2, it can have no other than a creative or ante-creative reference. In Ps. ciii. 17, however, the primary thought would be Olams of this present Olam, or what would be called mundane ages: חסד יהוה מעולם ועד עולם, "the mercy of Jehovah is from Olam to Olam upon them that fear him." Though even here it will be according to the reader's faith. This precious promise may take in the αἰῶνας τῶν αἰώνων, the ages of the ages, the eternities of the eternities, to come. There is the same contrast in Ps. ciii. 17, as in Ps. xc. 2—our fleeting days and the duration of Him who liveth from Olam to Olam. See the verses above.

† The idea is found in the Koran, and is applied to creation. *See* Surat xxxii. 4, "the day whose length is a thousand years such as ye reckon." Compare also Surat lxx. 3, 4, "the degrees by which the angels and the Spirit ascend to Him, each a day in which there is 50,000 years. They are the intervals between the going forth of the word (the ruah or spirit, as it is called) in creation." There is no reason for supposing that Mohammed got this notion from the Scriptures. It belonged to the ancient oriental thinking, and seems to have come down, in its own way, from the earliest ages, when men had little science or knowledge of worlds in space, but vast conceptions of times.

‡ כמו הגה. Like a low murmuring sound,—like a long-drawn sigh, commencing with the first inhalation and ending with the last gasp of the departing breath. So the Syriac, ܐܝܟ ܓܘܘܓܐ as it should be pointed *aik gu-wo-go*, like a groan, like a murmur.

nothing to prevent, there is much to favor, that higher and wider view which the ever-ascending style of Scripture (even when it seems to speak of temporal things) and the ever-expanding power of Hebrew words, offer to the spiritual mind. Again, there is "*the morning* (Ps. xlix. 15) in which the righteous shall have the dominion." How frigid is the comment of the rationalist here! and how far it falls short of all the ideas suggested by the context! "לבקר, *mox subito*," says Rosenmüller; and then he refers to Ps. xlvi. 6 (God shall help her, the Church, the *civitas Dei*, לפנות בקר, at the turning of the morning), which he has in like manner to diminish from the higher scale before it will answer his purpose. So Hupfeld: "*Superstites sunt.*" According to him, all this striking imagery, and this strong word ירדו, mean no more than that good men shall survive the wicked; they shall visit their graves the morning after they have been buried.

The morning, in Ps. xlix. 15, when "the righteous shall reign," is the great *dies retributionis*, so prominent in Scripture, and acknowledged too (like the conception of great times) in the earliest language and thinking of the race.* Such an interpretation may seem forced to one who looks at it from the lowest stand-point, and feels the need of nothing higher. It was otherwise with the early, musing, meditative mind. The more dim and indefinite their faith in another world, the more vast their conception of its times and its parallelisms (in these respects) with the present vicissitudes of our being. To such minds, even without revelation, the idea rose naturally out of the most obviously suggested contrasts. The brevities of our present state gave birth to the idea of the eternities. From this there grew a corresponding language which in modern times we have failed justly to interpret. The shortness of the human life was more thought of in the earliest days than it is now, although men then lived longer. Hence that wailing language respecting it, we find in Job and in the Psalms. Away back in the patriarchal times, when, as some say, this world was all they knew, men confessed more readily and more feelingly than they do now, that they were pilgrims and sojourners on earth. Nothing, therefore, was more natural for such souls than the attempt to transfer these brevities and the language that represented them, to the higher scale. Their very despondency in respect to their having any share themselves in this higher chronology, would the more strongly suggest to the mind its vast durations. Hence the שנות עלמים, "the years of the eternities," Psalm lxxvii. 6, the שנות ימין עליון, "the years of the right hand of the most High," Psalm lxxvii. 11. Hence the thought of the æon, or higher world-time, of a greater day, of a more glorious morning.

* The use of the word morning for the great day of light and retribution is very marked in the early Arabian poets, before the time of Mohammed and the Koran. It has no appearance of having been invented by them, but carries the evidence of long-established usage,—a mode of speech which no one thought of explaining because of any obscurity or novelty in it. There is no reason why we may not suppose it as ancient as any phrase in the language, and to have gone back to the days of Job, as well as many other Arabic expressions, which the Neologists always find in abundance for that time when it suits other purposes they may have in view. Thus Lokman, as quoted in the Kitab ul-agany: "O my son, despise not small things; for they shall be great *in the morning*." So also the old poet and orator Koss, as given by Sharastani 437 (Cureton's Ed.) اللّه اله واحد اعاد وابدى واليه الماب غدا "God is one; He began (life); He causes it to come back (from death); to Him is the returning in the *morning*." *See* also Sprenger's "Leben des Mohammed," vol. i. p. 97.

For examples in the Koran, *see* Surat lix. 18: "O believers, fear God, and let every soul see to it what it sends before it for *the morning*" (or the *morrow, in posterum diem*). It is used as an ancient and settled phrase for "the *day* of judgment," according to that frequent Koranic idea that a man's sins are sent on before him, and that they will be all there to meet him in the *morning* of retribution, or the *dies iræ*. *See* also the commentary of Al-zamakhshari on the passage: "It is the day of the resurrection," he says, "called *the morning*, to impress us with a sense of its nearness."

Hariri uses the same ancient form of speech, not merely as a chance poetical phrase, but as having place among the settled idioms of the language. The vagrant Abu Zeid is represented as saying of the man who will give him a robe to cover his nakedness, that in return for it he shall be well clad *in the morning*,—that is, both in this world and in the day of retribution that is to come.

سَيَكْتَسِي اليَوْمَ ثَنايِ وفى
غَدٍ سيُكْسَى سُنْدُسَ الجَنَّة

"He shall be covered *to-day* (that is, in this world) with my grateful praise, and *in the morning* (or the morrow) shall he be enrobed with the silk of paradise." *Hariri Séance*, xxv. p. 300, ed. of De Sacy.

The idiom, traced in this way from the earliest Arabian poets, shows the antiquity of the language and of the idea.

Messiah's throne is to be כימי שמים, "like *the days* of Heaven," Psalm lxxxix. 30, "his kingdom," מלכות כל עלמים, "a kingdom of all Olams." Hence, too, the ancient cyclical ideas of great times when all things should come round again, and that belief in a future renovation of the earth and heavens that Pareau has shown to have belonged to the early Arabians and Egyptians,* and which, though in another form, is not obscurely alluded to and sanctioned in the Scriptures themselves.

This latter idea is plainly enough presented by the Prophet: "Behold, I create new heavens," or rather "I create the heavens new, בורא שמים חדשים, and the earth anew;" חדש denoting rather the idea of renewal † than that of an origination *de novo*. We find it elsewhere, all the stronger because it comes in incidentally, as a thing firmly believed. Thus Ps. cii. 26, which Paul, it should be noted, applies to the creative Lògos, Heb. i. 10: "Of old didst thou lay the foundation of the earth, and the heavens (the atmosphere, the rakia, the sky,) are the work of thy hands. They perish (it is not a prediction, but a description in the present)," they *flow* or *change;* there is no stability in nature, whatever science may say; it is necessarily finite in time as well as in space. "But thou standest (תעמד, *permanes, abidest through*); yea, all of them wax old as doth a garment, and as a garment thou shalt renew them, and they shall be renewed," יחלפו; it is ever in such connection the change of renewal, of regermination, of reviviscence. *Passing*, or succession, is the radical idea of the root in all the Shemitic tongues; it is one thing, or one state, taking the place of another, but it is ever a *passing* from death to life, from loss to gain, from decay to vigor, from torpor to activity. See such passages as Psalm xc. 5: בבקר כחציר יחלף, "in the morning like grass *it groweth up*," Job xiv, אם יכרת ועוד יחלף, "if it be cut down it *shall sprout* again," and Job xiv. 14, where the noun from the same verb, just before applied to the regerminating plant, is used by Job to denote his own renewal: "O that thou wouldst lay me up in Hades;" "all the days of my set time would I wait until *my halipah* come." Compare also Isaiah ix. 9, and the places where it is used of the renewal or change of raiment, Gen. xli. 14, xxxv. 2, and others,—also of moral or spiritual renovation, as Isai. xl. 31–xli. 1.

There is no mistaking these Scriptural analogies of the past and the future. Earth shall be rehabilitated; nature shall put on her new robe; there shall be a new creative day, a new light, a new atmosphere, a new firmament, a new glory in the sun and stars, a new Adam, Prince of a new life, a new human kind over whom death shall reign no more, a new Eden-world, "wherein dwelleth righteousness."

PART IV.

THE IDEAS OF NATURE AND THE SUPERNATURAL AS PRESENTED IN THE SCRIPTURES.

The idea of law in nature is given in the Bible in its own peculiar language, but it is as distinctly to be found there as in Newton's "Principia." The details were unknown, as they are yet in their vast extent unknown to our best science, but both the idea and the fact were none the less firmly held. "For ever, O Lord, thy Word is settled in the heavens" (Psalm cxix. 89), that is, in the remotest or highest *space;* "from age to age is thy truth" (thy truthfulness), *i. e.*, throughout all time. That the language has reference to natural things may be seen by comparing it with Psalm xxxiii. 6, "By the Word of the Lord were the heavens made, and all their host by the breath of his mouth" (רוח פיו), the *utterance* of his month, that is, the originating Word, and its going forth or prolonged sounding in the nature originated, the λόγος προφορικός of Coloss. i. 17, ἐν ᾧ τὰ πάντα συνέστηκε, "in whom all things *consist*," or stand together. So here, Psalms cxix. 89, דבר is the word of God, giving law, as it gave origin, to nature; אמונה

* Johannis Henrici Pareau, theol. Doct. et Ling. Orient. in Acad. Harderv. *Commentatio de Immortalitatis ac Vitæ futuræ notitiis ab antiquissimo Jobi Scriptore. Daventriæ MDCCCVII.* A most rare yet valuable work.

† This is the piel sense almost exclusively (the word not occurring in Kal). Hence it furnishes a name for the moon and the month, the renewal. It is almost wholly in this sense that it is used by the Rabbinical writers. Creation is renewal, though, when the necessities of the reasoning require, it is used for absolute origination.

is the divine faithfulness in the preservation of that law, and the constant execution of that word. The numerical ratios of this *hok olam*, or cosmical ordinance, were undetermined by the early mind; it was not known whether its energizings were according to the squares or the cubes of the distances, but of such a harmony existing in the heavens there was no doubt. "Their line had gone out into all the world;" the author of the 19th Psalm was as sure of this as Kepler, who derived his scientific inspiration from it. A mighty law, a universal law, was there. That was known to David as well as to Newton. The same idea appears in what follows: "Thou also hast founded the earth," כוננת *statuisti;* thou hast given it an order, a genesis, an establishment. Hence, from this same root, the Syriac ܟܝܢܐ (*ke-yo-no*) *natura*, *conditio naturalis*. Again, in the verse following (Psalm cxix. 91), "they stand (that is, things stand) according to thine ordinances; for are they not all thy servants?" This is not a mere figure to denote a mere mechanical forcing; there is a real law, and a real natural obedience. "He constituteth the wind his minister, the flaming fire (the lightning) his servants," Ps. civ. 4. "Thou sendest them forth; they go and return to thee, saying, Behold us, here we are." Job xxxviii. 35. Poetical as the language may be, there is something more than a fact represented, or a phenomenon. There is an abiding nature, an obedience to law, a command and a response,—not a capricious movement, but an invariable doing. "He appointeth the moon for seasons, the sun knoweth his going down."

Our modern science has discovered much in respect to the manner, but has revealed nothing new in respect to the essence of the idea. We have similar language, Job xxviii. 25: "He made a weight for the winds" (*fecit ventis pondus*),—he determined the gravity of the most seemingly imponderable substances,—"he established (תִּכֵּן, regulated) the waters in their measure," their proportions, their relations, their quality, as well as their quantity. "When he made a law for the rain, חק למטר (*quando ponebat pluviis legem*) and a *way* (דרך a constant course, an immutable rule) for the lightning and its voice." It is the same idea in that most sublime declaration, Job xxv. 2, עשה שלום במרומיו, "He maketh peace in his high places," *concordiam in sublimibus suis*, he hath established a harmony in the heavens. Compare Ps. xix. 5; Hos. ii. 22, 23.

It was this style of thought and language that led to nature's being called a *covenant*, whether such covenant or law was regarded as made with nature, or with man, and for man's sake. *See* Jeremiah xxxiii. 20. It is God's "covenant of the day and night;" they are expressly called חקות שמים וארץ, the statutes, "the laws of the heaven and earth," in their relations to each other, as compared with the higher covenant of the Messiah. One of the most invariable things in the physical world is the rainbow, ever appearing when the sun shines forth after a storm; and it is this beautiful phenomenon that is made the symbol of nature's constancy,—not as a new thing, when pointed out to Noah, but chosen, from the very fact of its invariableness, as the best representative of the great idea thus grounded on the eternal promise.

There is a twofold idea in creation which the mind cannot separate, and which the Bible does not separate. It is the giving form by the immediate operation of the Word, and then the infixing that form as a permanent principle working on until the whole is finished, and afterward remaining as an unchanging law. The rudimentary expression for this we find in that repeated formula of Gen. i. ויהי־כן, rendered, "and it was so." That would simply denote the fact; but it is more than this. The particle כן (or the adjective rather) never loses the primary idea of fixedness, establishment, order, that is everywhere prominent in the verb כון, from which, as before remarked, comes the earliest Shemitic word for nature, unless we may regard it as represented by the Hebrew תולדה. "And it was so,"—rather, "and it became firm, fixed, established."

Another germ of the same thought we find in the ממשלת of Gen. i. 16, the *rule* or *law* of the heavenly bodies in the regulation of the seasons, and their general influence upon the earth. It appears still more clearly in Job xxxviii. 33: "Knowest thou the *ordinances* of heaven; canst thou set the dominion thereof in the earth." Here we have again the חקות שמים, the statutes or laws of the heavens (Vulgate, *ordinem cœli*, LXX. τροπὰς οὐρανοῦ, the turnings or tropics of the heavens). משטר is a still more significant word than ממשלת. It denotes a canon, a rule, a marked series or *ordo*. Taken in connection with what is said above of the influence (or bands) of Plei-

sdes, it might seem to refer to the old belief in astrology; but this had in it nothing of the magical. Whatever scientific errors it involved, it was precious as containing the idea of the unity of the Kosmos, or of a whole, in which each part had an influence upon the whole and upon every other part.

This faith in nature which the old Shemitic mind possessed, was all the stronger, it may be said, in proportion to the want of exact knowledge. David, and Isaiah, and Moses, had a belief in the constancy of nature, founded on better grounds than that of the sceptical naturalist. It was, too, more truly a recognition of *law* than that generalization of mere inductive science which can only regard nature as simply that which is, or appears, and law as nothing more than a state of present facts, or relative sequences, that might have been any other state of facts, or any other order of sequences, and which would still have been nature, still have been law, from the mere fact of its being so. The natural law of the Bible, on the other hand, was a real causative power, a real ruling or dominion in itself, though inseparable from the will and wisdom of a lawgiver.

The true notion of the natural cannot be held without the complementary idea of the supernatural, since nature can have no beginning in itself (the thought involving a contradiction), and, therefore, demands a power older than itself, beyond and above itself. It is thus that the Scripture not only gives, but necessitates, the idea of the supernatural, although there is no parade of philosophical language in setting it forth. There are also to be found therein the specific diversities of the idea. The supernatural, as origin, is described as the Word going forth. It is thus all through creation acting *pari passu* with the natures it originates. When it is referred to among post-creative acts it is characterized as "making something new upon the earth" (בריאה); *see* Numb. xvi. 30; Jerem. xxxi. 22; though this, as before remarked, denotes a new event, a new form of things, rather than new matter. As a change, interruption, or metamorphosis in nature, in distinction from a permanent new power introduced into it, it becomes simply the idea of the miraculous. For this there is a peculiar expression. It is called "the finger of God," intimating that the merest touch of Deity can cause a deflection in nature, though nothing in nature is really broken or destroyed. *See* Exodus, viii. 15, the language of the baffled magicians, who thereby confessed that their art, whatever it might be, was not the finger of God,—that is, had nothing of the supernatural about it. *See* also Exod. xxxi. 18; Deut. ix. 10. Sometimes the figure contained in the expression is applied to some great natural event of the more sudden and stupendous kind, as to the volcano, Psalms, civ. 32: "He touches the mountains and they smoke,"—the lightness of the effort implying the mightiness of the power.

The single term, however, for the miraculous, or wonderful, is פֶּלֶא, whose primary idea is that of a thing, or an act, *separate and standing by itself*, out of the chain of causation, though the term is sometimes applied rhetorically to a stupendous natural event.* And this leads us to the main thing we wish here to remark, that though, in idea, the Scriptural distinction between the natural and the supernatural is clear, there is not, in practical speech, that sharp line drawn between them that distinguishes our modern thinking. In celebrating the praises of God עשה פלא, "who doeth wonders" (Ex. xv. 11), the Bible writers are as apt to take one class of acts as another, though one or the other may predominate in certain books in consequence of the peculiar connections. In the Law, and in the Prophets, the supernatural is more dwelt upon; it is the passage of the Red Sea, the fire and voice from Sinai, the smiting of the rock in the Wilderness, &c.; in Job, it is the great natural as exhibited in the elements, the storm, the thunder, and the marvellous productions of the animal world. So also often in the Psalms—*see* especially Ps. xxix. One class of events is regarded as much the work of God as the other. In both representations, moreover, is there a mingling of the two ideas. In the supernatural

* There is another Hebrew term, of a very peculiar kind, used to denote the bringing about an event, special and remarkable, by a series of causes strictly natural or moral, or mainly such, yet continually deflected, or turned *round*, to the production of a certain result. There has been nothing startling, or sudden, but the finger of God has been upon the series all the way. It is called סִבָּה (Sibbah), the etymology itself being its clearest definition. It is a *bringing about* or *round* (from סבב) a causality, yet with a constant deviation produced by other causes, physical and moral. For examples, *see* the story of Rehoboam, 1 King, xii. 25, also 2 Chron. x. 15, and other passages. In Arabic the primary sense of סבב is lost, and the secondary idea of causation, thus derived, becomes predominant.

displays, such as that of the flood, the crossing of the Red Sea, the Egyptian plagues, the providing food in the Wilderness, there is more or less of natural intervention linked in and distinctly mentioned as forming a part, at least, of the process. And then again the great natural is so described in Job and the Psalms, that the awe of the supernatural is upon us, and we receive the impression of a divine presence as distinctly as though it had been all miracle.

But it is in the creative account that this blending becomes most remarkable. The young nature, though strictly a nature, seems as near to God as the supernatural. Still are they clearly distinguishable. Two false notions have warped our thinking here. It may be said, too, that they are as anti-biblical as they are false. All in creation we have been accustomed to regard as supernatural; all since creation as the uninterrupted natural, with the exception, here and there, of a few interspersed miraculous events. An excessive naturalism on the one hand has been the counterpart to an excessive supernaturalism on the other. Now the more thoroughly we study Gen. i. the more it will be found that the strictly supernatural is in the beginnings, or rather in the mornings, of each day, whilst the carrying on, or the completion of each process, is strictly nature, the *mora*, as St. Augustine calls it, the pause, quiescence, or evening in creation. There is in each of these days, or these mornings, whether we regard them as following or preceding the repose, a *word* going forth, and then a process of obedience to a new law. Thus each word is a new power dropped into the stream of a previous nature which had, in like manner, a word for its beginning. Hence creation is a succession of growths, generations, תלדות. This word is derived from ילד, to give birth, just as *natura* from *nascor*, *φύσις* from *φύω*, or genesis (*γένεσις*) from *γίγνομαι*. Had the old Hebrew become a philosophical language this would have been the order of development. Lange intimates that *toledoth*, as applied to the generations of the earth and heavens, was taken retroactively from the human genealogies after mentioned. We cannot think so. It would seem to be a starting or model name for all generative successions. First the genesis of the heavens and earth, then of the human race, as involving ever in their reproductions the same mingling of the natural and the supernatural.

We find a nature in the very beginnings of life. It is all prepared and waiting for the word, but it is nature when it moves. "Let the earth bring forth"—"let the waters bring forth." The first plants grow, whether slowly or suddenly. They are a production from the earth. They are brought forth according to their species, with their order or law in them. As תולדה corresponds to *φύσις* and *natura*, so does the Hebrew מין to the Greek *εἶδος*, *ἰδέα*, and the Latin *species*. This is etymologically clear in the derivative תמינה. It is the outward form, as representative of and produced by the inward form which is the real idea, or species. Thus it is law from the start, producing organization, and not law as a mere name for, and life as a mere result of, an outward mechanically formed organic structure. That would be sheer materialism. The process presented in the Scriptures, however difficult to be understood conceptually, is the opposite of the idea of mechanical formation. As Cudworth forcibly though quaintly expresses it in his distinction between human and divine art, God does not stand on the outside like a human artist, and moliminously, by means of shaping tools and processes, introduce his idea *into* the work. It is the word and the idea working from within. The outward material organization is its product instead of its cause.

It matters not that this is in another place spoken of as a making. That is merely a summary of the manner of making as here set forth in the more detailed account. God's making a thing intends every step in its production. Thus the whole creation of the heavens and earth is set forth as a making (Gen. ii. 4), and a making in one day; yet the whole of the first chapter is occupied with the six great days, or successions, that intervene between the darkness and the chaos on the one side, and man and paradise on the other.

Again, there are cases which might seem the reverse of this, where God is represented as making, forming, &c., in processes which are not only natural—so supposed to be—but ordinary. Thus not only the generic production of humanity, but the individual generation is ascribed to him, just as though it were a creative process; and in fact we do not see how the idea of their being the creative or the supernatural somewhere in each individual human generation can be denied by those who condemn traducianism. "Before I *formed* thee in the womb," Jer. i. 5;

it is that same word יצר which has been regarded as peculiarly employed of direct outward or mechanical formation, as the artist forms a statue or a picture. It is so only when applied to human works, where the artist, as Cudworth says, stands on the outside, but as used of God it is ever the inward formation, the εἶδος, or idea, of which the outward shape is but the image or εἴδωλον, the mere representative of the unseen. *See* also Isaiah xliv. 2, 24; Isaiah xliii. 1, where it is used as synonymous with ברא. *See* especially Ps. cxxxix. 16: ימים יצרו, "the days they were formed when there was not one in them," which carries the same idea, whether it refers to the generic or the individual formation. Had there been no other place in the Bible where the human generation is spoken of than the one cited from Jerem. i. 5, it might have been thought (if we follow the mode of interpretation which some will insist upon applying to Genesis) that the prophet was directly and mechanically created. Hence the idea as well as the interpretation is capable of reversal. If it means a process, as it undoubtedly does when thus used of the individual gestation, it may denote, and probably does denote, an analogous process in the creative account, where it is used of man, just as עשה and ברא, with no more of the outward or mechanical in the one case than in the other.

Only let us keep to the old Hebrew modes of thinking and speaking, and we need not be afraid of naturalism. It is God's nature that we read of in Genesis. If life is said to come from the waters, let us remember that it was upon these same waters the Spirit brooded in the first mysterious night of creation. If it is naturalism, it is the naturalism of the Bible; and the wonder is that such plain declarations of birth, growth, succession, law, generation—one thing coming out of another—should have been so much overlooked. It is because the Scripture doctrine of the Word, or Logos, in nature, has so fallen out of our theology, that we dread so much the appearance of naturalism. In proportion as we have lost that true Scriptural idea of supernaturalism, which sees no inconsistency in such blendings, are we driven to the dogmatic or arbitrary supernaturalism to defend our religious ideas from the equally dogmatic and arbitrary naturalism of modern science. We have endeavored to be brief, but the reader is requested to compare the hints here given, with the unmistakable language of the Scripture. Instantaneous creations there might have been, for anything our reason could say to the contrary; but the actual creation in the Bible is set forth as a succession. It is a series of תלדות, or generations, each one revealing those unseen things of God from which are made the things that do appear. The other mode would have been to us the revelation of a fact or facts alone. As we have it given unto us, it is a revelation of something more and higher,—of law, of process,—of artistic beauty,—of architectural wisdom. It is not the *power* alone, but the very *mind* of God, that is shown to us. The one would have been a creation simply in space; God has seen fit to reveal to us a creation in *time*, as well as in *space*, and this is inseparable from the ideas of succession, series, causation—in a word, of *nature*, beginning in the supernatural, yet having its law given to it, and capable of yielding obedience to that law.

PART V.

HOW WAS THE CREATIVE HISTORY REVEALED?

Holiness, sublimity, truthfulness,—these are the impressions left upon the mind of the thoughtful reader of the First of Genesis. There is meant by this its subjective truthfulness. It is no invention. The one who first wrote it down, or first spoke it to human ears, had a perfect conscious conviction of the presence to his mind of the scenes so vividly described,—whether given to him in vision or otherwise,—and a firm belief in a great objective reality represented by them. It is equally evident, too, that it is the offspring of one conceiving mind. It never grew like a myth or legend. It is one total conception, perfect and consistent in all its parts. It bears no evidence of being a story artificially made to represent an idea, or a system of ideas. There is, in truth, nothing ideal about it. It presents on its very face the serious impression of fact believed, and given forth as thus believed, however the original representation may have

been made to the first human soul that received it. Myths and legends are the products of time; they have a growth; we can, in general, tell how and whence they came, and after what manner they have received their mythical form. Thus, other ancient cosmogonies, though bearing evidence of derivation from the one in Genesis, have had their successive accretions and deposits of physical, legendary, and mythological strata. This stands alone in the world, like the primeval granite of the Himalaya among the later geological formations. It has nothing national about it. It is no more Jewish than it is Assyrian, Chaldæan, Indian, Persian, or Egyptian. It is found among the preserved Jewish writings, but there is nothing, except its pure monotheistic aspect, which would assign it to that people rather than to any other. If the Jews derived it from others, as is often affirmed, then is it something very wonderful, something utterly the reverse of the usual process, that they should have so stripped it of all national or sect features, and given it such a sublime aspect of universalism, so transcending, apparently, all local or partial history.

It is no imitation. Copies may have been made from it, more or less deformed, but this is an original painting. The evidence is found in its simplicity, unity, and perfect consistency; whilst in all others the marks of the traditional derivation are to be detected. Overloaded additions, incongruous mixtures, inharmonious touches, all prove that the execution and the original design, the outline and the deformed or crowded filling up, are from different and very dissimilar sources. Take the Scriptural representation of the original formlessness, the primeval darkness, the brooding spirit, the going forth of the light, or the first morning, the uprising of the firmament, the emerging of the land from the waters, and compare it with the Greek fables derived from the Egyptian, and which Hesiod has given as the traditional cosmogony. How is all this sublime imagery transformed and deformed in the mythical genealogy that tells us how from Chaos (the yawning abyss) were born Night and Erebus, and how from them arose the Æther and the Day, and how afterwards Earth was born, from whom, and "like to itself on all sides surrounding," came "starry Ouranos!" There is enough to show that the Greek or Egyptian cosmogony had its origin in this ante-historical, ante-mythical account, but no less clear is it that the pure, the holy, the consistent, the sublimely monotheistic narrative was the most ancient, and that these deformities grew out of the nature-worship, whether pantheistic or polytheistic, which, in the course of human depravity, succeeded the earlier, more grandly simple, and less assumingly philosophic idea of the world and its one creator.

It is greatly in favor of the Bible account that it has no philosophy, and no appearance of any philosophy, either in the abstract form, or in that earlier poetical form which the first philosophy assumed. Its statements of grand facts have no appearance of bias in favor of any class of ideas. Its great antiquity is beyond dispute; it is older, certainly, than history or philosophy. It was before the dawning of anything called science, as is shown by the fact that everything is denoted by its simplest phenomenal or optical name. There is no assigning of non-apparent causations, except the continual going forth of the mighty Word. It is impossible to discover any connection between it and any mythical poetry. The holy sublimity that pervades it is at war with the idea of direct and conscious forgery, designed to impose on others, and the thought of it as a mere work of genius, having its interest in a display of inventive and descriptive talent, is inconsistent with every notion we can form of the thinking and aims of that early youth of the human race. It was not the age then, nor till long after, of literary forgeries or fancy-tales. We are shut up to the conclusion of its subjective truthfulness, and its subjective authenticity. At a very early day, to which no profane history or chronology reaches, some man who was not a philosopher, not a poet, not a fable-maker, but one who "walked with God," and was possessed of a most devout and reverent spirit—some such man, having a power of conception surpassing the ordinary human, or else inspired from above, had present to his soul in some way, and first wrote down, or uttered in words, this most wonderful and sublime account of the origin of the world and man. He believed, too, what he wrote or uttered. He was conscious of some source, whether by words or vision, whence he had received it, and he had no doubt of its relation to an outward objective truth which it purported to set forth.

Even as a mere subjective reality, such a picture, in such a soul, and at such an early day

presents a question of deepest interest. But whence came it? Not simply, who first wrote it? but who or what first put into the human mind the wondrous ideas contained in that early writing בראשית ברא אלהים את השמים ואת הארץ, "In the beginning God created the heavens and the earth?" To ascribe it to tradition amounts to nothing. It is only going back upon our steps, to come at last to one who first gave it as a whole; for, as before remarked, there is no appearance of growth about it. No knowledge of it could have come from tradition. Other parts of Scripture either fall within historical times, or they narrate events whose story might have come down from eye-witnesses. This could have had no witnesses, and could appeal to none. It relates to things transcending all human experience, all possible human knowledge. The very assuming to narrate is a claim to inspiration, or of knowledge believed to have been obtained in some divine or præternatural way. As something thought out by the human soul alone, even in the highest exercise of its highest genius, it could have commanded no respect. It would immediately have been met by the challenge, Job xxxviii. 4: "Where wast thou when God laid the foundations of the earth? Knowest thou it because thou wast then born, or because the number of thy days is great?"

We are driven then to the same supposition that is indulged in respect to prophecy. If that is vision in the future, this is vision in the past. It was an impression made upon the soul, whether regarded as wholly subjective, or as connected with some outward vocal causality. Viewing it as a revelation, there comes strongly to us the conviction that it must have been something more than a message in bare words. Without the vision conceptions which they call up, words are powerless, and, though necessary in the ordinary transmission to other minds, would have been an inferior medium for the first conveyance of the ideas or images to the first conceiving human soul. We are always to remember, too, that the image or *conception* is itself a language *representing* the remoter fact, or the remoter *idea*, even as it is itself *represented* to others by understood words. In ordinary historical revelation, words, articulated or suggested, may be first, since the conceptions linked with them are familiar and easily follow; though in this case it would still be revelation, still entitled to the name inspiration, even if the higher divine author employed merely the truthful memory of holy truthful men. In considering, however, the case of the original presentation of facts utterly unknown, and of which the human mind had previously no types or conceptions, the question assumes a new aspect. It comes to us in this form: Will revealing words, merely, call up the most vivid picture (for in either method it is only a picture that the mind has), or will revealing pictures, on the other hand, necessarily suggest the best words as the only medium of transmission to other minds? Will word-painting give the most distinct conceptions of this *terra incognita*, or will vision-painting call out the best language wherewith to describe it? If the latter view seems the most rational, as well as more in analogy with the style of the prophetic Scriptures, then may we believe that creation was thus presented to this prophet of the past, this SEER of the unknown, or rather of the utterly unknowable, ante-creative history. We may go farther than this. It may well be doubted whether, without vision in the first place, or as dependent solely on naked words, it would not have given the dimmest images to the first imaging mind, if it had not, rather, failed to impart any conception.

Behind this picture, or this vision representation, lay the ineffable ideas; and, therefore, the bare facts in their grand outline, or the bare succession, are thus vividly limned, as best representing what words, without such successive scenes, would have much less adequately conveyed. Or we may suppose it presented subjectively to both senses. There were vision voices as well as vision sights. Certain awful words were heard, and the *callings* and the *namings*, about which there has been so much speculation, and which, when regarded as actual parts of creation, have given rise to so much difficulty, were as subjectively real (that is, real parts of the vision), as the *gatherings* and the *dividings*. They were heard as John "heard a great voice out of heaven," or as Daniel heard "the speaking between the banks of Ulai," or as Ezekiel heard "the noise of the cherubic wings, like the noise of great waters, as the voice of speech, the voice of the Almighty." So Balaam "heard the words of God and saw the visions of El Shaddai;" he "*beheld* that which was not *nigh*, and saw that which was not *now*." Remote time and

remote space were brought together upon the canvas. May we not believe this of the greater and holier prophet of creation, in his vision of the ineffable past?

If the theory may be indulged, then may we also reverently endeavor to imagine something of the process in this creative representation, as we may gather it from the language in which it has been described. The vision opens with what the SEER can only paint in words as a thohu wabhohu, a void and formless earth. The terms themselves, though well translated, show the imperfection of language, and yet they are, doubtless, the best that could have been employed. They are inspired language, too, because most directly suggested by the inspired vision. The SEER was in that state of initial contemplation to which the prophet Jeremiah is carried back in the reversed picture, where he sees the earth returning again to the primeval desolation: "I beheld the earth, and lo, it was without form and void, תהו ובהו; and I looked to the heavens, and they had no light," Jerem. iv. 23. This is the beginning. It is a vision of darkness resting on a formless abyss. There is something, whether sound or vision, or both combined, that gives the impression of a Spirit hovering over the waters, or breathing upon their vast surface, or commencing the pulsations of life in their deep interior. It is the beginning of *nature*. And now he hears a mighty voice saying: "Let there be light." Obedient to the Word the light comes forth (*ἐκ σκότους*, says the Apostle in his interpretation of this pictorial language, 2 Cor. iv. 6) out of the darkness. The first elemental division is *seen* taking place. It is a dividing of the light from the darkness.

Again, a voice that calls it good, and is heard giving the names יום, לילה, *yom*, *la-y-la*, *Day*, *Night*, to this first creative contrast. A solemn pause succeeds. One creative period, one great time succession, is past, and again goes forth the Word. And now a sky, a heaven, presents itself, though all is fluid still. It is a phenomenon as strange as it is beautiful and sublime. There is an appearance of waters above and waters below, with an optical firmament, like the Revelation sea of glass, seeming to divide them from each other. We may regard it as a phenomenal, or optical, representation of the atmosphere with the clouds sailing in it, and the rain mysteriously suspended in the upper spaces,—a matter which even now science finds it difficult to understand.* Or, with Lange and others, we may interpret it as denoting the separation between the lower waters proper and the upper æthereal fluid. In either case, that which is beheld is the *actual* appearance, or the optical word representing the fact, or state in nature, lying back of it, conceived according to the science, real or supposed, of the SEER, and expressed in articulate or written words according to such conception. Thus we may take "waters above and waters below" as simply the expression of such *conception*, the grand fact revealed being the production, on the second day, or period, of that natural state of things which is actually represented by the sky and atmosphere. Or we may take it without such explanation as denoting a nature or state of things long gone, and which has little or nothing corresponding to it in any present aspect of the world. The "waters above and waters below" may have been an actual condition, an actual stage in the creative process thus revealed in vision, as no science could ever have revealed it—an "old heavens," in fact, that passed away at or before the introduction of the "new heavens" and new firmament of the fourth day. For it seems clear that in the SEER'S view, and according to the very consistency of the account itself, this vision of "waters above" would not be in harmony with the firmamental phenomena of that later period. Should any one, in the name of science, declare this to be impossible, or deny that there could ever have been any reality in nature, or in the history of our planet, represented by such a conception, let him take one of the largest telescopes and turn it to the rings of Saturn. Why might not such a phenomenon have been exhibited by our "earth and heavens" in that early semi-chaotic state to which Saturn, according to our best science, now bears so close a resemblance? How are these rings supported, whether liquid or aërial? If liquid, the state of things would correspond

* "Understandest thou the balancings of the clouds?" Job xxxvii. 16,—the law of gravity in the clouds, מפלשי עב, *librationes nubium*, the weighings or suspensions of the clouds,—how they are supported in the air, and how their contents are condensed and poured upon the earth? *See* Umbreit; also ch. xxxvi. 27: "When he maketh small the drops of water, and for vapor they distil rain." There is something yet to be learned before this ancient challenge is fully answered.

exactly to the language of the text, and, if so, the possibility of our earth having once presented a similar appearance would not be unworthy the attention either of the Biblical student or the man of science.

But to return to the creative scene; at this stage again there comes in the *imago vocis.*—"And God *called* the firmament heaven" (שמים, heights). There is another naming, another voice of benediction, another solemn pause; the second vision closes, and thus "there is an evening and a morning, day second."

And now a third command is heard, like the voices that attest the opening of the Revelation seals, and a new earth appears emerging from the waters. It should be remarked that there is no time here,—time, we mean, as estimated or measured duration; for there is nothing whereby to measure it outside of the events themselves. There is no fixed index of movement, whether constant or changing, or of any constant or varying rate of change. It is *time* only as *succession*, or rather the successions are themselves the times,—the great dividings, the solemn pauses, the new appearings, making the evenings and the mornings of the numbered days. It is "from Olam to Olam" (Ps. xc. 2), from age to age. The unit of measurement is the change in nature produced by the Word, and the number and order of these changes and successions is the great matter of revelation. "Not *how long*," as Delitzsch well says, "but *how many times* God created," is the essential idea intended to be set forth. There is no absolute standard either of time or space. An hour, regarded as blank duration, has no more reality than an unrelated inch or foot. Since, then, an outside measured time is one of the things created, it cannot be the measure of creation itself.

But again the vision changes, and lo, a new heavens and a new earth. The old *rakia* has passed away, and a new firmament appears, with its sun, moon, and stars. They are *lights* in the heavens (מאורות). So the SEER calls them,—lights of greater and of lesser splendor. He does not speak of them as globes, or solid *bodies*, according to the ideas derived from our modern astronomy, of which he had no knowledge, no conception, and, if we may trust the simplicity and silence of the account, no revelation. They were to him simply *lights* in the firmament, and nothing more; even as to us, with all our science, they are still but images in our near heavens,—optical appearances comparatively close by us, though made by a far-off causality. Such a statement may not seem easy or natural to some minds affected by certain scientific prejudgments; but that does not prevent its being literal fact. The sun we *see* is simply an appearance. These heavenly lights, as they are reflected and refracted in our near atmospherical sky, or rakia, are just as much images as the spectrum that is artifically cast in the astronomer's observatory. Their *ruling* or dominion, as mentioned Gen. i. 16, is not, primarily, a physical or dynamical power (though this may be included in the language when science discovers it), but a time-regulating, and, in this way, a life-regulating dominion. As *lights* to this earth, the only point of view in which they are earliest regarded, the æonic date of their appearance is all that is given in this creative vision, whilst their antecedent materiality in time, as well as their remote causality in space, are left to the inference of human reason, and the discoveries of human science. The one of these ideas, namely, that the material origin of the sun and stars dates from the earliest creative period, antecedent, remotely antecedent, perhaps, to their *appearance* in our terrene firmament, is commonly received without difficulty, and seems to be demanded by the literal consistency of the account itself. It has never been maintained that the matter of the sun was created, or even organized, on the fourth day. This being so held in respect to the remote *time* origin of this firmamental light, there is really no more difficulty in regarding in a similar manner that distant power, or entity, in *space* with which the phenomenon is connected. Both are *extra visionem;* both lay equally on the outside in this account of the fourth day having relation only to the phenomenal changes which took place in our earth or its near surrounding atmospherical heavens. The connection between this *light* in the celestial mirror, and a vast body 95,000,000 miles distant, was left to the progress in knowledge to be made by the human faculties which God meant should be exercised in such discoveries. We see in this a reason, it may be reverently said, why the time element, especially as order of succession, enters so much more into the creative account than any revelation in space. The relative distances and magni-

tudes of the worlds lie more within the range of human knowledge; the ages or periods of the kosmos, involving as they do the supernatural, are almost wholly beyond it. "By faith we understand that the worlds (the *αἰῶνες* or time worlds) were framed (put in order, *κατηρτίσθαι*) by the Word of God," Heb. xi. 3. Science can never get out of the natural as a fixed course of things once established and now continuing, of which it may be said ויהי כן, "and it was so," or became firm. She can never attain to the supernatural, and therefore it is that she has ever had more to do with the space than with the time process, with things as they are, than as they came to be. The ten times repeated *way-yomer* (and God said), the mighty utterances of "Him whose outgoings are of old, from *the days* of eternity" (Mic. v. 1), the six great evolutions in the earth's genesis, no science could ever determine, or hope to determine; although, "from the things that are yet seen," or from footprints that are left of those "outgoings," she might infer, in general, that the earth had a vast antiquity, immeasurable by any computations drawn from present astronomical arrangements.

And so we might proceed through all the subsequent pictorial stages in the supposed vision process, but reverence would require us to stop with what is sufficient to give an intimation of the probable method of revealing. It closes with the appearance of man, the divine presence in the contemplation of the completed work, and the solemn benediction, as it is now heard rising to the superlative in the utterance: "all good," טוב מאד, "exceeding good." Thus "the Heavens and the Earth are finished, with all their hosts," as these appeared in the optical firmament that bounded the SEER's view, as it does, in strictness, all human vision. Science claims to have pierced beyond it,—to have thrown back the *flammantia mœnia mundi*, and to have brought the far-off nigh. All that she has yet discovered, however, is relative distance, magnitude, motions, dynamical laws, and mathematical ratios. She has constructed a splendid orrery in the heavens; but in all that relates to life, and rationality, and spiritual being, the skies are as silent as of old. They still shut us in,—our earth and near surrounding optical heavens. Of their real hosts we know no more than God has seen fit to reveal to us in other ways. Of anything above man, or beyond man, we have, from science, no greater facilities of conception than belonged to David, or Daniel, or Pythagoras. Number, motion, space relations, optical changes, serving as diagrams for the exposition of mathematical ideas,—these are all we *see* in the heavens, all we *know*. It is indeed much, scientifically, but it adds little or nothing to our knowledge of substantial being. For this, in all beyond our earth, we are as much dependent on revelation, or on the imagination, as the first recipients of the creative vision.

It is generally admitted that the language used in reference to the fourth day is phenomenal, but a careful study, we think, will discover that this feature exists, more or less, throughout, making it all the more easy to receive the vision theory of its inspiration. It is "by faith in the *things unseen*," as defined in a later Scripture (Heb. xi. 1, 3), or faith in the *νοούμενα*, as distinguished from the *φαινόμενα*, "that we understand (*νοοῦμεν*, perceive intellectually) that the worlds (the *αἰῶνες*) were put in order by the Word of God, so that the things that are seen (phenomena) were made from things that do not appear" (*ex invisibilibus visibilia fierent*). But the earlier revelation in Genesis is made through the *sense*, and to the sense, primarily, leaving to the later faith, and to science as employed by it, to divine *a priori*, or to discover by induction, the more interior causalities, or the more remotely distant powers which these primary universal phenomena represent.

With the science, however, of this old narrator we have little to do. For the purposes of interpretation all that is necessary to be maintained is the subjective truthfulness and consistency of the picture. It was not a theory, not a fancy, or a guess,—much less a designed forgery. Such sights were seen, such voices were heard, by some one in the early time, and he has most faithfully and graphically narrated them to us. The style bears the strongest testimony to this. It carries the internal evidence that it is a telling from the eye, whether the outward or the inward eye, rather than from the ear. Calling it a dream, or a vision, does not detract from its significance or its glory. But we are not concerned with that here. The view taken of the probable subjective process is simply in aid of interpretation, which is nothing more nor less than getting at the true conception of the writer from the language employed, whether that

language was the effect or the cause of such conception. The absolute truthfulness of the account, or of that which it represents, presents another question. This is connected with the absolute verity of the Holy Scripture in general, as grounded upon its whole external and internal evidence.

We have already alluded to the analogy of prophecy. If the vision theory is in harmony with the best view of prophetical inspiration, as sanctioned by so many passages of Scripture, it is still more demanded in the present case; since the future is not so sharply divided from the present, as the present and the future both from the ante-creative past. In both the prophetic and the creative representation words may form a part of the vision, as *res gestæ*, whilst the general narrating language is that which is prompted by the vision. In such case, though called the writer's own language, it is none the less the language of revelation, and none the less may the Scripture that records it be said to be verbally inspired. The sights seen, the voices heard, the emotions aroused, are just those adapted to bring out the very words the SEER actually uses, and, in both cases, the very best words that could have been used for such a purpose. Hence we may truly say it is the language of the divine inspirer as well as that of the human narrator. The description being given from the bare optical, rather than from any reflexive scientific standpoint more or less advanced, becomes, on this very account, the more vivid as well as the more universal. It is a language read and understood by all. What lies behind it will be conceived according to the state of knowledge, true or false. We may confess the inadequacy of such language, not because better could have been employed, or other words could have done as well, but because the best words which the inspired mind can use, or the uninspired mind receive, necessarily fall short even of the vividness of the vision reality, and still farther short of the ineffable truth which that vision represents. Any use of scientific language, whether the Ptolemaic, or the Newtonian, or that of a thousand years hence, would be still remote from this ineffable truth, whilst it would be a seeming endorsement of its absolute accuracy. Indeed, the language may be rightly said to be inspired, though no words at all are used, or even when the inspiration itself may be pure vision, or even pure emotion elevating the thoughts and conceptions. In either case, the words which are the result are God's words, the last best product of the inspiring power, all the more vivid and emotional in the reader from the very fact of their having come through such a process of spiritual chemistry (as we may call it) in the real human life and human emotion of the inspired medium. In this way all the words of the Holy Scripture are inspired words,—"pure words, as silver tried, purified seven times," Ps. xii. 7.

Whatever be the human faculty employed as the medium, whether it be the understanding elevated and purified by a divine emotion, or a vivid imaging power supernaturally aroused in a state of trance or ecstasis, or simply a holy and truthful human memory, the words resulting have passed through a refining process in which they carry with them the divine truth, not as a mere mechanical message, but in all the vividness and fulness of the human conception. Thus they are divine words, although at the same time, most human. We may therefore study them with confidence. They are not arbitrary, and open to disparaging criticism, except as to their textual accuracy. Human as the language of the Bible is, it is still God's medium, and we can never exhaust its meaning. The process of learning from it, therefore, must be the reverse of that by which it is communicated. It is a going back, up the stream, and towards the fountain-head. Through the *words* of the inspired writer we get at his *images*, from these we ascend to his thoughts and their inspiring emotions, and in these, again, the soul draws nigh to that higher life and verity of which the inspired conception is the best human representative.

Words suggesting images, or images suggesting words: the first would be called the objective method (whether such words were miraculously articulated to the ear, or whispered to the mind), and yet it is not easy to see why it would not be, to a certain extent, as subjective as the other,—since in both cases, the imperfect human conception, whether of words or things, or of words or images, must make a necessary part of the revealing process. In this objective view there remains, in all its force, the great difficulty arising from those passages in which God is represented as speaking, calling, naming, &c. We are compelled to take it as an internal articulate speaking, in the Hebrew, or in some other language, or else to hold that there

is in the account a mixture of the figurative and the literal style. In the subjective, or vision view, the difficulty vanishes; and this is a great argument in its favor. In vision, one part is as real, that is, as much seen and heard by the SEER, as the other. A great power dividing, a great voice speaking, a great presence surveying the effects produced and pronouncing it good, are all represented to his ecstatic consciousness, and he relates it just as it was beheld and heard. Thus, too, there vanishes all that difficulty which so much perplexes Delitzsch (*see* p. 86) in respect to the particular language employed. It was the SEER's own language, whether the Hebrew, or any older tongue.

If it be said that speech or Word, as thus used, denotes something more than mere articulate language, it may readily be admitted. This is, in fact, the substance of the distinction made by Pareus (Comment. Gen. p. 91) and many others, ancient and modern, between the *verbum essentiale*, and the *sonus evanidus ex ore Dei non procedens*. It is, however, something more real than a comparison. Nature as a motion, a pulsation, a continued throbbing energy in time and space, may well be called an *utterance*, and the primal power by which it is commenced and prolonged, a *Word going forth*. Without any figure, it is an articulating voice in the great cosmical medium, even as our human voice sounds through the prolonged undulations of the terrestrial atmosphere. It may be conceived as spoken, and at the same time as continually responding to the primal utterer, thus constituting the *verbum essentiale* of which the vision voice (*imago vocis*, Heb. בת קל), as uttered in human language,* may be regarded as the representative. It is like the essential *day*, or cycle, of which the phenomenal solar cycle is the type. If such a mode of interpretation is good for the one case, what right has any one to deny its fitness in the other? Whatever be the smaller scale of representation, there must be harmony and analogy in the things represented. There must not be a transcending vastness in the one direction, and a narrowness out of all proportion in the other. The ineffable *voice*, the ineffable *work*, the ineffable *rest*, demand as their fitting accompaniment the ineffable evening and morning, making the ineffable day.

Thus regarded, Gen. i. is an apocalypse of the great past, even as the revelation to John in Patmos is an apocalypse of the great future. Had the latter not used the first person in stating what he saw and heard, we should none the less have regarded it as a vision. It has the vision

* Metaphors in other writings are for ornaments or for rhetorical impression. Such language in Scripture has a higher use. It is to express ineffable truths (or vivid emotions in view of such truths), for which other modes of speech are inadequate. "*Their line hath gone out to the ends of the world,*" Ps. xix. 5. קַוָּם—the LXX. have rendered it *their* voice, (φθόγγος) *their sound*, whether reading קולם, or regarding קו here as equivalent to it in the expression of *prolonged* utterance. Symmachus, ἦχος; Vulgate, *sonus*. It suggests the old idea set forth in the Orphic or Pythagorean myths of the music of the spheres, and which appears in the Hieronomian or Vulgate Version of Job xxxviii. 37, *concentum cœli* (the song or harmony of heaven), where נבל is taken in its other and more usual sense of cithara or harp. קו, in Ps. xix. 6, may be also rendered a *measuring line*, or even a *writing* (*Linien = Schriftzüge*), according to Calvin and Cocceius (*see* Hupfeld). This would correspond to the opening language of the Psalm, שמים מספרים, "*the heavens are telling,*" which may also be rendered *picturing, describing* (ספר, primary sense, *scalpsit, scripsit*), "*and the firmament declareth* (מגיד) *his handy work,*" literally *the work of his fingers*. What follows is in exquisite harmony with the same idea: "*Day unto Day* (we think of the great days) *uttereth speech* (*poureth it out*), *and night unto night showeth knowledge,*"—יְחַוֶּה, primary sense, *efflavit*—whence the sense *pronuntiavit, fortasse proprie*, as Gesenius says, *de rebus arcanis*—that is, *breathes forth* knowledge, *whispers* knowledge, (compare שמץ דבר, Job xxvi. 14), and hence the sense of the cognate Arabic وحى *to reveal mysteries*. It is a transcending or ineffable voice: "*No speech—no voice* (that is, no audible voice)—*and yet their line has gone out to the ends of the world.*" It vibrates through all space.

Compare also Hosea ii. 22, where there are the same thoughts and images. Nature, through all her departments, is represented as listening for the divine voice, and responding to it, whilst God is represented as listening to its petitions: "I will hear, saith the Lord, I will hear the heavens (the skies or clouds), and the heavens shall hear the earth, and the earth shall hear the corn, and the wine, and the oil, and they shall hear Jezreel." It describes the ordinary course of his providence as one continuous chain of utterances and responses. God listens to the heavens petitioning for the rain, that they may send it down upon the petitioning earth, that the earth may transmit its influence to the petitioning corn and oil, that they, in turn, may supply the wants of Jezreel. So the Chaldee Targum, with Rashi and the Jewish commentators generally: "I will hear and command the heavens," &c. It is not a breach of nature, like the miracle used as a sign or attestation, but the divine proceeding in the general providence made up of all particular providences. It is the constant living Word, Ὁ Λόγος ζῶν καὶ ἐνεργής, "the quick and powerful word," penetrating all the recesses of nature, yet breaking no law, passing over no link. It is all law, all nature still, through all the length of the mighty chain, and yet the Word of God, as distinct and sovereign as when it first went forth in creation. Science is atheistical until she acknowledges this doctrine of the Logos in nature, not as a metaphor merely, but as the most vital and most important of all physical truths.

style in its mystic numbers, its solemn repetitions, its regular successions of voices, seals, and vials. There is not so much of this in Genesis, but there is a great deal that reminds us of it in the regular dividings and namings, in the sublime ennunciations, in the parallelism of day and night successions so constantly given in the same language, in that rhythmical movement which ever seems more or less an accompaniment of the ecstatic condition,* in the heraldic announcement of an established order (ויהי־כן), like a responsive amen succeeding each new going forth of the Word, and in the solemn benediction at each close, until the great finale, where it is all declared good,—"very good." Another resemblance is in the time aspect. In Genesis as in Revelation there is the same impression of a strange chronology that cannot be measured by any historical or scientific scale out of its own movement. It is like distance in a picture. It is there, but we cannot bring it either into miles or inches. It has succession; height appears beyond height, but there is no estimating the valleys, the immense valleys, it may be, that lie between. In view of all this, it might be said, on the other hand, that had the author of Gen. i. used, like John, the first person directly, it would have made little or no difference in the style of the narrative, or in the pictorial effect produced by it.

This analogy between the opening and closing portions of Scripture may be carried throughout. As the scenic or vision view in the prophetic picture does not warrant us in regarding it as scene merely, or do away with the idea of a great reality lying behind, so neither does such a vision theory of the creative account detract, in the least, from a like reality in the great past, and of which such vision was the most fitting representative to our limited powers of conception as well as to our ever imperfect science regarded as ever falling short of the ultimate facts of origin, whether called creative or purely physical. We may suppose it, therefore, chosen on this very account, as not merely the best, but the only way in which the ineffable facts might be made shadowly conceptual to the human soul. Still, the fact, whether we rightly conceive it or not, is *in* the representation, and he who takes the two as in all respects identical, or reduces them to the same measurement, has the essential faith, only he should not condemn as heretical or unscriptural the one who preserves the same ultimate facts but interprets the representation of them on the vaster and remoter scale.

In most cases, however, it is not difficult to separate between what we have called the mode of representation and the ineffable truth (believed, though in a great degree unknown,) that lies back of it. We read, for example, in Genesis, that God "formed man in his own image." Now, none but the grossest gnosticizing heretics have regarded this as a plastic *formation* of clay into an outward molded likeness. So also when we are told that "God *breathed* into man's nostrils the breath of life," the representation is most clear and perfect; we have a distinct image of a divine mouth breathing into the as yet inanimate human nostril; there is something very tender in it, denoting, as Lange poetically says, the Father of Spirits awaking man to existence with a kiss of love; but, after all, the mind goes back of the representation in both these cases. The mere language is transcended even by the mystery of the human physical life as expressed in the one instance, much more so by that of the rational or *spiritual* life as set forth in the other. Now there is nothing to forbid—in fact, there is everything to require—a similar mode of interpretation when it is said "God formed man from the earth," or out of the dust of the earth. The image is similar to that employed in the other cases, and we may suppose that the SEER *beheld*, even as the reader *conceives*, a plastic formation, a mold, shaped but inanimate, beginning to move under a pneumatic inspiration; but the thoughtful mind, again, goes back to something beyond it. It is helped by this picture, but it does not rest in it. It finds little or no difficulty in taking this coming "from the earth," or this being "formed from the earth," as denoting a divine process in nature, resembling the other processes similarly represented in this wonderful account (*see* Remarks, p. 135 on Ps. cxxxix. 15). It is a mode of setting forth the contrast between soul and body, between the physical and the rational, the animal and the pneumatical,—one from the divine life and the divine spirit, the other from nature,—"from the earth earthy" (ἐκ γῆς

* *See* this exemplified in the Visions of Balaam, Numb. xxiii., xxiv., and in the prophetical Scriptures generally. It may not be easy to explain, but it is a fact of deep significance, that, in all high or ecstatic states of soul, there is this tendency to rhythmical motion and utterance.

χοϊκὸς, 1 Cor. xv. 47), even as the plants and the animals came originally from the earth and the waters. Time is not given us here, whether long or short. All that we have is the fact that by some process (necessarily involving some idea of causality, succession, and duration,) the human body was brought from the earth,—or that thus the human physical, coming from the lower physical (from the lowest parts of the earth, Ps. cxxxix. 15), and through the connecting links, types, or molds, as carried upwards by the divine formations, was at last brought into the state in which it was prepared to receive that divine inspiration which alone constitutes the *species*, and makes it man. Thus the true creation of man, as man, was an inspiration. The *primus homo* was the first man thus inspired, and who became the progenitor of the species. The first Adam was made by the divine life raising the physical or animal into the rational. The second Adam represents a higher inspiration, elevating the rational human to a closer union with the divine. Such is the analogy of the Apostle. Christ elevates the human, even as the first human, "by the inspiration of the Almighty," is the uplifting of the merely animal or physical that lay below. The second mystery is the greatest, and our belief in it should take away any wonder or difficulty that may attend the first.

Again, in that mysterious account, Gen. ii. 21, had it been said: "And I saw the man cast into a deep sleep, and lo, the Lord God took from him a rib," &c., we would have recognized the vision style, and separated immediately between the representation and the ineffable *fact* involving the ineffable *process* through which the female nature was originally divided from the *one* generic humanity. All this is intimated in that mysterious language of the first chapter (ver. 27) of which this may be regarded as the scenic representation, or filling out of the picture: "So God created man in his own image, in the image of God created he *him*, male and female created he *them*." The *him* and the *them*, the אֹתוֹ and the אֹתָם, are one generic being, one creation. This is given to us in the first language. There is, however, necessarily a derivation in the process, not mentioned in the first, but represented to us in the second and more graphic picture. Here, too, if any one is inclined, or feels himself compelled to take the fact and the scenic representation of it as identical, he has the essential faith, and the essential dogma, *woman derived from man;* but why should we find difficulty in adopting, in this case, a mode of interpretation which we not only find easy but even regard as demanded in the two first-mentioned cases of the image and the inbreathing?

Again—let us take Gen. ii. 19: "And out of the ground God formed every beast of the field, &c., and brought them unto Adam to see what he would call them, &c.; and Adam gave names to all cattle, and to every fowl, and to every beast of the field." This has nothing of the mythical in its style. As literal narration it has a difficulty, but this consists chiefly in its strangeness, which is wholly a matter of sense conception, whilst there is nothing in it, even as thus taken, to offend the reason or a rational faith. That God should thus teach the first man by bringing suggestive objects before him, even as a father teaches his child the letters of the alphabet, is in perfect harmony with the best view we can form of the providential and the supernatural, if these ideas are to be admitted at all. When the account, however, is regarded as a vision, or a picture, all difficulties vanish, whether in regard to the style or the matter. As an objective narration, it would seem to represent a second creation of animals for this special purpose; as something given in vision, it sets itself wholly free from the necessity of any such inference. It becomes similar to the trance vision of the animals as seen by Peter, Acts, xi. 5, 6. It is the method of revealing to us that there is an ineffable mystery in language, that man was led into it by the divine guidance, or that the superhuman is demanded to account for its origin as the *significant* naming of things and ideas in distinction from those mere animal cries of the sense from which some would derive it. Language is required for the invention of language, if regarded as merely human, and that involves a paradox. Some divine or supernatural power, therefore, must have helped man in his first namings and classifyings. Such is the conclusion of the profoundest philological science, and such is the teaching of the Scriptures.

How far this is to be carried must be determined by intrinsic evidence. We are not to resort to it merely to escape difficulties. The sober question is, whether the scenic representation, or the vision theory, is in harmony with the style of Scripture as employed in other cases where

transcendent facts are set forth, and whether there is that in the very thought and aspect of the passage which favors the idea. We know that the great future transition from the present *world*, *αἰὼν* or Olam, to the *αἰὼν* or world to come, is thus set forth, and it may be deemed in accordance with the analogy of Scripture, that the *origines* or great beginnings of the present Olam, as it proceeds from those that are past (*ἀπὸ τῶν αἰώνων*, Eph. iii. 9; Col. i. 26; 1 Cor. i i. 7), should be given to us in a similar apocalyptic form.

GENESIS,

OR THE

FIRST BOOK OF MOSES.

FIRST PERIOD.

THE Genesis of the World and of the Primitive Time of the Human Race, as the Genesis of the Primitive Religion until the Development of Heathendom, and of its Antithesis in the Germinating Patriarchalism. CH. I.–XI.

FIRST PART.

THE GENESIS OF THE WORLD, OF THE ANTITHESIS OF HEAVEN AND EARTH, AND OF THE PRIMITIVE MEN. CH. I. AND II.

FIRST SECTION.

The Heaven, the Earth, and Man. The Creation and the World in an Upward Series of Physical and Generic Development. Universalistic.

CHAPTER I.–II. 3.

A.—The Antithesis of Heaven and Earth, the Symbol of all Religion.

1 IN the beginning God created the Heavens and the Earth.

B.—The Three First Creative Days. The Great Divisions (by means of Light, Heat, and Chemical Affinity), or the Three Living Contrasts: Light and Darkness (or the Dark Spherical Material); the Ætherial Waters (or the Vapor-Form) and the Earthly Waters (or the Fluid Precipitate); the Water Proper and the Land. The nearest Limit of these Divisions: the Vegetable World as a Symbolic of Commencing Life analogous to the Result of the Three Last Creative Days in the Appearing of Man.

2 And the earth was without form, and void; and darkness was upon the face of the deep. 3 And the Spirit of God moved [hovered, brooded][1] upon the face of the waters. And God 4 said: Let there be light, and there was light. And God saw the light [the beauty of the light] that it was good [טוֹב, good and fair; as the Greek καλόν, fair and good]; and God divided 5 the light from the darkness [made a division between the luminous and the dark element]. And God called the light Day and the darkness he called Night [source of day, source of night]. And

the evening and the morning were the first day [i. e., by this division is measured one divine day,
6 or day of God—*one* day here is for *first* day]. And God said: Let there be a firmament [extension,
expansion] in the midst of the waters, and let it divide the waters from the waters.
7 And God made the firmament, and divided the waters which were under the firmament
8 from the waters which were above the firmament; and it was so.[2] And God called
the firmament Heaven. And the evening and the morning were the second day.
9 And God said: Let the waters under the heaven be gathered together into one place,
10 and let the dry land appear; and it was so. And God called the dry land Earth, and
the gathering together [combining] of the waters [as water proper] called he Seas;
11 and God saw that it was good [second pause of contemplation]. And God said: Let the
earth bring forth grass [grow grass], the herb yielding seed, and the fruit-tree yielding
12 fruit after its kind, whose seed is in itself upon the earth; and it was so. And the
earth brought forth grass, and herb yielding seed after his kind, and the tree yielding
fruit whose seed was in itself after his kind. And God saw that it was good [third
13 pause of contemplation]. And the evening and the morning were the third day.

C.—The Three Last Creative Days. The Three Great Combinings: 1. The Heavenly Luminaries and the Earth generally; 2. the Heavenly Luminaries and Water and Air; 3. the Heavenly Luminaries and the Earth-Soil as a Pre-Conditioning of Individual Formations. Or the Three Parallelisms of the Three First Creative Days.

1st day, The Light;	**4th day, The Luminaries;**
2d day, The Waters under and above the Firmament;	**5th day, The Fishes in the Seas and the Birds of the Heavens;**
3d day, The Liberated Earth-Soil, and the Plants upon it;	**6th day, The Land-Animals, and over them Man.**

14 And God said: Let there be lights in the firmament of the heaven, to divide the
day from the night; and let them be for signs, and for seasons, and for days, and for
15 years. And let them be for lights in the firmament of the heaven, to give light upon
16 the earth. And it was so. And God made two great lights; the greater light to rule
17 the day, and the lesser light to rule the night; *he made* the stars also. And God set
18 them in the firmament of the heaven, to give light upon the earth; And to rule over
the day, and over the night, and to divide the light from the darkness. And God saw
19 that it was good [fourth pause of contemplation]. And the evening and the morning were
20 the fourth day. And God said: Let the waters bring forth abundantly [Lange:
Let the waters swarm] the moving creature that hath life, and fowl that may fly
[Lange and English marg. rendering: Let fowl fly] above the earth in the open firmament of
21 heaven. And God created great whales, and every living creature that moveth, which
the waters brought forth abundantly after their kind, and every winged fowl after his
22 kind. And God saw that it was good [fifth pause of contemplation]. And God blessed
them, saying: Be fruitful and multiply, and fill the waters in the seas; and let fowl
23 multiply in the earth. And the evening and the morning were the fifth day.
24 And God said: Let the earth bring forth the living creature after his kind, cattle, and
25 creeping thing, and beast of the earth after his kind. And it was so. And God made
the beast of the earth after his kind, and cattle after their kind, and every thing that
creepeth upon the earth after his kind. And God saw that it was good [sixth pause of
contemplation].

D.—The Limit, Aim, of all the Creative Days (especially of the three last), the Antitype of the Vegetable Creation at the End of the Third Day: which Antitype is Man, the Likeness of God, and the Sabbath, in which God rests from His Work.

26 And God said: Let us make man in our image after[3] our likeness; and let them
have dominion over the fish of the sea, and over the fowls of the air, and over the
cattle and over all the earth, and over every creeping thing that creepeth upon the
27 earth. So God created man in his own image; in the image of God created he him;
28 male and female created he them. And God blessed them, and God said unto them,

Be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that
29 moveth upon the earth. And God said: Behold, I have given you every herb bearing seed which is upon the face of all the earth, and every tree in the which is the fruit
30 of a tree yielding seed; to you shall it be for meat; And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein
31 *there is* life, *I have given* every green herb for meat. And it was so. And God saw every thing that he had made, and, behold, it was very good [**seventh pause of contemplation**] And the evening and the morning were the sixth day.

CH. II. 1, 2 Thus the heavens and the earth were finished and all the host of them. And on the seventh day God ended his work which he had made, and he rested on the
3 seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested [**had begun to rest**] from all his work which [**he as**] God created and made [**Lange: um es zu machen; English marg.: created to make**].[4]

[[1] Ver. 2.—Brooded (מְרַחֶפֶת). Lange has here in brackets *belebend, vivifying*, though he afterwards rejects the metaphor of incubation.—T. L.]

[[2] Ver. 7.—*And it was so.* Lange: Und es ward *also*, rather better than our translation, since *also* differs from our *so* as denoting more of reason and consequence. Both, however, fail of the full force of the Hebrew כֵּן. This, to be sure, is most commonly a particle, *ita, οὕτως*, etc., but it never loses the other or adjective sense of *firmness, rightness, soundness* (integer), as more allied to the primary sense of the verb כון which becomes the Arabic verb for being. *And it was firm;* the word was accomplished; the firmament stood just as commanded. It was the beginning of a nature. Compare Ps. xxxiii. 9: "He commanded and it *was*, he spake and it *stood*." So Maimonides on the passage: "And why does he add: וַיְהִי־כֵן? It is equivalent to saying that it was to be so *continually* all the days of the world as cohering with that which comes after it." It takes its *fixed* place in the system. So also the verb כון itself, in the Pilel form, is used as a word of creation. See Deut. xxxii. 6: הוּא עָשְׂךָ וַיְכֹנְנֶךָ, He made thee and established thee.—T. L.]

[[3] Ver. 26.—Lange renders here, als unser Gleichniss, *as our likeness*, and in a sentence in brackets denies the correctness of the other rendering, *after our likeness*. The Hebrew כ in כִּדְמוּתֵנוּ may give either shade of meaning. The difference may seem slight; and yet it may be a question of some theological importance, whether man *is* the image of God, primarily, or made after that image—the word image *per se* being reserved for Him who is called, Heb. i. 3, *the express image, χαρακτὴρ τῆς ὑποστάσεως, the image* of the substance; Col. i. 15, the eikon, or *image of the invisible God, εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου* (compare 1 Cor. xi. 7; 2 Cor. iv. 4), and who is styled, John i. 9, *the light that lighteth every man*. If we regard Him as pre-eminently the image, or eikon, in this high and perfect sense, as carrying with it the very substance or being of that which was imaged, then it would be more reverent as well as more in accordance with the text, we think, to say (with our English version) man was made *after* that image; his light is a reflection from that eternal mirror, or the *ἀπαύγασμα τῆς δόξης*, the "Brightness of Glory," the "Outbeaming of Glory," as it is called, Heb. i. 3.—T. L.]

[4] Ch. ii. 3.—The farther words: these are the genealogies [Ang., generations] of the heavens and the earth, are not the conclusion of the first piece (as held by Delitzsch, Bunsen, etc.), but the commencement of the one that follows, as is also shown by the use of the name Jehovah Elohim.

EXEGETICAL AND CRITICAL.

1. See on the Introduction to Genesis, and under the head of Literature, the catalogue of cosmological works that belong here. Compare, especially, the Literature Catalogue given by Knobel and Delitzsch.

2. The passages of Scripture that have a special connection: Job; Ps. viii., xix., and civ.; Prov. viii.; Is. xl.; John i. 1; Col. i. 16; Heb. i. 2; xi. 3; Rev. xxi. 1.

3. This account of the world's creation evidently forms an ascending line, a series of generations whose highest point and utmost limit is reached in man. The six days' works arrange themselves in orderly contrast; and in correspondence to this are the sections as they have been distinguished by us: a. The creation of heaven and earth in general, and which may also be regarded as the first constituting of the symbolical opposition of the two; b. the three first creative days, or the three great divisions which constitute the great elementary oppositions or polarities of the world, and which are the conditioning of all creature-life: 1. The element of light and the dark shadow-casting masses, or the concrete darkness, and which we must not confound with the evening and the morning; 2. the gaseous form of the æther, especially of the atmosphere, and the fluid form of the earth-sphere; 3. the opposition between the water and the firm land. In respect to this it must be observed that *the waters*, of ver. 2, are a different thing from the waters of vers. 6 and 9, since it still encloses the light and the matter of the earth. Moreover, "the waters" of ver. 6 is not yet properly water; since it encloses still the earth material. The first mention of elementary water in the proper sense, is at ver. 9. c. The three last creative days, wherein the above parallel is to be observed; d. the limit or aim of creation—man—the sabbath of God.

4. Vers. 1 and 2, the ground-laying for the creation of the heaven and the earth. Considered cosmologically and geologically.—**In the beginning.**—The construction maintained by Bunsen and others (Raschi, Ewald, Aben Ezra) is as follows: In the beginning *when* God created heaven and earth, and *when* the earth was waste and desolate, and darkness was over the primeval flood, and the breath of God moved upon the waters, *then* God said, Let there be light, and there was light. This construction is, in the first place, opposed throughout to the language of Genesis, as in its brief yet grand declarations it proceeds from one concluded sentence to another. Secondly, it contradicts the context, in which the creation of light is a significant, yet still an isolated, moment. If we were to follow Bunsen, it would be the introduction of the Persian light-religion rather than the religion of the Old Testament. And, final-

ly, in the third place, it obliterates that distinguishing ground-idea of the theocratic monotheism with which, in the very start, the word of revelation confronts all pagan dualism,—in other words, the truth, that in regard to the manner of creation, God is the sole causality of heaven and earth in an absolute sense. The view of Aben Ezra that בְּרֵאשִׁית is ever in the construct state, and that it means here, "in the beginning of the creation of the heavens and the earth," etc., is contradicted by the occurrence of the word in the absolute state, Deut. xxxiii. 21.—בְּרֵאשִׁית (from רֵאשׁ = רֹאשׁ). The substantive without the article. It is true, this cannot be rendered in *the* beginning, taken absolutely, so that *the* beginning should have a significance, or an existence for itself. It would be, moreover, a tautology to say in *the* beginning of things when God created them, etc., that is, when there was the beginning of things; or else we must take bereshith mystically: in principio, that is, in filio, as Basil, Ambrose, and others (see Leop. Schmid, Explanation of the Holy Scriptures, p. 4), which is not allowable, although it is true that the New Testament doctrine advances at once to the determination that God created all things through the Son (John i. 3, 11; Heb. i. 2; comp. Ps. xxxiii. 6). It is not easy to take the word adverbially: originally, or in the first place (Knobel); for the immediately following enumeration of the creative days shows that the author would have time begin with the creation of the world. According to Delitzsch the author does not mean "to express the doctrinal proposition that the world had its beginning in time, and is not eternal, but only that the creation of the heavens and the earth was the beginning of all history." This interpretation seems arbitrary. Bereshith relates especially to time, or to the old, the first time (Is. xlvi. 10; Job xlii. 12). It may be further said that בְּ can mean *with* or *through*. It is, therefore, the most obvious way to interpret it: *in a beginning*, and that, too, the first, or the beginning of time, God created the heavens and the earth (with the time the space; the latter denoted through the antitheses of heaven and earth). From that first beginning must be distinguished the six new beginnings of the six days' works; for the creating goes on through the six days. In a beginning of time, therefore, that lies back of the six days' works, must that first foundation-plan of the world have been made, along with the creation of the heaven and the earth in their opposition. The first verse is therefore not a superscription for the representation that follows, but the completed ouranology despatched in one general declaration, although the cosmical generation, which is described ver. 3 and ver. 14, is again denoted along with it. That the sun, moon, and stars are perfected for the earth on the fourth day, is an indication that God's creating still goes on in the heavens, even as the creating of the periods of development in the earth, after its first condition as waste and desolate, when it went forth from the hand of God as a spherical form without any distinct inward configuration.—בָּרָא, in Piel to cut, hew, form; but in Kal it is usually employed of divine productions new, or not previously existing in the "sphere of nature or history (Ex. xxxiv. 10; Num. xvi. 30, and frequently in the Prophets), or of spirit (Ps. li. 12, and the frequent κτίζειν in the N. T.); but never denoting human productions, and never used with the accusative of the material." Delitzsch. And thus the conception of creating is akin to that of the miraculous, in so far that the former would mean a creating in respect to initial form, the latter in respect to novelty of production. (On the kindred expressions in the Zendavesta, see Delitzsch.) It is to be noted how בָּרָא differs from עָשָׂה and יָצַר (ch. ii. 2 and ver. 7). That in this creating there is not meant, at all, any demiurgical forming out of pre-existing material, appears from the fact that the kind of material, as something then or just created, is strongly signified in the first condition of the earth, ver. 2, and in the creation of light. This shows itself, in like manner, in the general unconditioned declaration that God is the creative author, or original, of heaven and earth.—Elohim, see the Divine Names in the Introduction.—הַשָּׁמַיִם. According to the Arabic it would denote the antithesis of the High (or the height) to the Lower—that is, the earth. The plural form is significant, denoting the abundance and the variety of the upper spaces.* This appears still more in the ex-

* [There must have been something more definite in the early conception that gave rise to this form of the word. It looks like a dual, and this would suggest that the thought of the heavens, out of which it arose, may have been that of a hemi-sphere, and of the whole mundus as having a spherical form. The phenomenal shape of the sky would give the idea of a counterpart. The roundness of the mundus, and, as a necessary inference, the roundness, or two-sidedness of the earth, must have been a conception much more ancient than we imagine. It must have occurred to a thoughtful mind every time there was witnessed the phenomena of the sun setting (the sun going under) and the sun rising (its coming up from the world or sky below the earth). Comp. Ps. xix. 5; Eccles. i. 4; Job xxvi. 7. Such a notion, however, would be more for the reflexive thought than for the sense; but its early existence is perfectly consistent with other language drawn from the more direct and near appearance of the earth as an extended plane. A dual idea may also have been suggested by that of the waters above and waters below (Gen. i. 7), thus giving the notion of a *double* heavens divided by the rakia.

The word, however, is more probably a plural. This appears from some of its connections, and from a comparison of its form in all the other Shemitic languages. The י is in the place of the ח' as it appears in the root שָׁמַח, *to be high*. Since there is nothing arbitrary in language, especially in early language, this plural form must represent the notion that would very early arise, of something above the רָקִיעַ, or that the rakia itself was merely an optical appearance in which were shown the forms of things that were really at vast and vastly varying distances beyond it. Such a thought was earlier in the Hebrew mind than in the Greek, though the latter, as usual, when they came to entertain it, made much more of the idea in the way of definiteness, number, and locality,—treating it with less reverence, and giving it up more to the license of the imagination. So was it with the idea of a spirit-world. It was older in the Shemitic than in the Javanic mind; but the Greeks gave it more of topography and scenery, whilst upon the Hebrew thought there seems to have been ever thrown a holy reserve, or rather, a providential restraint upon the imagination, until the coming of Him who was the Resurrection and the Life. In both cases the latter were content with the general thought, namely, *another life*, especially for the people of God who "is not the God of the dead but of the living" (Matt. xxii. 32; Exod. iii. 15), and *other heavens* beyond that which primarily presents itself to the sense.

We may, therefore, ascribe this early plural form to that vivida vis animi which first pierces through the seen into the unseen. From the single appearing rakia, or expanse, above, came the thought of a heaven over that, and of a "heaven of heavens" higher still, from which God looks down to "behold the things that are in heaven (the near heavens) and the earth." Ps. cxiii. 5: Who dwelleth so high (מַגְבִּיהִי לָשָׁבֶת), who stoopeth so low (מַשְׁפִּילִי), even to look down into these lower earth heavens (לִרְאוֹת בַּשָּׁמַיִם), as though immensely remote as seen from so superlative a height. The very anthropopathism adds to the grandeur of the conception. He "stoopeth down to look," as though not only the earth and man, but the heavens that surround them, were so far off, or so far below, as to be hardly visible to the divine eye.

From such a germ the conception grew in the Hebrew

pression, *the* heaven of heavens (Deut. x. 14, and Ps. lxviii. 34).

5. Vers. 2–5. Preparation of the geologico-cosmological description of the days' works. *First Creative Day.*—תֹהוּ וָבֹהוּ. *The earth was.* This is spoken of its unarranged original or fundamental state, or of heaven and earth in general. Thohu Vabohu, alliteratives and at the same time rhymes, or like sounding; similar alliteratives occurring thus in all the Pentateuch as signs of very old and popular forms of expression (Gen. iv. 12; Exod. xxiii. 1 5; Numb. v. 18; Deut. ii. 15). We find them also in Isaiah and elsewhere as characteristic features of a poetical, artistic, keen, and soaring spirit. They are at the same time pictorial and significant of the earth's condition. For, according to Hupfeld and Delitzsch, תֹּהוּ passes over from the primitive sense of *roaring* to that of desolateness and confusion. The last becomes the common sense, or that which characterizes the natural waste (Deut. xxxii. 10) as a positive desolation, as, for example, of a city (Is. xxxiv. 11). It is through the conception of voidness, nothingness, that Thohu and Bohu are connected. Delitzsch regards the latter word as related to בהם, which means *to be brutal.* Both seem doubtful, but the more usual reference to בהה in the sense of *void* or *emptiness* is to be preferred. We have aimed at giving the rhyming or similarity of the sounds in our translation (German: öden-wüst and wüsten-öd). The *desert* is *waste*, that is, a confused mass without order; the *waste* is *desert*, that is, *void*, without distinction of object. The first word denotes rather the lack of form, the second the lack of content in the earliest condition of the earth. It might, therefore, be translated form-less, matter-less. "Rudis indigestaque moles, in a word, a chaos," says Delitzsch. It would be odd if in this the biblical view should so cleanly coincide with the mythological. Chaos denotes the void space (as in a similar manner the old Northern Ginnun-gagap, gaping of yawnings, the gaping abyss, which also implies present existing material), and in the next place the rude unorganized mass of the world-material. There is, however, already here the *world-form*, heaven and earth, and along with this a universal *heaven-and-earth-form* is presupposed. It is not said that in the beginning the condition of the heavens was thohu and bohu,—at least of the heavens of the earth-world, as Delitzsch maintains; at all events, the earth goes neither out of chaos, nor out of "the same chaos" as the heavens. It is clean against the text to say that the chaos, as something that is primarily the earth, embraces, at the same time, the heaven that exists with and for the earth. For it is very clear that the language relates to the original condition of the earth, although the genesis of the earth may serve, by way of analogy, for the genesis of the universe. וְחֹשֶׁךְ, the first condition of the earth was תְהוֹם (from הוּם, to roar, be in commotion), wave, storm-flood, ocean, abyss. The first state of the earth was itself the *Thehom*, and over this roaring-flood lay the darkness spread abroad. It is wholly anticipatory when we say that "this undulating mass of waters was not the earth itself in the condition of thohu and bohu, but that it enclosed it; for on the third day the firm

mind, until there came out of it a number of other words denoting different supposed departments of the great spaces above. Still later the Jewish Rabbins got from these their notion of the *Gilgallim*, or seven heavens (regarded as wheels, Ezek. i. 16, or spheres), and to which they give distinct names having, most of them, some philological and conceptual ground in the old scriptures. They are thus reckoned by them: וילון, רקיע, שחקים, זבול, מעון, מכון, ערבות, Vilon, Rakia, Shehakim, Zebul, Maon, Makon, Aráboth. The first of these is the only one not found in the Bible. It is a Rabbinical word from the Latin velum. It is used for the very lowest heavens, or the supposed sphere below the rakia. It is the veil, or sky of clouds which intercepts the light but permits the heat to pass through, and in this sense Jarchi alludes to it in his interpretation of Ps. xix. 7: "there is nothing hid from the heat thereof." So also Rabbi Jehoshuah says, Berach 58, 1: "the וילון is that space or sphere through which, when broken and rolled away, there appears the light of the open expanse." All the rest of these names belong to the old Hebrew, and are found in the Old Testament Scriptures in such connections as to justify the Rabbins in regarding them as denoting different regions, to say the least, in the upper spaces or heavens. See Ps. lvii. 11; xxxvi. 6; Job xxxviii. 37; xxxvii. 18; Ps. lxxxix. 7; Hab. iii. 11; Ps. xxxiii. 13, 14; Isaiah lviii. 15; Ps. lxviii. 6; Deut. xxvi. 15; 2 Chron. xxx. 27; Ps. xc. 1; Isaiah lxiii. 15. The word עֲרָבוֹת, Ps. lxviii. 5, is rendered heavens in our version: *To Him who rideth upon Araboth in his name Jah, Jehovah;* rideth upon the highest or outer heaven, according to the Jewish scale. Almost all the modern commentators give it a different sense here, and with apparently fair reasons. Our English translation, however, is countenanced by the old versions, besides being fully sustained by the traditional rendering of all the Jewish commentators and translators, ancient and modern. According to them, it is the highest sphere corresponding to the *ἀδεσμμένη* of the Greeks, or the fixed sphere, where all is immovable, whilst everything below is undergoing change. It is where God specially dwells, שֹׁכֵן עַד, *inhabiting eternity, sedens in perpetuum*, Is. lvii. 15. Hence they render it, not *riding*, though that would give a most sublime image if we regarded this great sphere as rolling, but *sitting*, like one throned, and that corresponds well to the primary sense of רכב in all the Shemitic tongues, which is not *motion*, a meaning which it never has, unless demanded by something else in the context, but *super-position*. Comp. with Is. xl. 22, הַיֹּשֵׁב עַל־חוּג אֶרֶץ, "He that sitteth upon the orb of the earth," though so high that "the inhabitants thereof are as grasshoppers." The other words are also used to denote the divine throne or the divine dwelling. This Rabbinical astronomy may be said to have its germ in the Scriptures, though its expansion and arrangement are to be ascribed to the later imagination. It was the natural outgrowth of that mode of thinking and conceiving that first gave rise to the plural שָׁמַיִם. Comp. also the word מַזָּלוֹת, 2 Kings xxiii. 5, as used for the heavenly spheres or *houses* (from נזל with its Arabic sense of *dwelling*), and מזרות, Massaroth (which is the same word etymologically), Job xxxviii. 32. See also the Arabian tradition of the seven heavens as given in the Koran, Surat xvii. 46; more fully, Surat xli. 11; also xxiii. 17, with Alzamakshari's comment on the upper stories or gradations of the heavens. These Arabian traditions have every appearance of being ancient, and of having aided the Rabbinical scheme, rather than of having been derived from it. The Shemitic languages are certainly peculiar in these plural words for heaven. The New Testament *οὐρανοί* is a pure Hebraeism. The Shemitic word excels also in its radical significance. Οὐρανος (ὅρος οὖρος) has simply the idea of limit. It is the vertical horizon, or the horizon above. The Latin *cœlum* is simply *concavity* (τὸ κοῖλον); so is the Saxon *heaven* (heave arch). In the Hebrew, the natural image is height, and this reduplicated and carried upward by the plural form. In this respect the Hebrew words for the great spaces are like the great time pluralities to which we have referred in the Introduction to the First Chapter of Genesis. The heavens and heavens of heavens, the שמים and שמי שמים, are like the עולם and the עלמים, the olam, and olam of olams, so frequent in the Old Testament, yet so obscured in the translations. There is another Shemitic plural equally suggestive, and which is not found in other families of languages. It is the word for life (חיים, lives), denoting a plurality in this idea as well as in the words for heaven and eternity. Instead of being despatched as a mere *usus loquendi*, this, and other peculiarities of the earliest tongues are well worthy our deepest attention. The plurality of life, of the great spaces, and the great times, seem all to have come from a way of viewing the works of God which has no parallel in the representations of other human languages.—T. L.]

'and (אֶרֶץ) goes forth from the waters." Delitzsch. Further on, Ps. civ. 6 is cited to show that, originally, water proper surrounded the firm earth-kernel, and Job xxxviii. 8, according to which the sea breaks forth out of the mother's womb (the earth)—poetical representations that are true enough, if one does not take them according to the letter; in which case they are in direct contradiction to each other. *The waters*, of ver. 2, is quite another thing than the water proper of the third creative day; it is the fluid (or gaseous) form of the earth itself in its first condition. 2 Pet. iii. 5 is not opposed to this; for as the water takes form, the earth breaks out of the water, just as the water comes forth from the earth in consequence of the creative division. The darkness is just the absence of the phenomenal, or the absence of light (for the vision view) in the condition of the earth itself,—in other words, *night*.—וְרוּחַ, **But the spirit of God hovered over** (Ang., *moved upon*). The breath of man, the wind of the earth, and the spirit, especially the spirit of God, are symbolical analogies. The breath is the life-unity and life-motion of the physical creature, the wind is the unity and life-motion of the earth, the spirit is the unity and life-motion of the life proper to which it belongs; the spirit of God is the unity and life-motion of the creative divine activity. It is not *a* wind of God to which the language here primarily relates (Theodoret, Saadia, Herder, and others), but the spirit of God truly (wherefore the word רוּחַ, Delitzsch; comp. Ps. xxxiii. 6). From this place onward, and throughout the whole Scripture, the spirit of God is the single formative principle evermore presenting itself with personal attributes in all the divine creative constitutions, whether of the earth, of nature, of the theocracy, of the Tabernacle, of the church, of the new life, or of the new man. The Grecian analogue is that of Eros (or Love) in its reciprocal action with the Chaos, and to this purpose have the later Targums explained it: *the spirit of love*. It was מְרַחֶפֶת (hovering) over the waters. The conception of brooding cannot be obtained out of Deut. xxxii. 11 (Delitzsch), for the eagle does not brood over the living young, but wakes them, draws them out (educates), makes them lively.* The mythological world-egg of the Persians has no place here. Should we adopt any view of this formative energy of the spirit of God (which may have worked upon the unorganized mass through the medium of a great wind of God) it would consist in this, that by its inflowing it differentiated this mass, that is, conformably to its being, called out points of unity, and divisions which fashioned the mass to multiplicity in the contrasts that follow. It separated the heterogenous, and bound together the homogenous, and so prepared the way for the dividing the light from the darkness. It cannot be said, however, that "all the co-energizing powers in the formation of the world were the emanations or determinations of this spirit of God." For we must distinguish the *creative* words with בָּרָא from יָצַר, or the *forming* by the spirit of God.* The object, however, of this forming is not

* [Still the conception of brooding, cherishing (fovens), is fundamental in the word רחף. Its primary sense is a vibrating, throbbing motion, most emblematic of the beginning of life—especially as traced in the egg-form—the first beginning of heat and pulsation. Its primary significance is onomatopical—rahap, to flutter (regular pulsatile motion). Hence it becomes very early one of the verbs of loving, being closely allied, both in sound and sense, to the Hebrew רחם. In Syriac it is the common word for loving, warming, cherishing. In the Arabic the middle guttural has softened down to aleph, and we have رَأَفَ, denoting intense and cherishing love. No word could have been better adapted to the idea, intended in this place, of an inward, life-giving power, rather than a mere mechanical outward motion, such as is given by the translation "blew" or "moved upon." Nowhere else in all the usage of the Hebrew or Syriac is רחף ever employed in the sense of *blowing*. The Piel form here makes the inward sense of throbbing the more intensive. We see no harm to the Scriptures from the supposition that this idea of the cherishing spirit was the origin of the fable of Eros, or of the mythological world-egg, whether regarded as Persian or Greek. See Aristophanes, Aves, 694.—T. L.]

* [The word יָצַר is more formative than בָּרָא, but not less creative. The latter is used more of the primary divisions, if not of the primary matter itself. The former denotes generally the more artistic or architectural work, the handy work, מַעֲשֵׂה יָדָיו, Ps. xix. 2, or מַעֲשֵׂה אֶצְבְּעוֹתֶיךָ, Ps. viii. 4, "the work of thy fingers." It is, according to one view we may take of creation (see Introd. to Gen. i. p. 128), the higher work, the greater work of the divine artistic *wisdom* as distinguished from the mere divine *power*. In its most outward primary applications, יָצַר denotes the elaborate *shaping* formations, such as that of a statue, or idol, Hab. ii. 18; Is. xliv. 9, 10. Hence it becomes the appropriate word to express inward formation—*form* in the more interior sense—law, structure, constituting state—in a word, *idea* in distinction from *idolon*. As a word of physical creative constitution, it is variedly and impressively used to denote the appointed *arrangements* in the seasons, as Ps. lxxiv. 17, קַיִץ וָחֹרֶף אַתָּה יְצַרְתָּם, "summer and winter thou hast *formed* them"—Is. xlv. 7, יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ, "who *formed* the light and created darkness" (the light the more ideal or artistic creation). "He made the sea, עָשָׂהוּ, and his hands *formed*, יָצָרוּ, the dry land,"—gave it its greater variety and beauty of form. So Amos iv. 13, "who created the wind, or air (וּבֹרֵא), who *formed* the mountains" (יוֹצֵר). It is used to denote the formation of a people by law and providential guidance: Is. xliii. 21, עַם־זוּ יָצַרְתִּי לִי, "this people that I have formed for myself." Is. xlv. 18, בֹּרֵא is used of the heavens, and יֹצֵר of the earth. This might seem opposed to the distinction we have made, but the context that follows shows why the more ideal or formative word is thus used of the earth—כּוֹנְנָהּ לֹא־תֹהוּ—"who formed the earth and made it, who established it (gave it a nature, Syr. כינא) that it might not be a tohu (a formless waste), who made it to be inhabited." It is used of the human body, or rather of the whole human physical constitution. Gen. ii. 7: "And the Lord God formed man," (ver. 8) "and he put the man whom he had formed." It is, in like manner, most impressively applied to the most exquisite and divine processes in the human structure. Ps. xciv. 9: אִם יוֹצֵר עַיִן הֲלֹא יַבִּיט, "He that *formed* the eye, shall *he* not see?" Hence, in a more interior sense still, it is used of the very constitution of the soul: Zach. xii. 1, "who stretcheth out the heavens, and foundeth the earth, and *formeth* the spirit of man within him," בְּקִרְבּוֹ, *in interioribus ejus*. Deeper still, it is used of the *heart*, or the moral constitution: Ps. xxxiii. 15, הַיּוֹצֵר יַחַד לִבָּם, "that forms their heart alike." It carries the same idea as a noun, and this gives rise to its use as denoting the *forming* or *imaging* faculty of the soul, as in the striking passage, Gen. vi. 5: וְכָל־יֵצֶר מַחְשְׁבוֹת לִבּוֹ, "and every *imaging* of the thoughts of his heart." יֵצֶר is the *form* of the thought, as the thought is the *form* of the emotion, or of the deep heart that lies below all.

One of the most noteworthy uses of the verb יצר is its application to the human generative process; it is also to be observed how this is ascribed directly to God, as though, in every case of the individual gestation in the womb, there was something of a creative power and process: see Jer. i. 5, בְּטֶרֶם אֶצָּרְךָ בַבֶּטֶן, "before I formed thee in the womb." Compare Eccles. xi. 5, where this formative process is presented as one of the deep mysterious things known only to

the primitive matter, but the flowing earth-sphere. Just as little can one say that the six days' works have their beginning in ver. 3; for the result of the first day is not the light merely, but also the darkness (see Is. xlv. 7). Concerning the theosophic interpretation of thohu vabohu as a world in ruins which had come from God's judgment on the Fall of the Angels (see ver. 3).—Ver. 3. **Let there be light.**—Here begin the geologico-cosmical creative periods. This new beginning, therefore, must be distinguished from that first creation of the heavens and the earth which is to be regarded as having no creative beginning before it. Henceforth the treatment is that of a sacred geology, yet regarded in its biblical sense as geologico-cosmological. Hence, in ver. 3, the creation of the light-heaven; ver. 8, the creation of the air-heaven; ver. 14, the creation of the star-heaven; ver. 26, the creation of the heavenly core of the earth itself.*—**And God said.**—"Ten times is this word, וַיֹּאמֶר, repeated in the history of the seven days." *The omnipotence of the creative word*, Ps. xxxiii. 9: *He spake and it was done, he commanded and it stood* (Rom. iv. 17). The creative-word in its deeper significance: Ps. xxxiii. 6; Is. xl. 26; John i. 1–3; Heb. i. 2; xi. 3; Col. i. 16. *The light*, the first distinct creative formation, and, therefore, the formation-principle, or the pre-conditioning for all further formations. Of this formative dividing power of light, physical science teaches us. It is now tolerably well understood, that the light is not conditioned by perfected luminous bodies, but, on the contrary, that light bodies are conditioned by a preceding luminous element. Thus there is set aside the objection taken by Celsus, by the Manichæans, and by rationalism generally, namely, the supposed inversion of order in having first the light and afterwards the luminous body. And yet the light without any substratum is just as little conceivable as the darkness. The question arises, how the author conceived the going forth of the light, whether out of the dark bosom of the earth-flood, or out of the dark bosom of the forming heaven? As the view of the heavenly lights (light bodies) ver. 14, is geocentric, so may the same view prevail here of the heaven-light itself. By this is meant that in the fact of the first illumination of the earth the author presents the fact of the birth of light generally in the world, without declaring thereby that the date of the genesis of the earth's light is also the date of the genesis of light universally. But we may well take the birth of light in the earth (or the earth becoming light) as the analogue whereon is presented the birth of light in the heaven, just as in the creation of man there is symbolized the creation of the spirit-world collectively. We let alone here the question whether the light is an emanation (an outflowing) of a luminous element, or an undulation from a luminous body; only it may be remarked that sound goes on all sides, and may, therefore, be supposed to undulate in sonorous waves, whilst the ray of light, on the other hand, goes directly, for which reason the application to it of such an undulation of sonorous waves would seem unsuitable. The idea of an ætherial vibration may make a medium between emanation and undulation. Without doubt, however, the meaning here is not merely a light-appearing which goes forth out of the heaven-ground,* and breaks through the dark vapor of the earth, or from heavenly clouds of light (such as the primary form of the creation may have appeared to be), but an immediate lighting up of the luminous element in the earth itself, something like what the Polar night gives rise to in the northern aurora; enough that it is said of the contrast presented between the illuminating and the shade-producing element. The light goes, however, in the first place, out of the dark world-forms (not the mere world material) after that the spirit of God, as formative principle, has energized in them. The spirit of God is the spiritual light that goes out from God; therefore its working goes before the creation of the outer light; and therefore, too, it is that this light is the symbol, and its operation similar to the operation, of the spirit—that is, the formation and the revelation of beauty.—**And there was light.**—The famed sublimity of this expression as given by Longinus (in a somewhat doubtful text) and others, is predicated on the pure simplicity and confidence with which it sets forth the omnipotence of the creative word.—**And God saw the light that it was good.**—The first beauty is the light itself. For the Hebrew טוֹב denotes the beautiful along with the good, even as the Greek καλὸν denotes the good along with the beautiful. The sense: *that* it was good, does not seem easy; and therefore Tertullian (and more lately Neumann) have accepted the *quia* of the Itala. On the other hand, Delitzsch remarks: "The conclusion is that to God each single work of creation appears good." The conclusion lies, perhaps, in the pause of solemn contemplation, out of which, at the end, goes forth the perfect sabbath. It is because the religious human soul recognizes the fair and the good in the event of the appearing, that there is therein reflected to it the fountain of this spiritual ethical satisfaction, namely the contemplation of God Himself. Still the contemplation of God does not regard the object as though captivated by it because it is fair, but it rejoices therein that it is fair; or we may say that, in a certain manner, it is the very efficacy of this contemplation that it becomes fair.—**And God divided between the light and the darkness.**—Although it is farther said that God named the light day and the darkness night, still it must not be supposed that here there is meant only the interchange between day and night as the ordaining of the points of division between both, namely morning and evening. Although light and darkness, day and night, are called after their appearing, yet are they still, all the more, very day and night, in other words, the very causalities themselves. The light denotes all that is simply illuminating in its efficacy, all the luminous element; the darkness denotes all that is untrans-

God, and especially Ps. cxxxix. 13–16, whether the language there denotes the individual or generic formation, or both—"when I was *curiously wrought*," etc.; "and in thy book all my members were written, יָמִים יֻצָּרוּ, the days they were being formed" (see remarks in Introd. to Genesis, p. 135).

If the Hebrew had developed itself into a philosophical language, from this root would have come their name for formal cause, *causa formalis*, that which gives idea to anything, or *makes it what it is*, in distinction from the *causa finalis*, or *causa efficiens*. In fact, it is in this very way that such a term has been formed in Arabic, and in the Rabbinical Hebrew, only they have employed for this purpose the kindred צוּר, which connects the idea of *formation* with that of *binding* or inward unity.—T. L.]

* [Man is thus called by Lange as the *causa finalis* of all the other earth formations.—T. L.]

* [*Himmelsgrunde*. We fail in translating this to get any better word to represent the frequent German *Grund* (in composition) than our word *ground*. Foundation presents an incongruity of figure which is less in the more general term ground. *Plane* would be too indefinite.—T. L.]

parent, dark, shadow-casting; both together denote the polarity of the created world, as it exists between the light-formations and the night-formations—the constitution of the day and night. "One sees," says Delitzsch, "how false is the current and purely privative conception of darkness; as when, for example, a mediæval interpreter (Maxima Bibl. Lugd. vi. p. 868) says: *sicut silentium nihil est, sed ubi vox non est silentium dicitur, sic tenebræ nihil sunt, sed ubi lux non est tenebræ dicuntur.*" It is true, there must be presupposed for the daylight an illuminating source or fountain of light, and so for the darkness a shadow-casting causality (Jas. i. 16); but it would be quite wrong to say that light and darkness are two principles (according to the course of the earlier theosophists: Jacob Böhm, and a later school: Baumgarten and others). If it is farther said that the darkness has not the witness טוֹב (good), it may be replied that it certainly has it mediately, ch. i. 31. It is indeed said still earlier: "We do not read that the *tohu* and *bohu*, that the *tehom* with the darkness lying over it originated in the divine call into being (fiat), therefore they had their origin in some other way." This is a very unwarranted conclusion; so also, then, must the heavens have originated in some other way. The heaven, however, has its origin in the word of the Lord (Ps. xxxiii.), and so also the night and the darkness (Is. xlv. 7) as well as the abyss (Ps. civ. 8). It is, therefore, a hard inconsequence when Delitzsch, following the mythological views, regards the thohu wabhohu as the chaos enclosing even the heaven in its birth (p. 98), and still farther regards it theosophically as the ruined habitation of condemned demons. In the historical derivation of the last opinion (p. 105) Delitzsch appears to have confounded two distinct views: the scholastic, that God had formed the human world for the purpose of filling up the void that arose in heaven after the fall of the angels, and the theosophic, that the terrestrial region of the world was, in the earlier time, the abode of Lucifer and his companions, which afterwards, through their guilt, became a thohu vabhohu out of which God laid the foundation of a new world. In this view the thohu vabhohu is "the glowing material mass into which the power of God's wrath had melted the original world after it had become corrupted by the fall of the spirits (pp. 105 and 114 below),—or it was the *rudis indigestaque moles* into which God had compressed and precipitated that spiritual but now ungodly world condemned to the flames in consequence of its materializing, and this for the purpose of making it the substratum of a new creation which had its beginning in the fact that God had placed the chaos of this old fire-invaded world wholly under water." One might well ask: shall the fire-brand itself (the old burnt-up earth) be the chaos, or the divine reaction through the quenching in water? Was the fire-brand the work of the demons, or did it come through God's judgment and counteraction? All such resolutions of the difficulty are in a state of mutual confusion. And this is no wonder, for a certain theosophic hankering after dualism with its two principles can only veil itself in dark and fantastic phrases. In opposition to these gnosticising representations of matter, the demands of a pure monotheism require of us an acquiescence in the idea that matter too is good, because it is from God,—in so far, indeed, as we can speak of pure matter in general terms. The more particular fountain of this view—after certain older preludes and popular representations (Delitzsch, p. 106) derived from Gnostic traditions—is Jacob Böhm (Myst. Magn. p. 67) and the Gnostic teachers that arose after him, Friedrich von Meyer, Baumgarten (Genesis), and others. With peculiar zeal hath Kurtz also taken part in these theosophic phantasies, as also in those other of the miscegenations or sexual confusions between the angels of heaven and the daughters of earth (Gen. vi.). The grounds presented by Delitzsch, in opposition to his earlier contrary view (as given in the first two editions of his Commentary), are the following: 1. In the interpretation aforesaid one would, to be sure, expect וַתְּהִי instead of וְהָיְתָה, but the conscious connection need not lie precisely in the consciousness of the writer; he relates simply a matter of fact. And yet he must have been more enlightened in respect to the nature of things than our scientific man. A blind narration of facts would here be as inconsistent as a pure indication of a theosophic sense in thohu vabhohu. 2. Thohu has, indeed, a predominating privative character; it arises, however (Is. xxxiv. 11; xxiv. 10; Jer. iv. 23), from a positive destruction. But how natural was it to apply the pictorial thohu vabhohu to such a condition. What more purely privative than the word nothing? and yet we say it of positive states of destruction. According to Delitzsch, in the methods of its construction (world-brand, quenching-water) must Plutonism and Neptunism have reached their deepest grounding. The grounds that follow are in no respects better (p. 104). What have rendered the hypothesis suspicious from its beginning hitherto are its apocryphal or popular origin (Delitzsch, p. 105), its Gnostic coloring, and its affinity to that other scholastic phantasma that God had created men to fill up the vacuum in the fallen angel-world. It must, however, become very evident that the representation of an "overcoming of the darkness," in the physical sense in which it here presents itself, is utterly foreign to the holy text; it is like the mingling of conceptions, namely of a physical and an ethical darkness. The representation, then, of ver. 2 will be clearly a picturing of the primitive condition of the earth, as it became in consequence of the first general creation, ver. 1. Besides, this hypothesis obliterates that line which everywhere else appears between the angelic and human regions and natures. Finally, ver. 2, as a representation of the flowing, form-receptive condition of the earth-mass gives the bases for all farther ascending formations. Add to this that, in such case, the region of Lucifer would have been visited by the fire-judgment earlier than Lucifer himself—a representation which runs counter to the usual order of things—not to say, that, on such a supposition, Lucifer himself should have been rightly banished from the whole extent of the earth-region. Or, can it be that God has built the new house of humanity upon the foul beams of a demoniac power? But it is not worth our while to dwell more fully upon a representation which is so characterized by its own sharp contradictions.—**And there was evening and there was morning.**—Here, in the first place, we must not suppose that the evening and the morning were merely the sequence of the preceding darkness and of the light that followed it, notwithstanding that the first evening and morning so fittingly append themselves to such a contrast. Still less are we to think of the usual evening and morning, since the earth had not yet been astronomically arranged. Evening and morning denote rather the interval of a creative day, and this is evidently after the Hebrew mode of

reckoning; the day is reckoned from sunset. The morning that follows stands for the second half of the day proper. In the same manner was the day reckoned by the Arabians, the Athenians (νυχθήμερον), the Germans, and the Gauls. It is against the text for Delitzsch to put as the ground here the Babylonish reckoning of the day, namely from the dawning of the morning. The earlier theological representation, that by the creative periods were to be understood the usual astronomical days, is now only held by individuals (Baumgarten, Calwer Handbuch, Keil's Genesis). It is opposed to this, in the first place, that the creative days are already numbered before the determination of the astronomical relation of the earth to the sun, although on other grounds must we hold that the days from the fourth onward were not astronomical; there are in the way, secondly, the idea of the first day whose evening had its beginning in that dark thohu vabhohu which had no evening before it, as well as the idea of the seventh day, the day of God's rest, which is not defined by an evening and a morning, but runs on through the ordained course of the world; there is, thirdly, the idea of the *day of God* as it is given to us in the 90th Psalm, which is traditionally ascribed to Moses (ver. 4). That this time-determination of a thousand years does not denote an exactly measured chronological period, but still a period defined by essential marks of time, appears from the converse of Ps. xc. in 2 Pet. iii. 8 (a thousand years as one day, and one day as a thousand years), and also from the thousand years of the judgment-time as the transition period from the present state of the world to that which lies beyond (Rev. xx.). This comprehensive significance has the divine day (God's day) or the judgment-day pre-eminently in the Old Testament (Is. ii. 12; Joel i. 15; Ezek. xiii. 5). Delitzsch, who also holds that the creative days are periods, reckons, as another argument, that in Gen. ii. 4 the six days are denoted as one day. Add to this the very usual mode of speech, according to which, day in the Old Testament often denotes a longer duration of time, for example, in the formula *even to this day*. We are not, however, to conceive of the evening and morning of the single creative days as merely symbolic intervals of the day of God. According to the analogy of the first day, the evening is the time of a peculiar chaotic fermentation of things, whilst the morning is the time of that new, fair, solemn world-building that corresponds to it. With each evening there is also indicated a new birth-travail of things, a new earth-revolution which elevates the old formation that went before it—a seeming darkening, a seeming sunset or going down of the world; and so later with this same appearance came on the flood; and so, too, in Zach. xiv. 7, the day of the commencing judgment is, with the highest significance, denoted an evening. No less significant is it in the eschatological words of our Lord: and the sun shall withdraw its light, Matt. xxiv. 29. With each morning, on the contrary, there is a new, a higher, a fairer, and a richer state of the world. In this way do the evening and morning in the creative periods have the highest significance for an agreement of the sacred geology with the results of the scientific geology. The meaning would seem to be incorrectly taken by Delitzsch when he says: "With each effort of the divine creating is it morning, with each remission it is evening" (p. 106). The most peculiar work of God, we may rather say, would appear to be each of those stormy revolutions, in which the spirit of God hovers like an eagle over the chaotic fermentations; in the creative mornings, on the contrary, come in the holy rests when God surveys the new work and sees how good it is. (Comp. Von Rougemont, History of the Earth, p. 7: "Evening: a dark return of chaos." Doubtless the designation lacks propriety in all respects, and yet it may lead to the right.)

[Note on the Relation of the First Verse of Gen. I. to the Rest of the Chapter.—Among all the interpretations of Gen. i., the most difficult as well as the most unsatisfactory is that which regards the first verse as referring to a period indefinitely remote, and all that follows as comprised in six solar days. It is barely hinted at by some of the patristic writers, but has become a favorite with certain modern commentators, as furnishing them with a method of keeping the ordinary days, and yet avoiding the geological difficulty, or seeming to avoid it, by throwing all its signs of the earth's antiquity into this chasm that intervenes between the first and second verses. The objections to it may be thus stated:

(1) Besides the peculiar difficulties that attend any view of ordinary solar days, such as a morning and evening without a sun, or the language of succession, of growth, and of a seeming nature, without any consistent corresponding reality, there is another and greater incongruity in connecting this with a former and very different state of things, or mode of proceeding, with which, after all, it has no real connection either in the realm of nature or of divine providence.

(2) It is a building of this world on the ruins of a former, without any natural or moral reasons therefor. The states preceding, as understood by this hypothesis, were in no sense preparatory. The catastrophe which makes way for it seems entirely arbitrary, and in no sense resembles the pauses described in Genesis, each one of which is in the upward order, and anticipatory of the work that follows.

(3) It is evidently brought in as a possible escape from the difficulties of geology, and would never have been seriously maintained had it not been for them.

(4) It has to make the heavens of the first verse a different heavens from that of the eighth, without any exegetical warrant therefor. This is a *rationalizing* interpretation, carrying with it a conception of our modern astronomy, and almost wholly unknown to the Scriptures, which everywhere speaks of the heavens and the earth therein mentioned as one system. It is the heavens of our earth, built upon it as described in Gen. i. 6, 8; Ps. civ.; 1 Sam. ii. 8, etc., and always taken in connection with it; not a far-off astronomical heavens, though the rudiments of such an idea come afterwards into the Hebrew. Thus in predictions, whether of destruction or of renovation, the heavens and the earth go together. "I create new heavens and a new earth," Is. lxvi. 22; Ps. cii. 27, and other passages. The language is exactly parallel to that of Gen. i. 1, and yet we cannot suppose that there is included here the astronomical heaven of stars and planets, at least according to the conceptions of our modern astronomy. It is a renewal of the earth, in some way, together with those celestial or sky phenomena that are in connection with it, as parts, in fact, of the tellurian system. It is the same language, the same mode of conceiving, as late down in Scripture as the 2d Epistle of Peter

iii. 5–7—the "earth and heavens" that were of old before the flood are put in contrast with "the earth and heavens that are now," and which are to be changed for "a new earth and heavens" "according to the promise (ver. 13) to which we look." It is the same language that occurs repeatedly in the Revelations (xxi. 1), and which, whatever we may think of its prophetic meaning, shows the fixedness of the conception down to the latest times of the scriptural canon.

(5) It violates the principles of a rational and grammatical exegesis, in making a separation between the first and second verses, of which there is no trace or reason in the language itself. If used in the same way in narrating historical events, in any other part of the Bible, no one would have thought of the verb בָּרָא, in the first, and הָיְתָה, in the second verse, otherwise than as cotemporaneous or, *in direct* continuation at least, with no chasm of time between them long or short. It would have been interpreted like the precisely similar sentence, Job i. 1: "There *was* a man in the land of Uz, and the man *was*, etc., הָיָה אִישׁ בְּאֶרֶץ־עוּץ וְהָיָה הָאִישׁ. Who would think of separating the second הָיָה here from the first, or sundering the evident continuity? If it be said that the context in Job controls, and the very nature of the subject, so should it also in Genesis, unless we make a new context after our own imaginations, especially as there are clear ways in Hebrew of expressing such a parting of the terms, had it been designed to do so.

Besides this, it is opposed to the usual force of the conjunction ו. Taken even as a mere copulative, it would not allow of such a sharp and remote severance. But ו is much more than this in Hebrew. It is seldom without a time sense, or an inferential sense, showing a connection, not only of mere event, but also of *reason* and *causality*. So here it shows the reason for the use of בָּרָא in the preceding verse. "In the beginning God *created*," formed, fashioned, the earth; *for* it was formless and void, or *when* it was formless and void, etc. Let one take Noldius' Concordance of the Hebrew Particles, and see how often (in the great majority of cases, we may say) the conjunction *wau* has this close-joining inferential sense. It is much more usual than its bare copulative force, but even this is out of harmony with the hypothesis of severance as commonly presented. See also Introd. to Gen. i. pp. 129, 130.—T. L.]

6. Vers. 6—8. *Second Creative Day.*—**Let there be a firmament.**—*Rakia* (from רָקַע, to stretch, spread out, beat out) an extension or expansion, rendered in the LXX and by others, στερέωμα, and in the Vulgate *firmamentum*,—names which are more material than רָקִיעַ. Knobel: "The heaven was to the Hebrews a material substance (Exod. xxiv. 10), a fixed vault established upon the waters that surrounded the circle of the earth (Prov. viii. 27), firm as a molten mirror (Job xxxvii. 18), and borne up by the highest hills, which are therefore called the pillars and foundations of the heaven (2 Sam. xxii. 8; Job xxvi. 11); openings or doors are ascribed to it (ch. vii. 11; xxviii. 17; Ps. lxxviii. 23). There are the same representations elsewhere." But we must not forget that Hebrew modes of expression for objects that have a religious bearing, do ever contain a symbolical element which disdains the literal pressure. Therefore the stars which in Gen. i. 17 are fixed in the heaven, can nevertheless, according to Isaiah xl. 26, set themselves in motion as a host of God; and hence it is that the one heaven expands itself into a heaven of heavens. And thus the heavens bends down to the earth (Ps. xviii. 10), or is spread out like tapestry (Ps. civ. 2), or its beams are waters (ver. 3), whilst the same heaven again is called the footstool of God.—**In the midst of the waters.**—We must beware here of thinking of a mass of elementary water; quite as little could a fluid mass which is yet identified with the light be elementary, and just as little can it be a flood, or collection of water, which consists of the three factors air, earth, and water. At this point then is completed the second division. The true standpoint of contemplation would seem to be the view, that in the azure welkin of the sky the clouds appear to give out their evaporation, and to withdraw themselves behind the blue expanse like a supercelestial gathering of water (Ps. civ. 3, 13). It follows from this, however, that the visible clouds and the rain may be assigned to the lower collection of waters, and that there is meant here the gaseous water as it forms a unity with the air, and so makes an ethereal atmosphere (not "the water-masses that hover over the air-strata of the atmosphere"). Delitzsch here mistakes the symbolical element. "It must be admitted," he says, "that in this the Old Testament is chargeable with a defect, for a physical connection between the descending rain-waters and the heavenly waters, which is also indicated in the New Testament (Rev. iv. 6) cannot be maintained." Indeed, it is with the actual physical connection between the invisible collection of water (the gas-formed) and the visible, that the contrast is established; it is the polaric tension which even the phenomenological extension brings to view. But why should the Septuagint correct the text here with the addition, ver. 8: *And God saw*, whilst the Hebrew text has it not? Had the prophetic author some anticipation that the blue vault of heaven was merely an appearance, whilst the savans of the Septuagint had no such anticipation, and, therefore, proceeded to doctor the passage? There may, indeed, be an exaggeration of this conception of the upper waters, since Philoponus and the other church fathers understand by the same the ether that is beyond the earth's atmosphere; nevertheless, their view would seem to be more correct than that which refers the expression to a proper cloud-formed atmospheric water.—**And God named the firmament heaven,** שָׁמָיִם. See ver. 1. Delitzsch: Here is meant the heaven of the earth-world; ver. 1, on the contrary, refers to the heaven and the heaven of heavens. But if the firmament is "the immeasurable far-reaching height," there is a failure, or falling short, in the limiting of the conception. A main point appears to be, that the rakia is presented to view as the symbolic dividing of the super-earthly heaven, a phenomenal appearance of that house of God to which all who pray to God look up. For the later cosmological interpretations of the upper waters, see Delitzsch, p. 108.

7. Vers. 9–13. *Third Creative Day.*—Ver. 9. **Let the waters be gathered together.**—*The bringing the earth into form and the creation of the vegetable world.*—That the physical dividing of the earth-mass and of the water-mass is here presented, is clear. There would appear, however, to be signified a preceding chemical separation of both elements, which had withdrawn themselves from the inner or under core of the earth. The expression יִקָּווּ הַמַּיִם

denotes properly not merely an outward assembling, but an intensive close combining (see Gesenius, קָוָה). Upon the formation of the water proper, as it is now introduced, is conditioned the firm underlying of the earth. The completing of this division, however, has for its consequence that flowing together of the water into its peculiar place, with which immediately the self-forming earth-soil now comes into visibility. It is thereby implied that the elevations and depressions of the earth's surface—the hills and vales, the highlands and the ocean-depths—are here formed, just as it is so precisely set forth, Ps. civ. 6–8 (with which compare Prov. viii. 24). And so, too, the creation of the hills is here only indicated, or rather presented, as a consequence of the creation of the sea (see Ps. xc. 2; Deut. xxxiii. 15; Habak. iii. 3). Thus much is clear: as long as the water and the earth-mass are not divided, there can be no mention of any origination of the hills. With the sea-life, however, must begin also the earth-life, that is, the working of the inner earth-fire that causes the upheavings. It is a wrong apprehension of the waters of ver. 2 and ver. 6, when one takes the story of creation as favoring a one-sided Neptunism (Wagner). The volcanic action of the earth in the formation of the earth, is not expressed, indeed, but it is throughout freely implied; it would appear to be indicated, Ps. civ. 8. There is truly no difficulty in supposing that the formation of the hills kept on through the succeeding creative days. In respect to this, Delitzsch expresses himself better than Hofmann: "Generally," says he, "the works of the single creative days consist only in laying foundations; the birth-process that is introduced in each, extends its efficacy beyond it, and, in this sense we say with Hofmann (i. p. 278): 'Not *how long*, but *how many times*, God created is the thing intended to be set forth.'" Much more have we to distinguish between the distinct creative acts and the creative *evolutions*. Even after the creative division of the first day the evolving of light may still go on, and the same thought holds good of the efficacy of the succeeding acts of each of the other days. The act itself means the introduction of a new principle out of the word of God, which, as such, has the form of an epoch-creating event.—Ver. 10. **And God named the dry earth land,** that is, earth-soil in the narrower sense, and, therefore, it is that אֶרֶץ has no article.—**And the water named he sea.**—Properly seas, "or rather ocean; for it is more intensive than a numerical plural, and is therefore (as in Ps. xlvi. 4) construed in the singular." Delitzsch. On the other hand, Knobel would make prominent the singleness of the seas in the rendering *Weltmeer*, or world-sea, main sea, or ocean.—**And God saw.**—Now has the earth-formation come into visibility, though only in its first outlines, or, according to the idea of the naturalist, as an insular appearing of the land-region as it unfolds itself to view.—**Let the earth bring forth** (sprout, germinate).—It is agreeable to the nature of the earth as well as of the plant that both are together as soon as possible. The earth has an inclination to germinate, the plant to appear. In truth, its origination is a new creative act. In the proper place is this creation narrated; for the plant denotes the transformation of the elementary materials, earth, air, water, which are now present in organic life through the inward working of the light. It forms the preconditioning, as the sign or prognostic, of the awaiting animal creation. And though it has need of the light too in some measure, it does not yet want the sunshine in its first subordinate kinds. The question now arises, whether we must distinguish three kinds of plants: דֶּשֶׁא, *tender green;* עֵשֶׂב, herbs and shrubs, vegetables and grain (or the smaller growths generally), and עֵץ פְּרִי, fruit-tree, according to the view of Knobel, embracing all trees inasmuch as they all bear seed. Delitzsch, as well as Knobel, assumes this threefold division. Farther on, however, we see that the more general kinds precede (lights, water-swarmings), in order that they may become more or less specific. And here דֶּשֶׁא may present the universal conception of all vegetable life in its first germination (although including along with it the more particular kinds of cryptogamic and the grasses), whilst in this way the contrast between the herbaceous plants and the trees becomes more prominent (Umbreit, Ewald). Thence, too, it appears that the sign of seed-formation, of propagation, and of particular specification, is ascribed to all plants. Closer observations in respect to single particulars may be found in Knobel. We must protest against the exposition of Delitzsch: "Its origination follows in that way which is unavoidable to a creative beginning, and which is to it essentially what is called a *generatio equivoca;* that is, it does this in measure as the earth, through the word of the divine power, receives strength to generate the vegetable germ." The sentence contains a contradiction in so far as the question still relates to the divine word of power; but this divine word of power creates not merely a strength, or force, in general;* each new and distinct creative

* [The argument from exegesis here would depend very much upon the view taken of the words מַזְרִיעַ זֶרַע. They are rendered by the LXX. σπεῖρον σπέρμα. The Vulgate, *faciens semen*, and our translation, *yielding seed*, are better, since the Hiphil form seems to demand a causative or producing sense. The rendering of the LXX. would do for the other form זוֹרֵעַ זֶרַע, which occurs ver. 29, representing the plant, after it was made, as casting its seed upon the earth. If we take it in the causative or seminative sense, there is still the question, whether it is merely descriptive of the plant in general as distinguished from other created things, or whether it sets forth something in the very creative or first generative process. If it were the former, it would seem to demand the article, הַמַּזְרִיעַ, the plant that bears or seminates seed. As it stands, however, the whole force of the word (as emphatic) and of the context, would favor the latter idea: "Let the earth bring forth the plant as seminating," or in its semination, that is, as *growing* from a seminal power in the very beginning. It may not be easy to understand, conceptually, how this can be without a previous material seed (seed-vessel) or a previous plant from which the seed came, but still, as a fact, it may be clear, and clearly stated. The opposite notion is, that the plant was outwardly and mechanically formed with its stem, leaves, limbs, seed-vessel, etc., all perfect, and then, in some way, connected with the ground, which, after all, has nothing to do with its first production. Or it might be thought that merely the seed (seed-vessel) was thus mechanically made (that is, by a force acting on the outside of it), and then this seed placed in the ground to grow. Either of these latter views is attended with great difficulties, increasing ever the more they are contemplated, though as a mere conceptual view it might seem at first the easiest. It may be said, too, that they are not favored by the language which assigns to the earth an important part in the process, and seems to make the very semination an original act. We gain nothing by regarding it as the mechanical creation of the seed-vessel, since that is not, in itself, the seminating power, any more than the entire plant, but only the seat of its nearer residence, or its more interior wrapper as it may be called. Every plant that now grows springs from an *immaterial* power (and that not a blank force, but conditioned by an idea) brought in certain relations to the earth. This power is not the seed as seed-vessel, for that dies (dissolves) in the process (see John xii. 24), and by such disso-

word introduces a new and distinct principle into the already existing sphere of nature—a principle which hitherto had not been present in it. Along with the various species and seeds, along with the determinate propagation of plants, each after its kind, there clearly and distinctly comes in that conception of nature which is already announced in the great contrasts. The words: *upon the earth*, עַל־הָאָרֶץ (ver. 11), are interpreted by Knobel of the high growth of the trees (*over* the earth) in contrast with the plants which cleave closer to the ground, and which are regarded by Delitzsch as a present clothing of the earth. With respect to ver. 20, we may assume that Knobel is right. In the contemplation of the young world, this majestic rising above the earth in the case of the tall trees, as in that of the birds, has a peculiar excitement for the imagination. With the plants there appears the first thing that is distinctly symbolic of life as well as of their individual beauty.

8. Vers. 14–19. *Fourth Creative Day. Beginning of the second triad.*—The preconditions of the now expectant animal and human life, are the lights of heaven, the stars, or heavenly bodies, partly as physical quickening powers, and partly as signs of the division of time for the human culture-world. It is theirs, in the first place, to make the distinction between day and night, between light and darkness, and to rule over the day and night—to make that great contrast upon which the human developments, as well as the animal nature-life, are essentially conditioned, such as sleep, waking, generation, diversities in the animal world—animals of the day and animals of the night, etc. It agrees well with the text, that again, whilst it makes a more special mention of the ordinance of the heavenly bodies, it gives the chief prominence to their spiritual or humane appointment: let them be for signs and for festivals, and for days, and for years. The question arises here, whether these appointments are to be taken as four (Luther, Calvin, Delitzsch, Knobel); or that three are meant: namely, for signs of times, for days, and for years (Rosenmüller, Eichhorn, De Wette, Baumgarten); or only two: for *signs*, for *times*, including in the latter both days and years (Schumann, Maurer). For the first view, indeed, there speaks the simple series of the appointments, but there is, too, the consideration that the spiritual (or ecclesiastical) appointments of the heavenly bodies are not exhausted in the chronological. The sign אוֹת has oftentimes in the Old Testament a religious significance. Thus the rainbow is established for the sign (אוֹת) of the covenant between Jehovah and Noah, together with his sons (Gen. ix. 12). Later, Abraham receives in the starry heaven a sign of the divine promise. But when it is said (Jer. x. 2): Ye must not be afraid of the signs of heaven, there is not reprobated therein the meaning of the signs of heaven in their right significance, but only the heathenish misconception of them. The primitive religion was throughout symbolic; it was a contemplation of the invisible deity through symbolic signs, and the most universal of them were sun, moon, and stars. It was thus that the primitive symbolic religion became heathenish; the religious symbolic degenerated into an irreligious mythical; the glory of God was suffered to pass away in the

lution sets free the immaterial life to work again, as at first, in gathering from the flowing outward conditions the material for its new manifestation, and arranging such flowing material in the fixed order commanded and demanded by its unchanging מִין, species, εἶδος, law, or idea. In the beginning the command of the Logos places it in immediate connection with such outward conditions. There is no need of any protoplast whether in the form of plant or seed. The tree, regarded materially, or as *φαινόμενον*, is as much a flowing thing as a river, although it flows much more slowly. It is, therefore, alike irrational to think of God's making either of them outwardly, or immediately, instead of the causation from which they respectively proceed. In the case of things that are intended to reproduce themselves, this primitive seminal power is afterwards deposited in a seed-vessel from whence to come forth for all future manifestations; but it is the same power—the same that was first created—the same species (*unum in multis*) in the myriad manifestations outwardly existing at the same time, and in all succeeding times as long as the power lasts, or is able to find the conditions under which it *appears*. It may be regarded too, with all reverence, as the same process, except that at each intermediate beginning it starts with its liberation from the holding seed-vessel to work anew in building itself a new house, but in the same manner, after such liberation, as when it first issued from the divine fiat. For a moment, too, may this immaterial power be said to become disembodied, as in the instant of passing from the old perishing organization into the commencing new—each being successively its work, deriving from it structure, form, and outward species. It is not made by the organization—for then chemistry might find it. It is before the organization, thus making the latter a real organism produced, as at first, by a force and a law working from within, and building around itself, instead of an artificial semblance having its idea outwardly or mechanically introduced into the matter after the way of human art. We may say, therefore, that it is the same original life, the going forth of the same unspent energy, the prolonged utterance of the same Word sounding on in nature, and obeyed now, each time, with the same alacrity as when it first felt the pulsations of the voice that said: תַּדְשֵׁא הָאָרֶץ, "Let the earth germinate," let the earth bring forth. It is mother-earth that gives the plant its body, its outward manifestation, so far as that alone may be called the plant, but not its idea, its law, or even its immaterial power. And it is this which makes it something quite different from the *generatio equivoca* of some naturalists, and to which Delitzsch unfortunately compares it. The very term implies a blank, blind, and doubtful force that might produce one thing as well as another. But here there is a conditioning power bringing out the plant לְמִינֵהוּ according to its species. It is God's word appearing (speaking) through the earth; it is "the Lord hearing the heavens, and the heavens hearing the earth, and the earth hearing the corn, the wine, and the oil," Hosea ii. 22, 23. Hence the exceeding significance as well as beauty of one of the Hebrew names for plants. They called them אוֹרוֹת, *lights, manifestations*, see Is. xxvi. 19, טַל אוֹרוֹת, the "dew of herbs," to which is compared the resurrection-power (or "resurrection-rain" as the Jewish Rabbins call it), which shall revive the bodies "sown" in the earth.

Whatever difficulty there may be in such views of the original growth, it is far less than that which attends the mechanical notion, if we push it to all its consequences. It would follow that the earth did not really bring forth the first plants (as Scripture expressly says it did), unless we take it in some mere magical sense, or think of some sudden starting out of the earth independent of any nexus of physical causation. We must also, in that case, give up the idea of the species determining the construction instead of the construction the species. But the strongest argument for the commentator is that the exegesis will not bear it. In such an outward mechanical view the words מַזְרִיעַ, תַּדְשֵׁא lose all their causative force, and thus become merely redundant cyphers in the account. The language of causation where there is in reality no causative process is simply magical and unmeaning. Had מַזְרִיעַ here meant nothing more than casting or sowing seed, as the LXX. interpret it, there would only have been need of the present Kal participle זוֹרֵעַ, as in ver. 29, where the plant is spoken of after its creation, and as carrying on its processes of reproduction. Had "yielding seed" been the sense intended, there are other words that would have better expressed it. This Hiphil form occurs only in one other place in the Hebrew Scriptures, namely Lev. xii. 2, where it evidently bears exclusively the conceptive or seminating sense. Its choice here, therefore, shows that the writer had something else in view than an outward construction, either of the plant as a whole, or of the seed-vessel whether regarded as separate from, or as contained in, the plant.—T. L.]

form of transitory signs; it became identified with them, whilst men utterly lost the consciousness of the difference. The true representatives of the primitive religion on its light-side held fast this consciousness, as in the example of Melchizedek; but they reverenced God as such under the name El Elion (God Most High). It is an improper inference when Knobel here would refer this to the unusual phenomena of the heaven, such as the darkening or eclipse of the sun and moon, the red aspect of the latter (in an eclipse), the comets, the fiery appearances, etc. Moreover, we cannot find indicated here, as Delitzsch does, an astrological importance of the heavenly bodies, on which he remarks: "This ancient universally accepted influence is undeniable, a thing not to be called in question in itself considered, but only in its extent." The question refers to the signs of the theocratic belief, such as are celebrated Ps. viii. and Ps. xix., from which the culture-signs of agriculture, navigation, and travel, must not be excluded. Thence, by right consequence, must be added the festival signs, מוֹעֲדִים. Moed, it is true, denotes, in general, an appointed time, but it comes in close connection with the word Jehovah before the festival seasons. The significant time-sections of the Israelites were, moreover, religious sabbaths, new moons (Ps. civ. 19), and yearly festivals which were likewise regulated by the moon. Upon the two religious appointments of the heavenly bodies (signs of belief, signs of worship) follow the two ethical and humane: the determination of the days and therewith of the days-works—the determination of the years and therewith the regulation of life and its duration. Hereupon follows the more common determination of the heavenly lights for the animal life in general. —**To give light upon the earth.**—With the light of the sun there is also determined its vital warmth. Thus the text speaks first of the appointment of the heavenly bodies for the earth-world (vers. 14, 15), and then of the creation of the luminaries in their variety and distinct appointments, in which the stars form a special class, ver. 16. After this there is mention of their location and their efficacy; their place is the firmament; their primary operation is to give light; next follows their government, that is, that peculiar determination of the day and night that is necessary for the preservation of life. The third thing is the division between light and darkness, the instituting of the vicissitude of day and night. For here must the dividing of light from darkness denote something quite different from that of ver. 4; it is not the division of the luminous and the shadowy, but of the day-light and the night-shadow themselves. But now arises the question: How comes it that the first mention of the creation of the heavenly bodies is on the fourth day? It follows from the fundamental cosmical laws that the earth, before the sun, was not prepared for bringing forth the plants. It is saying too little to affirm that this place must only be understood phenomenally, or that the earlier created heavenly bodies make their first appearance on the fourth day along with the clearing-up of the atmosphere. But, on the other hand, surely, it is saying too much, when we assume that the formation of the starry world, or even of our own solar and planetary system, had its beginning in the fourth creative period. This representation is inorganic, abnormal. It is just as little supported by any sound cosmogony as demanded by the scriptural text. As little as the text requires that in general the first light of the universe should have its origination cotemporaneous with the light out of the *thohu vabhohu* of the earth, just as little does the place before us demand that we should date the absolutely first formation of the heavenly bodies from the fourth creative day. This, however, agrees well with our text, that both the *appearing* of the starry world, and the development and operation of the solar system, were first made ready for the earth on that same day in which the earth became ready for the sun. On the fourth creative day, therefore, there is completed the cosmical regulation of the world for the earth, and of the earth for the world. See more under the Theological and Ethical.

9. Vers. 20–23. *Fifth Creative Day.*—Corresponding then to the second day (of the first triad) we have here (on the second day of the second triad) the animation of the water and the air in the marine and winged creatures. The creation of the marine animals begins first. It is not only because they are the most imperfect creatures, but because the water is a more quickening and a more primitive conditioning of life than the earth. The like holds true of the air. It is clear, moreover, that the land-animals in their organization stand nearer to men than the birds; nevertheless they are not, in all respects, more perfect than the birds; and of these latter, as of the trees, it is emphatically said that they hover high over the earth. Indeed, as birds of the heaven, they are assigned to the heaven, as the fish to the water, as the land-animals to the earth, and so far correctly, since they not merely soar above the earth, and have their proper life in the air, but also because they are in part water-fowl and not merely land-birds. This graphic nature-limning is, moreover, to be noticed here in the formation of the fishes and the birds, as at an earlier stage in the formation of the plants. The first animals are now more carefully denoted as living souls, נֶפֶשׁ חַיָּה (soul of life). On this Delitzsch remarks: "The animal does not merely *have* soul, it *is* soul; since the soul is its proper being, and the body is only its appearing." That might hold in respect to men, but it could hardly be said of the animal (see Ps. civ. 29, 30). It is true, the beast is animated; it has an animal principle of sensation and of motion which is the ground of its appearing, but as soul it is inseparably connected with all animal soul-life,* that is, the life of nature. Knobel translates: Let the waters swarm a swarm. This conception is still more lively and pictorial than that of our translation (*es sollen wimmeln die Wasser vom Gewimmel*, let the water swarm with or from a swarm); nevertheless we hold the latter to be more correct, since the causality of the swarm cannot lie in the water itself,† but in the creative word.—**And**

* [*Thierseelenleben.* Lange evidently forms this German word with reference to the peculiar Hebrew phrase נֶפֶשׁ חַיָּה, nephesh hayya, or soul of life, rendered in our English Version *living soul.* We use the word animal, in translating, from an aversion to the English word beast, which has fallen much below the German *Thier*.—T. L.]

† [This reasoning seems doubtful. There is no more need of such an argument to avoid naturalism here than in interpreting the similar language תַּדְשֵׁא הָאָרֶץ, Let the earth bring, ver. 11. The causality here, as there, is double, but there is certainly a secondary causality in the earth which justifies us in giving its obvious active transitive meaning to the denominative verb שָׁרַץ: *Let the waters swarm a swarm.* The verb is evidently made from the noun שֶׁרֶץ, *reptilia*, the lowest and most prolific kind of animals. So the Jewish-Arabic translator renders it by a similar

let birds fly and fly (fly about).—The strong sense of the Hebrew conjugation Pilel (יְעוֹפֵף) cannot be expressed by the simple words *let fly*. The element of the formation, the air, is not here given; for it is clear that they are not referred to the water in their origin.* One might think here in some way of the upper waters; but the birds are *under* the firmament. Their element is the very firmament of heaven, just where the two waters are divided. On its underside, or that which is turned towards the earth (עַל־פְּנֵי), must the birds fly. They belong just as much to the earth as to the water and the air; therefore are they assigned to no special district, ver. 21. The great water-animals (תַּנִּין, long-extended), a word which is elsewhere used of the serpent, the crocodile, the marine monsters, but not specially of fishes. "These, with the insects that live in the water, worms, etc., are all here to be understood under נֶפֶשׁ חַיָּה (soul of life)." Knobel. That the animal creation had its beginning mainly with the water-animals we learn from natural science; but whether with the vertebrated animals? (Delitzsch.) *All birds of wing*, translates Knobel. We would rather take כָּנָף as a more general designation: *winged*, which would also include the insects. Delitzsch correctly rejects the old view, which is restored by Knobel, namely that the author meant to represent God as having always created each species of animals in one pair; for one pair cannot *swarm*, and with a swarm the animal creation begins. With good ground, however, does Delitzsch maintain that for the animals there were determined central points of creation, p. 117. None the more, however, can we approve what he says of the *generatio æquivoca* of the water and air-animals out of water and earth; since we must throughout acquiesce in the opinion that the creative word establishes something new—new life-principles, and here also the respective animal-principles, in water and air.—Ver. 22. **And God blessed them, and said.**—We must hold as scholastic the question started and debated by Chateaubriand and others, whether God blessed also the animals that were buried in the hills. The special consecration to fertility, in the case of the fishes and birds, carries back a fact of the nature-life to the divine causality; we refer to their infinitely abundant multiplication. Besides, it suits well the fifth day, or the number five, that the symbols of mightiest life-motion, the fishes and the birds, are created on this day. The animals of lesser physical motion, but of more intensive individual sensation, come after them.

10. Vers. 24, 25. *Sixth Creative Day. First half.*—The creation of the land-animals stands in parallelism with the creation of the firm land on the third day. On the third day, remarks Delitzsch, וַיֹּאמֶר (and he said) is repeated only twice, but on the sixth day four times. "Truly is this day thereby denoted as the crown of the others (the crown of all is the sabbath). The sixth day's work has its eye on man. In advancing nearness to him are the animals created." The general creation of נֶפֶשׁ חַיָּה (soul of life, or living soul) divides itself here, 1. into cattle (בְּהֵמָה from בָּהַם), the tame land-animals (not utterly dull or stupid; for the horse is less dull than the sloth) to whom in their intercourse with men speech appears wanting; 2. into the reptile that crawls upon the soil (whether it be the footless or the thousand-footed) and the other animals that move about upon the earth as the birds fly about in the heaven; 3. beasts of the earth, or the wild beasts that roam everywhere through the earth.—**Let the earth bring forth:** That is, in the formative material of the earth, in the awakened life of the earth, the creative word of God *brings forth* the land-animals. According to the older opinions (see Knobel) it was the greater power of the sun that woke up this new animal life; according to Ebrard it was the volcanic revolutions of the earth. Delitzsch disputes this, p. 119. We must distinguish, however, between a volcanic commotion of the earth's crust and its partial eruptions. At all events, the land-animals presuppose a warm birth-place. And yet the Vulcanism, or volcanic power, must have been already active at a far earlier period, on the third day at least, and as long as the water was not water (proper) must the creative power of fire have been in the water itself.

11. Vers. 26–31. *Sixth Creative Day. Second half. The Creation of Man.*—Wherefore does the creation of man and of the land-animals fall on one and the same creative day? It is because man, as to his bodily appearance, has his being from the earth in common with the animals, and because the formations of the sixth day correspond to that formation of the earth which took place on the third day From this it follows that on the third day the formation of the earth was the main thing rather than that of the sea. At all events, there comes here between the two creative acts a solemn pause resembling a creative evening. God, as it were, stays his hand, and holds a special counsel before he goes on with the work; whereas he had always, until now, immediately uttered the creative word. The idea of man becomes the clear decree for his creation.—**We**

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denominative verb made from ضَبَّة, a lizard, يضبب الماء ضبيب, Let the water bring forth lizards, or swarm with lizards.—T. L.]

* [This is not so clear as Dr. Lange may think, although he has on his side most of the modern commentators. The Hebrew words וְעוֹף יְעוֹפֵף, as they stand connected, cannot, we think, be properly rendered in any other way than as we find it in our English Version: *and birds that fly*, and in all the ancient Versions; LXX.: *πετεινὰ πετόμενα*; Vulgate: *producant aquæ reptile et volatile;* the Syriac is exactly like the Hebrew in its construction, and can have but one possible sense, *birds that fly*. So Luther: *es errege sich das Wasser mit Thieren und mit Gevögel das fliege.* The valuable translation, Arabs Erpenianus, has it وطايرا يطير, which can only be rendered, in the connection, *birds that fly*. The idiom of the Hebrew seems fixed, requiring us in such a case to regard the future as descriptive, like participle or an adjective. In the Arabic the corresponding usage is so established as to put any other translation out of the question. It occurs frequently in the Koran with the same subject, and in just such a connection as we have it here. The other rendering, *and let birds fly*, would require a different order of the words, וִיעוֹפֵף הָעוֹף, as just before יִשְׁרְצוּ הַמַּיִם *let the waters swarm*. The more modern rendering has come from the fear of what would seem gross naturalism, namely the eduction of the birds from the water; but we know nothing here except as we are taught. There is nothing more incredible in such an eduction than there would be in affirming it of any other form of that unknown and wonderful thing we call life. It may be very far back, this coming of the bird-nature out of the waters, but the naturalist finds the fish-type in the birds, all of which may have been originally water-fowl, and this would seem to be in harmony with the declaration of the text, strange as it may sound to us. Dr. Conant, we find, translates as Lange does; but with all our respect for that excellent Hebrew scholar, we are compelled to think him wrong. So Bush, Jacobus, and others.—T. L.]

would (or, We will) make man.—It must not be read as though it were a rousing of Himself: *Let us make man.* But why the plural? There are various explanations: 1. The plural is without meaning (Rosenmüller, and others); 2. it is a self-challenging (Tuch); 3. the three persons of the Trinity (church-fathers, Paschasius, and others in the middle ages; Calvin, Gerhard, etc.). That the Old Testament knows nothing of a divine tri-unity, as Knobel will have it, is not true; yet the trinitarian idea only unfolds itself germinally in the Old Testament, and here it had not yet come to its development. 4. God's taking counsel with the angels (Targum of Jonathan, the Jewish interpreters;* Delitzsch, with reference to the Babylonian and Persian myths; yet the passage must not be so understood that the angels take part in the creation except by way of communication; God communicates to them his resolution). Of angels, however, the text has no trace, and the places cited by Delitzsch, Ps. viii.; Heb. ii. 7; Luke xx. 36, prove nothing. Although the angels are called spirits and sons of God, yet the Scriptures accurately distinguish between the angelic and the human nature, and there seems to be an impropriety in the mingling of the divine and the angelic image. Moreover, from this human creation it is that we have the first disclosure of the existence of any spirit-world in general. 5. *Pluralis majestaticus*, or *pluralis intensivus* (Grotius, Gesenius, Neumann, Knobel). It must be noted that the plural is carried into the word בצלמנו (in our image), etc. This appears to go beyond the *pluralis majestaticus*, and to point to the germinal view of a distinction in the divine personality, directly in favor of which is the distinction of Elohim and Ruah Elohim, or that of God and his Wisdom, as this distinction is made, Prov. viii., with reference to the creation. Although צלם and דמות, as well as the particles בְּ and כְּ, are used promiscuously (Knobel, Delitzsch), yet still the double designation does not serve merely to give a stronger emphasis to the thought (Knobel). In that case the stronger expression צלם ought to come last. צלם is the shadow of the figure, the shadow-outline, the copy, and therefore also the idol. דמות is the resemblance, the comparison, the example, the appearance. And whilst בּ denotes the near presence of an object, as *in*, or *within*, *close to* or *in* it, *into*, whether in a friendly or a hostile sense, *near by*, etc., כְּ expresses the relation of similarity or likeness, as *as*, *in some degree*, *like as*, *instead of*, etc. The former preposition denotes the norm, the form, mass, number, and kind of a thing; the latter its relation, similarity, equality, proportion, in reference to some other thing. According to this, *in our image* means, after the principle, or the norm of our image; but *as our likeness* means, so that it be our likeness. The image denotes the ideal, and therefore also the disposition, the being, the definition; the likeness denotes the actuality, the appearing. As the likeness of God, man is set (placed, appointed); but the image of God he is made to *become* (*fit*, *factus est*) through his most interior assimilation, his ideal formative impulse (or that tendency that forms him to the idea).* For

* [Among the Jewish interpreters the view of Maimonides is peculiar and noteworthy, though it may at first strike us as strange and irreverent. It is God, he thinks, speaking to the earth, or rather, to the nature already brought into being by the previous utterances of the word, and which, in the commands preceding, had been addressed in the *imperative* third person: "Let the earth bring forth," etc. Now, when man is to be made, there is a change to the *first person* imperative, that is, nature is addressed more as an associate than as a servant: "Let *us* make man," the higher work in which both co-operate—God directly and sovereignly, nature mediately and obediently through the divine word. From the one comes his body, his physical, from the other his diviner life and image. "In regard to the lower animal and vegetable life," says this great critic, philosopher, and theologian, "the language (המאמר, the word) was תוצא הארץ, let the earth bring forth; but in respect to man it is changed to נַעֲשֶׂה, '*let us* make man,' that is to say, 'I and the earth,'—let the latter bring forth his body from the earthly elements, even as it did in the case of the lower things that preceded him. For this is the meaning of that which is written (ch. ii. 7): 'Jehovah Elohim formed man (וַיִּצֶר, see note, p. 164) from the dust of the earth, but he gave him a spirit from the mouth of the Most High;' as it is written, 'He breathed into man,' etc., and said, moreover, 'in *our* image, according to *our* likeness,' meaning that he should be like to both, that is, in the composition of his body a likeness of earth (or nature) from which he was taken, and in his spirit like to the higher order of being in that it is incorporeal and immortal. And so in what follows, he says, in the *image of God* (alone or unassociated) created he him, to set forth the wonderful distinction (פלא, the miracle) by which man is distinguished from the rest of the creatures; and this is also the interpretation that I have found given by Rabbi Joseph Kimchi." Maimon. Comm. *in locum*.

Of all these views the *pluralis majestaticus* has the least support. It is foreign to the *usus loquendi* of the earliest language; it is degrading instead of honoring to Deity, and Aben Ezra shows that the few seeming examples brought from the Hebrew Scriptures, such as Num. xxii. 6; Dan. ii. 36, do not bear it out—the latter, moreover, being an Aramaic mode of speech. If we depart at all from the patristic view of an allusion to a plurality of idea in the Deity, the next best is that of Maimonides. In fact, if we regard *nature* as the expression of the divine Word from which it derives its power and life, the opinion of the Jewish Doctor approaches the patristic, or the Christian, as near as it could come from the Jewish stand-point.—T. L.]

* [We have found it difficult to express the thought of Lange here, and especially to give the force intended in the German *werden*. "The image," he says, "is the ideal, *die Anlage, das Wesen*." So Maimonides here calls צֶלֶם the specific form, צורה המינית, the species determining *form*, or that which makes a thing inwardly what it is, in distinction from הצורה האומנית, the architectural form. The manner in which the two words are used would warrant the interpretation that צֶלֶם (image) is to man what מִין is to the vegetable and animal species, or rather, that in man, as created after this higher idea, the צֶלֶם (image) *is* the מִין (species). This is most important in respect to the question: in what consists the unity of the human race? Oneness of physical origin and physical life (מִין) undoubtedly belongs to the idea of species, but in a much higher sense is this unity conserved by the צֶלֶם, the higher species, the one spiritual humanity in all men. It is on proofs of this, and not on facial angles or length of heels that the argument should be built. Of the animals it is said, לְמִינֵהוּ, each one according to his kind. This is never said of man, but instead of it, it is בְּצַלְמֵנוּ, in our image. In the next verse it is said God created man בְּצַלְמוֹ, "in *his* image"—that is, God's image, though some of the Jewish interpreters, as referred to by Aben Esra, would make the pronoun in צַלְמוֹ relate to man (*his* image, *man's* image), but still that which God had specifically given as his divinely distinguishing idea. So also in the צַלְמֵנוּ, *our* image, they interpret it, the image that *we* have given, as in Gen. vi. 3, רוּחִי, *my spirit*, is the spirit or life that I have given. So in Ps. civ. 29, 30: "Thou gatherest in, רוּחָם, *their* spirit"—again: "Thou sendest forth, רוּחֲךָ, *thy* spirit," the life that thou hast given. It is the same spirit in both verses.

There is in מִין, also, the radical sense of image, as we see in the derivative תְּמוּנָה, Ps. xvii. 15, joined, too, with a pronoun referring to God, תְּמוּנָתֶךָ, "thy image." "I

the dogmatic treatment of this, see farther below. Knobel and Delitzsch, following the Syriac Version, are of opinion that חַיַּת (beast) has fallen out before הָאָרֶץ (the earth); but wherefore should the dominion of man be limited merely to the animal-world? Through his lordship can man domesticate the wild beast; he may also rule over the plant-world, and over the earth absolutely. This, in its widest acceptation, is set forth, ver. 28. In this divine viceroyship must his possession of the image first reveal itself; it must be the likeness of his higher and more intense conformity.—Ver. 27. Very explicitly is this divine-imaged nature of man presented in a twofold manner along with his creation.—**As man and woman.**—Properly, as male and female created he them. Rightly does Umbreit remark: "The language here soars to a most concise song of triumph, and we meet, for the first time, with the parallelism of members." In three parallel members, and therefore in the highest poetical form, does the narrative celebrate the creation of man. Concerning the derivation of men from one pair, see below.—Ver. 28. **And God blessed them** (אֹתָם *them*, not אֹתוֹ, *him*, according to the Septuagint) **and said to them.**—"God blesses, too, the new created man but with two blessings. For besides the power of propagation which they have in common with the beasts (ver. 22), they hold moreover the dominion over them. The same is enlarged after the flood." Knobel. "The striving after the rhythmical-poetical parallelism presents itself in these words:

> and Elohim blessed them,
> and Elohim said unto them." Delitzsch.

Yet the blessing sounds hardly "like a summons to the subjection of hostile powers." The relation of the soul to the outer world, especially "the feature of self-hood in all creature-life," was not originally adverse, as is held by Bellarmin, or even by Zwingli. And thus is man first pictured to us, and then his calling, to which it belongs that he must rule his own proper sensual nature, as he rules all living, or all that is animal in the earth—the word being taken here in its most universal sense. The laborer is worthy of his reward. The ruler of the earth is himself conditioned. He needs nourishment, and, therefore (ver. 29), there is pointed out to him his sustenance.—**Behold, I have given you** (Lange's translation: I have appointed for you).—Together with the nourishment of man (ver. 29) there is appointed the nourishment of the beasts (ver. 30). What is common to both is the appointment of the use of vegetable food; the distinction is that man shall have the use of the herb with its seed, that is in itself, and of the fruit-tree, whilst the beast, on the other hand, has the green of the herb. The meaning of this is, that for man there is the corn (or core) of nature, for the beast the shell or husk. "According to the Hebrew view, therefore, men, at first, lived only upon vegetables, and at a later time there first came in the use of flesh (ch. ix. 3). The rest of antiquity agreed with this." Knobel. For the citations from Plato, Plutarch, etc., that belong here, see p. 20. According to Delitzsch, this is not a mere view of antiquity, but farther, he says, "God did not originally will the violent breaking up of the life of one living thing by another for the purpose of enjoying its flesh, since that would be utterly against his clearly expressed will in their creation." Oerstedt (in his "Spirit in Nature") avers "that we have clear proofs that corporeal evil, ruin, sickness, and death, were older than the fall." Delitzsch characterizes this "as a shout of triumph which ever becomes clearer in favoring the grossest materializing atheism." And so also he says, with A. Wagner (in his "Primitive World"), that as the body of man after his fall underwent an essential alteration in its material ground, so likewise there must have gone before an analogous change and transformation in the animal-world. We see not how a naturalist can think of such a transformation of organic nature; still less how we can call in question the fact of a death that had come upon all species of animals before the fall of Adam, without taking along with it the theosophic interpretation of the thohu vabhohu as a Golgotha of the Devil's kingdom. On this supposition, too, it is not easy to explain the difference of the cattle and the wild creature in our chapter—just as little, too, the fact that immediately after the fall the skins of animals are at hand for the clothing of man; or that it is the pious Abel who brings the animal sacrifice to the altar, and not Cain. Again, it will help us very little to call in aid, as Delitzsch does, the Brah

shall be satisfied when I awake, thy likeness." So in a fearful passage directly the reverse of this, צֶלֶם seems to be used for the bad image, or the stamp of the Evil One in wicked men, as in Ps. lxxiii. 20: "As a dream when one awaketh, so, O Lord, in the awaking (not "thy awaking," for which there is no pronoun and no warrant whatever), in the great awaking (בָּעִיר), in the arousing (the *dies retributionis*), thou wilt reject their image," צַלְמָם תִּבְזֶה.

In what this image consists, and whether lost, or to what extent lost, by the fall, are mainly questions of theology instead of interpretation, but that there is still in man what in a most important and specific, or constituting, sense, is called "the image of God," most clearly appears from Gen. ix. 6, where it is made the ground in the divine denouncement of the atrocity of murder.

The reasons are strong for interpreting "man from the earth," as we interpret, the fish and the reptile from the waters. If the formative word יָצַר is used in the one case, so is בָּרָא, which some regard as the more directly creative, employed in the other: "And God created the great whales, and the moving thing which the waters swarmed," that is, all the marine animals from the greatest to the least. The one language is no more inconsistent with the idea of a *process* than the other. There is nothing then to shock us as anti-scriptural in the thought that man, too, as to his physical and material, is a product of nature. As such physical being he has his מִין (physical species), and may be said to be לְמִינֵהוּ, as well as the other animals. But he is also a metaphysical, a supernatural, a spiritual being, and here it may be questioned whether he can be said to be לְמִינֵהוּ. To describe him in this respect there is used the higher word צֶלֶם, the image, the image of God, in distinction from his male and female conformations which belong wholly to the physical. We are expressly taught that this latter does not belong to angels, or any purely spiritual beings. They have no sex, and it may be doubted whether they can properly be said to have species, unless it may be affirmed of bad spirits who are greatly mingled with the physical, and whose deformed *image* God despises or rejects, Ps. lxxiii. 20. That there is specific variety, or *species*, among such may be inferred from our Saviour's language, Matt. xvii. 21: "This *kind* (τὸ γένος) goeth not out but by prayer and fasting."

The image of God the distinguishing type of man: Hold fast to this in all its spirituality as the mirror of the eternal ideas, and we need not fear naturalism. Many in the church are shivering with alarm at the theories, which are constantly coming from the scientific world, about the origin of species, and the production of man, or rather the physical that may have become man, through the lower types. The quieting remedy is a higher psychology, such as the fair interpretation of the Bible warrants, when it tells us that the *primus homo* became such through the inspiration (the inbreathing) and the image of God lifting him out of nature, and making him and all his descendants a peculiar מִין, species, by the possession of the צֶלֶם, or image of the supernatural.—T. L.]

manic and the Buddistic laws, and the Pythagorean doctrines (p. 125). In truth, there is still a great chasm between the tenable supposition that the paradisaical man put to death no animal, or could do so, and the arbitrary inference that even within the animal-world itself everything was so disposed that no beast even ate another. Moreover, in this view, the representation of death itself is not wholly freed from the fear of death. The consequence of this same theory would be, that even an insect that had once lived could never die. But shall a natural death, so called, as when an old hind expires from want of air, or from hunger, be regarded as any more natural than the death which takes place under the jaws of the lion? In this all too gentle representation there lacks the heroic power—the spirit of sacrifice. May one suppose that the first specimens of the beasts had not been disorganized like the later animal, and that they did not experience any important transformations, still a literal change of a grass-eating into a flesh-eating lion must be regarded as a radical transformation. As for the rest, our text denotes only the basis of the law of nourishment for the animal existence, and this basis is for man the fruit, the herb, the grain, for the cattle the pasturage and the fodder. In indulging our idealizing view of the primitive world, that it was wholly without death, we should not overlook the fact that it was an ill habit of the old heathenism, in its view of the world, to confound sin with death, or even with the natural unfolding of life. Thus the poems that Knobel too makes mention of, and according to which even the ravenous beasts originally lived upon vegetable food.—Ver. 31. **And, behold, it was very good.**—At the seventh time it is said not merely good, but very good, because in man the keystone of creation is reached. The possibilities of the ruin of man and of the world are for the pure paradisaical state *curæ posteriores*, just as the destinies of manhood are for the thinking of the child. For the theosophic view, the undivine lay only bound under the new order of things. That in general the demoniac evil was already in the world is not denied, but the six days' work, taken as the world in general, or as God had made it, was very good, that is, perfect; *κόσμος, κάλλιστον* (Thales).*

12. Ch. ii. 1–3. *The Divine Sabbath.* Ver. 1. **Thus the heavens and the earth were finished.**—A solemn retrospect introducing the sabbath of God.—**And all their host.**—A concrete denoting of the universe from the predominant terrestrial stand-point. The host has reference to the heaven, so far, at all events, as the stars are meant. As the host of the earth, however, denotes its inhabitants (Is. xxxiv. 2), so the thought, moreover, gives an intimation of the inhabitants of the heaven. "The passage in the book of Nehemiah (ch. ix. 6) that treats of the creation supposes correctly that in the host of heaven (צָבָא) the angels are included." Delitzsch. When he says farther: "The stars, according to the more ancient representation (Babylonian, Assyrian, Persian) are set forth as a host for battle, or that together with the angels they are assigned a portion in the conflict of light with darkness whose theatre is the earth created within the surrounding sphere of the luminous heavenly bodies,"—all such remarks may be taken as Parsic rather than purely Biblical.*—Ver. 2. **And on the seventh day God ended His work.**—The difficulty that arises from the mention here of a completion of God's work on the seventh day, as before it seemed to have been on the sixth, has given occasion to the Septuagint, the Syriac, and many exegetes to put the sixth day in place of the seventh. Others (Calvin, Drusius, etc.) have read וַיְכַל as pluperfect (had finished) contrary to the grammar. Knobel explains the word with Tuch and others: God let it come to an end on that day. Delitzsch in a similar manner. Richers wrongly places a completion of the creation on the seventh day. Kurtz speaks of a heptæmeron.

* [טוֹב מְאֹד: "Good exceedingly." It would seem to be not merely a benediction, but an expression of admiration, as we may say without any fear of the anthropopathism—*euge, bene, præclare!* It suggests a declaration in the Timæus of Plato so remarkable that it is no wonder that some should have regarded it as a traditional echo of this old account. At the completion of the great cosmical *ζῶον*, the animated universe, with its body and soul (its nature), both of which Plato represents as the work of God, He (God) beholds it moving on in its beautiful constancy, an image of the *eternal* powers, or ideas. At the sight of this the everlasting Father (ὁ *ἀΐδιος πατήρ*) is filled with joy and admiration, *εὐφρανθεὶς ἠγάσθη*—the strongest term to express such an emotion that could be found in the Greek language, *ἄγαμαι, ἀγάομαι*. There seems, too, to be implied in both expressions, the Hebrew and the Greek, the emotion of love, and this, as it were, reciprocal—the kosmos responding and moving on through a principle of *attraction* rather than of *projection*, or outward mechanical force. *Κινεῖ ὡς ἐρώμενον, he moves it* (or, *it moves it*) *as being loved;* such are the words of Aristotle (Metaph. xi. (xii.) c. 7), describing the first principle of motion in the heavens as it proceeds from the First Mover. This language is truly wonderful in itself, and all the more so when we consider its author, the dry and rigid Aristotle, the *lumen siccum*, or pure abstract intellect, as he has been called. Nature, the kosmos, moving on through love of the First Fair and the First Good—*drawn*, rather than *impelled*—it has a Platonic richness of conception which seems strange in the more purely logical writer. Of both, however, it may be said that they produce less impression upon us than the pure grandeur and simplicity of the Bible language: "And God beheld everything that He had made, and, lo, it was good, exceeding good." With all the splendor of Plato's language in the Timæus, there is still lurking about it his besetting inconsistency—the thought of something evil, eternal in itself, and inseparable from matter and from nature.

It may be said, too, that this great problem of evil seems to haunt some of our best commentators in their exegesis of this passage. They find here an implied reference to future evil. All is *yet* good, they would have it to mean, and so they regard it as a *Verwahrung*, or defence of God against the authorship of evil. See Delitzsch, p. 126. But this mars the glory of the passage. It is simply a burst of admiration and benediction called out by the Creator's surveying His works. The anthropopathism is for us its power and its beauty, which are lessened by any such supposed hint or protestation.—T. L.]

* [We get the best order of senses in the root צָבָא and its cognate צָבָה, by regarding, as the primary, the idea of splendor, or glory, as it remains in the noun צְבִי. See its use, Is. iv. 2, where it seems synonymous with כָבוֹד, Is. xiii. 19, and a number of other places. The secondary sense of *host*, orderly military *array* (comp. Canticles vi. 10), comes very easily and naturally from it. Or we may say that along with the idea of *hosts*, as in the frequent יְהוָה צְבָאוֹת, Jehovah of hosts, it never loses the primary conception. "Thus the earth and the heavens were finished and all their glory," or their glorious *array*. Compare the Syriac ܨܒܬܐ, *decus, ornamentum*, where the servile *tau* has become radical. The LXX. and Vulgate translators seem to have had something of this idea: *πᾶς ὁ κόσμος αὐτῶν*—*omnis ornatus eorum*. There is a grand significance in the Greek *κόσμος* and Latin *mundus* as thus used for the world or the array (artistic unity) of the worlds. צָבָא is the Hebrew for *κόσμος*, and thus there is a most sublime parallelism presented by its two expressions: יְהוָה צְבָאוֹת and מֶלֶךְ עֹלָמִים—Lord of the worlds in space, King of the worlds in time: *βασιλεὺς τῶν αἰώνων*, Ps. cxlv. 13; Is. xxvi. 4; 1 Tim. i. 17. The Hebrew far transcends the Greek.—T. L.]

It seems to us, however, that the rest of God does not denote a remaining inactive merely, or a doing nothing. The perfecting of the work on the seventh is likewise something positive: namely, that God celebrated His work (kept a holy day of solemn triumph over it) and blessed the sabbath. To *celebrate*, to *bless*, to *consecrate*, is the finishing sabbath-work—a living, active, priestly doing, and not merely a laying aside of action. "The Father worketh hitherto," says Christ in relation to His healings on the sabbath (John v. 17). The doing of God in respect to the completed creation is of a festive kind (solemn, stately, holy), a directing of motion and of an unfolding of things now governed by law, in contrast with that work of God which was reflected in the pressure of a stormy development, and in the great revolutions and epochs of the earth's formation. "His מְלַאכְתּ (His work) was the completion of a task which He had proposed." Delitzsch. God rests * now and triumphs in that last finish of His work, the paradisaical man; God's great festival is reflected in Adam's holy-day. In accordance with his supposition that the creative days were not numbered from evening to morning, but in the contrary order (which is opposed to the text), Delitzsch holds that not the evening of the sixth day, but the morning of the seventh, was the real beginning of the sabbath (p. 127). But the evening of the sixth day lies back before the sixth day, whilst of an evening and a morning of the seventh day there is no mention at all. Had we taken the creative days as periods generally, or the evenings as merely remissions of the creative activity, the question about the evening and the morning of the seventh day would have had no right sense. If we truly take the evenings as denoting creative crises, then may it be asked: did not a crisis follow upon the creation of Adam? and this may we find intimated (ch. ii. 21) in the deep sleep of Adam. Still must we suppose that the completion of Adam's creation took place towards the evening or decline of the sixth day.—Ver. 3. **And God blessed the seventh day.**—The blessing of the seventh day may of itself denote primarily that it was appointed for rest and re-creation, "which is a blessing for the laboring man and beast (Exod. xx. 10; Deut. v. 14)." But the earlier blessings say: Be ye fruitful and multiply, and *to bless* means to wish for, and to promise one infinite multiplications in the course of life, as *to curse* means to wish for one an infinite multiplication of evil—that is, to imprecate, or pray against him. The blessing of the sabbath must consist in this, that it gives birth to all the festivals (or rests) of God, and all the festivals of men—that it endlessly propagates itself as a heavenly nature above the self-propagating earthly nature, until it has become an everlasting sabbath. Its most distinct birth is the New Testament Sunday. But this Sunday must mediate the heavenly Sunday. "It makes it to be an inexhaustible fountain of re-creation" (or new life). Delitzsch.—**And hallowed it.**—To hallow is to take an object out of its worldly relation, and to devote it to God. There is, indeed, nothing before us here of a worldly relation in a profane sense, and so far can the negative force here have no place in the hallowing. Without doubt, however, the contrast is this: he withdraws it from labor for the sake of the world, and establishes it as the festival for God. In six days' work had God condescended and given Himself up to live for the world; on the sabbath, He ordains that the world must live for God. *He blessed and hallowed it, because He rested therein*—that is, He appointed His own rest, as a ground and rule for the rest of man, and of the creatures, on the seventh day (see Exod. xx. 11; xxxi. 17). "According to the author God made this appointment at the creation, but He leaves its execution to a time after Moses, when, in the desert of Sin, He practically leads Israel to the festival of the seventh day, and thereupon makes publication of the law of the sabbath on Sinai (Exod. xxxi. 12; xxxv. 1). There is nothing known of any observation of the sabbath before the time of Moses."

* ["The Scriptures," says Delitzsch in his comment on וַיִּשְׁבֹּת, p. 129, "do not hesitate to speak anthropopathically of God's entrance into rest." As far as the word שָׁבַת is concerned, there is no anthropathism here except as all human language, and all human conception, in respect to Deity, is necessarily such—that is, necessarily representing him in space and time. The primary sense of the word שָׁבַת is simply to *cease, cease doing*—as the LXX. render it, *κατέπαυσε*—not *ἀνέπαυσε* which carries the idea of recreation or refreshment after fatigue, like *ἀναψύχω*, or the Hebrew Niphal יִנָּפֵשׁ. When joined with this latter verb, as in Exod. xxxi. 17, the whole language may be called anthropopathic, but the added word shows that the idea expressed by it is not in the first. If ceasing from creation, wholly or *partially*, implies mutability, it is no less implied in the emanation-theory, unless we suppose an emanation, or necessary creation, of *every possible thing, everywhere, always*, and of the highest degree—in other words, an unceasing and unvaried filling of infinite space and infinite time with infinite perfection of manifestation. But waiving all such inconceivable subtleties, it may be truly said that *rest*, of itself, is a higher and more perfect state than outward action—if we may speak of anything as higher and lower in respect to God. Rest is not inertia. Rest in physics is the equilibrium of power, and so the maximum of power (*re-sto, re-sisto*). Motion is the yielding, or letting out, of power, necessary, indeed, for its manifestation or patent effect, yet still a dispersing or spending of that static energy which was in the quiescence. Absolute rest in the kosmos (the bringing it into, or keeping it in, that state) would be the highest exercise of the divine might; but as it would preclude all sensation, and all sentiency, both of which are inseparable from change or motion of some kind, it would be an absence of all outward manifestation; that is, it would be non-phenomenal or non-appearing. So also rest is the highest power (activity) of mind or spirit, and thus its highest state. This is Aristotle's dictum, Ethic. Nichomach. x. 8, 7: *ἡ τελεία εὐδαιμονία θεωρητική τις ἐστὶν ἐνέργεια*, "the perfect blessedness is a contemplative energy;" "so that (sec. 8) that energy of God which excels all in blessedness must be contemplative (or theoretical), and, of human things, that which is most akin to this must be most blessed" (*εὐδαιμονικωτάτη*). In this way, too, may we strive to obtain a conception of the sabbath or "*rest* of the saints." The Scripture thought of this would seem to be as much opposed to torpor or inertia, on the one hand, as it is, on the other, to that busy doing which enters so much into some modern conceptions of the future life. They that believe have entered into rest. There can be no doubt, too, that the idea of holy contemplation, or sabbath-keeping in the festal sense of the word, on which Lange so much insists, enters into the idea of שָׁבַת here in Genesis, although derived, perhaps, from its subsequent use. In this sense, there is something of a sabbath whenever there come the words: and God *saw* (surveyed, contemplated), "saw that it was good." It is a solemn pausing to behold the divine ideas in their outward appearing—not as a change in Deity, as though with him this took place at intervals, but as a presentation, for the time, of that constant, immutable aspect of the divine character as it comes forth at intervals for us. This eternal rest of God is the sun ever shining calmly above the clouds, yet now and then revealing itself through them as they break away over our changing world of nature and of time. It is such a timeless sabbath that is intended by Rabbi Simeon, as quoted by Raschi in his comment. on the words *seventh day*, Gen. ii. 2: "Flesh and blood has need to add the common to the holy time (to reckon them by passing intervals) but to the Holy One, blessed be He, it is as the thread that binds the hair, and all days appear as one." Compare it with the צְרוֹר הַחַיִּים, "the bundle of life," or lives, 1 Sam. xxv. 29, and which is so often referred to by the Rabbinical writers.—T. L.]

Knobel. This holds good only of the legal establishment of the sabbath, for the custom of keeping a day of rest was not confined to the Jews only. Concerning the name שַׁבָּת, which the creative account does not contain, see DELITZSCH, p. 130. Derivations: 1. From שַׁבְּתַי, an old name of Saturn; 2. from שִׁבְעַת (שִׁבְעַת), the seventh day (Lactantius); 3. contracted from שַׁבָּתָה, the time of holy rest, which is the most likely.—**Which He had created and made** (marginal reading in English Bible: **created to make**). Grammatically the infinitive construct לַעֲשׂוֹת is rendered by the Latin *faciendo*. Still the explanation: *which God being active* (that is, by *doing*, or by an *effort*) *had created*, would be quite idle, were it not that one would find in the language the recognition of an antithesis to the doctrines of emanation, or generally, to the supposed heathenish pathological and fatalistic modes of creation. Delitzsch thus modifies the *faciendo* (or לַעֲשׂוֹת): the creating is fundamental, whilst the *making*, or the forming, is consequential. Then there would be denoted thereby the continuing of the divine activity beyond the time of the creative work.* In respect to the four verses that follow, which Delitzsch, too, as well as Ewald and others, would make the subscription of the previous section, not the superscription of the one that follows (as Tuch, De Wette, and others), compare DELITZSCH, p. 133. Knobel says (p. 7): "The Elohist has a superscription before every principal section in Genesis, and so much the more must he have had such a superscription placed before his first narration." Ilgen, Pott, and Schumann have rightly found the same (ch. ii. 4) in the words: "these are the *origines* of the heaven and the earth," etc. The word tholedoth, then, must have suffered a misplacement. According to Delitzsch it is a closing formula. We hold it to be the superscription to what follows, because the word tholedoth must otherwise have regularly preceded, and because our text regards the tholedoth, or generations of the heavens and the earth, as conditioned in its principles through the creation of the earth and the heavens—that is, the earth, and especially Adam as the principial† point of view for the whole.

DOCTRINAL AND ETHICAL.‡

1. The contrast which is at once drawn between heaven and earth, and whose symbolical significance cannot be ignored, proves, in the first place, that the whole period before us, from ch. i.–xii., is to be considered under the point of view of the history of primeval religion. Secondly, the constitution of man in the image of God, the history of Adam, of Abel, of the Sethites, etc.; and, further, the contrast openly appearing at the close of this section between the uniting and separating of the peoples on the one hand, and the budding theocracy on the other. Thirdly, all periods lying in the middle between these two extreme points. Within this section, which presents the contrast between the primeval religion and the patriarchal religion of Abraham, now appear individual contrasts: 1. The contrast between the paradise-world and the sin-world; 2. the contrast between the anomism of the human race before the flood, and the heathenism of man after the flood. And to these add the more special contrasts which are to be brought out by the separate sections.

The primitive religion is to be distinguished from the religion of Abraham by the following points: 1. In the primitive religion, the symbolical sign is first, and the word second; in the patriarchal religion, the word of God is first, and the symbolical sign is second. (See Gen. xii. 1, 7.) 2. In the primitive religion the continuance of the living faith in God is sporadic. This, it is true, is in connection with genealogical relations (Seth, Noah, Shem), as the appearance of Melchisedek especially proves (comp. Heb. vii. 3); and, as a gradually fading twilight, it goes on through the times until the days of Abraham, forming continually, as natural religion, the background of all the heathenism of humanity. The faith of Abraham, on the contrary, forms with the patriarchal religion a genealogical and historical sequence. The aurora of the morning in Abraham contrasts with the twilight of the evening in Melchisedek. Melchisedek looks, with the faithful of the heathen world, back to the lost Paradise; Abraham looks forward to the future city of God—his religion is the religion of the future. 3. The symbolical primitive religion is yet, in its exterior, overgrown with mythological heathendom. While it forms the bright side of the primal religious world, its dark side arises from the mythologizing of the symbols (Rom. i. 19–23). With the patriarchal religion, however, the contrast between the theocratic faith and heathendom has become fixed. 4. With the historic form of this contrast, it is at the same time conclusive that heathendom maintains its relative light side in the history of humanism, and the theocratic popular history its relative dark side, which increases to the rejection of the Messiah and the death on the cross. The material development of salvation among the Jews, and the formal development of the human form of salvation among the heathen (Greeks and Romans), are for each other, just as the evil tendencies of heathendom and Judaism unite with each other in the crucifying of Christ.

2. Within our division appears the beautiful contrast that the creation of the world is once represented in the *genetic* order as an ascending development of life, so that man seems the aim (τέλος) of all things; then, from chs. ii., iii., onward, in *principial* order, according to which man, as a divine idea, is the principle with which, and for which, the world, and especially Paradise, was created. The first view is *universalistic*, and hence *Elohistic*; the latter is *theocratic*, and hence *Jehovistic*.

3. The form of the account of the creation: religious symbolical chronicle; its source: a revealed word or image effected by the vision of a prophecy looking backwards (see Introduction). The objections

* [The simplest rendering of the Hebrew here would give the easiest and the plainest sense. It is that presented in our marginal reading, taking לַעֲשׂוֹת, not as a gerund (*faciendo*), but literally, as an infinitive of purpose: *which God had created to make*. It suggests nearly the distinction given by Delitzsch between the *fundamental* and that which follows—the ground-laying and the finishing, the material-gathering and the architectural arrangement of the structure. So the Vulgate: *Quod Deus creavit ut faceret*, and Onkelos: דִי בְרָא יְיָ לְמֶעְבַּד.—T. L.]

† [This word is not to be found in any English dictionary, but we are compelled to Latinise here, and form a word, from *principium principia*, to correspond to Lange's word *prinzipielle*. Our "principal" is too vague, and used in too many senses, to answer the purpose.—T. L.]

‡ With respect to dogmatical literature on the account of the Creation, examine BRETSCHNEIDER: "Systematical Development of Dogmatic Ideas," p. 450.

of Delitzsch against the mediation of the knowledge of creation to men through divine revelation in human vision (see 79 sqq.), rest on a want of appreciation of the scriptural idea of vision, as already indicated. Delitzsch, with the more ancient catholic supernaturalism, explains our account from a divine teaching, which is defined as the interposing voice of the Spirit of God, and the guidance, through it, of man's own spirit. To this ultra-supernaturalistic view of Delitzsch and Keil is opposed the rationalistic one of Hofmann, namely, that the account of the creation is the transposed impression in history which the world made on the first-created man reflecting on its origin. To the purely historical conception of a wonderfully preserved or regenerated (Delitzsch) tradition of revelation or legend, is contrasted the mythical conception in various forms, effected through the allegorical interpretation of Philo; which is followed by many church Fathers, and by Herder in his adoption of a parabolic hieroglyphic. *a.* Moral myth as a ground for the commandment of the sabbath (Paulus). *b.* Philosophical myth, especially the natural philosophical (Eichhorn and others). We have already shown in the Introduction why we cannot join in either the purely historical or the mythical view, but must insist on the specific of a religious symbolical history. The vision might be designated as intuition, in so far as we carry back the respective knowledge to the unfallen man.

4. In our section the world is represented according to its four different relations: 1. As creation; 2. as nature; 3. as cosmos; 4. as æon (see LANGE's "Dogmatics," p. 222 sqq.). The *idea of creation* is expressed by the word בָּרָא, as well as by the going forth ten times of the Omnific Word of God. God said, "Let there be, and there was." The account of nature, 1. through the great contrasts, separations, and combinations: heaven and earth, darkness and light, atmospheric waters and terrestrial waters, firmament and terra firma, land and water, sky and earth. 2. Through the designation of plants, that they should bear seed, each according to its kind. 3. Through the blessing on animals: be fruitful and multiply, and the distinction of various kinds of animals, as also finally the blessing on men. 4. Through the relation of the various creatures to the sphere of birth or life corresponding to them (especially water and earth), through their coming forth from these spheres at the creating word. Especially belong here the picturesque expressions: *Thohu, Vabhohu.*—תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא—שֶׁרֶץ—עֵץ פְּרִי עֹשֶׂה פְּרִי—עֵשֶׂב מַזְרִיעַ זֶרַע—תְּרַמֵּשׂ—פְּרוּ וּרְבוּ—תּוֹךְ יְעוֹפֵף—יִשְׁרְצוּ הַמַּיִם הָרֶמֶשׂ. 5. The six days' work itself.—The idea of the cosmos. It appears distinctly in all the solemn pauses of the creative work, as they are marked with the sevenfold repetition of the words: and God saw that it was good. The celebration of the sabbath also belongs here, as it points back to the beautiful completion of the universe.—But the idea of the æon appears with the fact that man is made the end and aim of all days of creation, by which it is clearly pronounced that he is the real principle in which the world and its origin is comprehended. The history of the earth is thus made the lifetime of humanity. Its profoundest principle of development and measure of time is the support of man.

5. *The Creation.*—On the dogmatic doctrine of the creation, see Hase, Hutter, HAHN: "Doctrine of Faith," and LANGE's "Positive Dogmatics." Here comes especially into consideration 1. the relation of the doctrine of the creation to the Logos, John i. 1–3. The first verse of Genesis clearly forms the ground presupposed in that passage, God spake; through His word He created the world, says Genesis; His word is a personal divine life, says John, and the New Testament in general, especially Col. i. 15–19; ch. ii. 3–9. According to Genesis everything is created through the idea of man in the image of God with a view to this man; according to the New Testament it is through the idea of Christ, who is the principal of humanity, with a view to Christ. As Adam was the principle of the creation, so is Christ the principle of humanity. Therefore it reads: "God hath chosen us in him before the foundation of the world" (Eph. i. 4; comp. John xvii. 5). The creation is, in its most essential point, the production of the eternal God-Man in the eternal to-day. In man nature has passed beyond itself, from the relative, symbolical independence, to the perfected and real, to freedom; it has in him the mediator of its redemption, of its glorification. The beautiful cosmos, this unity of all varieties, which combines in it an endless complex of unities, to the production of external harmony and beauty, has, in Christ, the most beautiful of the children of men, its middle point, the centre of its ideal beauty. Finally, the first æon, which is fixed by the life of Adam, has for its core, its root, and its aim, the second æon fixed by Christ. 2. The relation to the Holy Ghost. The spirit is the living, self-impelling unity of spiritual life, the breath of the soul, as the wind forms the spirit of the earth, the vital, ever-active unity of its varieties. The Spirit of God hovering over the waters, is the divine, creative, living unity, which rules over the fermenting process of the Thohu Vabhohu; hence, as the peripheral principle of formation (at one with the central principle of formation, the Logos), it effectuates the separations and the combinations by which the formation of the earth is determined. In the New Testament, however, it appears in its personal strength, as the unity of all works of revelation of the Father and the Son, and as the absolute, spiritual principle of formation which effects the glorification of the world through the separation of the ungodly and the godly, and through the combination of everything godly in the church and the kingdom of God. 3. The relation of the creation to the Divine Being. In the creation, God appears as the creator, who calls forth things as out of nothing. But from the genesis out of the pure nothing, are distinguished the creative things as proceeding from the life or breath of the creator's word, with which they come forth into existence (Ps. civ. 30); and finally man stands complete with the features of divine affinity, proceeding from the thought of His heart, from His counsel, as created in His image, and intended to be His visible administrator on earth. In the New Testament, however, the paternal feature of the Divine Being has unvailed itself as a paternity, from which all paternity in heaven and on earth proceeds, but which, in the most special sense, refers to Christ, the image of the Divine Being. By the relation of the work of creation to the coming Christ, the whole creation becomes an advance representation, a symbol of Christ in a series of symbolical degrees, of which each represents in advance the next following one. Through the relation of Christ to the Father, the whole creation receives the mark of the human, especially of revelation, or of the wonderful (as de-

noted by the lion), of resignation, or of sacrifice (as denoted by the ox), and of the reflection of light, that is, the idea (as denoted by the eagle).* But the spirit, as the unitary life of the revelation of the Father and of the Son, is reflected as creative wisdom in all creative movements of the world, and, indeed, in the fundamental forms of separation and combination, of centrifugal and centripetal force, of repelling and attracting operations.—The account of the creation, Gen. ch. i., is not a dogma of the trinity of God; the completed creation, however, as a work of God and revelation, is a mirror of the trinity, and a prophecy of the revelation of its future (see LANGE's "Positive Dogmatics," p. 206 ff. 4. The relation of the creation to revelation. The most general sphere of the revelation of God, that which forms the basis of all future revelations, is the creation of heaven and earth as the objective revelation of God, which corresponds with the subjective revelation of God in his image, man. 5. The relation of the doctrine of the creation to the heathen and post-heathen view of the world. *It denies polytheism*, for the creator of all things appears as the only one, and if his name stands in the plural (Elohim), the element of truth in polytheism (in contrast to Judaism) is therewith recognized, namely, the variety of the revelation of the one God in the variety of his strength, works, and signs, and the variety of the impressions which he thereby produces.

It denies pantheism, for God distinguishes himself by his creation of the world; he creates the world through his conscious word, consequently freely, and stands in personal completion before his work and over it, so that the world is neither to be regarded as an emanation of his divine being, nor especially as a metamorphosis of the divine being, (the second form of it,) or, *vice versa*, God as the emanation of the world. But it emphasizes also the true in pantheism (in contrast to deism): the animating omnipresence and revelation of God in the world, with his creating word, with his spirit hovering over the formation of the world, with his image in the dispositions and destination of man. It denies dualism, for God appears as the creator of all things directly. He is also the originator of the *Thohu Vabhohu* of fermenting elements; he finds in the creation no blame, and, at the end of the sixth day, everything is very good. The true in dualism is, however, also retained (against fatalism), namely, the contrast between the materials and the formative power, between the natural degrees and the natural principles, between nature and spirit. But the doctrine of creation denies much more the antichristian polytheism, that is, *atomism*, even to its most modern form of *materialism*, as such materialism rejects not only the truth of the spirit, of personal life, of the Godhead, of the immortality of the soul, and of liberty, consequently all ethical principles, but also the physical principia of crystal formation, of the formation of plants and animals. It does this by making matter regarded as devoid of all visibility, and in so far thoroughly hypothetical and abstract, or rather the infinity of feigned abstract substances (with which the *Thohu Vabhohu*, as a living fermentation of appearing elements, is not to be confounded), the sole God-resembling factor of all phenomena of life, such phenomena consisting of two classes, of which the physical and abstract spiritual is to be in accordance with the play of matter, the ethical, on the contrary, a bare appearance, having no conceivable or comprehensible reality. The living God here stands in contrast with the multitude of these dark idols of a feigned deity, and he places opposite the subordinate elements of life the superordinate vital principles, which give the elements their cosmical form, whilst over all he places the ruler man, with his godlike, spiritual nature.

The only thing that endures as an element of truth in materialism is the infinite and subtle conformity to law that is found in material things, a fact which spiritualism nowadays far too much disregards. The doctrine of creation also denies with increased emphasis the intensified *pantheism*, i. e., the most modern pantheism as opposed to personality—the pantheism which makes everything proceed from an impersonal thought, in order to let everything again disappear through continual metamorphoses (morphologism) in impersonal thoughts; for the scriptural doctrine makes all thoughts of creation proceed from an unconditioned personality, pass through fixed forms, and culminate in a conditioned personality. The truth that lies in such self-deification is recognized in this, that all works of the absolute thinking are themselves thoughts. He has spoken thoughts which have become works of creation. Finally, it denies the dynamical dualism (or the dualism of power), i. e., that hierarchical absolutism which holds as evil not only the material world, but still more the entire realm of spirit and spiritual life regarded as something to be controlled with infinite care, and with the infinite art and power of an abstract authority; for it testifies for the word of God as immanent in the world, and thereby holds fast the element of truth in that hierarchism, according to which the spirit of God hovers over the waters, and man as the administrator of God is commanded, with reference to all animal life in the world: Rule over them, and make them subject to you.

At the very first verse and word of Genesis, it clearly steps over that impure sink of dualism beyond which the entire heathen and philosophical view of the world could never go. It does this, by contrasting God in his eternal self-perfection to the creation which arose with time. The doctrine of the creation is the first act of revelation and of faith in the history of the kingdom of God. It would lead too far, should we attempt to show how the three heathen errors of religion are ever present with each other, although at one time polytheism, at one time pantheism, and at another time dualism, prevails. We make this observation, however, to indicate thereby that we do not ignore the pantheistic basis of Gnosticism, even when

* [For this thought of Lange, which some might regard as pure fancy, there is an etymological ground in the Hebrew language. The words for *light*, and for the *motions* of light, have a close affinity to those for *flying*, compare עוּף, *volare*, עוֹפֵף, *vibrare*, עֵיפָה rendered *tenebræ*, but which strictly means the earliest *twilight* or *twinkling* of the morning, and that beautiful word, עַפְעַפֵּי שָׁחַר, *palpebræ auroræ*, Job iii 9; xli. 10—ἡμέρας βλέφαρον, Soph. Antig. 103, "the eye-lids," the opening wing "of the morning." Compare also נצא, *volavit*, Jer. xlviii. 9, and נצץ, *splenduit, micavit, shone, glistened, glimmered*, נִץ, a flower, etc. It is something more than a mere poetical image when we speak of light as having wings, especially as the conception is applied to the faint gleaming, glimmering, *fluttering*, we may say, just waving up out of the darkness. How natural the order of the images: to fly, flutter, palpitate, vibrate, quiver, twinkle, glimmer, gleam, shine. Comp. Engl.: fly, flare, flash; Latin: *volo* (*volito*), *flo*, *flare*, FLAMMA. So spiritually, *idea* and *reflection* support the same analogy. It may be the piercing eye of the eagle that represents the *idea*, but the other view has the best philological grounds. —T. L.]

it plays with polytheism, since we present it according to its prevailing characteristic as dualism. But not only are the coarse ground-forms of the ancient and modern darkening of the doctrine of the creation to be judged by the first chapter of Genesis, but also the more subtle, Christianly modified forms, as, on the one hand, they present themselves in Gnosticism, (with which we also reckon Manichæism and its later shoots, extending to our time: Priscillianism, Paulicianism, Bogomiles, Albigenses, dualistic theosophs of Jacob Böhm), and, on the other hand, in Ebionitism, as it has found its continuation in the later Monarchianism, and still more modern deism. The Gnostics ground their opposition to the Old Testament on a paganistic misinterpretation of the New, and thus they may be ranged according to their more or less hostile attitude to the Old Testament, and as representing various heathenish views of the world which, after the manner of old Palimpsests, placed one upon the other, appear through the overlying Christianity. Among such Palimpsests, on which a form of Christianity has been overwritten, may be reckoned the Samaritan (Simon Magus), Syrian (Saturninus, etc.), Alexandrian (Basilides), old-Egyptian (Ophiten), Hellenic (Karpocrates), Ponto-Asiatic (Marcion), and Persian Gnostics (Manes). Finally, in Mohammed, the Arabian Gnosticism and Ebionitism ran together, as the again broken forms of Subordinatianism and Monarchianism ran together in Arianism. Through the manifold modifications which Christian dualism experienced immediately, and especially in the course of time, one must not be led astray in respect to the unity of the genus. Just so, pure Ebionitism, whose naked image is Jewish Talmudism (as it is to be recognized throughout by its oblique position to the New Testament and the New Testament elements in the Old), has passed through various mutations whose ground-thought remains the same: namely, a fatalistic, eternalized, ontological divorcement between God and the world, through the law of religion or nature, whether the form of the change be called deism, naturalism, or rationalism. And, finally, the mixed form of gnostic Ebionitism, which was prepared through the Alexandrian system of Philo, and whose naked image is the Jewish Kabbala, has remained unchanged, through all mutations, in its ground-thoughts, whether they appear as Montanism, Donatism, or pseudo-Dionysian, mediæval and modern ultra-supernaturalism, as inflexible baptismism, or yielding spiritualism. Together with the true difference between God and the world, the doctrine of creation expresses also the true combination between both, and finds the living mediation of this contrast in the man created in the image of God; whereas, dualism makes the difference a separation, while pantheism makes the combination a mixture, and the still observable, polytheistic reminiscence in Christendom vacillates, in its love of fables, between creature deification and creature demonizing.

6. The relation of the temporal creation to the eternity of God. It is quite as wrong to transfer gnostically the origin of the real world to the eternity of God, to fix the existence of God according to theogony by speaking of a becoming of God, or of an obscure basis in God (Böhm), or of an origin of the material contemporary with the self-affirmation of God (Rothe), as it is to declare, with scholastic supernaturalism, that God indeed might have left the world uncreated. Against the first view, there is the declaration that the world had a beginning, which, a little farther on, is fixed as the beginning of time. Against the latter, there is the declaration that God chose believing humanity from eternity in Christ, as it is also indicated in our text, by the decree of God at the creation of man, and by the image of God. *The world rests therefore, as an actual and temporal world, on an eternal ideal ground.** Its ideal preparation is eternal, but its genesis is temporal, for it is conditioned by the gradual growing, and the beautiful rhythm of growth is time.

7. In the significant number ten, the number of actual historical completion, the account is repeated. God said, Let there be, and there was. The speaking of God now certainly indicates the thinking of God, and it thence follows that all works of creation are thoughts of God (idealism). But it indicates also a will, making himself externally known, an active operation of God, and thence it follows that all the works of creation are deeds of God (realism). Both, however, thinking and operating, are one in the divine speaking, the primal source of all language, his personally making himself known, although we cannot bring up the thought of this speaking to the conception (personalism). Through creating, speaking, making, forming, the world is ever again and again denoted as the free deed of God.

8. Theological definitions of the creation. The *creatio* is distinguished as a single act and as a permanent fact. A third period is, however, at the same time pointed out, namely, the continuance of the doing in the deed, so that the world would not only fall to pieces, but would pass away, if God withdrew himself from it. The thought that he cannot withdraw from it in his love, should not be confounded with the untenable thought that he might not be able to withdraw from it in his omnipotence. The absolute dependence of the world on God is at all times the same (see Ps. civ. 30; Col. i. 17; Heb. i. 3). On the relation of the creation to the trinity, compare Hase, HUTTER, p. 149, and LANGE'S "Positive Dogmatics," p. 206 ff.—The expression, creation from nothing, is borrowed from the apocryphical word, 2 Macc. vii. 28: ἐξ οὐκ ὄντων; comp. Heb. xi. 3. It denies that an eternal material, or indeed that anything, was present as a (material) substratum of the creation. One can, however, misinterpret the expression by making the act of creation one of abstract will, absolved from any divine breath of life (Güntherianism). On determining the *creatio ex nihilo* we distinguish the *nihil negativum*, by denying the eternity of matter as substratum of the creation, and the *nihil privativum*, by assuming that God at first created matter as *nihil privativum*, then the forms in the *hexaëmeron*. This the *modus creationis:* first, matter; then, the form. This idea of a matter as something before form, does not correspond, however, to the idea of a quickening or life-giving activity in creation. With the beginning of creation there is immediately established the contrast of heaven and earth, i. e., different spheres, which as such are not mere matter; and with the Thohu Vabhohu of the first earth-form there is immediately established the constructive activity of the spirit of

* [We have placed this sentence in italics as containing a truth of vast importance, transcending all science on the one hand, and all theology that places itself in antagonism to science on the other. If it contains truth in respect to the world, then, *a fortiori*, is it true in respect to man, who is the final cause, or "the spiritual core of the world," as Lange elsewhere styles him. There is an eternal ground for the world; much more is there an eternal ground for humanity (Adam-ity); beyond all, is there an eternal ground for the new humanity (Christ-ianity). "Chosen in Him before the foundation of the world."—T. L.]

God. The demiurgic conception presupposes an eternal world-matter, whether regarded according to the Persian idea as evil, or according to the Greek as blind, heterogeneous, and antagonistic, or according to the Indian idea as magically mutable, which eternal world-matter must, in all cases, make the demiurgic formation a thing of mere arbitrary sport. The true idea of the work of creation lies between this and the theurgo-magical, according to which God had made the universe, in abstract positiveness, a pure material contrast of His divine being. This is a conception in which the creating word, the spirit of God hovering over the waters, the image of God, or even the omnipresence of God in the world, do not receive their just due. As the aim of the creation finally (*finis creationis*), there have been distinguished the highest or last aim, God's glorification, and the intermediate aim, the welfare of his creatures and the happiness of man. But it must be observed that God glorifies himself in the happiness of men, and that the latter should find their happiness in contemplating the glory of God.

9. *The Relation of the Mosaic Account of the Creation to the Mythological Legends of the Creation.*—The cosmogonies of the heathen are confounded with their theogonies, as their gods with primeval man. See LÜCKEN: "The Traditions of the Human Race, or the Primitive Revelation of God among the Heathen," Münster, 1856. "These cosmogonies are all very similar to each other. At first chaos is placed at the head as a disordered mass (chaos alone?). This chaos develops or forms itself into the world-egg. This egg, which plays a certain part in the cosmogonies, is only a conception called forth by the apparent form of the earth,* so that the sky presents itself as the shell and the earth as the yolk of this great egg. With this shaping of chaos into a world-egg, or earth-sphere, arises then, according to the representation of these cosmogonies, the first being, the 'first-born,' or *the first man.* This first man originating with (out of) the world-egg, the father and founder of all life, is now, according to the popular conception, a giant-like being. As the present man, according to primitive conception, is a microcosm, so is that first being, in heathen conception, the macrocosm itself, originating all life in nature by developing from himself the various parts of the world-organism, heaven and earth, sun and moon, mountains and rivers. Now by dividing or killing this macrocosmic being, or by mingling its generating parts with earthly things (especially fertilizing water, as in the story of Chronos), the lower life of nature begins, and things can multiply in sexual division and separation. This is the whole nucleus of all cosmogonies. And we would here observe, how frequent it is in heathen conceptions that all primitive generating being is imagined under the form of a great world-animal (as an immense ox or goat, for example), and as such worshipped. Thus the first being of the Persians is the ox Abudad, and the Egyptians worshipped it as a goat under the name of Mendes." Here, however, the following is to be observed: 1. Behind, beside, or over the chaos, or the disordered matter, usually stands a mysterious form of the highest divinity: Brahma among the Indians, Fimbultyr among the Teutons, Ormuzd among the Persians. 2. With the Hesiodic Gaia, which proceeds from chaos (i. e., from boundless empty space), there is also Eros; so in the Chinese legend the first macrocosmic man or giant (Panku) is formed with the earth. In like manner Brahma with the Indians, and Ymer with the Teutons, become, by the division of their limbs, the foundation of the world. 3. Matter is always fixed with the divinity, or the divinity with matter. But matter is coherent with God in the predominantly pantheistic systems of emanation. According to the Indo-Brahmic, Platonic, and Alexandrian system of emanation, matter emanates with the world from divinity; according to the Egyptian and mythologico-Grecian system, divinity emanates from the world, from chaos, or the ocean. According to the predominantly dualistic systems, the world arises from a mixture in the conflict between the emanations of the predominantly spiritual, light, good God, and the emanations of the predominantly material, dark, wicked God—sometimes in a decidedly hostile position of the two powers, as in the Persian mythology, sometimes in a more peaceful parallelism, as in the Slavonian. For the various cosmologies, compare the quoted work of LÜCKEN, p. 33; DELITZSCH, pp. 81, 83, and 609; HAHN: *Compendium*, p. 374, with reference to WUTTKE: "The Cosmogonies of the Heathen Nations before the Time of Jesus and the Apostles," Hague, 1850. The Chaldean myth of the creation, as given by Berosus, is found in EUSEBIUS: "Chronicles," i. p. 22; SYNCELLUS, i. p. 25; the Phenician myth as given by Sanchoniaton in EUSEBIUS: *Præparatio Evangelica*, i. p. 10; the Egyptian myth in DIODORUS SICULUS, i. 7 and 10; a Grecian myth in HESIOD'S *Theogony*, ver. 116 sqq.; the Indian myths in P. VON BOHLEN: "Ancient India," i. p. 158; LASSEN: "Indian Antiquities," iii. p. 387 (at the beginning of the code of Manu); the Zend myth in Avesta, the Etrurian myth in SUIDAS under Tyrrhenia (see the "Commentary" of KEIL and DELITZSCH, p. 8); the Scandinavian myth in the Edda, etc.

According to the older conceptions of the days of creation as combined with biblical chronology, one could speak of a date of the creation. Starke is satisfied with the correctness of the date: 23d of October, 4004 before Christ. Schröder makes the date the 1st or 17th of September, 4201, but adds·

* [This conception seems to be sanctioned by Lange, but there is no proof of it. Instead of being suggested by the figure of the mundus (which is not like an egg, or the earth like its yolk, unless we make very ancient the knowledge, or notion, of the earth's sphericity), this so common feature of the old cosmogonies came most probably from the idea of a brooding, cherishing, life-producing power, represented in Genesis by the רוּחַ מְרַחֶפֶת, the throbbing, pulsating, moving spirit—from רָחַף, primary sense in Piel, *palpitare*, secondary sense, yet very ancient in the Syriac, *to love warmly*, or with the strongest affection. Hence in the Greek cosmogony the first thing born of this egg was *ἔρως*, the primitive love, which shows that the egg had nothing to do with the figure of the earth, either real or supposed. See the Birds of Aristophanes, 697, where the poet calls it *ὑπηνέμιον*, the egg produced without natural impregnation:

Ἐξ οὗ περιτελλομέναις ὥραις ἔβλαστεν Ἔρως ὁ ποθεινός,
From which sprang Love the all desired,—

only the Greeks, as usual, inverted the primitive idea, and made the generating cause itself the effect. Eros then produced the human race, etc. In other respects the heathen cosmogonies are very fairly given here by Lücken; but what a contrast do these monstrosities present to the pure, harmonious, monotheistic grandeur of the Bible account! If the Mosaic cosmogony was derived from the heathen, as is contended, how very strange it is, and counter to what takes place in all similar derivations, that the Hebrew mind (a very gross mind, they say) should have taken it in this impure and monstrously confused state, and refined it back to that chaste and sublime consistency which the Bible narrative, whatever may be thought of its absolute truth, may so justly claim.—T. L.]

"The Son of Man knew not the day nor the hour when heaven and earth should pass away, but the child of man would know the year and the day when heaven and earth arose." The autumn seems to have been chosen on account of the ripe fruits, without reflecting that on the entire earth it must ever be autumn somewhere.

10. *The World as Nature.* a. *The Ancient View of the World, that of the Bible and of Modern Times.*—The world-view of the ancients was based on appearance, according to which the earth formed a centre reposing under the moving, rolling starry world; this geocentric view received a scientific expression in the well-known Ptolemaic system. This system was abandoned in the time of the Reformation for the helio-centric system of Copernicus. But because the Bible, with respect to astronomical matters, speaks the language of common life, which is yet authorized in accordance with appearances (the sun rises, sets, etc.), it was supposed that the Copernican system contradicted the teaching of Holy Writ, and not only the papal council imagined that in its treatment of Galileo, but even Melancthon was of the same opinion, and to the present day such protests, even on the Protestant side, have not entirely died away (see the attacks on Dr. Franz in Sangerhausen in DIESTERWEG's "Astronomy," p. 104; also p. 20, especially p. 325). These prove how often a contracted Bible belief can injure more than profit the faith. The Copernican theory was especially supposed to be in contradiction with the passage in Jos. x. 12, 13. While men were torturing themselves with this difficulty springing from a blind adherence to the literal rendering, a much greater one was gradually stepping forth out of the background. The consequences of the Copernican system were developed, according to the discoveries of Herschel, in this wise: the sun among its planets is only a single star of heaven, and the earth is one of its smallest planets. Since now the fixed stars of heaven are nothing but suns, and these suns are all, according to the analogy of ours, surrounded by planetary groups, there appear to be countless numbers of planets, of which very many are larger than our earth. How shall we now retain the thought, that the earth is the sole scene of the revelation of God, as Holy Writ declares: the scene of the incarnation of God, and the centre of a reconciliation, dissolution, and glorification of the world, embracing heaven and earth.

The Hegelian philosophy sought at first to meet this difficulty in its own interest. In order to make the earth the sole arena of the evolutions of mind, which was to reach the full glory of its self-consciousness in the Hegelian system, the whole starry world was declared to be destitute of spirits and in the main spiritless—mere films of light, etc. (see LANGE's "Positive Dogmatics," p. 279). The effort was made to render this barren view agreeable to theology with the pretence that it was in accordance with the Bible, and favored the faith ("Land of Glory," p. 12 ff.). Against this insinuation the author wrote the articles which are collected in the work: "The Land of Glory" (Meurs), Bielefeld, 1838, with reference to the work of PFAFF: "Man and the Stars." The results of modern astronomy (according to Struve, Mädler, Schubert, etc.), viz., that the other planets of our solar system have not, in the first place, the same plastic consistency nor the same planetary relations as our earth, and secondly, that the stellar world is divided into a solar planetary region like our solar system, and a solar astral region (the world of double stars, of eternal sunshine), were applied to the biblical Christian view of the world as recognizing (in its conception of various places of discipline and punishment) a place beneath the world on the one hand, and a place above it on the other; consequently the contrast of a region of growing and a region of perfected life, of the church militant and the church triumphant, of the earthly and the heavenly, of the earthly-human and the angelic life. Above all, it was observed that with the doctrine of the ascension of Christ the existence of a land of glory, in contradistinction to the earthly sphere of day and night, birth and death, or the sphere of the creative, was settled. This work was followed by the work of KURTZ: "Bible and Astronomy," 1st ed. 1842. In the meanwhile there sprung up a third representation of cosmology, which was again to fix the geocentric stand-point in a spiritual respect. This was mainly induced by A. von Schaden, but diligently prosecuted by Dr. EBRARD, recently in his work: "The Results of Natural Science," Königsberg, 1861. With respect to our planetary system, the said work endeavors to prove that the earth is its teleological centre, and to that end, farther, that the other planets could be either not at all or only partly inhabitable; that they are only accretions to the planetary nature, having their places there simply on account of the earth; and that considered under any other point of view they could only appear as caricatures of the planetary nature.

Delitzsch (p. 614) is in general inclined to this view. He permits, however, a natural philosopher by profession (Prof. Franz Pfaff), to speak for him, who nevertheless acknowledges (after a severe criticism of the plant-family) that there may be imagined elsewhere such beings as are organized in correspondence to the prevailing relations on other heavenly bodies. But one cannot see how the conceptions in question can be called "*creatures of fantasy*."

We consider the view of the pure unreality of the extra-earthly planetary world as neither cosmologically grounded, nor of wholesome tendency in aid of a biblical view of the world. As respects the first point, one must clearly distinguish between an inhabitability of the planets of our solar system for beings of our earthly organization, and a similar inhabitability for spiritual beings in general. If the earthly organization of man is to fix the measure for the habitableness of supra-terrene bodies, then must we also apply the analogy to the most beautiful and brilliant stellar-world. And what must become of the departed human souls, separated from their bodies? How shall there be found a native region for angelic spirits? But it would redound little to the glorification of the living God of Holy Writ to consider the whole planetary group of our sun, the earth alone excepted, as spiritless wastes. Whatever in this respect is true of the Hegelian system in general, in its relation to the stellar-world, is true of the said view in special reference to our planetary system.

[NOTE ON THE ASTRONOMICAL OBJECTION TO REVELATION.—The question of the planets' inhabitability, especially in its religious and biblical bearings, has been very ably and scientifically discussed in a work entitled "The Plurality of Worlds" by Prof. WHEWELL of Oxford. The author maintains a view similar to that of Dr. Ebrard, that the earth is the advanced planet of the system, and that the most scientific evidence goes to show that the others

(especially the largest, or those of least density) are in a rudimentary or inchoate state. The same may be true of all the visible bodies of the stellar spaces. The only reasoning against it is simply the question, why not, *pourquoi non*, as Montaigne employs it, without any inductive evidence. This author employs also the modern view in geology with great pertinence and force: Immense *times* without life or with only the lowest forms of life! If this is not inconsistent with the divine wisdom and goodness, then immense spaces without life, or with only the lowest forms of life, for a certain time, is no more inconsistent.

So far, however, as this presents a difficulty to revelation and Christianity, it is not due to modern science alone, or even mainly. The inhabitability of the planets, and the "plurality of worlds," are as much *a priori* thoughts, that is, rising of themselves to the musing meditative mind, as they are the results of any scientific or inductive reasoning. In both cases, imagination is the chief power of the mind employed, though modern science has furnished it with its stronger stimulants. As such *a priori* or independent thought, the notion of a plurality, or even an infinity, of worlds, was very ancient. It was, however, larger than the modern notion, being rather a plurality of *κοσμοί*, or *mundi* (that is, total visible universes) than of worlds used, as the name is now used, of planetary or stellar bodies. It was the old question of the soul demanding a sufficient reason for the *non-existence*, the absence of which reason seemed to be itself a proof of the actual existence. Why not? If one world, why not two—three—more—numberless? See PLUTARCH: *De Placitis Philosophorum*, vol. v. p. 239, Leip. ed., where among other statements and arguments he quotes the saying of Metrodorus: *ἄτοπον εἶναι ἐν μεγάλῳ πεδίῳ ἕνα στάχυν γεννηθῆναι, καὶ ἕνα κόσμον ἐν τῷ ἀπείρῳ*, "it is absurd (incredibly strange) that there should be but one head of wheat in a great plain, and no less so, that there should be but one cosmos in infinite space." The other idea of the planets' inhabitability appears also in the Greek poetry. See especially the fragment given by Proclus:

ἄλλην γαῖαν ἀπείρατον ἥντε σελήνην
ἀθάνατοι κλῄζουσιν, ἐπιχθόνιοι δέ τε μήνην
ἣ πόλλ' οὔρε' ἔχει, πόλλ' ἄστεα πολλὰ μέλαθρα.

Another land of vast extent,
Immortals call Selene, men, the moon,
A land of mountains, cities, palaces.

The Bible is charged with narrowness in its space conceptions, but how narrow is that science, or that philosophy, which while vaunting itself, perhaps, on its superior range of view, has no idea of any higher being than man, and sometimes would seem to reject any other conception of deity than that of a developed humanity, slowly becoming a god, an *être suprême*, to the nature still below. How glorious the Scripture doctrine appears in the contrast, as starting with an all-perfect personal being: Jehovah Tzebaoth, Jehovah of Hosts, with cherubim and seraphim, *ἀρχαί, κυριότητες*, living principles, ruling energies, angels, archangels, thrones, dominions, principalities, and powers. If not in space conceptions, yet how sublimely in the higher idea of ascending ranks of being do the Scriptures surpass the low and narrow views of Herbert, Comte, and Darwin. After a past eternity of progress, nature and the cosmos have just struggled up to man! This is the highest limit yet reached after a movement so immeasurably long, yea, endless in one direction; and that, too, not man as the Scripture represents him, a *primus homo*, an exalted being, so constituted by the inspiration that gave him birth, and signed him with the image of the eternal God, but man just rising above the ape, just emerging from that last growth of nature that preceded him in this interminable series of chance selections at last falling into some seeming order, and of random developments that never came from any preceding idea. Man as he now appears on earth, and whom Scripture pronounces a fallen being, the highest product of an endless time! Such is "the positive philosophy," so boastful of its discoveries in width and space, but so exceedingly low and narrow in respect to the other and grander dimension! It discards theology and metaphysics as belonging to a still lower stage of this late-born child of nature, but alas for man if all the glory of his being, all his higher thinking, has already thus passed away! We may thank the Living God for giving to us an *ideal* world, as in itself a proof of something above nature, and of a higher *actual* even now in nature than our sense and our science ever have drawn, or may ever expect to draw, from it.

The objection to revelation to which Lange here alludes as drawn from the modern astronomy is itself simply anthropopathic. They who make it imagine Deity to be just such a one as themselves. If He has two worlds to take care of, it is incredible that His providence should be as particular, and His interest as near, as though He had but one to govern. Such a mode of thinking makes *worth*, too, and rank, wholly *quantitative* and numerical, banishing, in fact, all intrinsic *quality*, and intrinsic value, from the world of things and ideas. The bigger the universe in space, the less the worth in each part, as a part, and this without any distinction between the purely physical or material to which such a quantitative rule of inverse proportion might apply, and the moral and spiritual, which can never be measured by it.

The force of this objection comes from the fact of the imagination overpowering the reason. The lower though more vivid faculty impedes or silences for a time the higher. Reason teaches intuitively, or as derived from the very idea of God, that His care and providence towards any one rational and moral agent cannot be diminished by the number of other rational and moral agents, or be any less than it would be if such agent had been alone with Deity in the universe. The light and heat of the sun are the same whether the recipients are few or many. The case, therefore, may be thus stated: If a certain manifestation of the divine care for, and interest in, our world and race (namely, such as is revealed in the Bible) would not be incredible on the supposition of their being but one such world or race, then such credibility is not at all diminished by the discovery that there are others, few or many, to any extent conceivable. We must hold firmly to this as a pure rational judgment against the swaying imagination invading the reason, and even assuming to take its place. If the interest revealed by Christianity could be pronounced credible before the discoveries of astronomy (and this is assumed as the ground of the argument), then such measure is equally credible now, or we are convicted of judging God anthropopathically, however we may dignify the feeling

with the name of an enlarged and liberal philosophy.

Besides, there is no end to the argument until it banishes all providence, all government, all divine interest conceivable in the cosmos—everything, in short, which distinguishes the divine idea from that of a wholly impersonal nature. On a certain scale of the universe the Old Testament becomes incredible. On a wider sweep Christianity, the old Christianity of the Church, can no longer be believed. The incarnation and the atonement must be thrown out; God could not have cared to that extent for this petty world. Turn the telescope, so as to enlarge the field, or, through its inverted lenses, behold the objects still farther off, and "liberal Christianity" disappears. Even that has too much of divine interest for the new view. Draw out the slide still farther, and the very latest and faintest "phase of faith" departs. Everything resembling a providence or care of any kind for the individual becomes incredible in this time and space ratio. Prayer is gone, and hope, and all remains of any fear or love of God. Farther on, and races are thrown out of the scale as well as individuals; even a general providence of any kind becomes an obsolete idea. Not only the earth but solar and stellar systems become infinitesimals, or quantities that may be neglected in the calculus that sums the series. There is no end to this. We have no right to limit it by the present size or power of our telescopes. The present visible worlds of astronomy may be no more—they probably are no more—to the whole, than a single leaf to the forests of the Orinoco. The false idea must be carried on until every conception of every relation of a personal deity to finite beings, of any rank, utterly disappears, and a view no better than blank atheism—yea, worse than atheism, for that does not mock us with any pretense of theism—takes the place of all moral fear as well as of all religion.

And this raises the farther question: If such be the diminishing effect on the religion, what must it be on the science and the philosophy? If human sins and human salvation become such small things when seen through this inverted glass, what becomes of all human knowledge, human genius, and human boasting of it? We do not find that the men who make these objections, as drawn from the magnitude of the universe, are more humble than others; but surely they ought to be so, after having thus shown their own moral and physical nothingness, and, along with it, the utter insignificance of their science.

In one aspect, his mere physical aspect, man is indeed insignificant. The Scripture does not hesitate to call him a worm. It pronounces all nations "vanity"—"the small dust of the balance," unappreciable physically in the great cosmical scales—"less than nothing and emptiness." Such is its view of man in one direction, whilst in the other his value is to be estimated by the incarnation of Christ, and the very fact that the Infinite One condescends to make a revelation of Himself to such a being.—T. L.]

The cosmology of the Bible is geocosmic in its practical point of view. After it has presented to us the creation of the heavens and the earth, it lets us conclude from the development of the earth the development of the heavens, namely in respect to the creation of light and of man. From the spirit-world of earth we are to conclude a spirit-world of heaven. But it superabundantly indicates a development of the earthly solar system parallel with the development of the earth (ch. i. 14). That heaven is an inhabited region, appears from many passages, e. g., Gen. xxviii. 12; and also that this region is divided into a rich multitude of various departments. And the question is not only of heaven, but also of the heaven of heavens (1 Kings viii. 27). Christ teaches us too: In My father's house are many mansions (John xiv. 2). But finally the Holy Writ informs us clearly, that notwithstanding the changeability, and necessity for rejuvenation, of the entire universe (Ps. cii. 27; Is. li. 6), there is yet a contrast between the regions of growth on this side, and of perfection on the other (Ezek. i. 21; 1 Pet. i. 4; 2 Pet. iii. 13, etc.). In this respect the newest and purest astronomical view of the world corresponds entirely to this biblical distinction between the regions of growth here, and of perfection beyond. But the Bible also promises for the form of the world, even on this side, a new structure and perfection. Once all was night; but in the present order of things day and night alternate; in the future the new world shall be raised beyond the contrast of day and night (Rev. xxi.). Formerly all was sea; the present order consists in the contrast of land and sea; in the new world the sea shall be no more.

b. *The Idea of Nature in the Bible. The Bible and the Investigation of Nature.*—We have shown in passing that the Scriptures fully recognize the idea of nature, i. e., of the conditioned going forth of the fixed life of nature from a fundamental principle peculiarly belonging to it. Every creative word becomes the ideal dynamical basis of a real principle. At first appear the principles of the separation. The separation of heaven and earth has the more general signification of universe on the one side, and of a special world-sphere on the other as represented by the earth, of which we now speak. At the second separation (light and darkness) the co-operation of the spirit of God is brought out, i. e., of the creative formative activity of God; at the third separation (water and land) the co-operation of light is presupposed. The natural law set up by Harvey (see LANGE's "Positive Dogmatics," p. 259): *omne vivum ex ovo*, has been again brilliantly restored in modern times by the exact investigation of nature in opposition to the theory of *generatio æquivoca*, which natural philosophy had taught (see SOBERNHEIM: "Elements of General Physiology," Berlin, 1844). In Delitzsch also the conception of the *generatio æquivoca* plays a part in the account of the creation (p. 111), because he has not sufficiently considered that the creative words, in the ideal they carry, form the foundation of the actual principles of nature.

From the last-quoted principle it appears as follows:

1. Every grade of nature is fixed by a corresponding principle of nature, the natural principle of the plant, etc.

2. By its unfolding, this principle brings to light the standard of its development as the natural law of its grade. The *natural principle* is the first, the *natural law* is the second.

3. By the new principle of the higher grade of nature, the natural law of the preceding grade is modified in accordance with the new and higher life. The plant modifies the natural law of gravity, the animal modifies the local attachment of the plant; in man the animal instinct is effaced.

4. With each new life-principle God creates a new thing. The *creation of the new* is however the

most general idea of the *miracle*, as the *announcement of what is new* is the most general idea of *prophecy*. Consequently, each new natural principle is to the preceding surpassed grade of nature as a miracle. "The animal is a miracle for the vegetable world" (Hegel). From this relation of the new natural principles, as they form the new degrees of nature, it follows that all nature is a symbolical support and prophecy of the ethical miracle of the kingdom of God. For as the first man, Adam, miraculously changes the natural law of the animal world, that is, changes instinct into human freedom, thus does Christ, as the new man from heaven, as the completed life-principle and miracle, change the Adamic laws of life into fundamental laws of the kingdom of God. It is in accordance with his nature to perform miracles within the Adamic sphere (1 Cor. xv.).

5. But what is true of the laws of nature, is also true of the matter of nature. Principle is the first thing in nature, law is the second, matter, as we know it, is the third. For through the intervention of a new and higher natural principle in the world by means of the creative word supporting it, the life of the preceding grade is reduced to the grade of matter. Thus by the appearance of the vegetable principle, the elementary world becomes matter for new formations; so, too, the animal reduces the vegetable world to the grade of material, and in like manner does man change the grade of the animal world. But the man from heaven makes from the elements of the Adamic world the matter for a new world. The materialists of our day have ridiculed the idea of a life-power which should be different from the supposed fundamental matter of the world. Instead of the life-power, there should have been opposed to them something more real: the life-principle. The life-principle is fundamentally distinguished in the contrast of plastic formative power and material substratum. They are both mutually established each with the other, but above them stands the principle. The materialist, therefore, as he explains everything from a force of matter, which no man has ever yet seen (see LANGE's "Miscellaneous Writings," 1st vol. p. 54), does not only deny the existence of the human soul and its ethical nature and highest causality, the Godhead, but he is also the antagonist of the genuine zoologist who believes in the reality of the animal principle, as he is of the genuine botanist who does not consider the vegetable formations a shadowy play of matter on the wall, and of the crystallographer who connects imponderable forces and polarity—yea, of the genuine chemist too, who has perceived that the relations of elective affinity in substances extend beyond the atomistic conceptions. May it not possibly be explained, that as the material side of the natural principle is formed by the creating word, so is the reference of the origin of matter to a pure thought of God something else than the reference to the difficult enigma of a creative matter; and experience proves that the coarser matter everywhere, as outside or precipitate, proceeds from finer formations. It is a radical contradiction that matter should generate spirit, and, nevertheless, be everywhere subjected to spirit, even to the disappearance of its original nature.

6. The ascending line of natural principles is an ascending line of acts of creation, with which the principles always the more strengthen, deepen, generalize, and individualize themselves, and with which, at the same time, new forms of the natural law and new combinations of substances appear.

7. The finished lower sphere of nature does not produce the newly appearing principle of the higher sphere, but it is, however, its maternal birth-place. And because the lower sphere prepares for the higher, in order to serve as its basis, it is full of indications of it, and becomes throughout a symbol which represents in advance the coming new world-form.

8. With respect to the development of the nature-principles into the realization of the conditioned self-generation of nature, we must distinguish the following kinds of development: *a.* The development of the world-creation in general; *b.* the development of our solar system; *c.* the spherical development of the earth; *d.* the gradual development of the individual life on earth; *e.* the natural development of the individuals themselves; *f.* the development of nature in the narrower and the broader sense, or 1. apart from human life, and 2. in connection with it.

a. *The Development of the Creation of the World in general.*—Through the analogy of the development of the earth, the Scripture permits us to infer also a development of heaven. The heavens are created (Gen. i. 1; 1 Chron. xvii. 26; Neh. ix. 6; Ps. xxxiii. 6; cxxxvi. 5; Prov. iii. 19); the heavens grow old and pass away (Ps. cii. 27; Is. li. 6); the heavens are renewed (2 Pet. iii. 13; Rev. xxi. 5). Astronomy also teaches a continuous growth, and in the same way recognizes indications of passing away in the stellar world. But there is a difference between the various celestial regions. The old Jewish and Mahommedan tradition, and the Christian Apocryphas know seven heavens (the Koran, the Kabbala, the Testament of the Twelve Patriarchs). But the Hebrews admitted in general three heavens as in accordance with the Scripture (Paul also 2 Cor. xii. 2–4; the third heaven the paradise): 1. The heaven of the air (the clouds, birds, changes of the atmosphere); 2. the heaven of the stellar world, the firmament; 3. the heaven in which God dwells with His angels, paradise. Of the latter heaven it must be observed that it is a symbolico-religious idea, and by no means excludes the stellar world (see LANGE's work: "The Land of Glory"). The Scripture recognizes also the distinction between an earlier heavenly stellar world and the system to which this earth belongs, as we find it indicated in the fourth day's work. When the earth was founded the morning-stars sang together, and all the sons of God shouted for joy (Job xxxviii. 7). Consequently before the foundations of the earth those morning-stars were there. Also the "Heaven of heavens," as well as the ascension of Christ, point to a heavenly region which lies beyond the cosmical sphere of the world, to a region "of eternal sunshine." See the above quotations.

b. *The Development of our Solar System.*—Although on the fourth day of the creation the whole stellar world is introduced into the circle of vision of the earth, nevertheless the cosmical completion of the system belonging to the earth is especially indicated. Special allusion is made to this system when the New Testament biblical eschatology treats of the end of the heavens and the earth, and their renewal (Joel iii. 4; Matt. xxiv. 29; 2 Pet. iii. 10).

[NOTE ON THE SCRIPTURAL HEAVENS AND EARTH.—We think Dr. Lange carries too far what may be called the cosmological view of the Mosaic account. It either gives the writer too much science, or, in order to get a ground of interpretation independent

of his conceptions, makes him to be a mere automatic medium—thus taking away the human, or that subjective truthfulness which is so precious in any view we may take of this narrative. Hence the tendency to regard the Bible heavens as the astronomical heavens of modern science, instead of the heavens of the earth, nearly connected with the earth, and in which the sun, moon, and stars *appear* as *lights*, whatever may be the near or remote causes of those appearances. See remarks in note on the Hebrew plural שָׁמַיִם, pp. 162, 163. The symbolic contrast of the heavens and the earth, with which Dr. Lange starts in the interpretation, has all the value he attaches to it; but it is not at all lost in what he might regard as the narrower view. The optical heavens, with the appearances in it, was all the writer knew, or was inspired to know, or describe. It was to him the cosmos. As this enlarges, by science, or otherwise, the conception of the heavens enlarges with it, but only as a *conception*. The *idea* remains as in the beginning. In keeping up this contrast, however, we are not to regard the scientific bodies discovered in the remoter spaces, as the heavens in distinction from our own home, as though the heavens were simply all that is off, and away from, the earth. The planet Mars is no more a heaven, or heavens, to us than we are a heavens to it. As knowledge lifts up the everlasting gates, the *conception* of the *mundus* enlarges to take in other earth-like bodies in space; but the old *idea* travels forth unchanged. The great symbolic contrast yet remains. The heavens, too, enlarge their scale, and the peculiar divine residence, once thought to be in the near sky just above us, is carried farther off, beyond the sky of clouds, beyond the sphere of the moon, the sun, the planets, the solar system. Science adds the stellar bodies; the heavens, the great symbolic, or rather symbolized, heavens, are still beyond, high over all, embracing all. "Who hast set Thy glory *above* the heavens," עַל הַשָּׁמַיִם (compare עַל as used Gen. i. 20; xix. 23, שֶׁמֶשׁ עַל־הָאָרֶץ); "Who stoopeth down to behold the things that are in the heavens (the lower heavens) and the earth," Ps. cxiii. 6. Solomon's language, "The heaven and heaven of heavens cannot contain Thee," may, or may not, be surpassed in its *local conception*, but no science, it may be repeated, will ever transcend it in *idea*. Whatever the number of spheres, real or imaginary, the שְׁמֵי שָׁמַיִם, the heaven of heavens, is still the great heaven above them all.—T. L.]

c. *The Spherical Development of the Earth, or the Six Days' Work.*—As was above indicated, the six days' work have been represented in the sequence of a twofold ternary, in which is mirrored the significance of the number three. We construct these ternaries in the following manner: 1. Light and the lights; 2. water and air, and the animals of water and air; 3. the solid land and over it the vegetable world; the land-animals and over them man. As to the strict consistency of these days' works, the most celebrated naturalists, as Cuvier, have expressly acknowledged it. Now we find these days' works construed in the most manifold way; in part purely according to the Scriptures, in part purely according to natural science, and partly in distinct comparison, whereby the harmony between the Bible and natural science is contested or maintained.—Scriptural representations of the six days' work. Here the 104th Psalm exceeds all. First day, vers. 1, 2; second day, vers. 3, 4; third day, vers. 5–18; fourth day, vers. 19, 20. The fifth day and the first half of the sixth are freely inlaid into the picture from the fourteenth verse. The sixth day also from ver. 14; but in ver. 23 man appears more distinctly in his rule. Here follows an accurate picture of the whole creation from ver. 24. The creation of the new world, which is the aim of the Apocalypse, passes also through a sevenfold stage. Here an accord in the order of the six days' work is not to be misunderstood. 1. The seven congregations as the seven candlesticks of the earth, Christ in a figure of light in their midst, with seven stars in His hands—an allusion to the creation of light of the first day (ch. i.–iii.). 2. The seven seals. The council in heaven and the seven seals or decrees of sorrow on earth—an allusion to the creation of the firmament between the waters above (ch. iv. 6, the "sea of glass"; comp. vii. 17) and the waters beneath (the blood of the lamb,* ch. vii. 14), ch. iv.–vii. The seven trumpets. Decrees of judgment on the earth preaching repentance (ch. viii. 7) and on the sea (ver. 8)—allusion to the separation of land and sea (see also ch. x. 2), ch. viii.–x. 2. The seven thunders (voices of awaking whose speech had been sealed). The angel who had awakened the seven thunders, raises his hand to heaven and swears that hereafter time shall be no more.† Episodes from the stage of the seven thunders: the swallowed scroll, the measuring of the temple of God, the two olive trees, the woman in heaven clothed with the sun, the moon under her feet, and a crown of twelve stars on her head—an allusion to the lights created to mark the seasons (ch. x. 3 to ch. xii. 2). 5. The seven heads of the dragon. The (flying) dragon in heaven, the woman with eagles' wings, and the beast out of the sea with seven heads, the earthly anti-Christ representative of the seven heads of the dragon—allusion to the birds of the heavens and the beasts of the sea (ch. xii. 3–xiii. 10). 6. The seven last plagues or vials of wrath. Introduction: the animal out of the earth, the number 666 (with reference to the significance of the number 6; perhaps also the sixth day); the lamb on Mount Sion, the image of God with the 144,000 virgins who bear on their foreheads the name of the lamb and the name of the father, i. e., are images of God; the announcement of the judgment, of the seven last plagues; the judgment on the earth; the whore, her counterpart the bride and her bridegroom, heroes and deliverers, judges of spirits and associates in the apostasy—allusion to the animals of the earth and to man created in the image of God, with the command: Rule over them and make them subject to you, ch. xiii. 11–xix. 21).‡

* [Dr. Lange's fancy here seems altogether too exuberant. The parallelism with the Mosaic account in the 104th Psalm is too striking to be mistaken. It was doubtless, too, in the mind of the writer of the Apocalypse, as it is also evident in the beginning of the Gospel of John, but many of the resemblances here traced by Dr. Lange altogether fail to satisfy.—T. L.]

† [Dr. Lange's rendering here is that of Luther, and is the same with our English translation. But there can be hardly a doubt of its being erroneous. It should be, "that there shall be no more delay"—that is, in what is to follow. See Bloomfield.—T. L.]

‡ [It may seem strange that Dr. Lange, while laying so much stress on these remoter, if not altogether fanciful, parallelisms with the creative account which he finds in the Apocalypse, should have overlooked the much more distinct reference in the beginning of the Gospel of John. Whether the principium there is the same with that in Genesis, may admit of discussion, but there can be no doubt of the parallelism, and the mention of light and life immediately following makes it unmistakable. It is a higher light, indeed, for "the darkness overtakes it not," as it should be ren-

7. The great Sabbath of God (ch. xx. and xxi.). It is, of course, understood that so original a creation as the Apocalypse could not be an allegorical copy of the six days' work. In the Epistle of Barnabas (among the writings of the *Patres apostolici*) we find ch. xv. the incorrect literal interpretation of the passages Ps. xc. 4 and 2 Pet. iii. 8 (according to which a thousand years of earth should make one day of God, consequently six thousand years of history the great spiritual week of God which is to precede the divine millennium sabbath). This became later a standing presumption of the chiliastic computations. One of the first patristic representations of the hexaëmeron with polemical references to the heathen view of the world, we find in the apology of THEOPHILUS OF ANTIOCH: *Ad Autolycum*, lib. ii. cap. 12 sqq. Many others have followed these (see Introduction). Among the modern biblio-theological representations of the six days' work, that of HERDER ("Oldest Record of the Human Race") occupies a prominent place. It rejects all combinations of the scriptural text with natural science. It traces back the account to the teaching of God; but it arose by means of human observation of the rising sun, as in this the picture of creation is ever unrolled to the eyes of the observer. The representation itself he calls a hieroglyphe for the instruction of man in the great pictures of creation, as presented to his contemplation in the order of life, first work, then rest (the sabbath-law), and in the numbering of days (with reference to the week) as given to him in language, etc. He finds in the account the symbols of the first religion, natural science, morality, politics, chronology, writing, and language. In his poetic diction there is much that is beautiful; but the picture he gives us of the terror of the Orientals in respect to darkness and labor is very partial and exaggerated. The same may be said of many other things in his book. The ignoring of the reality of the six days' work is rationalistic. The construction is as follows:

I. Light.

II. Firmament. III. Terra firma.

IV. Lights.

V. Water / Air } of heaven. VI. Creatures of earth.

VII. Sabbath.

In the spirit of Herder, but independent in its view, and determination of the individual parts, is the representation in F. A. KRUMMACHER's "Paragraphs on Sacred History" (p. 22 ff.). The six days, as such, and in themselves understood, are to him divine days. ZAHN also falls back on Herder in animated representation ("History of the Kingdom of God," p. 1 ff.). GRUBE's delineation of the six days' work is very comprehensive and full of meaning ("Features from Sacred History," p. 11 ff.—*Scientific representation of the six days' work.* On the historical development of the doctrine of the cosmos, see ALEX. VON HUMBOLDT, iii. p. 3 ff. STEFFENS: "Polemical Sheets for the Advancement of Speculative Physics." Second number, on Geology, Berlin, 1835 (here are quoted, p. 6, the respective geological works of Cuvier, Boué, Brogniart, Elie de Beaumont, De la Beche, and Von Leonhard). MERLEKER: "Cosmography," Leipzig, 1848, p. 3. There is also the historical part of LYELL's "Principles of Geology," and VOGT's "Compendium of Geology" (Braunschweig, 1854, 2 vols.); REUSCH: "Bible and Nature," p. 71. —Here belong QUENSTEDT: "Then and Now." A popular treatise: HARTING: "The Antemundane Creations compared with the Present." From the Dutch, Leipzig, Engelmann, 1859. See, moreover, the preliminary literature. We must distinguish those treatises which regard the Hexaëmeron of Moses, and those which do not. And further, we must distinguish the systems which assume the formation of the earth by radical revolutions in a steady sequence of new creations (Cuvier), and those which assume a gradual transformation with partial revolutions. Harting belongs to the latter. We must, however, certainly maintain that a seed or germ of creation (for the transformation) must have passed through the catastrophes out of the earlier stage into the later, analogous to the process at the flood, but transformed in a creative way during the metamorphosis of the earth. But the doctrine of the great catastrophes is not therewith excluded. In respect to those who deny the existence of any harmony between the Bible and natural science, it may be said, that a few theologians in Germany, with shallow scientific acquirements, have undertaken the work; such as BALLENSHEDT (in the notorious book: "The Primitive World"), Bretschneider, and Strauss. In England recently GOODWIN (in the Essays and Reviews). SCHLEIERMACHER has also in this respect expressed anxieties which prove that he was not well posted on the point ("Studies and Criticisms," 1829, p. 489). Most recently has this assumed opposition become a special dogma of the Hegelian school of Tübingen, which has its main altar in Eastern Switzerland. On the side of natural science the harmony has been mainly contested by French authors; in Germany, by Vogt and Burmeister. On the side of the naturalists, who at the same time were scientifically learned and Bible-believing men, stand Copernicus, Kepler, Newton, Pascal, Haller, and Euler; at a later period the Frenchmen Cuvier, Brogniart, Deluc, Biot, Ampére; in Germany, Steffins, H. von Schubert, A. Wagner, and others. (See REUSCH, p. 68 ff.) To these add also the Bible-believing cosmologists—the Frenchmen Marcel de Serres, de Blainville, the Belgian Waterkeyn, and especially many Englishmen and North Americans (REUSCH, p. 67; see especially also DELITZSCH, p. 609). A significant position is taken by the already quoted work of BUCKLAND: "Geology and Mineralogy," etc., as given by WERNER, in the German edition of the well-known "Bridgewater Treatises," vol. v., with which compare the valuable criticism of it by W. HOFFMANN, in "Tholuck's Literary Advertiser," 1838, Number 44. "The conditions on which the great geologist treats with his timid brothers in the theological world are (according to W. Hoffmann) the following: 1. Geology has evidently proved that the surface of our planet has not been from eternity in its present condition, but has passed through a series of creative operations, which followed each other in long, fixed periods of time. 2. There is an exposition of natural phenomena which stands so little in contrast with the Mosaic history that it even throws light on dark parts of it, and thereby confirms it. 3. The authenticity of the Scriptural text must remain unscathed, but the exposition demands concessions from the literal expositor; the reader must make this, and indemnify himself therefor by the accession which

dered. There is no night following that new and eternal day, and so there are no mornings and evenings to succeed. It is a new creation, and a new chronology, but this idea only makes more clear the reference to the old Mosaic creation and the Mosaic days.—T. L.]

geology supplies to natural theology. 4. The Bible does not aim to give solutions of geological and other questions of natural science. Else, God would have found it necessary to endow man with omniscience, because he was obliged, at the same time, to impart to him all degrees and kinds of human knowledge, if the revelation were not to remain an insufficient one." In several points Hoffmann has corrected the author with a free and large survey, namely, in the endeavor of Buckland to transfer all the periods of the geologically determined earth-formation into the undefinable beginning before the first day of the creation, although to those geological periods the long biblical day-periods are still to be added. Hoffmann, on the contrary, alleges that then the eyes of the trilobites, for example, must have existed before the creation of light. The same is true of the first vegetable and animal world throughout. The same untenable view, however, that will transfer the geological periods, with their relation to each other, into the time of the *Thohu Vabhohu*, meets us also now in various forms. It is represented by Andreas Wagner and Kurtz (see, on the contrary, DELITZSCH, p. 112). The more defined combination of geological results and the biblical account appears in a form sometimes mainly scientific, and again mainly theological; but the two series cannot be strictly separated from each other. Reusch places here Marcel de Serres, Waterkeyn, Andreas Wagner, Wiseman, NICOLAS: "Philosophical Studies of Christendom," SORIGNET (*La Cosmogonie de la Bible devant les sciences perfectionées*, Paris, 1854), Pianciani, KURTZ: "Bible and Astronomy," Keerl and Westermeyer, whose work, in his view, is without scientific value. So also Mutzl, Michelis, Ebrard, and a series of Essays in the Periodicals: "Nature and Revelation" (Münster, 1855 ff.), and "The Catholic" (Mentz, 1858 sqq.). We also enumerate here, *La Cosmogonie de la Révélation, par Godefoy*, Paris, 1841, the previously quoted works of O. Reinsch, Fr. von Rougement, and Böhner (with respect to the cosmogonal theory of Kant and La Place). The newest commentary on Genesis, by Keil, shows no progress. Keil insists on regarding the account of creation as an historical record in the strictest sense; he opposes the division of the six days' work according to ternaries, he sets the act of creation in excluding contrast with the idea of the natural process, boldly questions the evidence of the various periods of the creation, and contends that the days of the creation are simple earth-days. With this continued darkening of the present view of the state of the case, it is a small merit that the theosophic view of the *Thohu Vabhohu* seems sets aside (p. 16).

The six days' works are above all things to be comprehended as six consecutive acts of creation, in which, every time, a new creation is placed as a new appearance of the cosmos. For the world is to be regarded throughout as being, in respect to its foundation, the act of God, or *creation* (in the stricter sense); according to its development, *nature*, whilst, according to its appearance, *cosmos*, and, according to the plastic life-principle lying at its base (the future of man and the God-Man), it is *æon*. The creation is, in the first place, and in general, represented as creation of heaven and earth; then the history of the earth is specially brought out with reference to its relation to heaven, and also to give an idea of the cosmical creation beyond the earth in our planetary system. The characteristic traits are the following:

The First Day.—The separation of darkness and light, i. e., of dark and light matter. We must here preserve the text from the terrifying pictures of darkness in Herder, and the conceptions of darkness, approaching dualism, of certain theologians of the present day. The Scripture speaks also of a "*smiting* of the sun" (Ps. cxxi. 6; Jonah iv. 8), and of a sacred obscurity, also of a beneficent shade, as Christendom recognizes a holy night; it knows also a higher unity of day and night (Revelation xx. 21; see "The Land of Glory," p. 150; NOVALIS: "Hymns to the Night"). Nothing is more dangerous to life than the commingling of physical and ethical darkness (see Isaiah xlv.). God did not make physical darkness in so far only as it is privative, mere absence of light, but he made it in so far as he made the earth, the darkness in general, and the order of life: day and night. With respect to light and its effects, comp. SCHUBERT: "Mirror of Nature," p. 457 ff.; also F. A. KRUMMACHER's poem: "The Light," and MILTON's "Salutation to Light." The light is in the Scripture as an image of the Godhead, or of its indwelling (1 Tim. vi. 16). It is God's garment (Ps. civ. 2), an image of the being and life of Christ and of its efficacy. Not without reason have some designated light as the first creature of God, and distinguished between latent light—material darkness, and free light-matter. Comp. what Hoffmann has observed, in his quoted criticism, about the visible creation proceeding from the invisible sphere of the creative powers, the imponderable substances dynamically regarded. (Comp. Heb. xi. 3.) The unity of the contrast of centripetal and centrifugal power (sympathy and antipathy), attraction (gravity) and repulsion (motion), warmth and light, appears to lie in something beyond the relative contrast of electricity, where warmth predominates, and that of magnetism, where light predominates (although in both one is set with the other); which remoter principle we may designate as a breath of life, whose material product is an inconceivably minute, fundamental form of the luminous world-body which is to spring from it, as the cell or the fundamental form of organic life, in an element of growing light, that is, which *becomes* light, or an ether, which as earth-matter has attractive power, and, as a medium of light, repulsive power. With respect to the evenings and the mornings, it is to be observed that Kurtz has also effaced their optical reality. By the evenings is meant the going out or departure of the separate visions. The permanent reproduction of the word, "Let there be light," is not so much the rising of the sun, according to Herder, as rather the electric spark, the lightning proceeding from the dark thunder-cloud, the northern light of the long polar night, just as every meteoric revelation of the light-nature of the earth. For this is clearly intimated, that the earth, until its arrangement into cosmical dependence on the sun, found itself in a condition of self-illumination, like that towards which it ever strives to rise in the polar night. Physical darkness is undoubtedly made by the Scriptures an image of ethical darkness, for it is the comparatively imperfect. But we again distinguish the black night, which may be in measure illuminated by every spark; the gray night of mist, which is in positive opposition to the light, and the white night, or blinding light, by which the light is corrupted into the worst darkness, or the most evil night.

Second Day.—About the upper waters, see the Exegesis. The allusion they contain to the matter of the distant world-space, the space of heaven, is

found also in mythology (see DELITZSCH, p. 614). But it is questionable whether, along with the upper waters, there is also presupposed here a world-matter out of which the lights are formed on the fourth day of creation (A. Guyot, with the addition of the mist theory of La Place; Fr. de Rougement, translated from Fabarius, p. 61, with distinct reference to our planetary system; Böhner, p. 158, a clear and instructive representation). But it is to be observed that the lights of the fourth day clearly refer to the light of the first day, consequently not to the upper waters of the second. The rakia, as firmament, indicates the boundary line behind which water, air, and æther, flow together. Consequently, this firmament indicates, at the same time, the boundary line between the centripetal and centrifugal force of matter, between its impulse to become earth, and its impulse to become light. But this is just what makes the rakia a symbol of the real heaven: it is the equator which spirits pass in their passage to the home in light. The second day is therefore the separation of the atmosphere and the element of liquid earth (dividing the substance of light and the substance of darkness), and probably still glowing hot. With the firmament, between the coldness of the æther and the warmth of the earth, as between light and gravity, are built the first formations of the earth as the vessel of its liquid nucleus; neither Plutonic nor Neptunian, because fire and water are not yet separated. For the contest between Plutonism and Neptunism, see DELITZSCH, p. 609. The contrast of both systems does not begin till the third day of the creation, with the separation of water and land. The beginning of the third day of creation (the evening) probably marks the period of the actual water-formation from the precipitates of the recent atmosphere, with which the entire new surface of the earth is overflowed. In the transition from light days, and rain-storms, and hurricanes, is mirrored the creation of the second day. *The crystals and precious stones children of night.* "On the second day God made nothing," says Rougemont, "he only caused a separation." But such a separation was a creation.

Third Day.—Separation between land and water. In accordance with this, the development of fire, which brings forth the earth, and combines with water, to continue the formation of the earth. The first appearance of plants on points of earth in insular dispersion. Remains of the general flood: deserts, sandbanks. (Question, whether the plants throughout were created before coal, or whether coal is not mainly to be considered as pre-existing as a formative substance of the plants.)

Fourth Day.—The cosmical combination of the lights of heaven and the earth. Cosmico-atmospheric and chemical completion of the earth for the conditions of a higher life. Ecliptic. Beginning of the relations of the zones. Continued operation: the zones, the seasons, the periods. *The metals children of light.*

Fifth Day.—Animals of the water—birds. The conclusion of this period and the first half of the following; the main period of the strata-formation and the petrifactions, although this period begins with the end of the third day.

Sixth Day.—The catastrophe introducing this closes, with its completion not manifest before the appearance of man, or the cycle of the great general revolutions,and introduces the world which is intended to be Adam's home. The natural law, in its central effect as a law of necessity, is abolished in the destination and freedom of man.

Seventh Day.—God reposes and rests in man. Man reposes and rests in God. God's sabbath is reflected in the sabbath of the world. Just as the geology of the first day represents the cosmogony through the universality of light, so the firmament of the second day represents the heaven above and the earth beneath. Then the fourth day, in contrast to the third, points up again to the cosmos. On the fifth day of creation the birds of heaven must at least indicate the cosmical relation; on the sixth day man, the special representative of the spirit-world.

d. *The Gradual Development of the Individual Life on Earth.*—The idea of the natural life is the idea of a relative independence communicated by God to the world, which passes through the stages of symbolical independence to actual independence, or that freedom of man in which nature is abolished. We distinguish, accordingly, the following degrees of independence in an ascending line: 1. The element: or dependent self-existence to be annulled (through chemistry); 2. the chemical combination: or the mutual relation of the one element to the other, i. e., to its related opposite; 3. crystals: self-formation in forms and colors; 4. plants: self-production, reproduction; 5. animals: self-motion inwardly (self-perception), outwardly (motion in the narrower sense); 6. man: self-consciousness and power of self-control; 7. the power denoted points to the man from heaven, the God-man: or complete self-control in complete self-comprehension in the unity with God, nature, and humanity (see LANGE'S "Positive Dogmatics," p. 247).

In respect to the classification, we remark, 1. That every lower grade reappears in all higher grades in a continually modified form; 2. that it is the coming grade as a symbol and actual prophecy; and 3. that it takes the lower place of a serving and supporting substance for the higher grade. In man all grades are combined and subordinated to spirit. As he is an image of God, so also is he an image of the earth; so also of the universe. Microcosm. The idea of the lower grade is not so to be understood as if the stamp of divine authority were wanting to it. 5. Every grade comprises again lower and higher formations; with the lowest it reverts to the preceding grade, but with the highest it presents, in its solemn pauses of formation, a preliminary or provisional completion which becomes the symbol of the completion of life in general. *Through those relapsing or bastard-like formations arise the poisons, according to H. von Schubert and K. Snell* (see LANGE'S "Dogmatics," p. 266), *which are an allegory of moral discord and relapse into sin. The completed types of a fixed grade of nature are, on the contrary, the precious stone, the palm, the rose, the eagle, the dove, the lamb, etc., becoming with their transient completion symbols of the highest life.* The period which is peculiar to each grade, appears with it in full power; hence in the element, the obscure, enigmatical, apparently isolated existence; in chemistry, the whole irresistible power of physical elective affinities; in the crystal, the stately play of the sternest forms and the most beautiful colors; in the plant, the whole power of reproduction (through root, seed, and branch), and of growth high into space, and far into time; in the animal, the motion in all kinds and in all grades; in man, finally, the self-consciousness in that perfected intensity which makes it the most

peculiar characteristic of his being. 7. The individual formation appears in every grade in greater power. Hence the elements have mostly lost themselves in chemical combinations, and these again submit to the most manifold separations. Hence crystals are mostly altered, arrested, or distorted through disturbing influences or checks, and seldom appear pure. Hence plants are capable of greater degeneracy in their kinds than animals, and the metamorphoses of the subordinate animals greater than those of the higher. This disposition to degeneracy and to variety has lately become an inducement to dispute the idea of fixed species, as we see it in the work of the English naturalist Darwin, on the origin of species in the animal and vegetable world by natural generation, translated into German by Bronn, Stuttgart, 1860. This work, doubtless, will only be able to induce more exact formulas as to the grade of the individuality of the species and the susceptibility of modification in their pure ground-types through antagonistic or favoring influences.

e. *The Natural Development of the Individuals themselves.*—It passes through a regular series of stages or metamorphoses in which the metamorphoses of growth to maturity, of the transition from one ground-form into another (analogous in the insect-world to the passing through various natural grades) are to be distinguished from a higher state of perfection. It has indeed been doubted whether from the beginning our nobler grains have not been distinguished from the wild species, and also the tame domestic animals from the wild. The Scripture seems to speak in this tone in the distinction appearing in the very beginning between cattle and wild animals, and farther on in the distinction of certain plants of Paradise (see DELITZSCH, p. 622 and ch. ii.).

f. *The Development of Nature at large.*—1. *Apart from man.* That nature waits patiently for man appears from the fact that left to itself it grows wild, and in boundless luxuriance threatens to overwhelm and smother itself, as is proved by the primitive forests, the marshes, and the miasmas. 2. *In reference to man.* Nature is intended to develop itself in accord with man. It therefore sympathizes in his fall (Gen. iii. 17 ff.; xix. 28; Deut. xxviii. 15 ff.; Is. xiii. 6 ff.; Rom. viii. 19 ff.), and in his resurrection (Deut. xxviii. 8; Ps. lxxii.; Is. xxxv.; lxv. 66; Rom. viii. 21; 1 Cor. xv. 45 ff.; 2 Pet. iii. 18; Rev. xx. 21). See DE ROUGEMONT, pp. 2 and 3.

Therefore also has man in his individual form, and man in his totality, his natural side; and therefore it is that the most sublime idea of nature (for the idea of nature, see the quotation from Aristotle in LANGE's "Dogmatics," p. 258), or the idea of an inceptive founding, of a gradual development, and a final completion of animal life, does, for that very reason, present itself to us in the history of the kingdom of God, *as the miraculous tree, which continues to grow from the beginning to the end of the world, with its crown reaching into eternity.* And especially in the history of the God-Man, does it thus appear as a tree whose roots go back into the foundation of creation, and whose boughs, branches, blossoms, and fruits spread throughout the new humanity. The natural sciences have not yet attained to the greatness of the scriptural idea of nature.

Of the Relation of the Account of the Creation and of the Holy Writ in general to the Natural Sciences.—In this relation a fourfold collision may be conceived: 1. An incorrect exegesis of the Scripture may clash with an incorrect exegesis of nature (the investigation of nature is indeed only exegesis, and its teachings are to be distinguished from the objective facts themselves). 2. An incorrect scriptural exegesis can contradict the ground-text of the life of nature. 3. A false exegesis of nature can come in conflict with the text of the Scripture. The fourth case, that the sense of the Scripture itself, or the text of nature itself, might be in contradiction with each other, could only be imagined on the ground that Scripture and nature were not, both of them, books of revelation of the same God. The thorough, scientific, and theological investigation confirms more and more their harmony.—Pretended incongruities in the account of creation itself are: 1. Light before the lights or illuminating bodies. This is thoroughly removed (see Exegesis). 2. The earth proceeding from the water in contrast to Plutonism. This objection reposes on the misunderstanding of the waters ver. 2 and ver. 6, and exaggeration of the demands of Plutonism. 3. The firmament on the fourth day. See the Exegesis and the fundamental thoughts. 4. The days of creation: Also removed by the correct exposition which makes them peculiar days of God. When, however, naturalists fill their mouths with millions of years as a necessity for the formation of the earth, they fall into contradiction with the spirit and the laws of nature itself. It is a law of nature that the subordinate formations arise more rapidly than the higher ones. And further, that life in the glowing, warm moments of its origin, moves more rapidly than in its development. If man continued to grow in the same proportion as in the maternal womb, he would increase beyond the highest trees. 5. The relation between the heliocentric and the geocentric view, see above.—Pretended collisions between the scriptural miracles and nature. See "Bible-Work," Matthew; "Life of Jesus," ii. p. 258; "Philosophical Dogmatics," p. 467. On the prophetic-symbolical parallel-miracles, see more particularly in the "Bible-Work," Exodus.

11. *The World as Cosmos.*—The idea of the cosmos, i. e., of the regulated, unitary, beautiful appearance of the world, makes itself known, at first, through the sevenfold verdict: "God saw that it was good." In this we must bear in mind that, with the *good*, the adjective טוֹב means also the appropriate, the agreeable, the beautiful. But when it is said for the seventh time, after the creation of man, and with enhanced emphasis: Behold everything was very good, there lies therein a reference to the fact that the great world, the macrocosmos, has reached in man, as the microcosmos, its living point of unity. A variety, however, which with its appearance rises into an ideal unity, forms the very idea of the beautiful. But here this idea is, at the same time, in its completeness, the idea of the good; for in man the finite world has reached its unending eternal aim. And then there is what may be called the poetical account of man affirming his appearance in that parallelism of phrases, ver. 27, of which it has been observed, it is the first example of religious poetry, as the song of Lamech, ch. iv. 23, is the first example of secular. The solemnity of the cosmical appearance of the world is then again specially expressed in the delineation of the rest of God on the seventh day. The sabbath of God is the primitive picture of the human days of rest and festivity, in which the adorning of the world appears in the reflection of human adornment, and human worship endeavors to unite in itself all forms of the beautiful, of art, as it also unites with the most beautiful periods of the

life of nature in the course of the year. The Holy Writ retains also this view of the world especially in the appreciation of the beautiful, even of female beauty, and in the reverence of the sublime and beautiful nature (Ps. viii. 19 and civ.; Is. xl., etc.), in the glorifying of the beautiful service of Jehovah (who Himself is adorned with light, Ps. civ.), and in its own festal robes of beauty. It may be observed, in passing, that the Jewish Rabbinism has discovered strange reasons why, in the account of the second day, there does not also stand the expression: "He saw that it was good;" it was because, say they, on that day the apostate angels fell, because on it God created hell, or because the waters brought the flood over the world. It is generally assumed that the sentence of approbation of the firmament on the second day is comprised with that pronounced on the formation of the land on the third day, and on the firmament on the fourth. This is pursued farther in the preceding exegetical illustration.—It is known that the Grecian idea of beauty and of the cosmos is elevated far above that of the Chinese, satisfied as it is only with the delicately formed, the variegated, and the cheerful, and whilst it detests the shadows in the picture. Certain representations respecting the darkness and night in the treatment of the six days' work remind us of the Chinese or Persian views; for instance, in Herder, Delitzsch, Rougemont (p. 11), and in Christianus ("Gospel of the Kingdom," p. 5). In one respect, again, is there presented a similar difference between the Grecian and the scriptural idea of the cosmical. The former throws the obscure into the background, because it cannot resolve it into higher unities. For the Hebrew, that which is the ugly in a smaller unity is only the picturesque shadow in a general higher unity (see Ps. civ. 20; cxlviii. 7, 8). The obscurity of the cosmos, originating with sin, is quite as well to be regarded subjectively, according to which the world meets the sinner in an uneasy threatening form (Ecclesiastes i. 8), as objectively, according to which the creature, as suffering, must, in reality, with fallen man, sigh for redemption (Rom. viii. 19).

12. *The World as Æon.*—That the world also in its truest and most inward principle of life and development is comprised in man, appears already from the strong emphasis with which man is introduced in the first chapter of Genesis as end or aim of the creation, but still more from his principial position at the head of things, which is given to him in the second chapter. The idea of the æon is a development and a developing period of life placed with the power of life in the principle of life. The world as æon has also the principle of its life-power, its duration, form, and development in man. And thus is it explained that with the distinction of universal history into the history of the first and second man, or Adam and the Messiah, there is also distinguished a twofold æon. But it is in accordance with the idea of the æon, that the new æon of Christ can have principially begun with His appearance and redemptory act, whilst the old æon still externally continues. The life-development of the æon starts from the beginning and appears, at first, gradually, but not perfectly, until the close. Just so it is explained that the world in the course of its development depends on the bearing of man, and that the history of man is the history of the earthly cosmos. The sinless man and Paradise, Adam and the field burdened with the curse, the ruin of the first race and the flood, Noah's generation and the rainbow, the people of promise and the promised land, the renewal of humanity, through Christ, and the renewal of the earth, the judgment, and the end of the world, these are only the principal epochs of a chain of events which are expressed in the most manifold separate pictures and traits (see Lange's "Life of Jesus:" the Baptism of Jesus, the natural events at His death and ascension).

13. That the Scriptures neither know nor will know of pre-Adamites (see Hahn: "Compendium of Faith," ii. p. 24), nor of various primitive aboriginal races, appears not only from Genesis i. and ii., but also from the consistent presumption and assertion of the entire Holy Writ; for example, Matt. xix. 4; Acts xvii. 26; 1 Cor. xv. 47. Here we can bring out only the following points: 1. The original unity of the human race coincides with the doctrine of the unity of the fall of man in Adam, and the unity of the redemption in Christ. It also accords with the biblical and Christian idea of the unitary destination of the earth. 2. The autochthonic doctrine of the ancients stands in intimate connection with their polytheism; the special race of any certain land corresponds with the special gods of said land, as the speech of Paul in Athens clearly shows (Acts xvii. 25, 26). 3. The greatest naturalists have mostly declared themselves against the originality of different human races, see Lange's "Dogmatics," p. 330; the greater part of the earlier defenders of said view belonged to the department of natural philosophy. With the distinction of the various ground-types, which are formed from the *one* human species, the most serious difficulties are banished, though not solely by reference to climatic relations; and so in regard to the alleged fruitfulness of sexual combinations among the various races, the proof of such fruitfulness is justly pronounced one of the strongest proofs of unity. 5. The autochthonic theory has never been able to harmonize itself in relation to the ground-forms to be presented; and it can also, 6. not deny the fact that the origin of the various types of men points back to a common home in Asia.

14. As to the doctrine of the original image, compare the dogmatic works. The following distinctions need special attention: 1. צֶלֶם and דְּמוּת, image and likeness. The Greek expositors referred the first to the dispositions of man, and the latter to his normal development; thus also the scholastics referred the former to the sum-total of the natural powers of man (reason, liberty), and the latter to his pious and moral nature. This distinction appears again in another form in the older Protestant dogmatics, when it distinguishes between an image that man has not lost by sin (Gen. ix. 6; James iii. 9), and such a one as he, in fact, has lost, although this Protestant distinction does not refer itself back to those words *image* and *likeness*. Image has already been made to refer to the similitude to God in man (the so-called *μικρόθεος*), *likeness* to man as *microcosm* in so far as he unites the whole world in himself and presents it in a reduced scale, because the world is a likeness of God on a grand scale (A. Feldhoff: "Our Immortality," Kempten, 1836). We maintain rather that the image designates the principle in accordance with, and with a view to which, man has been created—consequently, the dynamic-plastic idea of the God-Man (which view is supported by the fact that man, according to Gen. iii., wished arbitrarily to realize this idea). We maintain, therefore, that the image denotes the primitive image, as in Christ

alone is it plainly so called,* and comes in Him to its realized appearance. Therefore is it said *in the image*, that is, the determinable similitude of man in proportion to the image of Christ. The likeness, on the contrary, is the real appearance of the copied similitude, as it was peculiar to the first man in the condition of innocence from the beginning. The older Protestant dogmatics distinguished, as said (without reference to the words image and likeness), the substantial human affinity, to God, especially in spiritual powers, reason, etc., and the image in the narrower sense, the *justitia originalis*, the *status integritatis* with its separate attributes (especially impassibility, immortality). They laid the emphasis on the fact that the image in this stricter sense was lost. Thereby has this opinion, for its part, represented the glory of the first man in various ways as too much developed, whilst the Socinians, contrary to the nature of the spirit, would consider it as a mere abstract power (see LANGE's "Positive Dogmatics," p. 304). 2. To say nothing now of the Encratites and Severians, who denied to the female sex a share in the similitude, there may be farther noted the strange contrast between such as would find the image merely in the bodily appearance of man (The Audians, and lately Hofmann), or merely in his spiritual nature (Alexandrians, Augustine, Zwingli), since here the simple observation suffices, that the body of man is above all an image of his peculiar spiritual nature. In accordance with this the similitude can naturally be understood only of man in his totality. Its root is the spiritual nature or the divine affinity, its appearance is the bodily form in which man effects his dominion over nature, and although this does not fulfil the idea of his similitude, it certainly appears as the first and most common realization of it. Man is the administrator of God on earth. The similitude, i. e., the disposition and designation of man to the image, has remained to him; the image in its integrity (δόξα) *he has lost*. Still, an obscure outline of it, especially of the likeness, has remained to him, as is proved by the remains of the manifoldly evil administration of men on earth. The distorted image of the divine assumes various forms in sinful man, even to the image of evil spirits. One must make the distinction between the *primitive image*, Christ, and the *copy*, human nature, but not so as if the primitive image were the exclusive Godhead, or the copy pure creature. See also the article "Image" in HERZOG's *Real-Lexicon*.

15. Man (אָדָם) indicates here collectively humanity according to its origin in the first human pair, or in the one man in general, who was certainly the universal primitive man and the individual Adam in one person. Adam, referring to *Adamah;* the red one, from the red earth taken. Or is it, in fact, as Starke maintains, the beautiful, the brilliant? It is true, אָדַם in Arabic may also mean to be beautiful, to shine, and Gesenius remarks: *solent Arabes duplex genus hominum distinguere, alterum rubrum, quod nos album appellamus, alterum nigrum.* If the earth had the name of Adam, *Adamah*, as might be inferred from the first appearance of the word in ch. ii. 7, the conception of Adam had a good sense, as brilliant, beautiful, analogous to the commendatory appellations of man in other nations. But it is clear that Adam is named according to *Adamah*, ch. ii. 7, and so Paul has comprehended him as the χοϊκός (1 Cor. xv. 47). On the word Adam, comp. DELITZSCH, pp. 141 and 619. The Scripture indicates by this name that it is in unity with the wonderful fact, that man was created by God, though he went forth from the earth in the form of a natural growth under an "inspiration of the earth," as Steffens expresses himself.

16. The Sabbath. The view set up by Schröder and Gerlach of the late origin of the sabbath in the giving of the law, finds a contrast in the exaggerated importance of the significance of the word sabbath in DELITZSCH (p. 131 ff.), where he says, "Sunday has a churchly solemnization, but the sabbath remains the blessed and hallowed day of days," etc. The sense of these and similar words is not entirely clear, especially when one considers that under the days of creation Delitzsch does not understand real days but periods. Also the beautifully expressed parallel, in Delitzsch, of the creative Friday when everything was finished, and the Friday of the redemption, when Christ died with the words: "*It is finished;*" that is, the sabbath of creation and the day of rest of Christ in the grave, as bringing up with the resurrection of Christ the now prominent and deep significance of that first Sunday, when God said: "*Let there be light.*" For historical particulars, see WINER, article "Sabbath;" HENGSTENBERG: "The Day of the Lord." See especially the article "Sabbath" by OEHLER in HERZOG's "Real-Encyclopædia," where the existence of a clearly marked pre-Mosaic solemnization of the sabbath among the Jews, and the analogous existence of a heathen, that is, an Egyptian weekly festival, is decidedly questioned. That the heathen nevertheless, from time immemorial, have known certain festive periods, appears from their mythological systems.

17. As significant figures, as signs of a future sacred symbol of numbers already appearing in our section, are to be observed the number two, appearing in the various contrasts (heaven and earth, etc.) as the number of nature or of life; the number three in the contrast of the two ternaries; the number four as number of the world in so far, as on the fourth day the cosmos in the whole was completed; the number six as the number of labor, and seven as the sacred number of the divine labor concluded and perfected in the solemn rest of God. The number seven appears besides in the sevenfold, solemn expression: God saw that it was good. But the number ten also is seen in the tenfold introduction of the creative word: "God spake: Let there be."

18. The so-called anthropomorphisms of the present chapter: *God spake*, *God saw*, *God made*, *God rested*, form the foundation of the whole anthropomorphic and anthropopathic style of delineation in Sacred Writ. We must here observe that the anthropopathic expression may not be understood as literal-dogmatic (anthropopathists) neither as mythical (spiritualists), but as religio-symbolical, representing the divine ideal-doing under the figure of human action, not, however, in the sense as if human life, action, and image were the original that shadows itself in the similarities of divine action, but in the sense that the divine speaking, working, and resting form the foundation for the analogous, comparative doings of man (see "Bible-Work," John); just as God's day is the original image for the day of man, but not *vice-versa*.

19. The first chapter of Genesis clearly contains

* [Compare Heb. i. 3, where Christ is called "the express image," which is a poor translation of the Greek χαρακτὴρ τῆς ὑποστάσεως, the impression, stamp, or image of the substance. Compare, also, Coloss. i. 15: εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου—"image of the invisible God."—T. L.]

the germs of all fundamental doctrines of theology in the stricter sense, as well as of anthropology; that is, it is the basis for the doctrine of God (the first article of the apostolic Confession of Faith), of His attributes and His personality, of the world, of the religious and earthly-real side of the world; finally of man, his nature, dignity, and destiny. With the image of God, in which man is created, is also expressed the future of Christ, as it lay in its ideal destination in the divine counsel from eternity (see LANGE's "Dogmatics," p. 211). The possibility of sin is, moreover, alluded to in the words: Rule over them and make them subject to thee. It appears, however, more clearly in the second chapter.

HOMILETICAL AND PRACTICAL.

(KLEIST: "Hymn to God;" GELLERT: "God is my Song;" KLOPSTOCK'S "Odes to Creation;" FR. AD. KRUMMACHER: "The Days of Creation").—Homily on the six days' work from ch. i.–ii. 3. Point of view: The creation as a revelation of God: 1. His omnipotence (Let there be!); 2. His wisdom (means and end, the grades of nature and the image of God); 3. His goodness (the living beings and their movement and nourishment); His love (man).—The creation as a future of man (the preparation of the house of God for man and man for the house of God).—The creation as the advent of the God-Man: 1. The days' works of God a prophecy of man; 2. the perfected man on the sabbath of God a prophecy of the God-Man.—The first creation a prefiguration of the second creation or the redemption.—The week of God: 1. God's work in nature; 2. God's rest in man.—The sabbath of God a prophecy of the divine Sunday.—The week of God in the history of the world.—The appointment of the whole course of the world as a work of God: 1. The Chiliastic error therein: the chronological computation, etc.; 2. the truth therein: the expectation of the divine period of rest (Rev. xx.).—The world according to its various forms: 1. As creation; 2. as nature; 3. as cosmos; 4. as æon.—The work of God and the work of man. What is different, and what is common to both: *a.* The order; *b.* the constancy; *c.* the gradual progression; *d.* the aim.—The account of the creation contrasted with ancient and modern errors (see Doctrinal and Ethical).—The account of the creation in its truth and sublimity.—The basis of all the days' works: Heaven and earth.—The contrast of heaven and earth running through the entire Holy Writ as a symbol of religion.—Heaven as the home of man whilst on the earth: 1. The sign of his origin; 2. the direction of his prayer; 3. the goal of his hope.—The first three days' work as the preparation of the last three.—The word of God as the word of power in the creation.—The spirit of God as the formative strength of all God's works.—Creation as a mirror of the Trinity.—The creation a revelation of life from God: 1. The foundations of life in the elementary world; 2. the symbolical phenomena of life in the animal world; 3. the reality and truth of life in the human world.—The glory of the Lord in the work of creation: 1. The co-operation of all His qualities (omnipotence, omnipresence, omniscience, etc.); 2. the unity of all His attributes.—*Separate Sections and Verses.* Ver. 1: *In the beginning.* The birth of the world also the birth of time. 1. The fact that the world and time are inseparable; 2. the application: *a.* the operations in the world are bound to the order of time, *b.* time is given for labor. To-day, to-day!—The relation of worldly time to the eternity of God (Ps. xc. 1).—The beginning of the Scriptures goes back to the beginning of the world, as the end of the Scriptures extends to the end of the world.—The outline of creation: Heaven and earth: 1. Heaven and earth in union; 2. earth for heaven; 3. heaven for earth.—The primary form of the earth and the creation of light a picture of the redemption: 1. The redemption of mankind in general, 2. of the individual man.—Waste and void the first form of the world.—Laying the foundations of the world (Eph. i. 4, and other passages).—The spirit of God the sculptor of all forms of life.—The word of God: Let there be: 1. How the growth of the world points back to the eternal existence of the word; 2. how the eternal word is the foundation for the growth of the world.—The word—*let there be*—in its echo through time as the word of the creation, of the redemption and glorification.—The first clearly defined creation: the light.—The significance of light; its physical and religious significance.—God's survey of light.—Light a source of life: 1. Its *good* as existing in its ground; 2. its *beauty* as disclosed in its appearing.—The creation of light at the same time the creation of physical darkness (see Is. xlv.).—How carefully we must guard against the commingling of natural and spiritual darkness.—The natural darkness as it were a picture of the spiritual.—But also a picture of the "shadow of His wings."—Evening and morning, or the great daily phenomenon of the alternation of time.—The creation of light a day's work of God: 1. The first day's work; 2. a whole day's work; 3. a continuous day's work; 4. a day's work rich in its consequences.—The first day. Vers. 6–8: The second day's work, or the firmament of heaven.—The firmament in its changing phenomena a visible image of the invisible heaven.—Vers. 9 and 10: Land and sea. The beauty of the land, the sublimity of the sea. The symbolical significance of the land: the firm institutions of God; of the sea: the wave-like life of nations.—The second day of God. Vers. 9–13: The earth and the vegetable world. The green earth a child of hope.—The plant the prelude and symbol of all life (of animal, human, and spiritual).—The providence of God in the creation of the vegetable world before the creation of animals and man.—This providence a picture of the same providence with which he thought and commanded our salvation from eternity.—The storehouses of the earth supplied before the appearance of man, according to the Scriptures and natural science (coal, minerals, salts, etc.).—The third day. Vers. 14–19: The creation of the heavenly lights for the earth.—The sun. The moon. Sun and moon (Ps. viii. 19). The stellar world.—A glance of faith into the stellar world.—The office of the stars for the earth: 1. God's sign for faith; 2. sacred signs for the festive periods of the solemnization of the faith; 3. spiritual watchers and guides for the spiritual life of man; 4. homes of life for creature-life.—The fourth day. Vers. 20–23: The life of the fishes in the sea and the birds under the heaven a sign of the possibility of an endlessly diversified existence of spiritual beings.—The blessing of God on the animal world (in every climate and sea).—The fifth day. Vers. 24 and 25: The animals of the earth as the forerunners of man: 1. The first signs and pictures of human life; 2. its most intimate assistants; 3. its first conditions.—Vers. 26–31: The creation of man: 1. A decree of God; 2. an announcement of the

image of God; 3. the last work of God.—The office of man: 1. God's image in his power and perfection; 2. God's likeness in his appearance.—The perfect fulfilment of this destiny.—The one divine similitude in the contrast of man and woman.—The blessing of God on man: 1. His future; 2. his calling; 3. his possessions and his sustenance.—The institution of marriage (see ch. ii.).—The calling of man, throughout, a call to dominion: 1. In representing God; 2. in ruling over the beasts; 3. in the free self-control. —The purity of the first creation.—The verdict of God: Very good.—Vers. 24–31. The sixth day.—The completion of the world, the sabbath of God.—The significance of the rest of God on the seventh day.—The sabbath of God, the sabbath of man: 1. Man a sabbath of God; 2. God the sabbath of man. —The contrast between struggling creation and joyful labor, also in the life of man.—The blessing of God on the sabbath.—The sabbath in its significance: 1. Its source in the heart of God, like the life of man (the bliss of God); 2. its signs: the solemn pauses (God saw that it was good), like the evening-rest, preludes of the Sunday; 3. its fruitfulness: the festivals of the Old Covenant, the Sunday of the New Covenant, the eternal sabbath-rest, and celebration of the Sunday in eternity.—The festal demeanor according to the pattern of God: 1. Reposing; 2. blessing; 3. hallowing.—The first completion of the world a presage of its final completion.

STARKE, ver. 1: The question what God did before the creation. He chose us (Eph. i. 4), He prepared for us the kingdom (Matt. xxv. 34), He gave us grace in Christ (2 Tim. i. 9), He made the decree of the creation.—Some understand by the beginning the Son of God (Col. i. 16; Rev. i. 8), at which also the Chaldaic translation aims by rendering it: *in wisdom* (comp. Wisdom of Solomon ix. 4; Ps. civ. 24; Prov. viii. 22); but because the Son of God is nowhere* absolutely called the beginning (see, however, Col. i., ἀρχή), and Moses, besides, intends to describe the origin of the world, the first explanation is reasonably preferred to the second (namely, from the beginning of the creation).—Moses, with these words: *in the beginning*, overthrows all the reasons of the heathen philosophers and atheists with which they maintain the eternity of the world, or that it perchance has arisen from numberless atoms (see Rom. i. 19 and 20).—That the world is not eternal may be seen from the following passages: Ps. xc. 2; Prov. viii. 22, 24, 25; Is. xlv. 11, 12; comp. ver. 13; Matt. xiii. 35; xxiv. 21; xxv. 34; Mark x. 6; 2 Tim. i. 9; 2 Pet. iii. 4; John xvii. 24; Eph. i. 4; 1 Pet. i. 20.—The spirit of God (Ps. xxxiii. 6).—Ver. 3: Of the speaking of God. Although God did not speak as we do, nevertheless the speaking of God was a real genuine speech, in a higher but also more appropriate sense than speaking is said of man. For as God really and properly, although not in a natural manner, generates like man, so also is it with divine speech.—Ver. 5: God created light on a Sunday, and on that day the children of Israel passed through the Red Sea, etc.—God is a father of lights (James i. 17), of the external light, of the internal, natural light of reason, of the spiritual light of grace, and the eternal light in yonder world of glory.—Ver. 11: The herbs not only a house of supply, but also a store for healing.—To this third day belong also the subterranean treasures, as precious stones, metals, and other minerals.—Ver. 29: We cannot say that they had not the liberty of eating flesh. Whether they really used this or preferred to eat fruits and herbs, we can reasonably refer to its proper place.—(Ver. 31: Since God could have created everything in a moment, no reasonable cause can be given why He preferred six days, unless we reflect that it had perhaps a reference to the six great changes in the church, to which will finally succeed the sabbath of the saints. Thus the first day is a prefiguration of the time from Adam to Noah, etc.)—A Christian can use the creatures, but he must not misuse them (1 Cor. vii. 31) that they groan not against him (Rom. viii. 19).—Ch. ii. 3: Discussion whether the first men were bound to respect the sabbath. *On the contrary:* 1. Every service of God connected with certain times and places had a view to man after the fall; 2. man in a state of innocence has served God at all times and in all places; the sabbath was first instituted in the wilderness: God gave the sabbath only to the Jews. Reasons for it: Appeal to the contents of our passage, etc.—The sabbath-day a favor of God.

SCHRÖDER to ver. 3: Then spake God, says Chrysostom, "let there be light," and there was light, but now He has not spoken it, but Himself has become our light.—From Valerius Herberger: But it is much more that the Lord Jesus will finally transport us, after this temporal light, into the eternal light of heaven, where we shall see God in His light face to face, and praise Him in the everlasting heavenly light and glory.—From Luther: He utters not *grammatical words*, but *real* and *material things*. Thus sun, moon, heaven, earth, Peter, Paul, I and thou are scarcely to be reckoned words of God, yea, hardly a syllable and letter (?) in comparison to the entire creation.—From Michaelis: Moses endeavors in the whole history of the creation to present God not merely as almighty, but at the same time as perfect, wise, and good, Who considers all His works and has created the best world.—Vers. 6–8: The conclusion of the first day's work was an actual prophecy of the work of the second day of creation. It was on the basis of the light shining into and separating the moist chaos of the world, that God made the division.—From Calvin: We well know that torrents of rain arise in a natural manner, but the flood sufficiently proves how soon we can be overwhelmed by the violence of the clouds, if the cataracts of heaven are not stayed by the hand of God.—*God named.* The subsequent naming on the part of man is only the prophetic fulfilment of the naming of God here and elsewhere.—Vers. 9–13: The first (rather the second) division (vers. 6–8) is followed by a second, both closely and intimately clinging to and antithetically conditioning each other, for which reason some would even reckon vers. 9 and 10 to the preceding day.—VALENTIN HERBERGER: Is it not a miracle? We take a handful of seed and strew them on one earth and soil, where they have the same food, sap, and care, nevertheless they do not commingle, but each produces its kind: the one white, the other yellow, the fruit sweet and sour, brown and black, red and green, fragrant and offensive, high and low. Thus we, though, like the seeds, buried

* [Unless it be Prov. viii. 22, יְהוָה קָנָנִי רֵאשִׁית דַּרְכּוֹ, which can only be rendered "Jehovah possessed me, or begat me, the beginning of his way." This probably was the ground of the translation in the Jerusalem Targum, and there would seem to be something in it, if we would in any way connect the creation of the world with the eternal beginning, as Lange does in respect to the creation of the church—chosen *in* Him, created in Him. The expressions seem parallel.—T. L.]

in one consecrated ground (Sirach xl. 1), will nevertheless at the day of judgment not be confounded with each other, but each will go forth in his flesh, yet incorruptible (1 Cor. xv. 38).—Vers. 14–19. From LUTHER: He maintains the same order as in the three preceding days, in that He *first* adorns the heavens with lights and stars, and *afterwards* the earth. Even the heathen philosopher Plato says, that eyes are especially given to men that, by the observation of the heavenly bodies and their movements, they may be to them as guides to the knowledge of God. It is by the heavenly bodies that men judge of the weather; by their help they find their way on the water and on the land. So, too, a star led the wise men to the manger, etc.—MICHAELIS: They (the stars) are the great and almost infallible clock of the world, ever moving at the same rate.—From LUTHER: Hereby is developed and shown to us the immortality of the soul, from the fact that, with the exception of man, no creature can understand the movement of the heavens, nor measure the heavenly bodies. The hog, the cow, and the dog cannot measure the water that they drink, but man measures the heavens and all their hosts. Therefore there shows itself here a spark of eternal life.—From CALVIN: "Moses paid more attention to us than to the stars, precisely as became a theologian."—The true morning-star is Christ (Rev. xxii. 16), the sun of righteousness (Mal. iv. 2).—The animals of the water are in marked contrast with the animals of the air. Water and air. The latter is as it were the embodied liquid light, the former embodied darkness; in its depths there is neither summer nor winter, it is the heavy melancholy element, whilst the air, light and cheerful, gives life and breath everywhere. The inhabitants of the former are opposed to those of the latter, the fish to the birds, as water and air, darkness and light. The fish is cold, stiff, mute; the bird warm, free, and full of melody. Yet not without reason were both created on one and the same day. They have many things in common, and are in structure and movement closely and intimately allied; the variegated scaly mail of the fish points to the colored feathery coat of the bird, and what the wings are to the latter, the fins are to the former. Water and air once lived together, and do so now; as the air descends into sea and earth, and vivifyingly penetrates the water, the latter, for its part, rises into the air, and mingles with the atmosphere to its remotest border.—That God blesses the animals, expresses the thought, that God creatively endows animals with the power of propagating their kind, and also points to the work of preserving the world. "Here we see what a blessing really means, namely, a powerful increase. When we bless we do nothing more than to wish good; but in God's blessing there is a sound of increase, and it is immediately efficacious; so again, His curse is a withering, and its effect in like manner immediately consuming." Luther.—Only the largest water-animals are introduced, because from them the greatness, omnipotence, and glory of the creator most clearly shine forth. The land-animals a product of the earth—with heads bent downwards.—Various views as to the time of the creation of the angels (p. 20).—The Redeemer rests also through the seventh day in the grave.—In divinely solemn stillness lay the young world, a mirror of the Godhead, before the eyes of the still unfallen first human pair, as with Him they kept holy day, representing in their divine similitude the sabbath of God in the creation, and the sabbath of the creation in God, harmoniously joined in one.—Of a sabbath-law, there is nothing said in the text Israel's later sabbaths (as the whole law was to awaken a sense of sin) were reminding copies of this sabbath of God after the creation, and unfulfilled prophecies not only of the completion of the theocracy of the Old in the Christocracy of the New Covenant, but also of the final consummation of the present order of things, especially on the last great sabbath, etc.—The ancient allegorizing of the days of creation according to the periods of the kingdom of God (p. 23).—"Six days," says Calvin, "the Lord occupied in the structure of the world, not as if He needed these periods, before whom a moment is a thousand years, but because He will bind us to the observing of each one of His works. He had the same object in His repose on the seventh day." (Augustine had already expressed himself in the same way. There lies at the base of this an abstract comprehension of the divine omnipotence, and a great ignoring of the idea of nature. Luther's conjecture: The fall occurred on the first day of creation, about noon.)

LISCO: Death is nothing in the creation. Everything lives, but in very manifold modification.—Man is created in the image of God, i. e., so that all divine glory shines forth in him in a reduced scale. He has a nature allied to God, and therein lies the possibility and capability of becoming ever more like God.—The whole human race is one great family. All are blood-relations.—The dominion of man over nature obtains, in progressive development and extension, by the arts and sciences, by investigation of nature's laws, and by using its powers (of course, under the conditioning of life in the spirit through community with God).

GERLACH: The whole subsequent history is written only *for men* (i. e., according to the human stand-point); therefore sun, moon, and stars, the host of heaven (ch. ii. 1), appear merely as lights in the firmament of heaven, and nothing is told us of the inhabitants of heaven, although even in this book the angels frequently appear, and the fall of some is already in ch. iii. presupposed, etc.—All things have had a beginning.—The world was to develop itself in the contrast of heaven and earth, which repeats itself on a small scale—on earth, in spirit and nature, and in man, in spirit and flesh.—It is self-evident, therefore, that God's speaking is not the production of an audible sound, but the realization of His thoughts through an act of His will.—The "*naming*" is equivalent to determining something in accordance with its nature or its appearance. There is thereby indicated the power of God as ruling and thinking all things. (The naming here is not meant as a creative calling, but as an expression of the divine adaptation.)—The upper firmament from which descend light and warmth and fertilizing moisture, casting blessings on the earth, attracting with its wonderful moving and fixed lights the observation of the rudest man, and drawing forth the anticipation of, and longing for, a higher home than this earthly one, is the visible pledge, yes, perhaps the distant gleam, of a heavenly world of light. It bears with it, therefore, a name which is the same with the kingdom, where in undimmed light "our Father in heaven" reveals Himself.—As originally everything was sea, thus in the glorified earth there will be no more sea.—It is absurd to suppose, because fruit-trees only are here spoken of, that the others, as thorns and thistles, did not appear until after the fall of man. (Only the fact

that they at a later period *burdened* the field, is alluded to by Augustine as a punishment.) A very fitting distinction of a similitude of man, which cannot be lost, and of such a one as has been lost.—The reader must carefully guard against the Jewish fables which have also found their way among Christians, namely, that man was at first created as man and woman in one person, and afterwards both sexes were separated from it.—*God rested*, etc. Perfect rest and the greatest activity are one in Him (see John v. 17).—Whether a fixed observance of the seventh day was ordered with the revelation of the history of creation, or whether this was first given to the people of the law with the other laws, presents an obscure question, but the latter view is the more probable; in Genesis, at least, there is found no trace of the observance of the sabbath, and still less among heathen nations; the division of weeks, as found among some, might have been made according to the quarters of the moon. (The knowledge of the week, and the religious consecration of this knowledge, forms, indeed, the patriarchal religious basis of the sabbath-law, which no more came into the world abruptly than any other religious institution.)

Calwer Bible Exposition: The number seven, important through the whole Old Testament, reminds one of the year of jubilee and the rest of the sabbath which is allotted to the people of God above, whither Jesus has gone before to prepare a place for His own.—BUNSEN: The days of creation go from light to light, from one (outstreaming) of light to another. Man as the real creature of light is the last progressive step.—Fruits of trees "above the earth" in contrast with bulbous plants, which are included in the herbs (?).—*Signs.* Sun, moon, and stars; especially sun and moon are to be signs for three important points: for festive periods (new moons and sabbaths), for days of the month, and for the new year (beginning of the solar and lunar year).—The week has its natural basis in the approximate duration of the four phases or appearances of the moon's disk, whose unity forms the first measure of time, or the month, according to the general view of all Shemites. Astronomically the number seven has in the ancient world, and especially among the Shemites, its representation in the seven planets, or wandering stars, according to the view of the senses (?): the moon, Mercury, Venus, the sun, Mars, Jupiter, and Saturn. Thence comes also the series of our week-days.—ARNDT (Christ in the Old Covenant): As long as there is a world there is an advent.—The birth of the world is the great moment of which it is declared: God said: Let there be light, and there was light.

[NOTE ON THE CREATION-SABBATH.—The question of the sabbath in all its aspects stands wholly clear from any difficulty as to the length of the creative days. We have already shown that there is not only a bare consistency but a beautiful scriptural harmony in the less being made a *memorial* of the greater. See Introd. to Gen. i. pp. 135, 136. God's great rest, or ceasing from His work of creation, commences with the first human consciousness following the inspiration that makes the *primus homo*. Then the heavens and the earth are finished. Nature and the world are complete in this crowning work, and the divine sabbath begins. This is *blessed* and *hallowed*. Time, as a part of nature, is now proceeding in its regular sun-divided order, and from this time a seventh returning part is also blessed and hallowed for man, as a season in which he is to rest from his works, and contemplate that now unceasing sabbath of God, which, from the very nature of the case, can have no such shorter recurring intervals. Hence the force of our Saviour's words that the sabbath, the weekly solar sabbath, was made for man. They who contend that the *divine* sabbath is simply the first twenty-four hours after creation is finished, make it unmeaning, as predicated of God and His works. In this sense God no more rested on that solar day than on every one that follows until a new creative æon, or a new creative day, arises in the eternal counsels. Such a view destroys the beautiful analogy pervading the Scripture, by which the less is made the type of the greater, the earthly of the heavenly, the temporal of the eternal. It makes the earthly human sabbath a memorial of something just like itself, of one long-past solar day, of one single transient event, instead of being the constantly recurring witness of an æonian state, an eternal rest, ever present to God, and reserved for man in the unchanging timeless heavens.

But the question with which we are most concerned is in regard to the sabbath as established for man. Does this seventh day, or this seventh portion of time, which God blessed and hallowed, have thus an eternal and universal ground as a memorial of the creative work with its sevenfold division, or does it derive its sanction from a particular law made long after for a particular and peculiar people? The question must be determined by exegesis, and for this we have clear and decisive, if not extensive, grounds. It demands the close consideration of two short passages, and of a word or two in each. "And God *blessed* the seventh day," Gen. ii. 3. Which seventh day? one might ask, the greater or the less, the divine or the human, the æonian or the astronomical? Both, is the easy answer; both, as commencing at the same time, so far as the one connects with astronomical time; both, as the greater including the less; both, as being (the one as represented, the other as typically representing) the same in essence and idea. The attempt to make them one in scale, or in measure, as well as in idea, does in fact destroy that universality of aspect which comes from the recurring, *moving* type as representing the *standing* antitype. Take away this, and all that we can make out of the words, as they stand in Gen. ii. 3, is that God blessed that one seventh day (be it long or short), or, on the narrower hypothesis, that one day of twenty-four hours which first followed His ceasing to create, and left it standing, sacred and alone, away back in the flow of time. But blessing the day means blessing it for some purpose: it is the expression of God's love to it as a holy and beneficent thing among the things of time, as carrying ever with it something of God, some idea of the Blesser, and of the love and reverence due to Him as the fountain of all blessedness and of all blessed things. So the blessing upon man looks down through all the generations of man. No narrower idea of the blessing of the sabbath can be held without taking from the word all meaning. "*And hallowed it*, וַיְקַדֵּשׁ אֹתוֹ, *and made it holy*. This also is a very plain Hebrew word, especially in its Piel form, as any one may see by examining it with a concordance. We have given to the word *unholy* (the etymological opposite) too much the vague sense of wickedness in general, to allow of its fairly representing the opposite in idea. The *holy* throughout the Old Testament is opposed to the *common*, however lawful in itself it may be. To *hallow* is to make *uncommon*. To hallow a time is to make it a time when things which are common

at other times, and peculiar to other times, should not be done, but the time so hallowed should be devoted to other and uncommon uses. Of course, things essential and necessary *at all times* are not included, or excluded, in such distinction. Neither will it hold of days or times that mere human authority thus devotes to any separate uses. Such devotion may be as partial, or as indefinite, as the authority chooses to make it. But when God hallows a time it is for Himself. Not simply whatever man does, but whatever he does for *himself*, or for his individual worldly interest, at other times, *that* must he not do on the times that God has hallowed for His own special remembrance; but he must, on the contrary, do other things which are more immediately connected with that special remembrance. Anything less than this as a general principle leaves the word to *hallow* or make holy, as used by God, and *of* God (unless specially limited to some partial application), an unmeaning utterance. It is the portion of time which the Creator of time keeps for Himself, out of the time He has given to man. It is elevating a portion of the human time to the standard, or in the direction at least, of God's own eternal sabbath. There can be no hallowed time to God alone; there can be no hallowed time in itself irrespective of any agents in time. Therefore, the expression, *He hallowed it*, must be for men, for all men who were to be on the earth, or it is a mere blank. It is God's day in which men should live specially for Him. It is sometimes said, we should live every day for God. If it be meant that there should be no *special* times in which we live to God as we do not, and cannot, at *all* times (when God permits us, in living for Him, to live also for ourselves), then is it a hyper-piety which becomes profanity in claiming to be above the need of a provision instituted by the divine wisdom and grace. Like to this is the plea, that, if there be a sabbath at all, it should be spent, not in religious acts, so called, but in the study and the contemplation of nature. This cavil has a high sound, but it would soon be abandoned, perhaps, by many that use it, if the contemplation of nature spoken of were what it ought to be, a contemplation of the very sabbath of God—nature itself being that holy pause in which God rests from His creative energies, that ineffable repose in which, though superintending and preserving, He *provides* for man through law that he can comprehend, and an executing Word that he can devoutly study.

If we had no other passage than this of Gen. ii. 3, there would be no difficulty in deducing from it a precept for the universal observance of a sabbath, or seventh day, to be devoted to God, as holy time, by all of that race for whom the earth and its nature were specially prepared. The first men must have known it. The words "He hallowed it," can have no meaning otherwise. They would be a blank unless in reference to some who were required to keep it holy. After the fall, the evil race of Cain, doubtless, soon utterly lost the knowledge. In the line of Seth it may have become greatly dimmed. Enoch, we cannot hesitate to believe, kept holy sabbath, or holy seventh day (whether the exact chronological seventh or not), until God took him to the holy rest above. It lingered with Noah and his family, if we may judge from the seven-day periods observed in the ark. Of the other patriarchs, in this respect, nothing is directly told us. They were devout men, unworldly men, confessing themselves pilgrims on earth, seeking a *rest*. Nothing is more probable, *prima facie*, than that such men, as we read of them in Genesis, and as the Apostle has described them to us, should have cherished an idea so in harmony with their unearthly pilgrim-life, even though coming to them from the faintest tradition. To object that the Bible, in its few brief memoranda of their lives, says nothing about their sabbath-keeping, any more than it tells us of their forms of prayer and modes of worship, is a worthless argument. The Holy Scripture never anticipates cavils; it never shows distrust of its own truthfulness by providing against objections—objections we may say that it could have avoided, and most certainly would have avoided, had it been an untruthful book made either by earlier or later compilers. The patriarchs may have lost the tradition of the sabbath; it may not have come to them over the great catastrophe of the flood; or they may have lost the chronological reckoning of it; but, in either case, it would not affect the verity of the great facts and announcements in Gen. i. and ii., however, or by whatever species of inspiration, the first author of that account obtained his knowledge. For all who believe the Old Scriptures, as sanctioned by Christ and supported by the general biblical evidence, there it stands unimpaired by anything given or omitted in the subsequent history.

But there is another passage which shows conclusively that, through whatever channel it may have come, such a knowledge of the sabbath was in the world after the time of the patriarchs. The language of the fourth commandment (Exod. xx. 8), to say nothing of Exod. xvi. 22–27, cannot be interpreted in any other way. *Remember* the sabbath-day, זָכוֹר אֶת יוֹם הַשַּׁבָּת. The force of the article is there, though omitted, in the Hebrew syntax, because of the specifying word that follows. It is just as though we should say in English: Remember sabbath-day. Take the precisely similar language, Mal. iii. 22, זִכְרוּ תּוֹרַת מֹשֶׁה: Remember the law of Moses, or, Remember Moses' law. As well might one contend that this was the first promulgation of the Pentateuch, as that Exod. xx. 8 was the first setting forth of the sabbatical institution. There was no call for such language had that been the case. It would have been in the style of the other commands: 'Thou shalt have no other gods; Thou shalt not take the name, etc.; Thou shalt keep *a* sabbath, or rest,' etc. We dwell not upon the distinct reference that follows to the creation-sabbath, and the perfect similarity of reason and of language. The artless introduction is enough to show that those to whom it was addressed are supposed to have known something of the ancient institution, however much its observance may have been neglected, or its reckoning, perhaps, been forgotten. The use of the word זָכוֹר (*remember*) would seem to point to some such danger of misreckoning, as though the Lawgiver meant to connect it back chronologically, by septennial successions, with the first sabbath, or the first day of the conscious human existence. Or he may have had in view future reckonings. The old law of *a* seventh day, or *a* seventh of time, being preserved as an immutable principle, there might have been a peculiar memorial reckoning for the Jewish people, as there afterwards was for the Christian church when the resurrection of Christ was taken for the initial day of reckoning, as being, in a most solemn sense, to the church, what the creative finishing had been to the world. So that, in this respect, the

Christian seventh day may have been no more a substitution than the Jewish.

A seventh part of time is holy for man. God blessed it and hallowed it. Such is the deduction from the language of Gen. ii. 3. There are other questions relating to the sabbath, its adaptation to the human physical constitution, and the change of reckoning as between the Jewish and Christian dispensations, but they would come more in place in commenting on some other parts of the sacred volume, to which they may be, therefore, referred. The *religious* aspect appears more in the universal hallowing in Genesis than in the more national establishment among the Jews, where mere rest from labor seems more prominent than religious worship, or that holy contemplation of the divine which is the living thought in the creative account, and which comes out again so emphatically in the Christian institution as more suggestive, than the Jewish, of the eternal rest. It is a great, though very common, mistake, that the Jewish aspect of the sabbath is the more severely religious, as compared with the Christian, which is sometimes claimed to be more free in this respect. Strict as the Jewish institution was, in its prohibitions of labor, it was in fact the less religious; it had less of holy contemplation; it had no worship prescribed to it; it was, in a word, more *secular* than the primitive or the Christian, as being enjoined more for secular ends, namely bodily rest and restoration for man and beast, and even for the land. These, indeed, are important ends still remaining. The connections between the sabbath and the physical constitution of man form a most valuable part of the general argument, but as they bear upon the biblical view as collateral confirmation rather than as connected with its direct sanctions, we would simply refer the reader to some of the more instructive works that have been written on this branch of the subject.

James Aug. Hessey: "Sunday, its Origin, History, and Present Obligation" (Bampton Lectures preached before the University of Oxford), London. 1860; James Gilfillan: "The Sabbath viewed in the Light of Reason, Revelation, and History, with Sketches of its Literature," Edinburgh, 1862, republished by the N. Y. Sabbath Committee and the American Tract Society, New York, 1862; Philip Schaff: "The Anglo-American Sabbath (an Essay read before the National Sabbath Convention, Saratoga, Aug. 11, 1863), New York, 1863 (republished in English and in German by the American Tract Society); Mark Hopkins: "The Sabbath and Free Institutions" (read before the same Convention), New York, 1863; Robert Cox: "The Literature on the Sabbath-Question," Edinburgh, 1865, 2 vols. On the practical aspects of the sabbath-question, comp. the Documents prepared and published by the N. Y. Sabbath Committee from 1857 to 1867.—T. L.]

SECOND SECTION.

Man—Paradise—the Paradisaical Pair and the Paradisaical Institutions,—Theocratic—Jehovistic.

Chapter II. 4–25.

A.—The Earth waiting for Man.

4 These are the generations [genealogies][1] of the heavens and of the earth when they were created, in the day [here the six days are one day] that the Lord God [not God Jehovah, much less God the Eternal. Israel's God as God of all the world] made the earth and the heavens [the theocratic heavens are completed from the earth], 5 And every plant of the field before it was in the earth, and every herb of the field before it grew; for the Lord God had not caused it to rain upon the earth, and there was not a man [Adam] to till the ground [adamah].

B.—The Creation of the Paradisaical Man.

6 But there went up a mist from the earth [including the sea] and watered the whole face 7 of the earth [the adamah or the land]. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became[2] a living soul.

C.—The Creation of Paradise.

8 And the Lord God planted a garden eastward in Eden [land of delight], and there he 9 put the man whom he had formed: And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food; the tree of life also in 10 the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted and became into

11 four heads. The name of the first is Pison [spreading]; that is it which compasseth
12 [winds through] the whole land of Havilah, where there is gold. And the gold of that
13 land is good [fine]; there is bdellium and the onyx stone. And the name of the second river is Gihon [gushing], the same is it that compasseth the whole land of Ethiopia [Cush].
14 And the name of the third river is Hiddekel [swift-flowing]; that is it which goeth toward the East of Assyria. And the fourth river is Euphrates.

D.—The Paradise Life.

15 And the Lord God took the man, and put him into the garden of Eden, to dress it
16 and to keep it. And the Lord God commanded the man saying, Of every tree of the
17 garden thou mayest freely eat [אכל תאכל]. But of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die [מות תמות].

E.—Paradisaical Development and Institutions.

18 And the Lord God said, It is not good that the man should be alone; I will make
19 him a help meet for him [כנגדו, his contrast, reflected image, his other I]. And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam to see[3] what he would call them; and whatsoever Adam called every
20 living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not
21 found a help meet for him. And the Lord God caused a deep sleep to fall upon Adam,
22 and he slept; and he took one of his ribs, and closed up the flesh instead thereof. And the rib which the Lord God had taken from man, made he a woman and brought her
23 unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man [*ischah*, man-ess, because taken
24 from *isch*, man]. Therefore shall a man leave his father and his mother, and shall cleave
25 unto his wife; and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed.

[[1] Ver. 4.—תלדות. Rendered by Lange *genealogies*. More properly *generations* in the primary sense, and without any reference to time, like דֹּר, or *γενεά*. *Births*, Greek: *γενέσεις*, whence the name of the book in the Septuagint. It is directly applied to *births*, or successions (one thing, or event, proceeding from another), in nature, and this may be regarded as primary. For example, see Ps. xc. 2, הרים יֻלָּדוּ, *before* the mountains were *born, generated*.—T. L.]

[[2] Ver. 7.—Lange renders: "und so ward der Mensch eine lebendige Seele." Luther has *also*. The Hebrew has simply ויהי, which we render: *and man became*, like the Vulgate and LXX.; but the verb seems to have an emphasis, which Lange rightly aims to give, *and so man became*, etc.: *in this special manner*, namely by the divine inspiration directly; since the animals also are called נפש חיה, *living soul*, though their life comes mediately through the general life of nature or the רוח אלהים, as mentioned ch. i. 2. See Ps. civ. 29.—T. L.]

[[3] Ver. 19.—לִרְאוֹת, *to see*. Lange: "um zu sehen." Some of the Jewish commentators raise the question whether this has for its subject God or Adam. If the latter, then לראות has the sense of *judging, determining*, which it will well bear.—T. L.]

EXEGETICAL AND CRITICAL.

1. The present section, ch. ii. 4-25, is connected with the one that follows to the end of ch. iii., by the peculiar divine designation of Jehovah Elohim. It has also a still closer connection with ch. iv., inasmuch as the next toledoth, or generations, begin with ch. v. 1. That, however, ch. ii. 25 is really a separate portion, appears from the strong contrast in which the history of the fall, ch. iii., stands to the history of Paradise, ch. ii. Keil denotes the whole division, even to the next toledoth (ch. v. 1), as the history of the heavens and the earth. Upon the completing of the creative work, ch. i., there follows the commencing historical development of the world, with the history of the heavens and the earth in three sections: *a*. Of the primitive condition of man in Paradise (ch. ii. 5-25); *b*. of the fall (ch. iii.); *c*. of the breaking up of the one human race into two distinct and separately disposed races (ch. iv.). It must be remarked, however, in the first place, that in ch. ii. there is not yet any proper beginning of historical development in the strict sense, and, secondly, that chs. iv.—vi. 1-7 do evidently cohere in a definite unity presenting, as consequence of the history of the fall, 1. the unfolding of the line of Cain, 2. the unfolding of the line of Seth, and 3. the interfolding of both lines to their mutual corruption. So far, therefore, does the history of the first world proceed under the religious point of view. But the generations of the heavens and the earth go on from the beginning of our present section to ch. v. In respect to this, Keil rightly maintains that the phrase

eleh tholedoth (these the generations) must be the superscription to what follows (ver. 33). The question arises: in what sense? On good ground does Keil insist that toledoth (a noun derived from the Hiphil הוליד, in the construct plural, and denoting properly the generations, or the posterity of any one) means not the historical origin of the one named in the genitive, but ever the history of the generations and the life that proceeds from him—or his series of descendants (we may add) as his own genesis still going on in his race. This word, therefore, in its relation to heaven and earth, cannot denote the original beginning of the heaven and the earth (Delitzsch thinks otherwise), but only the historical development of heaven and earth after they are finished. For the toledoth or "generations of Noah," for example, do not denote his own birth and begetting, but his history and the begetting of his sons. From what has been said it follows, therefore, that the human history, from ch. ii. to the end of ch. iv., is not to be regarded as a history of the earth only, but also of the heavens. And in a mystical sense, truly, Paradise is heaven and earth together. Let us now keep specially in view the section of Jehovah Elohim, chs. ii. and iii. When we bear in mind that the name Jehovah Elohim occurs twenty times in this section in place of Elohim that had been used hitherto (the exceptions, ch. iii. 1, 3, 5, are very characteristic), and that, besides this, it is found only once in the Pentateuch (Exod. ix. 30), the significance of this connection becomes very clear. When once, however, the documentary unity of the Elohim and Jehovah sections is clearly entertained, this section becomes immediately a declaration that the Covenant-God of Israel, originally the Covenant-God of Adam in Paradise, is one with Elohim the God of all the world. Immediately, too, is there established the central stand-point of the theocratic spirit, according to which Jehovah is the God of all the world, and Adam, with his Paradise, is the microcosmic centre of all the world (in respect to the names Jehovah and Elohim, see KEIL, p. 35). As far as specially concerns our section, ch. ii., Knobel gives it the superscription: "The Creation, Narration Second." It must be remarked, however, that here the genesis of the earth, in contrast with the generative series that follows, is presented according to the *principle* that determines the ordering of things; so that Adam, as such principle, stands at the head. (It is according to Aristotle's proposition: the posterior in appearance, the prior in idea.) The representation must, indeed, give him a basis in an already existing earth; yet still for the paradisaical earth is it true that the earth is first through man. The paradisaical earth with its institutions, uniting as they do the contrast of heaven and earth, or rather of earth and heaven, is the fundamental idea of the second chapter. For an apprehension of this contrast, in part akin to and partly variant, see DELITZSCH, p. 138. From the very supposition of the earth as existing, it appears that the author presupposes still another representation of the creation, and that the present is only meant to give a supplement from another side. It is incorrect to say here, as Knobel does, that the origin of plants in general goes before the origin of man.

2. Ver. 4. The construction of De Wette is to this effect: "At the time when God Jehovah made earth and heaven, there was no shrub of the field," etc. Still harsher and more difficult is the construction of Bunsen: "At the time when God the Everlasting made heaven and earth, and there was not yet any shrub of the field upon the earth, and no herb of the field had yet sprouted (for Jehovah God had not yet made it to rain upon the earth, etc.), then did God the Everlasting form man," etc. Both of these are untenable and opposed to the simple expression of the text. (See also Delitzsch and Keil.) Ver. 4 is indeed not altogether easy. *On the day in which the Lord made the earth and the heavens*, that is, on the one great day, in which here the hexaëmeron is included (with special reference, indeed, to its closing period), there commenced the history of the heavens and the earth in their becoming created—that is, in the same period in which they became created. Out of the paradisaical history! Earth and heaven, arose the converse history: Heaven and earth, in a religious sense, just as in a genetic sense there was the same order from the beginning.

3. Vers. 5 and 6. **And every plant of the field.**—The word כל with the negative particle is equivalent to the German *gar nichts*, *not at all*. The Hebrew conjunction ו leaves it at first view undecided, whether the superscription goes on so as to take in the words, *and every* herb, etc. And yet, on that view, there would be a failure of any concluding sense. The most probable view, therefore, is that which regards the conjunction as merely a transition particle, and passes it over in the translation. According to Knobel and others this narration is actually at variance with that of ch. i., as, for example, in its view of the dryness of the earth before the introduction of the plants, etc. (see ver. 22), and, therefore, we must conclude that it belongs to another narrator. In regard to this assumption of different documents, we may refer to the Introduction (for the modes of representation in the Jehovistic portions, see KNOBEL, p. 23; likewise the head Literature, p. 24). The designed unity of both representations appears from the manner and way in which, even according to Knobel, the second of these narrations, in many of its references, presupposes the first. The full explanation of this unity becomes obvious from the harmonic contrast which arises when the universal creation of the world is regarded from the ideal stand-point of the Jehovah belief (see John xvii. 5; Eph. i. 4). The author carries us back to the time of the hexaëmeron, when no herb of the field had yet grown. Nevertheless there is not meant by this the beginning of the third creative day, but the time of the sixth. The apparent contradiction, however, disappears, when we lay the emphasis upon the expression "*of the field*," and by the herbs and plants *of the field* that are here meant, understand the nobler species of herbs that are the growth of culture. In opposition to Delitzsch, Keil correctly distinguishes between שדה and ארץ. Delitzsch has not sufficiently removed the difficulty that arises when we carry back the date of this to the time before vegetation existed. There would be (apparent) contradiction (he admits) between the two narratives, but not an inexplicable one—then it is no contradiction at all. It is the paradisaical plants, therefore; these did not yet exist; for they presuppose man. See other interpretations in LANGE's "Positive Dogmatic," p. 242. Keil connects our interpretation with that of Baumgarten: "By the *being* of the plant is denoted its growth and germination." This is ever wont to follow very soon after the planting of the germ. By assuming, indeed, a certain emphasis on

the verbs יחיה and יצמח, we may get the sense: the herbs of the field were not yet *rightly grown*, the plant was not yet *come to its perfection* of form or feature, because the conditions of culture were as yet wanting. But this thought connects itself more or less with that of plants produced by cultivation, which, as such, presuppose the existence of man.—**Had not caused it to rain.**—To the human cultivation of the world belong two distinct things: first the rain from heaven together with sunshine, and secondly the labor and care of man. Both conditions fail as yet, but now, for the first time, comes in the first mode of nurture. The fog-vapor that arose from the earth (ha-aretz, including the sea) waters the earth-soil (the adamah). It is rightly inferred from ver. 6 that the vapor which arose from the earth indicates the first rain. If it means that the mist then first arose from the earth, there would seem to be indicated thereby the form of rain, or, at all events, of some extraordinary fall of the dew. From this place, and from the history of the flood (especially the appearance of the rainbow), it was formerly inferred that until the time of the deluge no rain had actually fallen. But from the fact that the rainbow was first made a sign of the covenant for Noah, it does not at all follow that it had not actually existed before; just as little as it follows from the sign of the starry night which Abraham received (Gen. xv.), that there had been no starry night before, or from the institution of the covenant-sign of circumcision, that circumcision had not earlier existed as a popular usage (two points which the Epistle of Barnabas has well distinguished, although the critics have partially failed in understanding it. Epistle of Barnabas ix.). A similar view must be taken of the previous natural history of the paschal lamb, of the dove, and of the eucharistic supper; they were ever earlier than the sacramental appointment. In fact, there is in this place no express mention made of rain proper, and it may well suggest here one of those heavy falls of dew that take place in the warmer climates. Our text may fairly mean, not that the rain was a mere elementary phenomenon, but that it belonged to the divinely ordered economy of human cultivation in its interchange with the labor of man. The most we can say is, that the watering of the soil was a precondition to the creation of man himself. Just as cultivation after this, so must also, primarily, the cultivator of the soil come into existence under the dew of heaven. Moreover, the earthly organization of man consists, in good part, of water. The words Adam and adamah are used here, as we may well believe, to denote a close relationship of kin. As Adam, however, is not simply from the earth (ha-aretz), so the adamah is not simply the theocratic earth-soil prepared by the God who created man. Adam is the man in his relation to the earth, and so is adamah the earth in its relation to man.

[NOTE ON THE SUMMARY OF THE FIRST CREATIVE ACCOUNT IN THE SECOND.—Knobel has to admit the internal evidence showing that this second account recognizes the first and is grounded upon it, thereby disproving the probability of a contrariety either intended or unseen. The attempt, however, of Lange, and of others cited, to reconcile the seeming difficulties, can hardly be regarded as giving full satisfaction. Another method, therefore, may be proposed, which we think is the one that would most obviously commend itself to the ordinary reader who believed in the absolute truthfulness of the account, and knew nothing of any documentary theory. The two narratives are a continuation of the same story. The second is by the same author as the first, or by one in perfect harmony with him, and evidently referring to all that had been previously said as the ground-work of what is now to be more particularly added respecting man, and which may be called the special subject of this second part. Hence the preparatory recapitulation, just as Xenophon in each book of the Anabasis presents a brief summary of the one preceding. This reference to the previous account thus commences: "These are the generations of the heavens and the earth"—that is, as has been already told. That תלדות refers to the creative growths, births, evolutions, or whatever else we might call them, would be the first and most obvious thought. When told that they mean the generations of Adam, as subsequently given, and this because "Paradise is heaven and earth together," or "Adam with his Paradise is the microcosmic centre of the world," we admit the justness and beauty of the thoughts, but find it difficult to be satisfied with the exposition. Again, whoever will examine the uses of אלה (these) in NOLDIUS' "Concordance," will find that it refers as often, and perhaps oftener, to what precedes than to what follows. The context alone determines, and here it decidedly points to the first chapter. There is, however, no difficulty in taking it both ways, as a subscription to the first passage, or as a superscription to the second, at the same time. That "the generations of the heavens and the earth" means the previous creative account, and not that which comes after, would seem to be decided by the words immediately added, בְּהִבָּרְאָם, "in their being created"—"in the day (that is, the time or period taken as a whole) of the Lord God's making the earth and heavens." To seek for mysteries here in the transposition of the words "earth and heavens," would be like a similar search by the Jewish Masorites of something occult in the little ה (ה' זעירא) of the word בהבראם. Either the whole previous time is referred to, or, as is more probable, the earliest part of it, before not only man but vegetation also. Or, *in the day*, may mean, as some have thought, the first day, when the material of the earth and heavens had been created, but all was yet unformed. Now this seems to be very much what is meant by what follows in vers. 5 and 6. In the day when God made the earth and heavens; here the writer might have stopped, so far as his main design was concerned, and gone on immediately to give the intended more particular account of man; but he is led to enlarge his recapitulating summary by an addition that may be regarded either as parenthetical or exegetical—"the earth and heavens, and every shrub of the field before it was in the earth, and every herb before it grew," etc. He puts the greatest and the smallest things together to denote totality. All was made before man. And then, to make the language more emphatic in the assertion of its being a divine work, and that it was before man, who is excluded from all agency in its production, it is further declared that this first appearance of the vegetable world was not, in its origin, an ordinary production of nature (such as growth produced by rain), and was wholly independent of human cultivation. It had not yet rained in the ordinary way, that is, the regular production and reproduction of the seasons had not yet taken

place, and there was no man to till the ground. It was after this first supernatural vegetation that the irrigating processes commenced, when God made "a law for the rain (חֹק לְמָטָר, *legem pluviis*, Job xxviii. 26), and caused the mist to go up (the evaporation and condensation) that watered the whole face of the אדמה, the earth's soil. This assertion of supernatural growths being premised as antecedent summary, the writer immediately proceeds to the main and direct subject of this second section: וַיִּיצֶר, and after this (as is demanded by the ו conversive denoting sequence of event) the Lord God formed man."

The language is irregular and parenthetical, but artless and clear, at least in its general design. The terms employed are those that a writer with those primitive conceptions would use in impressing the idea of the supernatural. The first plants were made to grow without that help of rain and of human cultivation which they now require. A striking difference between this and the first account is that it is wholly unchronological, just as would be expected in a summary or a recapitulation. It is an introduction to man, as showing briefly what was done for him before he is brought into the world, and then what follows is wholly confined to him. Thus viewed, there is the strongest internal evidence that the two accounts are from one and the same author, who has neither desire nor motive to enlarge upon what he had previously said. It is the style of one who understands himself, and who has no fear of being misunderstood, or taken for another, by his reader.

Perhaps the best view of the whole case would be gained by making a fair paraphrase, which is only putting it into a more modern style of language and conception: 'Such were the generations of the heavens and the earth in that early day when God made not only the great earth and heavens, but even the lowly shrub and plant—made them by His own divine word—made them when they yet were not (as Raschi gives the sense of טרם, without preceding causality) without the aid of rain—before the rain and before any human cultivation. For it was after this early day (ו in ואד being grammatically both illative and denoting sequence) that the mists began to go up (יעלה, the unconnected future form here denoting series, habit, or continuance, see Job i. 5; Judg. xiv. 10; Ps. xxxii. 4), from which come the descending rains that now water the earth. And it was after all this that the Lord God made man, his body from the earth (from nature), his spirit from His own divine inspiration; and *thus* it was that man became a living soul.'

The אד or mist here that went up can mean nothing but the rain itself. It is the same process, and that the word is to be so regarded is evident from its use, Job xxxvi. 27: "For He maketh small the drops of water, when they pour down the rain of its *vapor*," יזקו מטר לאדו. It may be a question whether כל שיח (ver. 4) is to be taken as the object of עשות, ver. 3, as it commonly is, or is to be regarded as connected with what follows, so as to be the subject of the verbal force that is in טרם. This word is not well rendered *before*, as though a thing could be before it was, unless in an *ideal* sense, which we cannot suppose to be the writer's meaning here. The being *in the earth* was essential to its being a plant; otherwise it is but the *idolon* or image of a plant, according to the crude and untenable view that would represent God as outwardly or mechanically making it and then putting it in the earth to be brought forth (see Introduction to the First Chapter, p. —). The word טרם, says Raschi, is equivalent to עד לא, *until not*, or, *not yet*, and contains a verbal assertive force. So the Targum of Onkelos renders it, and the Syriac by a similar idiom, ܥܕܟܡܐ ܠܐ. It would then read: And as for the shrub, it (was) not yet in the earth, the herb had not yet begun to grow; thus giving to טֶרֶם the force of a negative verb, like אין, only with the idea of time. And then, with this negative force in טרם, the כל, according to the Hebrew idiom, makes a universal negative of the strongest kind, being equivalent to *gar nichts*, as Lange says—nothing at all. Thus the expression: *every* shrub was *not*, etc., which with us would be a particular or partial negative equivalent to *not every*, is the widest universal in the Hebrew: In the day of God's making the earth and the heavens, *when* (as ו may well be rendered) there was not the least sign of shrub or plant growing in the earth. See LUD. DE DIEU: *Critica Sacra, in loc.*

This is, in the main, the view of Delitzsch, though he still seems to have some perplexities about the time. We get clear, however, of the difficulties of Lange and others. There is no need of bringing this vegetation down to the sixth day, and referring it to the growth of cultivated plants from the adamah. The language will not bear it. In like manner there is disposed of the explanation of some of the Jewish Rabbis, that the plants barely came to the surface on the third day, but for the want of rain did not *come forth* and reach their perfection until the sixth. Maimonides says justly, that this is against the positive declaration that the "earth did *bring them forth*" (ch. i. 12). In refuting it, however, he lays the emphasis on שדה, the field, in distinction from the earth generally, and so regards it as spoken of cultivated plants. But this seems forced, and there stands in the way of it the word שיח, which is especially used of uncultivated growths, as of the desert, Job xxx. 4, 7, or of the wild bushes in the wilderness of Beer-Sheba, Gen. xxi. 15.

See the attempts to reconcile the two accounts in Wordsworth, Murphy, and Jacobus. The trouble springs from the assuming of a chronology, and endeavoring to find it, when the chief feature of this second narrative, or of the summary that precedes it, is its wholly unchronological character. There is no time in it. The near and the remote are brought together: In the day when God made the heavens and the earth, from the firmament down to the shrub —or, when there was not a sign of a plant in the earth—made them by His divine word, before there was any rain (compare Prov. viii. 24, באין מעינות נכבדי מים, when there were no fountains full of water), though afterwards "He made a law for the rain," and the mists went up and descended to fertilize the earth, etc. This absence of rain was *somewhere* in this summed-up day of creation; its place, however, is not fixed in the series, and it is alluded to not for its own sake, but in connection with the plants as originating from a higher causality. —T. L.]

4. Ver. 7. **The Lord God formed man.**—Knobel: "As the principal creation of the earth the

author has him created before all his fellow-creatures." This is incorrect, inasmuch as the representation evidently has in view no genealogical or chronological order. It only presents him as the chief divine thought, at the head of the Paradise-creation. "In respect to the mode of origin of the divine-formed man the first chapter says nothing; it only indicates that man is of a higher, and, at the same time, of an earthly nature, without being a product of the earth. But now, on the threshold of a history rising and revealing its purposes, there is need to know something more particular in respect to his mode of origin, so that, along with the fact of his existence, we may understand his established relation to God, to the surrounding vegetable and animal world, and to the earth in general." Delitzsch. The spirit of the Old Testament, with all correctness, represents the nature of man, in respect to his bodily substance, as earthly; and just so does physiology determine. In the matter of his body man consists of earthly elements; in a wider sense he is out of the earth (ch. xviii. 27; Ps. ciii. 14), and at his death he goes back to his mother-earth (ch. iii. 19, 23; Job x. 9; xxxiv. 15; Ps. cxlvi. 4; Ecclesiastes iii. 20; xii. 7). "According to the classical myth Prometheus formed the first man of earthy and watery material (Apollodorus, Ovid, Juvenal), and in the same manner Vulcan made the first woman (Pandora) out of earth (Hesiod). In other places the ancients represent man as generated out of the earth (PLATO in the *Kritias*, and others, Virgil) as well as the beasts." Knobel. The name Adam does not denote precisely one taken from the earth (ארץ, γηγενής), but one formed from the adamah, the soil of cultivation in its paradisaical state; just as the Latin *homo* from *humus*, and the Greek χοϊκός from χοός, do not refer back to the earth-matter generally, but to the earth-soil as adapted to cultivation. This derivation from *adamah* is adopted by most (Kimchi, Rosenmüller, and others). On the contrary, others, after Josephus, derive the word from the verb אדם, *to be red*, with reference to the ruddy color of man, or the reddish soil of Palestine. Knobel, again, explains it, with Ludolf, from the Æthiopian אדם, *to be pleasant, agreeable*, according to which it would denote something of comely form.* One Jewish Doctor, and after him Eichhorn and Richers, would make the word דם (Ezek. xix. 10 = דמות) the etymological ground, and would, therefore, give it pre-eminently the meaning of image or likeness. The two first explanations are in so far one as the primitive contemplation saw the reflection of the reddish earth in the glow of the ruddy cheek or in the color of the blood. In this it must be maintained that the earthly lowliness of man, as thereby expressed, becomes modified by the superior excellence of the primitive paradisaical earth. First after the fall does it thus properly become the lowliness of this lower earth. As, therefore, in respect to one half, the lower descent of the outward human nature is expressed by the name Adam, so also, on the other side, there is the hidden nobleness of the adamah, and the destiny of man to draw the adamah along with it in its development to a higher life. In respect to the Greek word for man, ἄνθρωπος (= ὁ ἄνω ἀθρῶν, the

* [Why should we go to the remote Æthiopic here, and take a secondary sense of a secondary, when the primary derivation seems to lie right before us in the Hebrew: אדם from אדמה, man from the earth, whether *homo* be from *humus* or not. The reasoning of Gesenius will not bear close examination. "There must have been a name for man," he says, "much earlier (*multo antiquior*) than the tradition of the Mosaic cosmogony." As far, however, as we can learn anything of the first history of the race, from whatever source derived (biblical, heathen, or mythological), cosmogonies, or notions about cosmogonies, belonged to the earliest human thinking, and might as well have furnished the ground of the most popular names as anything else. The question, however, is not about "*a* name" for man (any name), but *this* name Adam which seems the established one in the Hebrew books. What more natural origin than the traditional could there have been, even without deriving it from a cosmogony? Names ever have a reason for them, though that reason, in many cases, may be lost or undiscoverable. They are given from that fact or quality which most impresses us in the thing named. Man is ever returning to the earth, and this might easily suggest the name, and the idea, too, that in some way he also came out of the earth: "Who am but dust and ashes," עָפָר וָאֵפֶר, Gen. xviii. 27; Job xxx. 19; Ps. ciii. 14. *Homo* and *humus* certainly suggest each other, and the etymology is not wholly impaired by the *n* in the genitive. Those names are most impressive and likely to be most ancient that are taken from the sorrowful aspect of humanity. Such is the case with that other Hebrew appellation for man, אֱנוֹשׁ, *weak, sick, afflicted*. Compare it with Homer's βροτοί (*mortales*), which he seems so fond of using, and in similar connections of thought. איש, although having the more exalting sense when in contrast with אדם (see Ps. xlix. 3; Is. ii. 9; v. 15), is clearly allied to אנש (the *n* lost or compensated by the long vowel). The plural אנשים, the *n* in the Arabic انسان, and in the Arabic name for woman انثى = אשה, show this beyond a doubt. The first name for man, or the more common one, would not be from strength, or from a ruddy color. These do not *distinguish* him, at least, to the emotions. They are not such as would affect the soul, like his sorrowful return to the earth. Afterwards, when he forgot himself in his pride, and began to boast, he might call himself גֶּבֶר (גִּבּוֹר), *vir*, ἀνήρ—*hero, strong one*—but these names are not the primitive ones. Least of all would he think of calling himself *anmuthig* according to Knobel's notion, that is, *pleasant, agreeable, handsome one*. Certainly not, if his primitive condition were that which the "higher criticism," in spite of history as well as of revelation, is determined it shall be. The squalid dweller in the cave, surrounded by wolves, and bones, and stone-axes, and hardly distinguishable from his beastly companions, would be the last one to be called, or who would think of calling himself, *the agreeable one*, according to this derivation for which the rationalists go to the Æthiopic.

The same thought of depression, lowliness, and dependence, may be traced, if we mistake not, in the Greek ἄνθρωπος as contrasted with the later ἀνήρ. The etymology favored by Lange, ὁ ἄνω ἀθρῶν, is untenable. So we may say of the kindred one sometimes given, ἄνω τρέπων ὄμμα, *turning the eye upward*, to denote the proud commanding look (comp. OVID: *Metam*. lib. i. 85). It is not only unphilological, but also too artificial for a common name, though it might do for a poetical epithet. It would rather seem to come directly from τρέφω, to *feed, nourish, bring up*. The alpha is probably an article, as contracted in ὤνθρωπος, or ἄνθρωπος with the rough aspirate and the nun euphonic. Ἄνθρωπος, man, a nursling, a foundling, a child of earth and nature. So from the same verb is θρέμμα, often used for the feeble young of animals, and so applied, especially by the comic poets, to a feeble, worthless man. In this way we account for what otherwise seems strange, the contemptuous use of ἄνθρωπος as distinguished from ἀνήρ; as ὦ ἄνθρωπε, Oh fellow, Oh poor creature!

The higher we ascend in language, the more numerous, in all departments, as well as the more impressive, do we find names derived from this sense of human frailty. It is the wailing cry called out of man by a feeling of the contrast between his hopes and his apparently dark earthly destiny —between his ideal and his actual, his young vigorous life and the certainty of the death that awaits him. "Who am but dust and ashes!" Notwithstanding what Gesenius would maintain in respect to its improbability, this style of naming belongs to the earliest patriarchal speech. Whether it was before or after any cosmogonical traditions (a question on which Gesenius and Knobel would seem to lay so much stress), it certainly points to an older idea as its origin; and what more likely to have been such than the Scripture favored derivation on which we have been dwelling?—T. L.]

upward looking), compare DELITZSCH, p. 141, and KNOBEL, p. 25. So also for the Indo-Germanic *Mensch*, in the Sanscrit *manu* (from *mna*, to think, related to *manas*, spirit), see the notes in DELITZSCH, p. 619. The translations of עפר, *dust*, also clay, soil (Lev. xiv. 42, 45; English Version, *mortar*), are exegetical; Vulgate: *De limo terræ;* Luther: Out of the *earth-clod;* Symmachus and Theodolion: χοῦν ἀπὸ τῆς ἀδαμᾶ, God *formed* him out of the dust of the earth. The verb יצר must certainly have its emphatic distinction here from ברא and עשה. It denotes the curious structure of man according to his idea, as an act of the divine conscious wisdom (Ps. cxxxix. 13; Prov. viii. 31).—**And breathed into his nostrils.**—"The inbreathing takes place through the nostrils; for this is the organ of the breath, but the breath itself is the expression and sign of the inward existing life. From the breath of God comes the life of man (Job xxxiii. 4; Is. xlii. 5), and the breath in the nostrils of man is the divine breathing (Job xxvii. 3). In a similar manner does the Chaldaic myth make the creature to be formed of earthy matter and the divine blood; the blood is taken for the seat of life (see ch. ix. 4)." Knobel. The expression evidently presents the formative agency of God in an anthropomorphic form. There is the mouth of God and the nostrils of the man as he comes into existence; it is as though He had waked him into life with a kiss (compare 1 Kings xvii. 21). It evidently means the impartation of the divine life, on which depends the divine kinsmanship of man (Acts xvii. 28, 29). נשמה (from נשם), *breath*, spirit, breath of the spirit, breath of man, life of the spirit, is more specific than רוח, more universal than נפש, but may be interchanged with both, as something that stands between them; yet only in relation to man. Here it evidently denotes something which is common both to God and man, something which goes forth from God and enters into man—God's "*breath of life*," that is, the spirit of God in its active self-motion, as in man it calls out the spiritual principle, the spirit of his life, but none the less as the spirit in its actual personality. The נשמה, or breath of God, has the predicate חיים (life or lives) from the adjective חַיָּה (ch. i.), in order to distinguish primarily the living subject, and, in the next place, the life itself. The life, in its most intensive sense, is the unity of the life in all living persons, and in any living thing;—it is the personality. נֶפֶשׁ (from נָפַשׁ, to breathe), the life's breath, the soul of life, *anima*, ψυχή, the principle of the animal vitality, and, in this respect, the life itself; in a wider sense it is *animus*, the personal spiritual soul, the psychical affection, the man himself. In our text it denotes the man in his totality as living soul. In consequence of the formation of the human figure out of dust from the earth-soil, and the animation of this figure through the impartation of the life from God, does man become a living soul. For the psychology of the passage, see the Fundamental Ideas.

5. Ver. 8. **Planted a garden in Eden.**—As Jehovah-God (farther on, vers. 15 and 16) is named as the establisher of the order of life, of natural science, or of the human knowledge of it (ver. 19), of marriage and the law of the family (vers. 21, 24), as the judge and founder of the religion of the promise and of the moral conflict on the earth, of the earthly state of sorrow and discipline (ch. iii. 7), and, finally, as the immediate director of human chastity and the author of the human clothing (ver. 21), so also here, in the beginning, is He represented as the first Planter, the Founder of human *culture*, which is as yet identical with the human *cultus* or worship. Delitzsch transfers this planting to the time of the first vegetable creation (p. 146); but this is not agreeable to the sense of the text, which does not relate things chronologically, and presupposes the creation of man. In consequence of the previous preparation for the future of man in the bedewing of the earth, an Eden is already originated. The name Eden (enjoyment, pleasure, delight), as the region of Paradise, would denote, according to Delitzsch, a land determinate but no longer ascertainable by us; since the Assyrian Eden, he thinks, which is vocalized by the doubled segol and mentioned Is. xxxvii. 12, and the Cœlo-Syriac Eden mentioned Amos xv., are altogether different. But if the *garden in Eden* had its name from a determinate boundary and enclosure, and if the paradisaical streams went forth in all the world, then it becomes a very serious question whether the author had in view any distinct boundary of *Eden itself*, as any determinate land. It appears, at all events, to have been his intention to represent the whole paradisaical adamah as an Eden in respect to its nature and laying out, although he meant by it, primarily, the undetermined wide environs that surrounded man, whilst, at the same time, supposing a distinction between Eden and the earth generally. There is also the passage, ch. iv. 16, which seems to presuppose a limitation of Eden to one determinate region; still it must be noticed, in the mean time, that the soil becomes cursed for man's sake. According to the representation, it is a view that takes the form of three spheres: the earth, the Paradise, the garden. At all events, the best supposition in regard to man is that he was created in Eden, although by a new act of God he is early transferred to the centre of Eden, that is, of the Paradise. Besides this place, the name Eden occurs vers. 10 and 15; ch. iii. 23; iv. 16; xiii. 10; Joel ii. 3; Ezek. xxxi. 16, 18.—*A garden*, גַּן. The Septuagint translates it παράδεισος; the Vulgate: *Paradisus.* "Spiegel explains this word (*Avesta*, i. p. 293) according to the Zend: *Pairi daêza*, is *a heaping round*, an *enclosing*, with which the Hebrew גן (properly, *something covered* or *sheltered*) well agrees. It is carried out of the Indo-Germanic into the Shemitic, and is found in the Hebrew, where it has the pronunciation פַּרְדֵּס (Par-dhes), Cantic. iv. 13; Neh. ii. 8; Ecclesiastes ii. 5." Knobel. An explanation, now set aside, is that which derives it from the Sanscrit *paradiça* (alien, foreign, wondrous land). The conceptions—Garden of Eden, Eden Garden, Garden of God—by reason of the symbolical significance of these expressions, play into each other. By the garden, according to Knobel, is to be understood "a garden of trees." Thus much is clear, that the garden of the paradisaical nature was distinguished for its trees. The garden lay in the eastern district of the Eden region (מקדם); there is probably indicated along with this the stand-point of the reporter. The Eastern land is the home-land of humanity.—**There He put the man.**—As the creation of Eve is transferred to Paradise, it is as well not to lay stress upon the fact of Adam's having been created outside of Paradise; the fundamental idea consists in this, that Adam was immediately transferred from his state of nature (or his universal relation to the adamah) into the state

of culture, or his particular relation to Paradise. "Both facts are announced before in a summary way, but are unfolded in what follows; just as the facts summarily announced in the first verse of ch. i. receive afterwards a wider explanation." Delitzsch.

6. Vers. 9–14. **And out of the ground made the Lord to grow.**—We must not regard this act as a chronological following of the preceding. Man finds himself well-cared for in Paradise by means of its abundance. This consists in fruit-trees of every kind. It may fairly be regarded here as an indication of the spirituality of the human enjoyment, that the lovely aspect of the trees is named first, then the good that is given along with it—that is, agreeable and healthsome food—but this spiritual side of the human enjoyment comes out, in its perfection, with the mention of the two trees that form a contrast in the midst of the garden; for, according to ch. iii. 3, the tree of knowledge stands likewise in the midst of the garden. The significance and efficacy of the tree of life are more particularly given ch. iii. 22; it could have procured for Adam the power of living on forever. That this efficacy is not to be regarded as something purely physical appears from the contrast of the tree of knowledge of good and evil, whose efficacy, again, on its own side, is not to be regarded as purely spiritual (see ch. iii. 22). The spiritual side of the tree of life is also supposed Rev. ii. 7; xxii. 2. It is, therefore, just a false contrast when Knobel tells us that "the narrator supposes in Paradise two trees, of which the fruits of the one strengthen the physical power of life and sustain the life itself, whilst that of the other arouses and advances the spiritual power, and thereby induces a higher knowledge." (!) Truly, the garden appears a "region of wonder, on account of this tree not only, but as the place of God's personal presence, the place of the vocal utterance of a spiritual voice by the serpent, and on account of the cherubim. The wonderful consists, in the first place, in this, that here is the region of innocence, of the integrity both of the human spirit and of the surrounding nature, and that, consequently, here the spiritual and the natural are embraced in perfect union; whilst therefore it is, that outward things become of typical and symbolical significance in their potential measure. It belongs now to the perfection of the garden, not merely that it is watered with its own Paradise rivers, but also, that by means of the four streams that go out from its one united stream it stands in close connection with the whole earth, and sends forth to it its own peculiar blessings. From the reading of the text: a stream *went* out, instead of, a stream *goes out*, Delitzsch finds proof that the author speaks of Paradise as of a thing purely past. Much rather, however, does he speak of Paradise after the fall, as of a place at least still existing, but closely shut up by means of the cherubim. That is, the representation is not now purely geographical; it is also, at the same time, throughout symbolic. According to our representation, the stream originates, not in Paradise itself, but outside of it, in the land of Eden; and so here, too, as in the case of Adam, must we distinguish between the origin in nature, and the destiny that was to have its development in culture. In Paradise itself, therefore, does this one stream, on its going out of the garden, divide itself into four (ראשים) flood-heads (not "rain-streams," nor "brooks"), which as four rivers part themselves in all the world, the stream-heads become head-streams.—**The name of the first is Pishon:** The free-flowing (Fürst); the full-flowing (Gesenius). By the name Pishon has been understood 1. the Phasis, 2. the Phasis-Araxes of Xenophon, 3. the Bisynga or Fradatti (Buttmann), 4. the Indus (Schulthess), 5. the Ganges (Josephus, Eusebius, Bertheau), 6. the Hyphasis (Haneberg), 7. the Nile (the Midrash), 8. the Goschah (C. Ritter). See the Doctrinal and Ethical.—**That is it which encompasses the whole land of Havilah.**—According to Fürst, it is the same with *circuit*, *region*. (This is what Havilah probably signifies; according to Delitzsch it means *sandy land*.) The word סבב (primarily, to *surround*) may be interpreted of a circuitous flowing round, though it also occurs in the sense of surrounding on one side. The verb may also denote a winding passage through (Is. xxiii. 16, סבי עיר, "Go round about through the city"), and here it may be better conceived of as a winding through than as an encompassing. We choose an expression that at the same time calls to mind a region of streams.—**Where there is gold.**—That is, especially or abundantly—the mother-country of gold, not only in respect to quantity, but also in respect to quality.—**The gold of that land is good.**—Besides its fine gold, Havilah is also famous for its spices, such as *Bdolach* (Num. xi. 7), similar to manna, or according to Josephus *Bdellion*, and, similarly named (see Knobel), "an odoriferous and very costly gum, which is indigenous in India and Arabia, in Babylonia and Media, and especially in Bactriana. It must have been well known to the Hebrews." To this is added, in the third place, the precious stone שֹׁהַם, *schoham*. According to most interpreters it is an onyx stone, sardonyx, or sardius, which belong together to the species chalcedon. The Targumists and others would understand by schoham the sea-green beryl. The onyx, on the contrary, has the color of the human finger-nails, and that is denoted by the name. With this agrees שֹׁהַם as "signifying something *thin*, *delicate*, *pale*" (Knobel). In respect to the geography, see further on.—**The name of the second river is Gihon.**—"According to Josephus, *Ant.* i. 1, 3, Kimchi, and others, also as might be inferred from the Septuagint translation of Jer. ii. 18, Ben Lira 24, 27, there was understood by it the Nile, which flows through all the south-lands (כוש) that fell within the circuit of the narrator's view" (Fürst). Under the Gihon, moreover, according to the Shemitic use of the word, there have been understood the Oxus, the Pyramus, and the Ganges. כוש, the dark-colored (?), is a proper name for the oldest son of Ham, the ancestor of the Æthiopians. Thence it is given to the south-land, especially Meroe, and, thereupon, to Æthiopia and the south-region generally. And yet under the like name may be understood a dark-colored people that dwelt in southern India, in Upper Egypt, and in South Arabia (Ktesias and Arrian). In like manner are there different geographical districts under this name (see Fürst: *Lexicon*).—**The name of the third river is Hiddekel.**—The Tigris, the *rushing*, so named from its violent flowing. Dan. x. 4, it is called the great river—so also the Euphrates. The Zend form is *tigra*, *tigr*, *tigira*, swift, raging.*—**Toward the east of Assyria** (Lange: *Before* or *in front of Assyria*). The

* [There would seem, at first view, but a faint resemblance between *hiddekel* and *Tigris*. There can be but little doubt, however, of their etymological connection. The

word קדמת before Assyria can also mean to the east, but as a preposition it has the more common sense *before*, *frontward*. The latter sense, taken freely, is here to be preferred; since the Tigris, in fact, forms the western boundary of Assyria. According to some, Assyria is to be taken here in a wider sense.—**The fourth river is Euphrates.**—The *outbreaking*, the *violent*. It is the greatest river of Western Asia, and, therefore, called *the great river*, or the *river*, without anything more. The origin of the Greek form Εὐφράτης is explained either from אֶפְרָת = פְּרָת, or from the Persian *Ifrat*, *Ufrat*. For the different derivations, see Fürst.

7. Vers. 15–17. **Took the man and put him in the garden.**—The author takes up again what is said in the 8th verse about the transfer of Adam to Paradise, but adds to it, at the same time, the purpose for which it was done, namely, to *dress it and to keep it*. According to Delitzsch man was created outside of Paradise; since he must first see the extra-paradisaical earth, in order that he might have a worthy estimation of the glory of Paradise, and of his own vocation as extending thence over the whole world. Such an assignment of a purpose is altogether too didactic. The garden is the place of the human vocation, and of the human enjoyment in its undivided unity. This enjoyment has two sides, to *eat* and to *refrain*. In like manner the vocation has two sides, to *dress* and to *keep*. The first thing is to dress it; for nature, which grows wild or rank without the care of man, becomes ennobled under the human hand (Delitzsch). Says the same writer, this work was as widely different from agriculture proper, as Paradise itself differed from the later cultivated land, but it was still *work;* "and work was so far from being unparadisaical, that, according to ch. ii. 1–3, even the creation is regarded as a work of God." We must distinguish, however, work in its narrower sense, as it stands under the burden of vanity (made subject to vanity, Rom. viii. 20) from the paradisaical work, or activity. Even of the later Israel is it said: There is no toil in Zion.* According to Delitzsch, the whole earth, from Paradise out, was to become a Paradise: "The garden is the most holy (or the holy of holies), Eden is the holy place, whilst the whole earth around is its porch and court." The comparison is not wholly applicable; since where there are no spiritual orders, there could be no proper mention of court and sanctuary.—**And to keep it.**—The garden, as such, is uninclosed and unwalled; still must Adam watch and protect it. This is, in fact, a very significant addition, and seems to give a strong indication of danger as threatening man and Paradise from the side of an already existing power of evil (Delitzsch and others), although, even in that case, the guarding of the garden belonged to man's vocation; since against the misuse of his freedom, he had only to take care of his own free will, and, with it, the possession and the integrity of Paradise. Knobel refers the care with which Adam was charged, to the task appointed him of guarding Paradise against the mischief of the wild beasts.—**Of every tree of the garden.**—Says Knobel: "The author clearly assumes that in the early period men lived alone from the fruit of trees, and at a later period first advanced to the use of herbs and grain (ch. iii. 17), whilst the Elohist, in the very beginning, assigns both to men (ch. i. 29). According to the classical writers, such as Plato (*Polit.* 272), Strabo, and others, men in the beginning ate herbs, berries, bark, and fruit of trees, especially acorns; the raising of grain came in later." That the paradisaical man did not eat herbs is nowhere said; but the fruit of the trees is prominently presented because of its symbolic relation to the two mysterious trees in the midst of the garden. The free enjoyment of all trees is strongly expressed by the intensive idiom, אָכֹל תֹּאכֵל. So much the more precise, therefore, is the limitation of the freedom.—**But of the tree of the knowledge of good and evil.**—According to Hoffmann and Richers, טוב ורע means good and bad simply. Delitzsch denies this, and rightly. "The good," says he, "is obedience with its good, the bad is disobedience with its evil consequences. Here it must be remarked, that the conception of physical evil can be, at the most, only as a consequence of moral evil, and that, therefore, the ethical contrast is the main thing, though not to the exclusion of the physical side. *The* tree, in any case, was *a* tree that might produce this knowledge; that is, it was the tree of probation, through which Adam might come to a conscious distinction of good and evil, and, thereby, to a moral transition from the state of innocent simplicity into a state of conscious, religious virtue. Did he not sin, then he learned, in a normal way, to know the distinction between good and evil—the *good* as the actuality of believing obedience towards God, which was, at the same time, the maintaining of his own life in its self-command and freedom—the *evil*, as the possibility of an unbelieving and disobedient behavior towards God, which must have for its consequent, slavish desire and death. The opinion of Hilarius cannot be sustained (*Spicilegium Solesmense*, i. 162): *Arbor futuri de se mendacii nomen accepit.* For, 'not to know good and evil,' is the sign of the infantile childishness (Deut. i. 39) or of senile obtuseness (2 Sam. xix. 36); the conscious free choice of the one or the other indicates the most mature period of life (or that of the so-named *anni discretionis*, Is. vii. 15; Heb. v. 14). So to know good and evil, and to distinguish between them, is called the *charisma* or gift of a king (1 Kings iii. 9), the wisdom of the angel (2 Sam. xiv. 17), and, in its higher exercise, of God Himself (Gen. iii. 5, 22). By the tree of knowledge of good and evil man is to attain to a consciousness and to a confirmation of his freedom of choice, and, in fact (according to God's purpose in his determination for good), to a freedom of power—that is, to a true freedom available for the choice of good or its opposite. It was designed to bring out the necessary self-determination of a creature choosing freely, either for or against God, either for the God-willed good or the possible evil—and so to make perfect its independence. The very idea of a free personal being carries with it the necessity that its relation to God be a relation of free love" (Delitzsch). It is an entire perversion of the meaning of this probation-tree to teach, as the Gnostic Ophites did, that, only

ח in חדקל may be the article hardened, or it may be part of the syllable חד (sharp, swift) in composition. The remainder דקל and *Tigris* have cognate letters—DKL, TGR. The intermediate or transition form is seen in the Aramaic ܕܩܠܬ; Arabic, دجلة; *Diglath*, DGL. The Zend TGR is the same word.—T. L.]

* [The reference here would seem to be to Num. xxiii. 21, which the German Version gives: "*Keine Mühe in Jacob, und keine Arbeit in Israel;* no toil in Jacob, no labor in Israel," instead of our more correct Version: "no iniquity in Jacob, no perverseness in Israel."—T. L.]

through the eating of this tree, is man enabled to attain to his self-conscious free development, or, as Hegel and his school have taught in modern times, that sin is a necessary transition-point to good. The victory of Christ in the temptation shows us how it is for man to come to the knowledge of good and evil in a normal, and not in an abnormal, way. The knowledge of the distinction which Adam obtained in this way, was in him from the beginning, though dark and confused. Along with his freedom of choice, heretofore undeveloped, there was established, not only his capability of probation, but also his need of such probation. This probation does, indeed, suppose the previous existence of a divine *νόμος*, or law (DELITZSCH, p. 154); but we err when we confound this paradisaical *νόμος* with the law of Moses as it was given to sinners. Moreover, the Mosaic commands are not mere positive instructions; they are, to the extent of the ten commandments, moral laws of nature precisely adapted to the human state, but because of their having become foreign and objective to the consciousness of the sinner, they are, therefore, placed before him in the way of positive revelation. In the *νόμοι*, or institutions of Paradise, however, must the abiding laws of life constitute the ground of that revelation-form which is adapted to the commands. That is, in relation to the tree of probation, God could not have made it to be a tree of probation in the exercise merely of an arbitrary positiveness; there must lie in the tree itself an innate efficacy; and a natural speech, that may serve as a warning to man against its use. The sign-word of the tree (or the designating name) would, through the divine interpretation, become to man a positive paradisaical prohibition. Even granting, moreover, that the tree was not properly a poison-tree, still the explanation that belongs to it has been too lightly treated, since it might have led us upon the proper track; but that its tendency must have been to produce a change in the human spiritual frame, is a doctrine to be firmly held (see LANGE'S "Dogmatics," p. 409). It becomes important as an elucidation of this mysterious fact, when we are told that the sin of Noah, the second head of our race, became manifest through the enjoyment of wine. To say nothing of the coarse conceptions of Böhme and others as lately taken in a mythical sense by Sörensen, we must decidedly protest against the theosophical dualistic representation of the probation-tree as we find it in Baumgarten (p. 43), and still later in Delitzsch. "When we remember," says Delitzsch, "that the paradisaical vocation and destiny of man had for its aim the overcoming of evil that had intruded into the creation, we cannot wonder at there being a tree in Paradise itself, created indeed by God, but whose mysterious background was a dark ground of death and evil placed by God in ward; which tree, in order that man might not fall into the participation of evil, and thereby of death, is hedged around by the divine prohibition, not as by an arbitrary sentence, but as by a warning rather of holy love" (p. 155). We may not resort to the myths of the Thibetans, Hindus, etc. (p. 155), in support of an assertion of such a nature that, according to it, we cannot think of anything determinate or ordained, without setting forth under it, in opposition both to the Scriptures and to the monotheistic consciousness, a material evil (or an evil inherent in matter). According to Delitzsch, the tree actually carried in it "the power of death." The question arises: What is meant by the threatening: "In the day that thou eatest thereof thou shalt surely die." Knobel holds the sense to be, that he should die immediately; because the infinitive absolute before the finite verb, he says, expresses the undoubted, the certain, the actual. But notwithstanding this, Adam must have lived quite a long time after the fall. In vain is it attempted to set aside this difficulty either by the rendering *to become mortal* (Targum, Symmachus, Hieronymus, and others), or by making it that introduction of pain and sorrow into life which goes before death in our conception of it (Calvin, Gerhard, and others). Still less, indeed, can we think of a death-penalty to be positively inflicted (Batav., Tuch, Ewald, and others). The nearest solution is overlooked, namely, that the expression must have, even here, an ideal symbolical force; in other words, that death here, corresponding to the biblical conception of death, must be taken primarily to mean a moral death which goes *out* of the soul, or heart, and *through* the soul-life, gradually fastens itself, in every part, upon the physical organism (LANGE'S "Dogmatics," p. 471). The sign of becoming suddenly dead does not necessarily belong to the conception of death. It allows too of a long dying in the physical department. Hoffmann has not thought of this in that very strange exposition of his, which it is hardly worth while to cite. Knobel lays much stress upon it, that man, according to ch. iii. 19, 22 (as he insists), was not created immortal. It is true, that after the fall the tree of life is named as the condition of permanent duration; but the possibility of falling into death, under the supposition of transgression and separation from the tree of life, is something quite different from what we embrace under the conception of mortality. Knobel, with Clericus and others, would refer the threatening, in the first place, to the hurtful, life-endangering power of the fruit, and supposes, therefore, that the strong expression: *thou shalt immediately die*, is to be understood in a pedagogical sense (or as a warning is given to children); and yet it would be rightly an announcement of death, since man, through his sin, throws from him the enjoyment of the tree of life. Let it be then a representation of the Hebrew mode of thinking; but the connection of the promise of long life to the observance of the divine commands throughout the Old Testament (KNOBEL, p. 33) is not a mere Hebraic representation; it is carried still farther in the New Testament in the words: Whosoever believeth on the Son hath everlasting life. And yet it must be perceived that already in the Old Testament, and so certainly here, the conception of life, as also the conception of death, hath its ethical and ideal ground; on account of which the tree of life is not to be thought of as having a merely physical efficacy. Rightly, too, has Keil, who is here in special opposition to Delitzsch, defended the spiritual propriety of the ethical conception.

8. To vers. 18–25. **It is not good that the man should be alone.**—Keil: "As the creation of man is introduced by a divine decree, so the creation of woman is preceded by God's declaration: It is not good, etc." On the supposition that the second chapter, like the first, presents the genesis of man in a generic chronological series, as we find it in Delitzsch, there arises a difficulty in respect to the second. Then must man have existed so long a time before the creation of the trees of Paradise that he must have died of hunger; since he would have had around him only a plant-producing district, and

would have existed then for himself alone as the one only completed being; just as the body, too, of this man would have been something first completed, and then the soul imparted to this body from without. Without doubt, however, this genetic chronological conception of the second chapter is a misapprehension of its antithetical and complementary relation to the first. *It is not good that man*, etc. What can this mean after it had been so often said in the first chapter, He saw that it was good? The expression does not denote a condition positively bad, but rather an incompleteness of being, whose continuance would eventually pass over from the negative *not good*, or a manifest want, into the positive *not good*, or a hurtful impropriety. It must be observed that this point of time lies between the last preceding declaration respecting God on the fifth day: *and He saw that it was good*, and the final judgment *very good*, at the close of the sixth. According to Knobel the sense would be this: Jehovah shows that a solitary existence is not good for man; He determines upon the creation of some being that may correspond to him, and forms first the beasts for the purpose of seeing whether they would satisfy the human want. (!) To this conception the text is throughout opposed, and especially in the words: I will make a help for him (כְּנֶגְדּוֹ) as his *opposite* (his converse), not merely *his like* (Delitzsch). The exposition of Delitzsch: He needed such a one that when he had it before him he might recognize himself, obliterates the peculiar point of the expression. It allows, too, of its application to the relation of one man to another. The *opposite* (or converse) here spoken of, depends not upon any *if*, or casual condition. What is meant by this obliteration becomes evident farther on. The primary thing (he seems to think) is to provide a help for man in his vocation-destiny; but then there comes also into view the possibility that he may transgress the command of God, and die the death, in which case the aim of the creation would be rendered vain. How suspicious this! the making the motive for the creation of the woman to be this future possible eventuality—especially since Eve herself it is who realizes that possibility. Moreover, Delitzsch means that Adam would then, as the second seduced, have been rather the object of the divine compassion (but Eve, the first seduced, what of her!), and finally leaves us to conclude that it does not mean: I will make one like to him that he may propagate his race. But see ch. i. 28, where the theosophic deriving of the propagation of the race from the eventuality of the fall is clear, and without reserve, and forever cut off. When there is given to כְּנֶגֶד the sense to be conformable, or correspondent (see Knobel), it does not bring out the emphasis of the word, in this place, according to the original import of the root נגד; although, on the other side, the sensual meaning, *anteriora, i. e., pudenda* (Schultens, and others), can only be regarded as a coarse exaggeration of the expression.—Ver. 19. **And out of the ground the Lord God formed every beast of the field.**—Obviously does the representation that follows serve as an introduction to the representation of the creation of the woman; that is, the order observed in mentioning the creating of the beasts is determined by a motive not at all chronological, but looking only to the fact itself. But in what could this motive lie? In bringing the beasts before him, was there something of a purpose in the Creator to awaken in man a consciousness of the need of some help of kindred birth to himself? This is the supposition of Michaelis and Rosenmüller. Delitzsch and Keil have something of the same thought (p. 48). On the other hand, it is the supposition of Jacob Böhme and other theosophists that from looking at the beasts in pairs, there was awakened a sinful desire in the as yet androgynic Adam. These wild phantasies (*Myst. Mag.* p. 116) have yet been able to influence the latest representations of the paradisaical relations. Böhme's views of the sexual relations are perfectly abominable. It has been maintained that in the first chapter the creation of the stars is laid on the fourth creative day for the purpose of counteracting the heathen star-worship; since the stars, or heavenly bodies, are brought in as conditioned by the preceding creations, especially that of light. In analogy with this view, and in opposition to the animal-worship of the heathen-world, would the passage before us represent the beasts as creations subordinate to man: in the first place, because man had to give them names, and, secondly, because among them all he found nothing of like birth with himself, to say nothing of any superiority. At all events, for the Oriental mind, the passage presents a very significant elevation of the woman, as human, over the lower animal-world, and her equality of birth with the man. It is no real difference, as Knobel holds it is, that here the Creator forms the beasts out of the ground, whilst in the first chapter they come forth (and yet in consequence of the creative word) from the earth. *Creating* and *forming* are just different points of view of the same conception. The apparent difference proceeds partly from this, that here we have the more definite, namely the forming of the beasts out of the earth. *The beasts of the field;* taken here in the comprehensive sense—the wild and the tame.—**And every fowl of the air (the heavens).**—The fish of the sea and the reptiles are passed over. Keil finds the ground of it in this, that both classes, the beasts of the field and the birds of heaven, are like men in being formed out of the earth, and, therefore, stand to him in nearer relation than the water-animals and the reptiles. But the earthy matter is found also in the two last, although it may not be without meaning that both the classes here preferred were formed out of the adamah. More to the purpose is the second ground mentioned by Keil, that "God brought the beasts to Adam to show him the creatures that had been ordained to his service." At all events, the domestic animals are of these two classes. It is specially to be considered, moreover, that in these beasts there is already a more distinct pairing, which is a symbol of human marriage; especially is this the case with the birds. Still the main purpose set forth is: to see how he would name them. With the intuitive knowledge of the beasts there follows the naming of them; for speech is the thought outwardly realized* (on the essential connection of thinking and speaking, see KEIL, p. 47); and with the naming commences the dominion. Consequently the first science to which God introduces man is the science of nature; his first speech, to which he is led for the mention of zoological properties, is the naming of the animals. That this his naming was an actual calling out, and that the assigned domestic animals followed his call, lies included, as matter of fact, in the very representation itself. From this centre spreads out the know-

* [For a very able and a very full discussion of this primitive naming—the philosophy and the theology of it—see KAULEN'S *Sprachverwirrung*, pp. 90-106.—T. L.]

ledge of man over all nature.—Ver. 20. **And the man gave names.**—Here the cattle have the first place in the selection, because their place, in the future, is next to man.—**But for Adam.**—We do not translate *for man*, since the principal thing here is the care for the individual man, for Adam. The new knowledge satisfied his need but not his heart.—Ver. 21. **A deep sleep to fall.**—תַּרְדֵּמָה, a deep sleep, in which the consciousness of the outer world, and of his own inward life, is wholly gone. "Sleep, in and of itself, is ordained for the divinely created human nature, and is as necessary for man, as a creature of earth, as the change of day and night for the universal earthly nature. But this *deep* sleep is different from natural sleep, and God causes it to fall upon man in the day-time, in order that out of him he might create the woman." Keil. Thereto the remark of Ziegler: "Everything out of which some new thing is to come, sinks down before the event into such a deep sleep." In fact, this preparation for a new being suggests to our minds the preceding creative evening. In Job iv. 13, תרדמה denotes a deep sleep in which a dream-vision (a clairvoyant or seeing dream) unfolds itself. On this account, probably, have some interpreters thought that here also there was intended an ecstasy or vision.—**And took one of his ribs.**—According to Böhme, man had lost the magical propagation (of which he was capable by means of his androgynic nature), through his longing in sleep (the forty-days' sleep of the temptation) for the sexual contrast, and that the woman proceeded from him not in consequence of a creative act, but by means of the divine fiat remaining in Adam; because God saw that now he must have the object of his desire, since he could no more propagate himself magically. The confident theosophist here becomes Moses' tutor (p. 111). According to Hoffmann, God must have made the woman not out of parts of man's breast, but out of his abdomen, where there might be found a portion of the body capable of being lost. Keil strives in a manner worthy of acknowledgment to express himself fairly in respect to these fantasies (p. 49). As in themselves they wrong not only the scriptural text, hermeneutics, and reason, but also the moral feeling, so are they still more strange through their combination with the consequences of the fall. On the other hand, Delitzsch finds something of an ideal human in the manner and way of the woman's creation (p. 160). Still as to the further formation, or restoration of Adam, it is not perhaps to be understood that "he closed the cavity that was made by putting flesh in the place of the rib that was taken away," but rather, with De Wette, "he closed the flesh in its place." In respect to the literal conception, the question must still arise, Whence could such flesh have been taken? But it is just this filling from without, by which that vacuity, or that want, which was ordained to man, is removed. Delitzsch lays stress upon this, that Adam must have been already complete as man before Eve was taken from him. But thereby the symbolical side of the representation is marred. So far as the fact is concerned, it is satisfied by recognizing that the sexual contrast is first called into being in the way of the unfolding of the first human form. This fact, on its physical side, is ever reflected in the child-world. Delitzsch presents the view that the outward form of Adam was not double-sexed. "To speak generally, it was without sex. In its most refined nature Adam had the sexual contrast in himself. With its going forth from the unity of his personality, there necessarily connected itself that configuration which was demanded for the then commencing sexual life." The expression: he built (בנה), indicates the farther maternal appointment of the woman (from בנה, to build, comes בן, *ben*, a son). In respect to the wide-spread view of antiquity concerning the sexual unity of man, see KNOBEL, p. 35.—Ver. 22. **And brought her unto the man.**—"In the passage above we recognize God as the first teacher of language; here he appears as the first bridesman; speech is, in some respects, emblematical of the divine, and so, too, is marriage." Delitzsch.—Ver. 23. **This is now.**—Literally: *this once*, or *this time*. In contrast with the long missing of his help, he finds *at last* his desire realized. She it is—or this is it. The demonstrative pronoun זֹאת not only expresses, by its threefold repetition, the joyful appropriation of Adam, but also serves as a specific feminine indication. He immediately recognizes the fact that she is formed out of his being, out of his solidity (his bone), out of his sensibility (his flesh), and yet his counterpart; therefore, in correspondence with the fact of her derivation from him, and her belonging to him, does he give her the name *maness* (woman, as the old Latin has it, *vira* from *vir*). It is not exactly certain that the woman was taken from the heart-side: nevertheless it is a probable interpretation of this symbolically significant narration. At all events is she taken out of his breast, and not out of the lower part of his body. According to Knobel it is, because she stands by his side (Ps. xlv. 10) and is his attendant, his companion, and his helper. The Hebrew readily expresses the conception of attendance through such phrases as *at hand*, *by the side* (Job xv. 23; xviii. 12), שמר עלב, to be a companion, a friend (Jer. xx. 10).—Ver. 24. **Therefore shall a man.**—The question arises whether this is something farther said, and to be understood as Adam's speech, or whether it is the remark of the narrator. In Matt. xix. 5, Christ cites this language as the word of God. That, however, makes no difference; since Adam may utter the word of God derived from the divine fact, as well as the narrator. It seems to favor the idea of the narrator's speaking, that he so often inserts his remarks with an עַל־כֵּן (wherefore; ch. x. 9; see Delitzsch). On this account Keil decides that it is the language of the narrator, especially since it is spoken of father and mother. Delitzsch, however, insists that the words must be taken as a prophetic or divining expression of Adam himself. The word must evidently have the significance of a moral life-ordering for all humanity—a meaning which results from this expression *maness*, or woman. It is, therefore, most closely connected with what precedes, and suits better here the mouth of Adam than that of the narrator. With the latter it would have been merely a historical remark, with which, moreover, the future tense would not have been consistent. In the mouth of Adam it is a law of life for all human time, and, indeed, of such a nature that it expresses, at the same time, a feeling of self-denial in that he gives to his children, in the conclusion of marriage, a free departure from the ancestral home. It is evident that here all the fundamental laws of the marriage-life are indicated. 1. The foundation of the same, the sexual affinity; 2. the freedom of choice (as this avails

also for the wife in relation to the recognition of the man, and the free departure from father and mother); 3. the monogamic form of marriage and its original indissolubility. They become one flesh—an expression which does indeed include the sexual connection, but, as something lying beyond all that, it expresses the essential unity and higher wholeness of man in man and wife. 4. The relativity of the departure from father and mother; the first relation is not taken away by the second, but only made subordinate to it; it supposes the relations to be normal.—Ver. 25. **And they were both naked.**—"In this view, that the first men went naked, all other antiquity agrees with the Hebrews, e. g., PLATO: *Politicus*, 272; DIOD. SIC. i. 8." Knobel. Expositions of this condition of nakedness entirely opposed to each other are found in Knobel and Delitzsch. "They had, therefore, in the beginning, no feeling of shame, and none of that moral insight to the beginning of which such feeling of shame belongs. After the entrance of the latter they made themselves aprons to cover their shame (ch. iii. 7), and at a later period they were furnished with clothing from the skins of beasts. People wholly uncultivated go perfectly naked, those that are somewhat cultivated have partial coverings, whilst those who have a complete civilization go wholly clothed." Knobel. On the other hand, Delitzsch: "Their bodies were the clothing of their inner glory, and this glory (rightly understood) was the clothing of their nakedness." And, finally, Keil, with a more apt conception of the case: "Their bodies were made holy through the spirit that animated them. Shame first came in with sin, which took away the normal relation of the spirit to the body, begat an inclination and a desire in conflict with the soul, and turned the holy order of God into sinful enticement and the lust of the flesh." In the view of Knobel, Grecian art must be accounted a coarser thing than many a crude mythological representation. But as the first men must be distinguished from mere naked savages, so also are they not to be regarded, according to a Jewish Midrash cited by Delitzsch, as something transparent or luminous "which the clouds of glory must have overshadowed." Nakedness is here the expression of perfect innocence, which, in its ingenuousness, elevates the body into the spiritual personality as ruled by it, whilst, on the contrary, the feeling of shame enters with the consciousness of opposition between spirit and sensual corporeity, whilst shame itself comes in with the presentiment and the actual feeling of guilt.

[NOTE ON THE TIME-SUCCESSIONS OF THE SIXTH DAY AND OF THE EDEN-LIFE.—This second account, in its latter part, appears to be an enlargement, or magnified picture, of the sixth day. Taking it in its intrinsic character, or apart from any outside difficulties of science, it strongly suggests two thoughts: First, its pictorial aspect, on which we have already dwelt (Introd. to Gen. i. p. 153), and, secondly, that the events here narrated, or painted, could not have been regarded by the narrator himself as all taking place, in their consequential nexus, within the time of a few solar hours, or the latter half of one solar day. He could not so have told the story had such a view been constantly present to his own mind. The consistency of impression would be utterly destroyed by the rapidity. Here is a consecution of events growing regularly out of each other, each one preparing the way for what follows. Here are formations, growths, seeming natures, conditions of life, wants growing out of such conditions, adaptations to such wants, preparations for such adaptations, a course of discipline for man, a development of knowledge and of language out of such discipline, the means for such development, a strange state of humanity called a trance or deep sleep, a wondrous change in the previous human nature arising out of it—all most briefly sketched, but all there, in coherent continuity. Besides this, there is the preparation of a part of the earth for the new inhabitants, a state of conscious innocence without shame, implying some course of life, longer or shorter, to give the representation any moral significance—the ordaining a law indicating some course of life according to it, a divine intercourse and teaching, a probation, a temptation, and a fall into sin. All of this, at least down to the making of Paradise, was on the sixth day, and the rest in consecutive series with it. Now did this chain of events, or the greater part of them, take place in the afternoon of one solar day? It is not a sufficient answer to say that God's almighty power might have caused such a rapid shifting of scene. It is a question of style, of consistency, of descriptive impression. It might have been so; but then the aspect given of causation, of series, of adaptation, would be but a show, a seeming. It would be an appearance of a causation without that consistent nexus that makes it easily conceivable; it would be a seeming succession without that proportion of antecedent and consequent which we find it difficult to separate from it; events, great events, growing out of each other—so treated—and yet without any real growth, or that proportional gradualness without which growth has no true meaning. There would seem to be a new formation, or a re-formation of the animal races brought into the picture—or if it refers to the old, a modification of them for the instruction and discipline of man. They are to be the means of developing his powers of knowledge and of speech. Through their unlikeness to himself and their unfitness for rational human intercourse, there is awakened in him the desire for higher society. And then that most mysterious trance-state of being, in which there is vailed from him, as now from all science, that ineffable transformation out of which comes the duality of our human nature. The fact is told us according to the easiest conception, but it was a trance-vision to Adam, and we have no reason to suppose that his narrating descendant had the knowledge of it in any revelation more objective than was given to his ancestor. Adam had longed for some one like himself, *inspired* from above, and lifted out of the surrounding animality, yet sharing with him the earthly nature. The language ascribed to him shows the vehemence of his desire, the deferring of his hope, and the patience of his waiting: זאת הַפַּעַם, *diesmal, this now, ipsa tandem*—there is an intense significance in this small Hebrew particle—*come at last*, bone of my bone, and flesh of my flesh. Three times does he repeat this feminine זאת (see DELITZSCH, p. 161). Bone of my bone:—can we doubt as to the origin of the peculiar symbolism in which the narrative is clothed? His want was satisfied, and the vivid picture of his dream becomes the language, the only possible language, perhaps, of a divine work which no merely human speech could adequately set forth—one of the deep mysteries of God, itself shadowing forth the still deeper mysteries of the Incarnation and the Church.

Similar suggestions of time present themselves in

what is said of the planting of Paradise: And the Lord God caused to *grow*, etc. Did the great trees grow in the same time with the herb and the flower? Confine it all to a few hours and the difference is as nothing; yet growth, without proportion according to the natures or products grown, is in itself both conceptionless to the sense and idealess to the reason. We may conceive it, however, *from* a picture, or a vision, and such a mode of representation, therefore, as appearing in the style, is one of the strongest critical arguments for the vision-theory of the creative revelation. It is perfectly consistent, too, for in the subjective delineation time is given in perspective. But the grouping shows that the great things represented could not have been thus, unless the picture itself be but a phantasy, or phantasmagoria, not supernatural or contranatural merely, but wholly unnatural, according to any conceptions our human faculties can form of time, succession, cause, and effect. Great truths, great facts, ineffable truths, ineffable facts, are doubtless set forth. We do not abate one iota of their greatness, their wonderfulness, by supposing such a mode of representation. It is not an accommodation to a rude and early age, but the best language for every age. How trifling the conceit that our science could have furnished any better! Her field is induction, and, by this creeping process, though she may travel far relatively, she can never ascend to the great facts of origin that belong to the supernatural plane. Her language will ever be more or less incorrect; and, therefore, a divine revelation cannot use it, since such use would be an endorsement of its absolute verity. The simpler and more universal language of the Scripture may be inadequate, as all language must be; it may fall short; but it points in the right direction. Though giving us only the great steps in the process, it secures that essential faith in the transcendent divine working, which science—our science, or the science of ages hence—might only be in danger, to say the least, of darkening. It saves us from those trifling things commonly called reconciliations of revelation with science, and which the next science is almost sure to unreconcile. It does so by placing the mind on a wholly different plane, giving us simple though grand conceptions as the vehicle of great ideas and great facts of origin in themselves no more accessible to the most cultivated than to the lowliest minds. There is an awful sublimity in this Mosaic account of the origin of the world and man, and that, too, whether we regard it as inspired Scripture or the grandest picture ever conceived by human genius. To those who cannot, or who do not, thus appreciate it, it matters little what mode of interpretation is adopted—whether it be one of the so-called reconciliations, or the crude dogmatism that calls itself *literal* because it chooses to take on the narrowest scale a language so suggestive of vast times and ineffable causalities. —T. L.]

DOCTRINAL AND ETHICAL.

1. In respect to the opposition between this section and the preceding, see the Exegetical and Critical Notes of the former. It must be very clear that in the present section the chronological order stands in the background, whilst, on the contrary, the symbolical presents itself in a more significant degree.

2. The present section is distinguished by the name Jehovah-Elohim: The meaning is, that Jehovah, the Covenant-God of His people, is also the God of all worlds, the Lord of all creatures, who made Adam for His first Covenant-child, and appointed him His vicegerent in this dominion. Adam is the princeps, and so the ideal *prius* of the creaturely world. This point, of the Covenant of God with Adam, appears in Cocceius as the foundation of the federal theology. With Schleiermacher, again, it is modified into the representation of a religiousness overlying the contrast of sin and mercy.

3. Nature presupposes man, if it would be prevented from running wild. Only in man, through him, and with him, can it find its glorious transformation. Therefore was man also, in his integrity, the presupposing of nature in her integrity; his religious and moral destiny is the condition of her higher destiny, his *cultus* the foundation of her *culture*. In pure nature, moreover, are the nobler plants as well as the nobler animals to be regarded as in a special sense an appurtenance of man; in a special measure, therefore, are they conditioned in their being and well-being, by his being and well-being. Whatever, too, there might have been before man, it was still as though it were not, so long as it found not in him its cosmical destiny. It was all an enigma; the solution was first to be found in man.

4. The moistening of the earth's soil before the creation of man points to the share of the waters in the creaturely formations (and sustenance), especially the human. Through the observation of this came Thales by his system.

5. The creation of man. It is rightly regarded as an entirely new creative act,* and, indeed, as the very highest. And yet it is a falsely literal view of the anthropomorphic and symbolical representation, when in this act of God we are led to regard the earthly nature as wholly passive. Rather does this act, in its truest realization, presuppose the highest excitation and effort of the earth—we may even say

* [This is doubtless true of that decisive act of God (whether the inspiration, or the image, or both) that in a moment constituted the first man, and the species *homo*, which, a moment before, was not. But this does not exclude the idea that the human physical was connected with the previous nature, or natures, and was brought out of them. That is, it was made from the earth in the widest signification of the term. That it was not a mere plastic shaping, or outward mechanical structure, is implied in what Lange says just below in respect to the non-passivity of the earth. There are immense difficulties connected with the idea of an outward Promethean image, a dead organization which, although having the appearance, is really no organization at all in the strict sense of the word, any more than the marble statue or the waxen image. No one supposes that the making of the human body was an immediate making *de nihilo*. It was made from earth, and this earth already had its nature according to its varieties of carbon, nitrogen, etc., and these, as natures, connected with other natures, entered into the human body. If it is not a creation *de nihilo*, which is expressly contrary to the language of the account, we must suppose a connection with nature to a certain extent. What difficulty or danger, then, in giving to the phrase "from the earth," the widest sense consistent with the idea of man's having an earthly as well as a heavenly origin? It is this latter idea, and the higher psychology connected with it, that furnishes to the faith its shield against all mere theories of development that may proceed, with weaker or stronger evidence, from a naturalising science. From the one thus first inspired, and constituted *homo*, came all humanity—*the one humanity*, as a transmission of that one inspiration and that one spiritual image (see Remarks, Introduction to the First Chapter of Genesis, p. 156). Even on this view, however, the human body did not precede the human soul, as Lange observes in what follows; since, whatever may have been the precedent causation, it was not a *human* body, any more than it was a human soul, before that decisive man-creating, man-constituting act which made the species, or the specific character, of both.—T. L.]

with Steffens, its animation. The representation has for its leading fundamental idea: Man the prime thing of the earthly creation; not that it can or ought to be carried out into its philosophical consequences, for then man must have been introduced before the earth-soil, and the formation of his body must have been before the creation of his soul. On this account we are not authorized to assign separately the formation of the body and of the soul to two acts following each other in a temporal series—as was held in some respects by the Gnostic Saturninus.

6. The anthropological, physiological, and psychological ideas of the passage. Compare the writings before cited: Von Roos, Zeller, Beck, Delitzsch, Von Rudolf, and others. Before all things does the passage affirm that man became an indissoluble, that is, a creatively established, unity—a *living soul* proceeding out of the contrast, or the duality, of the dust of the earth, on the one side, and the divine breath of life on the other (נשמה), and that these were the substances out of which he was formed. He is, in his one total appearing, a *living soul;* that is, the body too, in this human constitution, is only a special *ground-form* of the whole man, as the divine breath of life, on its side, is the ground-principle of the whole man. Spirit and body are joined together with the soul. These three are mutually inseparable, and they together make the individualized unity of man. To this extent may we deny that man consists alone of body and soul. He is always, and at any moment, body, soul, and spirit; though the outer form of the body may, by death, be loosed from its life, and the spirit, by sin, may sink into a latent state (see 1 Cor. xv. 44; Lange's "Dogmatics," p. 1243). As man, in respect to his inner life, is not divided into *feeling, intelligence,* and *will,* but is present in each of these ground-forms as the entire man, so also is he ever the entire man in respect to his outer or concrete life; as body he is related to his earthly appearing, and to the sphere of such appearing; as spirit, in the relation of his principial unity to his unitary ground, he is related to God and divine things; as soul, or essential form and life, he is related to the world of souls and the life of the whole universe. Man is a one with himself: individuality in his singleness, personality in his universalness, subjectivity in the mode and way of mediating between his singleness and his universal relation. And so far is the passage atomic, as it represents man as becoming a living soul (monade) through the highest and most intensive creative act of God.

In reference to the essential elements and relations of human life, however, it is predominantly dichotomic, as other places of Holy Writ (Ecclesiastes xii. 7; Matt. x. 28) distinctly represent.

Concerning the relation of the corporeity of man to the earthly nature, compare Schubert's "History of the Soul," § 10. The constituents of the animal body: Calcareous earth (bone), nitrogen, oxygen, hydrogen, oxygen gas, iron (in the blood), sulphur, phosphorus (in the nerves), silica (in the teeth), and, combined with this, fluoric acid.

In respect to the spiritual nature of man as akin to God, compare Gen. iii. 6; Matt. xxii. 32; Jer. xxxi. 3; Luke xv. 11; John i. 49; Acts xvii. 28, 29; Rom. viii. 16; 2 Pet. i. 4; Rev. i. 6; ii. 17, and other places.—Delitzsch disputes against the supposition that there is in man an uncreated divine (p. 144); for the word ויברא, ch. i. 27, embraces, he says, the essential being of the entire man. Of the man, certainly, as a whole, but is it so especially of his spiritual nature? Is man, moreover, as an eternal individual thought of God, by virtue of his election in Christ, a thought in some way created? We cannot say that God has created the thought of his love. The older theology was very much afraid of the idea of emanation. If God imparted anything to man from his own being, it meant either that God must have given away some of His own being, or that something still of His being could have sinned in man. We must, by all means, avoid both representations as we must generally do in respect to every emanation-view. But does there follow from this the pure creatureliness of the human spirit—that is, of its God-likeness (or that in it called divine, or which is supposed to have come from God)? Or is it only, as Delitzsch says, the πνοὴ of the πνεῦμα (the breathing of the Spirit)? Still it is a πνεῦμα, a human spirit. And certainly this needs the spirit of God for its well-being—for its own life (see 1 Cor. ii 14; Jude 19). The mere existence of the human soul does not fail from the fact of its unspiritualness (the want of the higher spirituality, or its sensuality). Delitzsch touches upon the true relation when he says, "a creative word, although of a divine being, is not the Logos clothed with the eternal being of the Father." Yet still does the decree concerning humanity embrace in Christ the individual elect. Between the emanation-representations, on the one side, and the pure creatureliness on the other, lies the conception of the free impartation of life in the mystery of the quickening: life from life, light from light, spirit from spirit. Man may be begotten of God by the seed of the new birth, which is the word of God; and when we take this as the basis of our belief that he can receive the *Holy Spirit,* we cannot deny that original state of man which corresponds to it.

But the passage contains already the germ of a trichotomy-body, soul, and spirit, which impliedly pervades the Holy Scripture, and is most expressly set forth 1 Thess. v. 23; Heb. iv. 12 (see Lange's "Dogmatics," p. 307). A similar trichotomy, as is well known, is found in the writings of the Platonists, and so, too, in connection with biblical doctrines and Platonic ideas, among the oldest church-fathers. This continued, until through the heresy of Apollinaris, the trichotomy became suspected, and in the following time of the middle ages, gave place to the more popular dichotomy. In modern times, again, in connection with a deeper study of psychology, trichotomic views presented themselves. It must herewith be remarked that the dichotomy, when simply held, is no more in contradiction to the trichotomy, than those dual places of Holy Scripture in which only God and His Logos, or the Wisdom, or the Angel of the Lord, are named, contain a contradiction of the trinity. The triad just as easily holds together for a dual (soul and spirit being taken as one) as for a monad. Or rather, the monad resolves itself over all, first into a duality, then into a triad.

That the spirit is the principle and the form of unity in man—his derivation from God, and his relation to God—is declared in Ecclesiastes xii. 7. It is God who has given the spirit. In like manner does the same text of the Preacher say that the body is the finishing and the *form of appearing* for man, showing his descent from the earth, and his relation to the earthly sphere. But that the soul is the *form*

of being in man, the configuration and the form of life, his descent from and his reciprocal relation to the whole world, is declared in the very expression "living soul."

The נשמת חיים (breath of lives), as the divine principle of all life, imparted to man an individual divine principle of life, and in consequence thereof it became, in the whole, a living soul, and in the vitality, or vitalizing, a conscious self-revealing soul. Man, as related to the eternal and the divine, is *spirit;* man, as related to the universe, is *soul;* man, as related to the earth, or to any particular world-sphere wherein he dwells, is *body*. Concerning the relation of the psychological system of Delitzsch to the conception of Von Rudloff, see "Notice of Remarkable Writings," in the German Periodical, edited by Von Hollenberg, No. 3, 1859.

For the various defective and marring statements respecting the triune form of man's being, see LANGE's "Dogmatics," p. 307. Gnosticism refuses to regard the corporeity as belonging to the essential being of man (so, too, the Book of Wisdom, ch. ix. 15). Hegelianism regards the soul as only the band that connects body and spirit. Later psychologists and theologians (Heinroth, Hoffmann, and others) have denied to man, in *himself*, a spirit-being; he has spirit, they say, only so far as the spirit of God enlightens him. Beck speaks of a spiritual power, at least, as belonging to the human soul. It must be held fast, however, that man could not receive the spirit of God if he was not himself a spiritual being ("were not the eye adapted to the sun," etc.). It is, at all events, a supposition of the Scripture, that since the fall the spiritual nature is bound in the natural man, and does not come to its actuality (see Jude ver. 19; LANGE's "Dogmatics," p. 311). In relation, however, to the body of man, we must distinguish between his σῶμα, the organism, and his flesh σάρξ, the material merely, the filling out of his appearance. In relation to his soul, we must distinguish between soul as the animal principle of life, and as conscious form of being. In relation to his spirit, we must distinguish between his spiritual nature and the element of the spiritual in which the individual spirit lives, and which enters into it.

7. For the doctrine of the divine image, see the remarks on the first chapter. For what belongs specially to the immortality of man, see the title Literature as above given. We must distinguish, however, a threefold conception of immortality: 1. The paradisaical immortality of Adam; 2. the ontological immortality of human nature; 3. the religious ethical immortality which is shared by man through his communion with God—the life in its deeper significance, or the eternal life. As to what concerns the immortality of Adam, the Scripture supposes that he could avoid death under the condition of continued normal rectitude in the strength of his communion with God, or that he might fall into death through an abnormal conduct conformable to his connection with the earth. But the Scripture does not suppose that man could have remained immortal without objective conditionings for the eternal renewal of his life. These conditionings are embraced in the symbol of the tree of life (see below). There is, too, the further disclosure, that man, in the case of the confirmation of his innocence, must undergo a metamorphosis resembling death, and yet not death, in order that he might pass out of his first physical state of existence, where there is yet a possibility of his dying, into a second spiritual state of existence which is raised above the sphere of death. This appears from the translation of Enoch, in connection with the long enduring of the Macrobii (the early long-living antediluvian patriarchs), from the translation of Elias, and, above all, from the glorified form of Christ after his resurrection. It appears, too, from the passage, 2 Cor. v. 2, 3 (see LANGE's "Dogmatics," p. 318), and from the doctrine of the apostles respecting the transformation of Christians who should be living at the end of the world (1 Cor. xv.). The form of death that proceeds from sin had opposed itself to this tendency of man to transformation—had changed and subverted it. In respect to the various ecclesiastical views of the original immortality, compare WINER: "Comparative Representation," p. 49. 2. The ontological immortality of man. At the bottom of the wide-spread prejudgment that the Mosaic books, as also the Old Testament generally in its first periods, did not teach the doctrine of a personal immortality, lie the following misunderstandings: 1. In various ways was the ontological supposition of the imperishable continuance of man which pervades the whole Old Testament (namely, in the doctrines of Sheol, of the Rephaim in Sheol, of the conscious condition, and in the expressions for life, in Sheol), confounded with the doctrine of the ethical eternal life. This has also occurred to one of the latest writers on the subject before us (H. SCHULTZ: "The Presuppositions of the Christian Doctrine of Immortality," Göttingen, 1861). As we must distinguish, however, between the conceptions of the physical and the ethical life in the Scriptures (a life without God no life, but death), and between the conceptions of the physical and the ethical death (a death without the sting of conscious guilt no death), so also must we distinguish between the conceptions of the physical and the ethical immortality. Although the Scripture does not acknowledge the physical, without the ethical, as the true immortality, still it denotes it as *continuous individual existence* with the two attributes of consciousness and imperishability (Is. lxvi. 24; Rev. xiv. 11). 2. The pathetic and poetical expressions for the mournful condition in Sheol have been regarded purely as dogmas, without calling to mind that there are praises of the rest in Sheol of a directly opposite character (as in Job iii.), and that, in like manner, the dogma of the perfect nothingness of the present worldly life may be deduced from many of the songs of the Church. 3. The fact has been overlooked that the immortality of the soul is just as distinctly a supposition of the Old Testament as the existence of God, and that on this account neither article is expressly taught, but only appears in language on occasions which call it out, and then wholly as something thus presupposed. 4. No distinction has been made between the first germ-form which is peculiar to this doctrine, as it is to most others in the earlier books of the Old Testament, and its later development; and, therefore, too, has there been no distinction made between the ramifying ontological definitives (such as Sheol, Rephaim, appearings of the dead, awakenings of the dead, questionings of the dead), the ethical definitives (such as covenant with God, confidence in God) and the synthetic, out of which the doctrine of the resurrection gradually came forth (such as the tree of life, the translations of Enoch and Elijah, together with the doctrine of the resurrection that prevailed in the prophetic period). Still less has it been considered how gradually Sheol came to be regarded as a place

of life, how gradually the shades come to form two divisions, those that are enjoying the holy rest, and those that are the subjects of penal suffering—how gradually faith in the living God becomes faith in that eternal life which consists in communion with him (Ps. xvi.), and how gradually the resurrection comes to its most definite form (2 Macc. vii.). The decisive word, as Christ interprets it, Matt. xxii. 32, is the designation which God gives to Himself, Exod. iii. 6. Its meaning is that *the doctrine of covenants made with the pious by a personal God contains in itself the supposition of their own personal imperishable nature.* For an explanation of this point it must be observed: 1. That the abode in Sheol is to be regarded primarily as the *continuance* of the death-doom incurred by sin. Just as death, the wages of sin according to Paul, or the birth of sin according to James, begins in this world with sin (the inner death according to John), with mortality and sickness, so does it also continue on in the other world under the relative ideas of nakedness, imprisonment, restlessness—in a word, under the intensified form of a penal or disciplinary relation to a future redemption. Therefore it is that even in the pious of the Old Testament, the condition beyond the grave is reflected in this world-consciousness, presenting itself in a form for the most part gloomy, sad, trembling, and terrific. 2. It must be kept in mind that Moses had to establish the theocratic belief of the Jews in direct contrast with heathenism, and especially the heathenism of the Egyptians, from the midst of whom they came, and was therefore led to give the strongest and most significant emphasis to the present life; because the Egyptian religion was most specifically a worship having relation to the state beyond the grave—that is, to death. 3. Add to this that it was in entire correspondence with the disciplinary degrees by which Israel was to be educated that Moses should represent the retribution as being principally in this world, and, indeed, as impending every moment, like something that followed close upon every step of human conduct. In entire conformity to truth did he direct the people in this first step of belief in retribution; for, in fact, retribution is an immediate (or ever-impending) thing. Everywhere, however, the hope of a future life gleams out of his doctrines and his institutions. The promise of long life was the outward hull of the promise of eternal life; the symbolic death-offering was the emblem of hopeful resignation to God in death; and how shall piety in death find its reward otherwise than in the time beyond the grave? Above all, it was the covenant of God that furnished the richest guaranty (Exod. iii. 6).

[IDEA OF A FUTURE LIFE IN THE OLD TESTAMENT.—The doctrine of a future life is in the Old Testament as well as in the New, but in a different manner. In the latter it is for all who read, declared undeniedly, if not dogmatically; in the former it is for the devout and believing. There is thrown over it a vail of holy reserve, making it all the more impressive when the truth is seen through it. But for this the Sadducee had no eyes. He could not find texts declaring it preceptively as he found the law laid down for marrying a brother's widow. He came to our Saviour with his puzzle, and doubtless deemed it unanswerable. The course taken by Christ, Matt. xxii. 29, is very remarkable, and it is astonishing how little weight it seems to have had with writers of the Warburton school. He does not meet the caviller with the texts we would have expected. He does not cite such passages as Ps. xvii. 15: "I shall be satisfied when I awake in thy likeness;" or Ps. xvi.: "Thou wilt not leave my soul in Sheol;" or Ps. lxxiii. 24: "Thou shalt guide me with thy counsel and afterward receive me to glory;" or Is. xxvi. 19 where a resurrection seems to be spoken of; or Dan xii. 2, where it is expressly declared. The Sadducee would probably have been prepared with some explanations of these, such as are now offered by the modern rationalist. Instead of them our Saviour quotes one of the most common passages in the Old Testament: *I am the God of Abraham, of Isaac, and of Jacob.* The Sadducee had heard it read hundreds of times in the synagogue, but saw nothing in it about a future life. It may have been to him, in other respects, a favorite passage; for though called infidels in modern times they were the strictest of Jews, glorying strongly in their ancient patriarchal descent. "I am the God of Abraham, the God of Isaac, and the God of Jacob:" this they were familiar with; but Christ's appendix was as startling to them as it was conclusive: *He is not the God of the dead but of the living.* God's covenant with man proves His immortality. He does not deal thus with beings of a day. He does not thus solemnly declare Himself the God of things non-existent. Abraham, and Isaac, and Jacob, are still present realities, not living in their children, simply, but rather their children living in them. The divine care of a chosen people thus continued from generation to generation implies a continued being in the individuals that compose it, and without which the whole series would have no more spiritual value than any linked succession in the animal or vegetable world. They still "live unto Him."

Let the reader test this by endeavoring to fix in his mind the idea that the Old Testament writers all regarded themselves as beings destined soon to depart into nothingness—in other words, that they were all sheer animal materialists. Let him carry along this impression, and keep it constantly present in reading the Psalms, the Prophets, or even the Book of Proverbs. What a discord will arise between it and many of their vivid utterances, even though there is nothing in them, dogmatically or didactively, about a future life. Did men who believe in no hereafter ever talk so? "Whom have I in heaven but Thee, and there is none in all the earth that I desire beside Thee: Flesh and heart fail, but Thou art the strength (the rock) of my soul: Thy favor is life: Thy loving-kindness is more than life: My soul faints for Thee, the living God: For with Thee is the fountain of life, and in Thy light do we see light: Thou art our dwelling-place in all generations: Doubtless Thou art our Father even though Abraham be ignorant of us and Israel acknowledge us not; Thou, Oh Lord, art our Father and our Redeemer: Art Thou not from everlasting, Jehovah, my God, my Holy One? we shall not die." Or take that oft-repeated Hebrew oath: *As the Lord liveth and as thy soul liveth;* what meaning in such a connection of terms? How does all this lofty language immediately collapse at the presence of the low materializing idea! Even the language of their despondency shows how far they were from the satisfied animal or earthly state of soul: Shall dust praise Thee? Shall Thy loving kindness be declared in the grave, or Thy righteousness in the land of oblivion? It was bidding farewell to God, not to earth, it was losing the idea of the everlasting covenant and its everlasting author, that imparted the deepest gloom to their seasons of scep-

ticism. It was in just such travail of the spirit that the hope was born within them. This was the subjective mode of its revelation; and, thus regarded, the very texts which the Sadducee, ancient or modern, would quote in favor of his denial, testify to a true spirituality—to a state of soul most opposite to his own. And this style of language is not confined to the devotional or prophetical Scriptures. It gleams out in expressions interspersed among the historical details of the Jewish home-life. What a people, says Rabbi Tanchum (citing the words of Abigail, 1 Sam. xxv. 29), where even the women speak so sublimely, and beyond even the philosophers of other nations, about *souls bound up in the bundle of life* (or lives, צרור החיים). See POCOCKE's "Notes to Porta Mosis," p. 93. It may be very easy for the rationalizing interpreter to put another face on such a passage as this, but it may be only because in his case, as in that of the Sadducee of old, there is a vail upon his heart in the reading of the Old Covenant.

Such an expanding spiritual sense (in distinction from the merely fanciful or the cabalistical) is for those who have eyes to see and ears to hear; and, thus regarded, it may be said that the future life of the Old Testament, even with this vail thrown over it, has far more of moral power than the Greek Hades, or any spirit-world mythology of other ancient nations whom the rationalist would represent as surpassing the Jews in this respect. The latter were doubtless far behind the Greeks in distinctness of conception and locality; but this was because God did not mean to leave His people to their fancies. He gave them, and especially the pious among them, the spirit of the doctrine, but so kept it in holy reserve that they could not turn it into fables.—T. L.]

8. From the circumstance of its not being said that the woman was inspired by the breath of God, Delitzsch is inclined to follow, with Tertullian, the so-called traducian theory, or the generic propagation of the human soul. This argument, however, *de silentio*, proves nothing; since Adam, in relation to Eve, also is the type of the creation of humanity. And so we adhere to this: The body of man proceeds from propagation (traducianism), the soul is created (creationism), the spirit is pre-existent as the idea of God.

9. *Paradise.*—See the article "Eden" in WINER, and the literary catalogue there given. See also HERZOG's "Real-Encyclopedia." Paradise (Hebrew, גַּן; Septuagint, παράδεισος, that is, a walling or fencing round, a place enclosed as a garden), like all facts in Genesis, especially of its earlier history, was, on the one side, an actuality, on the other a symbol; and the latter, indeed, in a special degree. In favor of its actuality there is, first, the fundamental thought: there was a home of the human race; secondly, the territory of this home, the region in which the Euphrates and the Tigris had their sources, or Western Asia as appears probable from other reasons; thirdly, the mention of the well-known rivers Phrat (Euphrates) and Hiddekel (Tigris), together with other features. In favor of the clear symbolical significance of Paradise there is the figure of the one stream that afterwards divided itself into four different streams running out from thence into the world, as also the inclosure of the garden, and especially the two trees with their wonderful significance. The theological views respecting Paradise embrace two extremes: whilst some would regard it as extending over all the earth (Ephraim the Syrian; and a multitude of such extravagant opinions as cited by CALMET: *Comment. litter. in Genesin*, p. 81), others, on the other side would reduce it to one common section so appropriated as to have a commensurate influence upon the first men. Between these lies the sound view of the church, which supposes for the pure a pure sphere of nature, for the care-needing a motherly bosom of nature, for the innocent a heavenly, peaceful, holy region, for the child-like a garden with its fruits (see LANGE's "Dogmatics," p. 396). The exegetical views respecting the passage divide themselves into the historical, the allegorical, and the mythical. The historical views, again, fall into two classes: those that maintain the possibility of yet determining the region of Paradise, and such as suppose the configuration of the earth to have been so changed by the flood that the place of union of the four rivers cannot now be pointed out. Both assume a significant change of the earth, especially since the fall of Adam, or the beginning of the human race. The allegorical views divide themselves into the Gnostic or the theosophic-allegorical (Philo, Jacob Böhm, and others), and into the mystic-allegorical (Swedenborg and others). The mythical views may be divided into the predominantly theological or philosophical, or the predominantly geographical. *First Class: a.* Calvin, Huetius, Bochart, and others: Paradise, they say, lay in the district in which the Euphrates and the Tigris unite (Schat al Arab); the Pishon and the Gihon are the two principal mouths of Schat al Arab. *b.* Hopkinson: Paradise was the region of Babylon; the two canals of the Euphrates form half of the number of the four rivers. *c.* Rask: The same region probably, only let there be added to the two well-known streams the two subordinate streams of the Schat al Arab. *d.* Harduin: Galilee. *e.* Hasse: Paradise lay in East Prussia. *Second Class:* Change in the course of the rivers. Clericus, and others: Paradise lay in Syria (Kohlreif and others: Damascus). *Third Class:* PHILO: *De Mundi Opificio;* JACOB BÖHM: *Mysterium Magnum. Fourth Class:* See the article "Swedenborg" in HERZOG's "Real-Encyclopedia." *Fifth Class:* The mythico-theological, or strictly mythological, view, which makes it the story of the four world-rivers that come from the hills of heaven, and wander over the earth (Von Bohlen and others). *Sixth Class:* The mythico-geographical. Sickler, Buttmann, Bertheau: "Geographical Views that form the Ground of the Description of the Situation of Paradise," Göttingen, 1848. Winer distinguishes a literal view (Hengstenberg, Tiele, Baumgarten), a half-literal, which attempts to separate the distribution of the streams from the matter of fact contained (Less, Cramer, Werner, and others), an allegorical (Von Gerstenberg), and a hieroglyphical, not very distinguishable (J. G. Rosenmüller and others), p. 290, wherein he protests against the conjectures of Hüllmann and Ballenstedt.

According to Verbrugge, Jahn, and others, the one Paradise-stream may be understood of a region abounding in streams. We suppose that the stream has a most special symbolical importance, and denotes, generally, the well-ground of the Paradise-earth. With this, however, there is easily connected the historical view of Reland and Calmet. According to this, Pishon denotes the Phasis which rises in the Moschian mountains, stands in connection with the gold-land of Colchis so famed in antiquity (Colchis = Chavila), and flows into the Black Sea; Gihon is the

Aras or Araxes (the Phasis of Xenophon, פְּרַח, to break forth = *ἀράττω*), which likewise rises in Armenia, and flows into the Caspian Sea. But Cush is the land of the Kossæans, which Strabo and Diodorus place in the neighborhood of Media and the Caspian Sea. According to this, Armenia would have been the territory of the ancient Paradise. Knobel also had first presented the grounds (p. 28), which are in favor of Armenia, out of which, moreover, the postdiluvian men proceeded. On this account have Reland, Link, Von Lengerke, Kurtz, Bunsen, and others, supposed it to be Armenia. It is objected, however, to this: 1. That the names Havila and Cush, in other places, belong to the South. The name Havila, it may be said generally, is not geographically determined; but the name Cush, together with the Cushites, can just as well be extended from the north to the south as that of the Normans (see KURTZ: "History of the Old Testament," p. 59). 2. No Armenian district can be summarily denoted as the native land of gold, bdellium, and the onyx. In regard to the gold, however, Colchis presents no difficulty. Just as little are the bdellium and the onyx to be denied of this district, since it evidently has something symbolical. Objection 3d: It is said that the cherubim are not to be found in Armenia: but where on the earth was the home of these? And then, too, must many indications point to a more northern highland. But the places commonly cited for this purpose, Ps. xlviii. 3; Is. xlviii. 13, prove nothing, and Ezek. xxviii. 13 is a pure ideal painting. Moreover, the analogies of the *Albordi*, the Medo-Persian mountains of God, and the Indian mountains *Meru*, appear to be merely reflexes of the Paradise-story; and the same may be said of the Chinese mountain-tract *Kuenlun*. In other respects the analogies and combinations collected by Knobel are communications of great interest. Keil states a reason why the Cyrus (now the Kur) should be put in place of the Phasis (p. 42); it is the fact that the rising of the Phasis lies beyond Armenia. This reason would be decisive, if we had to insist upon the pure literalness of the origin of the Paradise rivers. He holds, in like manner, that the Gihon is the Araxes: the sundering of the four streams he explains by changes in the earth's surface, yet not alone through the flood (Note, p. 44). Finally, according to Delitzsch, the Pison must relate to the Indus and its river territory to India, whilst the Gihon is the Nile (pp. 149, 620). Afterwards he came to regard the combination of Bunsen as having a good degree of probability (p. 150), and then he represents the mutually opposing difficulties by the concluding alternative: We must either acknowledge the incomprehensibility of the narration, or accommodate ourselves with the admission that the certain knowledge of the four rivers has been lost in the disappearance of Paradise itself.—*The actual and symbolical importance of Paradise. The garden in Eden. Historical. The heavenly earth-bloom* which surrounded the new-born man, who is to be regarded, indeed, as full-grown, and yet childlike and inexperienced. The point of the earth's congeniality, wherein the divine earth-culture is in unity with the earthly nature—when the fruit-trees are of the noblest quality, the grain grows wild, the beasts attach themselves to men in the domestic state, whilst there is allotted to men an abundance of simple food (fruit of trees, the nourishment of children) to be procured by an easy labor of the body, and a thoughtful care on the part of the mind.—*Symbolical significance of Paradise.* The general correspondence between the pure, peaceful, serene, and blessed man, and the pure, peaceful, serene, and blessed world of God, or the inward communion with God, and, corresponding to it, the outward, sensible presence of God in the surroundings of humanity. In its more special significance: 1. The heavenly disposition of the earth, the rich paradisaical soil; 2. the objective paradisaical aspects of the earth, as the subjective in the contemplation of children and of men attuned to a festal life; 3. the promised land, the consecration of the earth through the salvation; 4. the kingdom of glory above (Luke xxiii. 43; 2 Cor. xii. 4); 5. the earth glorified for its union, at some future time, with the heavens (2 Pet. iii. 13; Rev. xx.).—*The vocation in Paradise. Historical:* The serene, free activity of the child in contrast with the necessity and the pains of labor proper. The true keeping of entrusted good against a damage yet unforeseen, especially through self-keeping in contrast with the later anxious watching. *Symbolical:* The calling of the pious and blessed, according to its positive and negative sides. A holy office of labor, a holy office of defence, and, through both, a holy ministry of instruction.—*The Paradise-rivers:* 1. Historical (see above). 2. Symbolic. The four world-streams in their high significance, as the streams of life and blessing that flow conditionally from the paradisaical home of man.—*The trees in the garden. Historical:* The abundance that surrounded the first man still simple and conformable to his childlike degree; food both lovely to the eye and ennobling in its efficacy. *Symbolical:* The riches of the pious and their freedom from want (Ps. xxiii.).—*The two trees in the midst of the garden. Historical:* Nature in its centre endowed with a wonderful power of health, as also with intoxicating gifts of dangerous efficacy, which, through an enjoyment rash or immoderate (or, in general, having only the form of nourishment), exert a destructive influence, and both alike represented there by a central vegetable formation, whether it be tree or bush. *Symbolical:* The tree of life: The power of health and life in nature, which, in connection with the word of God, rises to a fountain of everlasting life in Christ soteriologically, and to be the nourishment of everlasting life in Christ sacramentally.—*The tree of knowledge of good and evil.* Nature as the tree of probation every way, namely in excessive, in dangerous, and in forbidden means of enjoyment.—*The paradisaical command. Historical:* The warning, inviting, and dissuading signs of God in the productions of nature themselves, and the transformation of the signs into miraculous words for the ear through the present spirit of God. The mention of all the trees in the garden is in so far a command as the arbitrary abstinence from permitted enjoyment has for its consequence the inclination to forbidden enjoyment. There is also a reminder in it that he has no need of the forbidden enjoyment. *Symbolical:* The revealed will of God, in general, not a constraint nor an abridgment, but only a healthful barrier for the sake of freedom and happiness.—*The beasts brought before Adam in Paradise. Historical:* Original sympathy between the animal and the human worlds. *Symbolical:* The destiny of man, to learn to understand, through the gospel, the sighing of the creature, or to have, in general, a right knowledge of the animal-world and of nature, and how rightly to use them.—*The naming of the beasts. Historical:* First exercise of the human spirit—and especially of speech. *Symbolical:* The religious and scientific

development of man through nature.—*Human speech.* *Historical:* Hereditary disposition taking root in the very life of the spirit and its plastic organization, awakened through the most excited contemplations of childhood—such as that of life in the beast. *Symbolical:* Man's first prophecy of nature, a presage of his destiny to know and predict perfectly the law and gospel of nature.—*The creation of woman.* *Historical:* The formation of the human pair falls in the period of the physiological creation of the man. Not after the manner of ready-made or at once completed being, but in the way of becoming, does the one developing human form become perfected in the contrast of one man and woman. Man, as a personality, is not conditioned through sexual completion or integration; and man and wife are not, somehow, only two halves which make one whole in a personal sense, but perhaps in a social. The wife, however, is just as much whole man as the man himself. She proceeds not only from the substance of the man, but also from his trance-vision in that deathlike sleep into which he had been cast by God. In respect to substance, as formed from one of man's ribs, she comprehends less than Adam; in respect to form she is a creation of secondary power in the region of paradise. God brings Eve to Adam. Marriage is instituted by God, not only in respect to the divine creation of its contrast, but also in respect to the divine guidance of the individual choice. Man must not anticipate the decision of God, but neither is he to reject the destined one whom God brings before him—the one who through a divine revelation, as it were, and a divine consideration, is marked out for him as his counterpart.—*Adam's salutation and blessing.* *Symbolical:* The first of all high and sacred songs of love. Marriage the principle of the family state, superordinate to all other domestic relations. Marriage in contrast with the sins of sodomy and fornication—in contrast with incest (leaving father and mother, etc.)—in contrast with an arbitrary and sinful taking and forsaking. (The paradisaical indissolubility of marriage is conditioned upon its paradisaical infallibility.) Duties to father and mother receive an emphasis from the fact that they are measured by the law of love. The greatness and the limit of the parental right. It extends *to*, but not *into*, the marriage state.—*The nakedness of the first human beings.* *Symbolical:* The childlike simplicity, the freedom, beauty, and majesty of innocence.

[EXCURSUS ON THE PARADISE RIVERS.—The search for the Gihon and the Pishon in the north is attended with the greatest difficulties. Chief among them is the necessity it involves of finding another Cush in the same direction. The language of the writer gives the impression of a territory of great comparative extent, and that could not easily be misunderstood by a reader familiar with the geographical terms employed. הוא הסובב כל ארץ כוש: that is, the river that goes round the whole land of Cush—clear round it—a wide and notable circuit. The sense of winding or meandering *through* cannot be got from the verb, and the references to Is. xxiii. 16, and other places (סבי עיר, סבו ציון, Ps. xlviii. 13: Go round about the city—round about Zion), do not support it. The ancient view that the Gihon was the Nile, and Pishon the Indus, though having difficulties of another kind, is more near to what would seem to be the general idea of the passage: four great rivers (waters rather) prominent in the earth, and having their courses, in some way, connected with Eden. Even if the Nile and the Indus are not the rivers, it is more easy to see how they came to be anciently, and almost universally, so regarded, than to find anything corresponding to this graphic representation in the region north of the Euphrates and the Hiddekel or Tigris. One thing is clear on the very face of the account: the writer himself had no difficulty, and thought of none for the reader. He is certainly not speaking of things supposed to be obliterated by the deluge, but of places recognized, however vaguely, in the knowledge of the day. To this assumed knowledge the picture is presented, though with that inadequacy of conception, and that generality or undefinedness of language, which necessarily marked the first geographical notions of mankind. It was very much as an early Greek writer would have done, in a similar case, who had nothing else to go by but the map of Eratosthenes, or the still older one of Hecatæus. This does not at all detract from the inspiration of the account, whether we adopt the vision-theory, or some more objective mode of raising the conceptions in the narrator's mind. In either case such conceptions would be shaped by his supposed knowledge, as this would also be the ground of presentation to other minds. The picture which St. John had of the Euphrates, in his apocalyptic vision, was doubtless according to the geographical ideas, more or less correct, which he had previously possessed of that river. Geographical language has undergone a great change. Everything now, and for a long time, has been so precisely defined that we need to get out of our modern conceptions to be in a condition to understand satisfactorily the most ancient modes of dividing and describing the earth. The nomenclature has become greatly enlarged and varied. We have rivers, lakes, seas (the Greeks in Homer's time called these two last by one name, λίμνη), oceans, friths, arms of the sea, gulfs, bays, sounds, etc. In the earliest times they were not fixed, and we cannot be always certain, therefore, that a general name like נָהָר, a *flood* or *flowing* water, presented just that limited conception in every case that we now invariably connect with *river*, *flumen*, ποταμὸς, etc. For examples of the wide sense of נהר, see such passages as Ps. xciii. 3: The floods lift up their voice, נהרות, lift up their dashing waves, דכים; Ps. lxvi. 6, it is joined with ים, and most obviously used of the Red Sea; see also Ps. lxxxix. 26. So Hab. iii. 8, where בנהרים and בים are spoken of in the same way; comp. Is. xlviii. 18. We deduce, too, this wide primitive sense from its employment in metaphors where there is to be denoted width, enlargement, fulness: Peace like a river, כנהר, Is. lxvi. 12, like a flood; so Is. lix. 19, enemy come in like a flood. Beyond the floods of Cush, Is. xviii. 1; the same expression, Zeph. iii. 10. See especially Jonah ii. 4: נהר יסבבני, the flood went round me (the deep sea); compare with this Homer's ὠκεανοῦ ῥέεθρα, streams of ocean, Iliad xiv. 245. So it seems to be used, not so much of a river, in the limited sense, as of any great water, in such passages as Job xxii. 16, Ps. xlvi. 5. In Ps. xxiv. 2 it denotes the floods of chaos, the old Tehom rabbah, or "great deep," and is put in direct parallelism with ימים: For He hath founded it upon the *seas*, and built it upon the *floods*, על נהרות. See the same word used in the same way, Ezek. xxxi. 15.

Thus the נָהָר, or great water, in the passage be-

fore us, Gen. ii. 10. In the Eden territory itself it might have had the form of a lake—an idea, in fact, which the whole aspect of the account greatly favors. It was certainly not a spring or fountain-head to four commencing streams, but rather a reservoir in which all were joined, whether as flowing in or flowing out. From thence they were parted, or began to be parted (יִפָּרֵד, see remark on יעלה and references, p. 202) into four ראשים. This is rendered *heads* in our version, and so the Vulgate, *in quatuor capita.* But they both mislead in their literalness; the Hebrew ראש never having, like our word, the sense of fountain-head or spring; the Shemitic tongues called the remote upper part of a stream a *foot* or a *finger* rather than a *head.* It became four principal waters or floods, four arms (*brachia*) or great branches. Two of these were rivers within the modern limits of the term, but very great rivers; so that one comes afterwards to be almost constantly called נהר with the article as a proper name—the great river, the sea or flood. See Gen. xv. 18; xxxi. 21; Num. xxii. 5; Deut. i. 7; xi. 24; Josh. xxiv. 2, 3, 14, 15; 2 Sam. x. 16; Neh. ii. 7; Is. vii. 20; xi. 15; xxvii. 12 and others. From such a use as this, perhaps, came the more common secondary or specific application of נהר to rivers proper. The other two, probably, presented a different appearance. Beyond the bounds of the Eden territory they may have become friths, or arms of the sea, or two diverging shores of a great water soon losing sight of each other, yet each still keeping the name נהר as more applicable, in fact, to them (if we may judge from its primary sense) than to the streams on the north.

Such a view may not, at first, seem in harmony with our preconceptions, but there are considerations to be mentioned which, on closer examination, will more and more divest it of any strange or forced appearance. In the first place, two of these נהרים are determined, and we may regard them as furnishing the necessary data for the determination of the others according to some sense once clearly recognized. They are waters in close and even immediate connection with the Euphrates and the Tigris, not at their obscure sources, or springs, where they could not be recognized as נהרים, but where they both appear as parting from a common junction in the Eden-land. The two well-known branches are north of this junction; we must, therefore, look for the others on the south, and the region first to be examined in our search for Eden is that in which the Euphrates and the Tigris come together. This was near the head of the Persian Gulf, where most of the ancient authorities agreed in fixing it, and to which place also there points a concurrence of Arabian and Persian tradition. Here Calvin and Bochart find it. But where, then, are the two southern נהרים, one of which goes round the land of Havilah, the land of gold (India, says the Jerusalem Targum), and the other goes round the whole land of Cush, that is, Southern Arabia (see Gen. x. 7; 1 Kings x. 1; HOMER: *Odyss.* i. 20)? The branches of the Schat al Arab, which completes the junction of the Euphrates and the Tigris, fall altogether short of this graphic description. We might regard this delta as the remains of the ancient confluence in Eden, but it will not answer for Pishon and Gihon. The key to the difficulty, we think, will suggest itself, if the reader will keep in mind the view here taken of נהר, and carry it with him in a steady contemplation of all the waters that meet in this region of the earth. An ancient map, such as that of Ptolemy or Strabo, or the still earlier one of Hecatæus, would be best for this purpose; but the simplest delineation could hardly fail to awake the thought that in the general contour of the system of waters presented by these two mighty streams as they come down from the north, and the two diverging seas, or shores of seas, that, parting just below their junction, sweep round the land of India on the one side, and Arabia on the other, we have the data that determine for us the location of the ancient Eden-land. It suggests, too, the origin of the general language, and of this special naming. Knowledge has not yet introduced geographical distinctions; the internal wastes of seas and their connections are unknown; the pioneers or travellers on either diverging shore simply recognize them as two great waters, two mighty נהרים, and they name them according to their most visible characteristics and directions. Hence the earliest representation, which is afterwards enlarged and becomes a fixed tradition. One is the *broad-spreading* Pishon, trending far away to the eastern land of gold and diamonds, the other is the *deep-flowing* Gihon (compare the favorite epithet of HOMER's "Ocean-River," *βαθυῤῥόου Ὠκεανοῖο, Odyss.* xi. 13; *Iliad* xiv. 311), surging far round to the south and the west. Observe, too, the contrast they present to the other names, the *fertilizing* Euphrates (פרת), and the *swift-darting* Hiddekel or Tigris. The inland and maritime features could hardly have been distinguished by more significant epithets.*

But such an opinion should be fortified by historical argument, and this, we think, is found in a fact of Greek archæology, having much interest for its own sake, but to which sufficient attention has not been given in its bearing on the names, and the primitive significance, of these neharim. Homer calls Oceanus a river. It had been so called, doubtless, long before his time. He connects with it, indeed, much wild mythology, but that does not affect the fact, nor the interest, of such a naming. Whence came it? It is not a sufficient explanation to call it poetical. All early conceivings of nature were poetical in this sense of vastness and wonder. The great unknown of things was full of it, and the wonderful was ever divine. Hence HOMER's divine ether, divine fire, divine sea (*αἰθέρος ἐκ δίης—θεσπιδαὲς πῦρ—εἰς ἅλα δῖαν, Iliad* xvi. 365; xii. 177; *Odyss.* v. 261—compare הַרְרֵי אֵל, *montes Dei,* Ps. xxxvi. 7). But Homer, though a poet, speaks here in the most matter-of-fact style. He believes in Oceanus as he believes in the Peneus and the Eurotas. Ulysses navigates this ocean-river in a black ship; he sails along *its one shore* until he leaves it and enters the *κῦμα θαλάσσης,* the swell of the inland sea, Odyss. x. 639; xi. 1. Homer's poetry makes him none the less a good witness for the most ancient geographical ideas, and to this purpose does the prosaic Strabo speak in quoting him: "Homer," he says, "not only calls the great ocean a river (*ποταμὸν καὶ ποταμοῖο ῥόον*), but gives the same name to a part of it; otherwise he would have (absurdly) represented Ulysses as going *out* of the ocean *into* the ocean." See STRABO: lib. i. 75; also lib. i. 3; ii. 3, 5; ii. 18, where he speaks of the four great sinuses which were regarded as in-

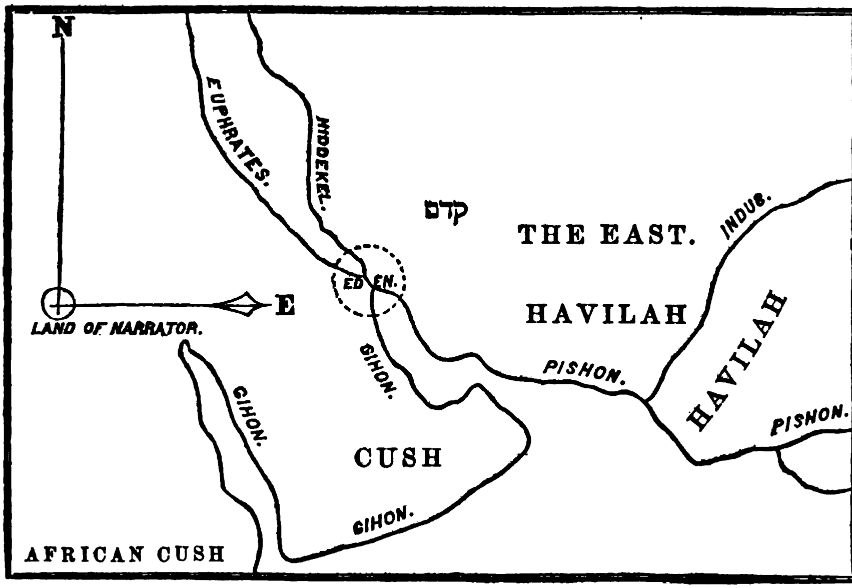
* [The annexed figure would present the outline appearance of the supposed Eden-region, with its four great waters or neharim, as given by the modern maps:

lets from the ocean-stream, the Caspian and the Pontus on the north and the Persian and Arabian sinus on the south. See, also, how he speaks in other places of the Northern Oceanus, and its supposed connections. It is worthy of note, too, how Homer's frequent ῥόος, and Strabo's use of it in his remarks upon him, corresponds to the primary sense of the Hebrew נהר, as a full, majestic flowing rather than a gliding or rapid running stream, like *rivus* or *amnis*. It would take up too much space to cite other passages from the Greek poets, Herodotus, etc., where similar language is used. One reference, however, may be made to PINDAR: *Pyth. Carm.* iv. 250,

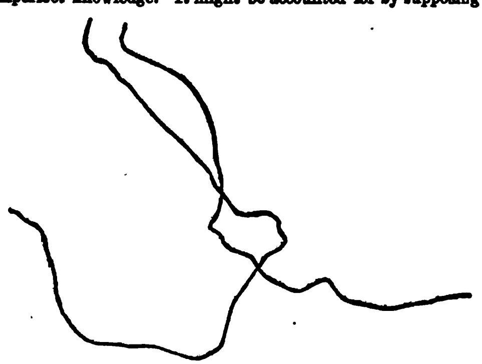
ἔν τ' ὠκεανοῦ πελάγεσσι πόντῳ τ' ἐρυθρῷ,

because in it this river Oceanus is directly connected with the Persian Gulf. Jason is represented as returning "by the channels of Oceanus and the Erythrian or Red Sea," by which name the Greeks denominated not the Egyptian but the Persian sinus. JOSEPHUS names it in the same way, *Ant.* lib. i. ch. i. 3, where he says "the Euphrates and the Tigris go down into the Red Sea, whilst Gihon (Geon, as he calls it) runs through Egypt, the Greeks calling it the Nile." He seems to have regarded the Egyptian river as in some way connected with the Scripture Gihon on the unknown South.

This *usus loquendi* may be explained by supposing that the sons of Javan, Elisa and Tarshish, Kittim and Rodanim, carried it with them from the old



The maps of Ptolemy and of Eratosthenes make the Persian Gulf a lake, or nearly so, which might represent the Eden reservoir, or the one *nahar*, afterwards become a marshy collection of waters of wider extent, like that which now represents the doomed cities of the plain with their ancient Eden-like fertility. The representation of the old maps might not have been wholly due to imperfect knowledge. It might be accounted for by supposing changes no greater than are



known to have taken place in the old Batavian region of the Zuyder Zee and the delta of the Rhine. Strabo confirms the maps on the authority of Polycletus, who says that "the Tigris, together with the Eulæus and the Choaspes (on the East), flow first into a lake and then into the sea"—and of Onesicritus who says that "the two rivers, the Euphrates and the Tigris, empty εἰς τὴν λίμνην," which properly means a salt-lake or marsh. See STRABO: Lib. xv. ch. iii. 4.

On almost any hypothesis it would seem impossible that the Eden-region could have been in the mountainous Armenia. It is expressly said to have been מקדם, and it is not at all easy to suppose a place for the narrator to which Armenia would have been either east or north-east.—T. L.]

home-land in the east, and applied it in their pioneering among the friths and sounds of the Mediterranean. The Egyptians, or sons of Ham, had it in the same way; and this makes simple and natural what otherwise might seem forced or far-fetched, in such an interpretation of the earliest geographical language. This idea, too, of a great Oceanus river with its one far-stretching continuity of shore winding round an extensive portion of the earth, must have had its origin in the east, and in that region of it where two such vast shores met each other, and, at the same time, some great inland water. It would never have come from any aspect of things presented to the first migrations in the Mediterranean with its many islands, sinuses, friths, and sounds, ever breaking up such continuity, and seldom affording a view in which land does not show itself, however distantly, in some direction. Hence it was that this part of the earth got the name of "the isles of the sea," so frequent in Scripture. As such, it became opposed to the *continent* or main eastern land of Asia; the two together making up the world, or *orbis terrarum*, and thus presented in the parallelism of Ps. xcvii. 1:

> Jehovah reigns, let the earth (the land) rejoice,
> Let the many isles be glad.

If we suppose that the Phœnicians in their earliest voyages carried with them this idea of the Ocean-river, they must have had it from some more primitive source, and this is the more easily understood if we adopt the tradition mentioned by Strabo, lib. i. ch. ii. 35, that the Phœnicians, in distinction from the Sidonians, came to the Mediterranean from the neighborhood of the Indian Ocean and the Persian Gulf.

The roving Greek imagination, as usual, carried the thing farther than the no less vivid but more sober Shemitic. They prolonged the course of the Ocean-river, not only round the Arabian, but also the Western or African Æthiopia (see Hom.: *Odyss.* i. 23; *Iliad* i. 423; Pind.: *Pyth.* iv. 26; Herod. iv. 42), and so clear round Africa itself as they conceived it to be. On the other hand, the eastern flood turned north, and encompassed the boreal regions, and so the idea became complete of a ποταμός, or ῥόος, that encircled the earth, according to the Orphic or Homeric description:

> Ὠκεανός τε πέριξ ἐνὶ ὕδασι γαῖαν ἑλίσσων.

The idea appears in all the old representations of the world down to the map of Ptolemy, and in this point of view it is not extravagant to regard the scriptural account of the Paradise-streams as the seed from which it all grew. Once loosed from its sober scriptural moorings and become a myth, there was no limit to the fancy. It was transferred to every great and unknown sea, and the legend of Jason, the old ocean circumnavigator, arose from the desire ever manifested by the Greeks to give to every world-idea that came to them a national aspect. Hence it took so many traditional forms. Pindar, as we have seen, makes him return home by the way of the Persian Gulf and Æthiopia; Appollonius Rhodius brings him back by the Ister, or Danube, and a branch, or *break-off*, of the ocean-stream (ἀπορρὼξ Ὠκεανοῖο; see *Argonautica* iv. 283, 637), into the Ionian, and so, round again, into the dangerous Libyan Sea; whilst the writer of the other *Argonautica* (falsely ascribed to Orpheus) gets him somehow into the boreal regions, making him return by the German Ocean and Ἰέρνη, the most ancient name for Ireland. See also the treatise *De Mundo*, falsely ascribed to Aristotle (Arist.: *Opera*, Leip. iv. sect. 3d). So again, Strabo tells us (lib. i. ch. ii. 10) that Homer transferred some things from the Pontus, such as the Symplagades and the Aæan isle of Circe, to the voyage of Ulysses—that sea having been anciently regarded as another Oceanus. It may be said, too, that when the primitive idea began to float away into the boundless and unknown, Cush went with it, passing over into Eastern Africa, the land of the Habessenians (Abyssinians), ارض الحبسة, as the Judaico-Arabic translator (Arabs Erpenianus) renders this very name כוש in the place before us, Gen. ii. 13. Æthiopia is afterwards carried still farther south and west, and the name is sometimes given to what was obscurely known of Western and Central Africa, or the land of the Niger and Senegal. Thus it becomes a word for the remote and unknown regions of the South,* as Tarshish is used for the distant West. In this way, we think, it is employed Zeph. iii. 10, and Is. xviii. 1, the land of the shadow of wings, ארץ צלצל כנפים (so the Syriac renders it, ܐܪܥܐ ܕܛܠܠܐ ܕܓܦܐ), *terra umbræ alarum*, that is, as Abulwalid explains it, whose wings or sides are shaded (obscure or unknown)—the land מעבר לנהרי כוש, *beyond the floods of Cush.* The thought gives force and vividness to the passage Ps. lxviii. 32: Even Cush shall stretch forth (תריץ, cause to run swiftly or eagerly) her hands unto God. The two lands of Cush, "the one at the rising (the Arabian Cush) and the other at the setting sun" (the African), were distinguished in Homer's day, and it is not difficult to see how the African Æthiopians came from the Arabian, or Sabæan, Cush, by crossing the lower narrow part of the Red Sea (one of the windings of the Gihon), instead of being derived from the Egyptians above, that is, from Mizraim, the younger brother of Cush. In thus regarding the Red Sea as a continuation of the Gihon, as in fact it was, if our view be correct, we may understand how the Nile may have become connected with the name, and afterwards been taken for the Gihon itself.

The Indian Ocean in the most ancient times was the widest extent of water known. It was, too, nearer the primitive birth-place of man in the East, and, therefore, known before the Mediterranean. Even after men became acquainted with the latter, it was, in comparison with the older water, but a λίμνη, or a θάλασσα, an irregular *broken* mass of bays and islands instead of one long continuous flow. Here, therefore, in this earlier region of the Indian and Persian seas should we naturally look for the origin of that name Okeanos which it is so difficult to deduce from the Greek. This is what Diodorus Siculus does, Lib. i. 19, in what he says of the journey of Osiris to India. The derivation of Okeanos from ὠκὺς νάω, as we find it in some of our lexicons, is wholly untenable, since νάω denotes only the trick-

* Our English version of Is. xviii. 1 mars the passag by its rendering of the interjection הוֹי: "Woe to the land etc." It should be Ho, as in Is. lv. 1, הוֹי כל צמא: "Ho, every one that thirsteth." Whether it is a particle of threatening, of lamentation, or of invitation, depends entirely on the context. Here it is a call to the far-off: Ho, to the land of the shadow of wings—the land of the expanded wings—beyond the floods of Cush—beyond the Gihon, that ancient river that went round the whole land of Æthiopia. Ho, to the remotest Cush!—T. L.]

ling flow of a fountain, and *ὠκύς* never enters into any of the many epithets of ocean used by the poets, which it could hardly have avoided doing had it belonged to the radical idea of the name. *Ὠκεανός* is *βαθύῤῥοος, βαθυκύμων, βαθυδίνης, εὔρροος*, etc., but never *ὠκύῤῥοος*. Besides, the *ω* has every appearance of a prefix, being either *α* privative (turned into *ω*), as Suidas holds to accommodate it to an absurd derivation of his own, or, as is far more likely, the article lengthened—*the kean*, or *keon*. The etymology which traces it to ogyges, ogen, *ὠγῆνος* (if there ever was such a word in Greek) has as little support in any traceable significance, as in any tenable phonetic ground. A word meaning *ancient* could never have been a primitive name, although, inversely, such a name as Okeanos, when its primitive significance had been lost, might be used for the old and the unknown. We may disregard, in the same way, what is said of the Coptic *oukame* and the Arabic *kamus*. The true explanation of this name will, we think, suggest itself in a careful consideration of four things: 1. The obvious fact that the *ω* is a prefix, as Suidas regards it, and that it must, therefore, be the article; 2. what Josephus says when he calls Gihon *γεων*, Geon, as mentioned in the scriptural description of this great encompassing water; 3. the graphic nature of the Scripture language as suggesting an idea held and emotionally conceived by the writer and his first readers; 4. the part of the world in which, even according to Greek historians, the name Okeanos had its origin. In the light of these considerations there is no extravagance in saying that Ὠ-κεαν-ος is ὁ Γι-ὁν—ὁ Γεων—ὁ Κεων—ὁ Κεαν.* In other words, it is the old *full-flowing* Gihon that was connected with the Eden-territory, and whose long winding shore went round that land of Cush in the neighborhood of which the name was first found. This is in perfect accordance with the usage of the root גיח, or גוח, wherever it occurs. It does not denote *turbulence* (an angry river). That notion has come from the effort to connect the Gihon with the Araxes (Greek: *ἀράττω*). It denotes, rather, *force* and *fulness* (see Job xxxvii. 8), like the *βαθύῤῥοος*, which is such a favorite epithet for *Ὠκεανός*, and hence stateliness, as in the Aramaic, where it is used of a soldier or an army *issuing* forth to battle. So Pishon, the spreading (*redundans*), the wide-flowing, *εὐρύπορος*, from פוש, *dispergere—a fluvio redundante*, Ges.; comp. Hab. i. 8; Mal. iii. 20 or iv. 2; Jer. l. 11. The image is wholly lost in the Phasis, or any other stream in the mountains of Armenia, where some have so earnestly sought to find it.

The difficulty of finding any other place for Eden but the neighborhood of the Persian Gulf is shown in the labored effort to transfer the famed Cush of the Scriptures, or the "land beyond the floods of Cush" (the *terra obumbrata*, or "land of the shadow of wings," Is. xviii. 1, with its expanding bounds), to the Caucasian tribe of the Cossæans (*κοσσαῖοι*) barely mentioned by Diodorus and Strabo along with the Mardi, the Uxii, the Elymaei, and other predatory hordes of like insignificance who inhabited the sterile plains near the Caspian lake. If we studiously compare Is. xviii. 1 and Zeph. iii. 10 with Gen. ii. 13, the inference can hardly be avoided that מעבר לנהרי כוש, "*beyond* the floods of Cush," can mean nothing more nor less than beyond the encompassing Gihon, הנהר הסובב את כל ארץ כוש, "the flood or water that goes round the whole land of Cush." In truth, what other floods or water can it mean? Such a description would never have been lost, and must be supposed to have been in the mind of every subsequent writer, prophet, or historian, that refers to a land so surrounded. A like studious contemplation will convince us that Ps. lxviii. 32; Is. xviii. 1, and Zeph. iii. 10, are all one prophecy, the gathering of God's chosen, His suppliant people, עתרי בת פוצי, as Zephaniah calls them, *dispersed* to the remotest regions of the earth—beyond the floods of Cush, beyond the Gihon, even from the remoter Æthiopia, just as "Tarshish and the isles," Ps. lxxii. 10, are used to indicate remoteness in the other direction.

It only remains to fortify what has been said by adverting to the fact that this mode of speech (that is, calling the sea a river, or a stream, and, inversely, a great river a sea) remained in the Hebrew down to its latest use as a living language. We may refer to Is. xix. 5, where the Nile is called both ים and נהר in the same verse; Is. xxvii. 1, the leviathan or crocodile, בים, in the sea; Is. xxi. 1, the burthen of the desert of the sea, supposed to mean Babylon on the Euphrates; Job xli. 23, where the Nile is indicated; Nah. iii. 8, the same; see also Ezek. xxxii. 2, Zech. x. 11, and others, and compare Koran Surat xx. 39, where, in the same manner, the Arabic اليم (הים) is given as a name to the river, when it is said that Moses was cast into the *sea*, and the sea cast him, with the ark, upon the shore. See also LUD. DE DIEU: *Critica Sacra*, 555, and BOCHART: *Hierozoicon*, vol. ii. 789, where he cites Pliny as calling the shore of the Nile not *ripam*, but *litus*, a name usually given to the shore of the sea. Compare, moreover, the long note on the oceanic streams of Western Asia in RAWLINSON's *Herodotus*, Appendix, vol. i. p. 446. The usage still exists in the Oriental languages. To this day البحر, the sea, is applied in Arabic not only to the Nile, but to any great *flumen*, or wide-flowing water; and they speak of the shore of such a river as they would of the shore of the sea. If the account in Genesis had been originally given in the Arabic language, whether in its oldest or latest forms, there can hardly be a doubt that it would have been expressed in similar terms. The word بحر would have been alike applicable to the great inland rivers and the two long winding oceanic shores.

Nor is such usage so strange as it might at first seem to our stricter occidental logic. Rigorously defined as inland streams, our greatest and our smallest rivers have the same specific appellation. To the eye, too, that views them merely as traced upon the map, they all appear as single lines. To the actual sight, however, and to the emotion, the

* [The Greeks never allow the *h*, either as aspirate or as guttural, to stand in the middle or at the end of a word, either native or derived. Such a word, therefore, as Gihon, Kihon, or Kehan, would necessarily become Geon, as we have it in Josephus, *κεων*, or *κεαν*. Just so the Hebrew גי הינם, Ge-hinnom, Gehenna, becomes *γέεννα*; יוֹחָנָן, Johanan, Iohan, becomes Ιωαν, Ἰωάννης. In roots, too, allied to the Shemitic, they have *κ* for *γ*, as Hebrew: גלל—Greek: *κυλ—κυλίω, κυλίνδω*; Hebrew: גלגל—Greek: *κύκλος*. The article having become constant as a prefix in ὠ-κεανος, and lengthened because of its emphasis, shows the former particularity of the name, and at the same time its celebrity: The Gihon, the Kehan, the *κεαν*, the Ocean-river.—T. L.]

case is quite different. These refuse the logic that would place the Amazon and the Tweed in the same category. Such mighty sea-like flowings as the St. Lawrence and the Mississippi claim more affinity to the Atlantic and the oceanic Gulf-stream than to the canal-like Mohawk, or to the mountain-torrent of the Housatonic. From the actual and the emotional, thus regarded, arose this early language which is still continued, in the East, in its application to such rivers as the Euphrates, the Indus, and the Nile. In the same manner, in our North-American Indian tongues, is the term "great water," like the Hebrew הנהר הגדול, used not only of an arm of the sea, or of the great lakes, but even of such rivers as the Ohio and the Missouri. Such a mode of speech is, in fact, one of the striking evidences of the subjective truthfulness of this early scriptural account. It represents an actual, though perhaps indefinite, knowledge, and the emotional naming that grows naturally out of it. It shows that it is not itself a myth, though, doubtless, the seed of myths that afterwards came out of it. Legends, historical or geographical, are the result of a later process. They do not belong to the *most* primitive ages, occupied, as they must be, with the greatness and novelty of the real as it lies before the sense. The mythical succeeds. It betrays a semi-philosophizing spirit, a disposition to create an ideal by carrying the actual beyond its ascertained or supposed bounds, or to make some primitive knowledge, or event, the representative of a wide unknown. In this early story of the Eden-streams there is the seed of the Egyptian and the Greek oceanic legends. Its sober truthful character, like that of the modest Hebrew chronology, is shown by its matter-of-fact limitation, and its evident appeal to existing observation. The mythical spirit would have carried the Pishon and the Gihon not only round Havilah and the whole land of Cush, but, as it afterwards did, round the whole earth known or unknown. This Eden account, too, may be regarded as the beginning of geography. We need only trace the successive delineations of the earth, from the earliest map of Hecatæus down to that of Ptolemy and the modern charts of the world, to have the thought suggested that their ever-widening scales were simply expansions from this primitive central sketch.—T. L.]

HOMILETICAL AND PRACTICAL.

In relation to the whole section.— God's government of men in the beginning.—*His covenant with Adam.* 1. His gift and blessings: *a.* The soil of the earth prepared for man; *b.* the hand of God the instrument of his formation; *c.* the breath of God, his innermost life; *d.* Paradise his home, the wide earth his country; *e.* the abundance of Paradise his food; *f.* the beasts his school for the study of form, and his attendant service; *g.* the wife his helper. 2. The commands laid upon him in Paradise: *a.* To dress the garden and to keep it; *b.* to beware of the tree of knowledge of good and evil; *c.* to give names to the beasts (that is, contemplate, recognize,* and distinguish the nature of things); *d.* to keep holy the society of marriage.—The glory of God as displayed in the first paradisaical world (His power, wisdom, goodness, love).—The creation of man: 1. So grand the preparation made for him (vers. 4–6); 2. so wonderfully and richly grounded (ver. 7), so carefully established (vers. 8–18), and so gloriously completed (vers. 19–25).—The appearing of man upon the earth as the revelation of its destiny: 1. The presentation of its fundamental idea, of its purport, its aim; 2. the perfection of its structure; 3. the solving of its enigma; 4. the consecration of its being; 5. the bond of its connection with heaven; 6. the beginning of its transformation from a state of pure nature to a paradisaical spirit-world.—*Man and nature.* Man: 1. The elevation of nature; 2. the exaltation of nature, and at the same time, 3. the pupil of nature.—The first transformation of nature through the entrance of the first man a prognostic of its second transformation through the second man, the one from heaven (1 Cor. xv.).—The history of Adam a history of the heaven and the earth.—The reflected splendor of the glory of the first humanity in the glory of Paradise.—The inward connection and reciprocity between man and nature: 1. His innocence, its beauty and its peace; 2. his fall, its ruin or subjection to the "*law of vanity;*" 3. his resurrection, its hope of renewed glory.—The man and his wife as the crowning work of creation.—The bridal of Adam a presignal of the marriage supper of the Lamb (Rev. xix. 7).—The old as well as the new world prepared for a marriage chamber.

The First Section (vers. 4–6).—The earth waiting for man, a figure of the humanity waiting for the God-Man.

The Second Section (ver. 7).—The creation of man. 1. The formation of man the work of God's masterhand; 2. the nature of man: akin to the earth and akin to God, or at the same time earthly and divine; 3. the character of man as a unit, a living soul.—Man in his unity, in his duality,—in his threefold nature.—The original human dust of the earth in the splendor of heaven.

The Third Section (vers. 8–14).—Paradise.—Paradise: 1. As a fact in the earth, the bloom of the earth, the home of the first man; 2. as an emblem, of the paradisaical disposition of the earth, of its paradisaical power, namely for children and in festal contemplation, of its paradisaical prefiguration, as of the new paradise in the other world and in this.

The Fourth Section (vers. 15–18).—The first man in Paradise. His relation to the earth-world, to Paradise, to the vegetable world, to the animal world, to Eve.—The Paradise-life, moreover, not an unrestricted state: 1. Limitation of action: the calling (to dress and keep); 2. limitation of enjoyment (not to eat of the tree of knowledge of good and evil); 3. limitations in the treatment of nature and especially of the beasts (no enclosing); 4. limitations on human society (regulation of marriage and domestic life).—The restrictions upon life the measure and the de-

* [Gen. ii. 19: *To see* what he would call them, לראות מה יקרא. As this is commonly read and understood, לראות, to see, is referred to God. It corresponds, however, better with the context, and the view that Lange takes of it, to refer it to Adam in the sense of *judging*—the sight of the mind—an easily derived secondary sense, appearing in other places in the use of this common verb, and becoming, in fact, predominant in the Rabbinical Hebrew. It is simply the transfer that takes place in the Greek *εἶδ-οἶδ* (*to see, to know*), and perhaps in most languages: that Adam might *see* (judge), what he would call them. It denotes an *intuition* or an intuitive judgment—the first calling out of his faculties in the observation of things. It is no objection to the other sense that it is anthropopathic, although it would seem to represent something like curiosity on the part of Deity. The view taken, however, which is equally correct, lexically and grammatically, makes it the beginning of the first development of language in the perception of some intuitive fitness between names and things named.—T. L.]

velopment of freedom. The ground features of the paradisaical life: heavenly innocence, festal work, pure enjoyment, clear knowledge, quiet waiting (the deep sleep), inward love and greeting, unconstrained and childlike being. — Single verses and themes. Ver. 4. The history of the heaven and the earth in the history of man.—The rich significance of the name Jehovah-Elohim: 1. Jehovah is Elohim; 2. Elohim is Jehovah (analogous to the New Testament in respect to the name Jesus Christ, that is, Jesus is Christ, Christ is Jesus).—Ver. 6. The world without man a desert; the world everywhere incomplete until man comes (the child of the election). The first dewy rain and its blessing a presignal for all times (children yet believe that they grow from the rain).—Ver. 7. The creation of man as, 1. a divine forming; 2. a divine inbreathing (so goes the ideal before the life, art before the realization, the shadow or the type before the truth).—The descent of man, his earthly descent (Adam from adamah); his divine descent (a soul from God's breath of life).—The original harmony and unity of the earthly and heavenly nature of man. How we ought to be on our guard against those suspicions of matter, of the body, and of the sense-nature, which claim to be profound, and yet are not taught in the Scriptures.—Why the church has always held dualism to be spiritually dangerous. Man, in his being an exaltation of the dust, a humility of the spirit. The nature of man a type of his destiny: 1. To build the dust into form; 2. to reveal the inspiration of God in his life. The lowliness and the sublimity of the first man Adam without father and mother, a foreshowing of the wonderful descent of Christ.—Paradise (vers. 8-14, see number 9 of the Doctrinal, etc.). Paradise at the beginning of the world, and Paradise at the end (the tree of life in the beginning and the tree of life at the end, Rev. xxii.).—The rivers of Paradise, figures of the spiritual life that, proceeding from Paradise, spreads through the world. Gold, spices, and precious stones according to their higher paradisaical appointment, or the riches of the earth an emblem of the higher heavenly riches.—*The calling of Adam* (ver. 15): In the first chapter he is appointed ruler of the earth. This divides itself here into two aspects, 1. to dress, 2. to keep. The calling of Adam a type of our calling. The entrusted goods (spiritual talents, outward goods of culture, spiritual goods): First to dress it, that is, to increase, ennoble; second to keep it, that is, to guard it against injury and loss. —Ver. 16. In Adam's life, calling and enjoyment are united; therefore are they both paradisaical; so in a still higher degree are calling and enjoyment united in the life of Jesus (John iv. 34).—Ver. 17. The paradisaical freedom not without limitation. Outward restraint educates to a free self-restraint. As God binds Himself in His love to man, so also should man bind himself in love to God and to obedience. "For it is the self-limitation that first shows the master." Freedom and limitation, right and duty, inseparably united. The tree of probation, 1. a fact (a hurtful enjoyment of nature, as explained from God's spirit and word); 2. an emblem of all natural enjoyment that is hurtful and destructive. According to God's will, the tree was primarily only a tree of probation; it first became a tree of temptation by the coming of the serpent. The threatening of death is indirectly a promise of imperishable life. Death is the wages of sin.—The animal world. How the right treatment of these rests upon the right knowledge and naming of them. Peace in the paradisaical nature (all the animals are brought before Adam).—Ver. 18, etc. It is not good that man should be alone. God's judgment respecting the unmarried state, 1. as universal, 2. as conditional.—How all the riches of nature leave man still alone in the failure of kindred society. Man alone, in the midst of all the beasts, with all his knowledge. The true helper of man, 1. As his image; 2. as his counterpart (his antithetical complement).—The marriage of man, how grounded, 1. on the judgment of God; 2. on the solitary state of man; 3. on his deep sleep (trance-vision, see Job iv. 13); 4. on the divine creating of the woman out of the side of the man; 5. on God's bringing Eve to him; 6. on the love-greeting of Adam; 7. on its rich and noble destiny.—Ver. 25. The clothing of innocence: 1. The purest, 2. the fairest, 3. the most substantial. The infinite contrast between innocence and coarseness. The nobility of marriage: communion of the spirit, the consecration of the sexual association.

STARKE (ver. 7): Out of the dust of the earth, which by moistening with water is capable of an easy moulding. How thoughtless the conduct of men, who adorn their body made from earth and to earth again returning, whilst losing all care of their immortal souls!—Ver. 15. Even in a state of innocence man must work, and not go idle. 1. He must be ever active like God; 2. he must have joy in the work of his hands, as God has (Gen. i. 31); 3. he must have opportunity to show, as God does, wisdom, power, and goodness to the creatures committed to him.—Ver. 17. This is the covenant which God established with Adam. On the one side was God, and on the other side Adam, who in his own person represented the whole human race.—See that thou dost immediately choose the best way, and hold fast to the tree of life which is Christ. Taste this fruit, so shalt thou become well.—God the first lawgiver.—Ver. 20. Is the question asked what language did Adam employ in this transaction? the most probable answer is that it was the Hebrew.—Ver. 21. Since at the present day a man has twelve ribs on each side, some have supposed that Adam must originally have had thirteen ribs on one side. It is, however, more probable that God must have given him another in place of the one he took away.

Ver. 22. LUTHER: Therefore stands fast this consolation against all the teaching of the devil, namely, that the marriage state is a divine state, that is, ordained of God Himself. As Adam gave names to the beasts, so also did he name his wife, and that, too, after himself: "*maness*" (woman); on this ground is the custom to be defended whereby a wife lays aside the paternal name, and takes that of the husband.—Ver. 24. Some would deduce from this merely a prohibition of incest with father and mother. (!) Others would derive from it a proof that in contracting marriage children need not trouble themselves about the approbation of their parents. As this, however, is clearly opposed both to divine and human commands (it is still more opposed to the divine command, we may add, when parents force their children to a marriage) so is it, on this account, the more strongly indicated that the man as well as the wife, go forth from the father's house and commence a family of their own. To this we may add that with the vocation of marriage, the childlike dependence must also cease, though the filial obligations of love, reverence, and care, do still remain. Col. iii. 19; Eph. v. 25; Matt. xix. 4; 1 Cor. vii. 2.

BURMANN: The rest of God in the week is a type

of the heavy week and labor of our Mediator Jesus Christ, who in the hard toil of His soul was wearied even unto death for our salvation, and, finally, on this seventh day, entered into his rest (Isaiah liii. 11). So are then here also created a new heaven and earth, and creatures, namely, new men; a new light of the Gospel, new fruits of righteousness, new water welling up to everlasting life.—Wherein does Paradise agree with heaven?—And, therefore, is the family state established as the fountain-head and origin of all human society.

SCHRÖDER: Moses makes the primeval history of the microcosm follow the history of the macrocosm.—The hints already obscurely given here and there in the first section (comp. ch. xxii. 21) in relation to the fall, assume a more distinct form in the second, as though it were designed as a prologue to that world-historical tragedy which begins with chapter iii.—The hypothesis of the so-called Pre-Adamites, that is, of men who lived before Adam, is clearly and distinctly excluded by the remark at the end of ver. 5, that before Adam there was no man to till the ground. As a proof to the contrary there is also 1 Cor. xv. 45, and Acts xvii. 26.—The body of man appears, therefore, as a fine artistic structure of God.—"Stand in awe, oh man! for upon each of thy consecrated members was the finger of God!" Herder.—As Isaiah says: Thou art our father, Thou art our potter, and we are Thy clay (Is. lxiv.). Luther.—The spirit of life comes to the human soul as a gift from God immediately received into the human frame (ch. i. 26, 27). The soul of the beast, at God's command, has its origin in that breath of God which pervades the elements of nature (ch. i. 2, 20, 24).—Only as inspired by God does the soul live its true life, its human life; only by means of a vitalizing communion with the divine spirit has it true independence, and a blessed continuance.—Vers. 8–15. The whole earth as "*very good*" was created to be a garden of God. But the Father, out of His abundant goodness to His human child, plants in this garden a little garden more peculiarly His own—a little Paradise in the greater.—God planted: The image is grounded on that of a human gardener (John xv. 1; Isaiah v.).—Elsewhere the Scripture gives the name Paradise to the abode of the blest, when we, perhaps, would say "to be in heaven" (Luke xxiii. 43; 2 Cor. xii. 4; Rev. ii. 7).—A garden: And what could have been a fairer place for the planting of our race? "The schools of wisdom in the East are usually gardens, blooming places by the side of rivers." Herder. "Moses expressly tells us, how this garden was gloriously filled by the Lord with fruit-trees of every kind, that the appetite of man might have no excuse." Calvin.—"The description of the fruit of the trees: Captivating to the sight and good for food, is not without its purpose; it shows that inclination and the proof of sense in respect to food and drink should be guides to men." Herder.—Among the trees of Paradise two enigmatical names strike us. Both belong to the same place; both are found in the middle of the garden.—Ver. 17. The God of the covenant is called Jehovah-Elohim. A covenant requires two sides.—Dying, death, the sense of these words he can only anticipate, according as their contrast with the sense of the tree of life grows more clear. At the moment of the fall began the death of man. Death waxes stronger with us until it outgrows life, and conquers it.—Ver. 20. In his wedded wife man receives what no help or friendship, however fair it might be, could otherwise have given him.—One heart and one soul.—Man gives names to the beasts.—As the son of God he discerns his father's footsteps, that is, the divine ideas in the things created.—Vers. 21–25. The becoming many out of one. This is the way of God.

ROOS: The sleep of Adam.

RAMBACH: God acts like a painter or a sculptor who draws a curtain before him when he is working upon an excellent picture or an artistic statue.—Adam's eyes are veiled that God's love may unveil itself. The old writers noted six examples in the Scriptures where a miraculous work follows sleep: 1. The case of Adam, 2. of Elias (1 Kings xix.), 3. of Jonah (ch. i.), 4. of Christ (Matt. viii.), 5. of Peter (Acts xii.), 6. of Eutyches (Acts xx.). "Moreover, the Son of God is become weak that He might have His members strong." Calvin. (Eph. v. 25; Col. iii. 19).—The wife is from a rib; she is taken from near man's heart. As in man there appears an image of the Creator, so does the wife present an image of His providence. The man was created *without*; the wife was created *in* Paradise. Her place is by the fireside and in the nursery, but nevertheless most true it is that the world is ruled, in a most peculiar manner, from the mother's bosom.

God builded. (Ver. 22.) "Designedly does Moses use the expression *to build*, that he may teach us how in the person of the wife the human race finally becomes perfected; whereas before it was like to a building only begun. Others refer it to the domestic economy, as though Moses meant to say, that at that time the right ordering of the family state became complete—a view which does not deviate much from the first interpretation." Calvin.—"It is worthy of note that what Moses adds: and brought her to him, is an elegant description of the espousal, or the marriage presentation. For Adam does not rashly follow his liking, but waits for God, who brings her to him; as Christ also says: what God hath joined let not man put asunder." Luther.—Ver. 23. "Love here makes the first poet, lawgiver, and prophet. It is the song of songs proceeding from the mouth of Adam." Herder.—Adam makes himself known to his wife, in that he gives her a name in the very act of declaring her origin. With their name the beasts become the property of Adam; with her name does the wife become his own (Is. xliii. 1; Ps. cxlvii. 4). He names himself man; the relation to woman causes man now to become *a man*, in a peculiar sense. Through marriage the circuits of human love are made wider (Eph. v. 25; 1 Cor. vii. 3, 39; Matt. xix. 6, 9).—In the Scriptures, idolatry and the denial of God are called fornication and adultery. The hieroglyphs of the anti-Mosaic law of marriage have been renewed by Christ in their full splendor. To the Gospel does humanity owe the restoration of its original worth. In our old German speech the word marriage is the stem-word of all law, fidelity, order, religion, covenant; not so in the new.—*Naked.* In the nobler class of men the bodily formation still reveals itself through its spirituality.

LISCO: The development of individuals, and of the whole race, is grounded on society. The monastic solitariness is not the will of God (Eccl. iv. 9). If man would reach his destiny, he needs help in the sphere of the bodily as well as that of the spiritual. The root of all other society is that marriage state, established by God, out of which are evolved the three relations of the family, the church, and the state; in like manner, on account of their root (is it

merely on this account?) are they divine institutions. All determinations of God have for their aim the highest good of man; but how greatly, through sin, are the blessings of communion, the advantages of society, perverted into mischief! This peace between man and beast belongs also to the prophetic Paradise (Is. xi. 6). Before the fall nakedness was moral, modest, chaste; after the fall it becomes indecorous, a remembrance of the fall, an enkindling of sin.

GERLACH: In the Hebrew writings, the first man is called simply Adam, that is, man; for man is just as much the designation of the human race as it is the proper name of the first man. In the first man there was contained the whole human race, which on that account is called children of Adam (sons of man, or Adam (man) simply (just as it is with the names Israel, Edom, Moab, Ammon).—Adam from adamah. Nature must be ruled by one like herself, but who, nevertheless, belongs to a higher order, even as humanity has for its lord a God-Man.—The breath, the condition of the bodily life, is an emblem of the divine life which is breathed into man.—Just as heaven and earth were originally created as a contrast whose two sides must more and more interpenetrate each other, so also in man is there the body from the dust, and the spirit from God.—Man must not be simply a living soul; he must also have a life-making spirit, even as the second Adam possessed it, and all believers receive it from Christ (1 Cor. xv. 47).—As being from the dust, man belongs to the earth, and, therefore, to corruptibility; like the other animals which die in respect to their individual being and only live on as creations, he has a natural life; as far as that was concerned he could die, but through the spirit derived from God was he related to Him as an imperishable personality, and, therefore, also could he keep from dying (there was given to him the possibility not to die); for even the dust in its relation to him, as also the earth itself, was created for a higher life of glory.—Garden-work in a mild climate is the easiest and the most appropriate for the childhood of humanity. In this may the active powers exercise themselves for the more severe employments of agricultural labor. The oldest known fruit-trees, the domestic animals, and the grain, were the portion that remained to him out of this original time.—*For the tree of knowledge*, etc. To know good and evil is the conscious freedom of the will (Is. vii. 16; 1 Cor. viii. 3).—No want (for he lived in abundance), no enticement of the sense merely (for that arose first after the fall (ch. iii. 6), could mislead him to transgress the command, but only his self-exaltation, his striving after a false self-sufficiency and independence.—In a way of childlike feeling does Luther regard the tree of knowledge (standing as it did in the midst of the garden) as the church of the yet innocent man.—"This tree of the knowledge of good and evil has become Adam's altar and pulpit, in which he ought to have learned the obedience he owed to God, to have known God's word and will, and to have thanked Him for it; and so, if Adam had not fallen, this tree would have become like to a common temple and cathedral." Therefore must we be on our guard against every view that would represent the tree as proceeding from the devil's kingdom, or as being hurtful in itself.

Calwer Manual: The body from the dust of the earth, the spirit inbreathed by God: Thus man belongs to two worlds, the earth and heaven; he is akin to the least of all created things and to the highest, the uncreated, from whose efflux is his spirit.—The work in Paradise: There for them was their desire and joy, which afterwards becomes a burden, care, and toil.—The forbidden fruit. God only forbids us that which brings to us danger and hurt, and that is often in the proportion of one to many things allowed and right, and which is useful and healthful to us.—The threatening of death. Not a sudden dying like an immediately accomplished fact, but, thou wilt become subject to death; it means, to become mortal. With us, too, is death only *the end of dying*, which last begins often long before. That the man was created before the woman, and that, therefore, a precedence is adjudged to him, is clear from 1 Tim. ii. 13.—Ver. 19: God the Creator is also man's first schoolmaster. It is also indicated in this place that before the fall the animal world had been more confiding and dependent on man than it is now, and that it gladly yielded itself to his dominion; whilst now, in part, it stands to him in a hostile attitude (Rom. viii. 19, 20).—Not all marriages are from God, decided in heaven, but all can become sharers in its blessings if they seek it.

BUNSEN: There follows now the representation of the thought of creation, in connection with Paradise and the fall, in contrast with what precedes as the work of creation in its chronological progress. There man was necessarily the last thing, here he is necessarily the first. For God as eternal reason can only think Himself (or He must ever be essentially His own thought), and, therefore, in creation He can only think His image, the conscious finite spirit. What lies between is the mediation of the eternal with the finite. This second history of creation is neither addition nor complement to the one preceding; it is not, to say the least, its repetition. It is the figurative representation of creation as proceeding outward from the central point of the everlasting idea (the doctrine of the fall that follows this [in Bunsen] is Platonising and Gnostical).

SECOND PART.

THE GENESIS OF THE WORLD-HISTORY, OF THE TRIAL, OF THE SIN OF MAN, OF THE JUDGMENT, OF DEATH, OF THE SALVATION-TRIUMPH, OF THE CONTRAST BETWEEN A DIVINE AND A WORLDLY TENDENCY IN HUMANITY, LASTLY OF THE UNIVERSAL CORRUPTION.

FIRST SECTION.

The Lost Paradise.

CHAPTER III. 1–24.

A.—The Temptation.

CH. III. 1 Now the serpent[1] was more subtle [properly: alone subtle among all beasts] than all the beasts of the field which the Lord God had made; and he said unto the woman, Yea, 2 hath God said, Ye shall not eat of every tree of the garden. And the woman said unto 3 the serpent, We may eat of the fruit of the trees of the garden. But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither 4 shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not sure-5 ly die. For God doth know that in the day ye eat thereof, then your eyes shall be opened and ye shall be as Gods knowing good and evil.

B.—The Sin.

6 And when the woman saw that the tree was good[2] for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also to her husband [to partake with her] and he did eat.

C.—The Guilt.

7 And the eyes of them both were opened, and they knew[3] that they were naked, and 8 they sewed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God walking[4] in the garden in the cool of the day [the evening breeze]: and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden.

D.—The Judgment and the Promise

9 And the Lord God called unto Adam, and said unto him, Where art thou? 10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked, 11 and I hid myself. And he said, Who told thee that thou wast naked? Hast thou 12 eaten of the tree whereof I commanded thee that thou shouldst not eat? And the man said, The woman whom thou gavest unto me, she gave me of the tree and I did 13 eat. And the Lord God said unto the woman, What is this that thou hast done? 14 And the woman said, The serpent beguiled me and I did eat. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle,[5] and above every beast of the field: upon thy belly shalt thou go and dust shalt thou eat all 15 the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed: it [Vulgate: ipsa te, etc.] shall bruise[6] thy head, and thou shalt bruise 16 his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children: and thy desire[7] shall be to thy husband,

17 and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying. Thou shalt not eat of it, cursed is the ground for thy sake [from its connection with thee]; in
18 sorrow shalt thou eat of it [get food from it] all the days of thy life.[8] Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field [instead of the
19 garden]. In the sweat of thy face shalt thou eat bread until thou return unto the ground; for out of it wast thou taken, for dust thou art, and unto dust shalt thou return.

E.—The Hope and the Compassion.

20 And Adam [man from the earth] called his wife's name Eve[9] [life, life-giving] because she
21 was the mother of all living. Unto Adam also, and to his wife did the Lord God make
22 coats of skins and clothed them. And the Lord God said, Behold, the man has become as one of us, to know good and evil; and now lest[10] he put forth his hand, and take also of the tree of life, and eat and live forever [as the everlasting man, according to the idea of the everlasting Jew].

F.—The Merciful Decree of Punishment and Discipline.

23 Therefore the Lord God sent him forth[11] [the intensive Piel form of the verb] from the garden
24 of Eden [the blissful garden] to till the ground from whence he was taken. So he drove out the man: and he placed at the east of the garden of Eden cherubims [cherubs] and a flaming sword which turned every way [yet ever maintaining its place] to keep the way of the tree of life [Seraphim; comp. Ps. civ. 4; xviii. 10-15; Is. vi. 2].

[1 Ver. 1.—נחש. Primary sense: *keen sight* (secondary: *intuition, divining*). Greek: δράκων (δέρκω) ὄφις (ὄψομαι). אַף כי; expressing great surprise: *yea truly, can it be possible?* Comp. Greek μὴ ὅτι with its simplicity and abruptness.—T. L.]

[2 Ver. 6.—תַּאֲוָה rendered *desirable;* strictly a noun: a *desire*, a *beauty*, a *lovely thing.*—T. L.]

[3 Ver. 7.—וידעו, and they *knew.* Before it was the verb ראה, to *see;* a higher knowledge than that of sense—*con-science.*—T. L.]

[4 Ver. 8.—מתהלך may refer to קול—the voice *going.* It would suit very well the interpretation which would make קול יהוה here a name for the thunder, as in Ps. xxix. 3, 4, 5, 7, 8, 9; xlvi. 7; lxviii. 34; Job xxxvii. 2. This is the view of Aben Ezra, who cites Jer. xlvi. 22; Exod. xix. 19 (voice of the trumpet, *going* and waxing) as examples of הלך joined with קול. It is thus expressly applied to inanimate things, Gen. viii. 3 (the waters *going*, etc.), in other places to the light, as Prov. iv. 18. Even in the Hithpael form it would suit the description of a long roll of thunder, which seems to go all round the horizon, comp. Job xxxvii. 3. What follows can only be interpreted of an actual speaking, but this may have been the first thunder they ever heard, coming in black clouds, perhaps, towards the evening of their sinning day, and it would have been very startling, even as it has been ever since to guilty consciences. Some of the Rabbis (see Aben Ezra) would connect מתהלך with Adam: He heard the voice as he was walking in the cool of the day; but the grammar is directly against this.—T. L.]

[5 Ver. 14.—מכל הבהמה; Lange rightly renders it: *among all cattle.*—T. L.]

[6 Ver. 15.—ישופך; for a discussion of this rare and difficult word, see the Exegetical and Critical, p. —.—T. L.]

[7 Ver. 16.—תשוקתך. The sense of this word is not *libido*, or sensual desire, like תאוה, but want, dependence, and, in this sense, a looking to or running after one (see the uses of the root שוק). Comp. Gen. iv. 7, where it cannot have the sense of *libido.* So in Cant. vii. 11 it does not mean carnal desire as Gesenius would render, but the willing conjugal dependence, or submission to the conjugal rule; עלי תשוקתו, LXX. well renders it: ἀποστροφή; Vulgate: *sub viri potestate eris.*—T. L.]

[8 Ver. 17.—חייך; for remarks on the plural form of the word for *life* in Hebrew, see Note, p. 163.—T. L.]

[9 Ver. 21.—חַוָּה, *Havvah.* LXX. have translated the word by the Greek Ζωή: He called her Zoe, *life;* Vulgate: *Heva.*—T. L.]

[10 Ver. 22.—פֶּן, *lest*—only the particle without any verb. This silence, or aposiopesis, is very expressive; compare the similar Greek use of μὴ for an imperative of caution.—T. L.]

[11 Ver. 23.—וַיְשַׁלְּחֵהוּ. Lange regards the Piel form as intensive, to denote a violent sending forth, a thrusting out; but there is no need of that, the Piel differing but little, if any, from the Kal, and being used for an ordinary sending. The word following, וַיְגָרֶשׁ, may have that sense, but there is nothing in the context of harshness, or anything to carry it beyond the general idea of dismissal.—T. L.]

EXEGETICAL AND CRITICAL.

1. The comparatively stronger symbolical that appeared in the representation of the primeval facts, and which we have noted in the second chapter, continues here also in the third; since the subject is the primeval history of Adam, as it is, at the same time, the primitive history of man, or of humanity. The fact of the first temptation is the symbol of every human temptation; the fact of the first fall is the symbol of every human transgression; the great

mistake that lay in the first human sin is the symbol of every effect of sin.

2. Ver. 1. **Now the serpent.**—The tree of knowledge, a part of the vegetable world, was made by God the medium of probation; from the animal world proceeds the serpent as the instrument of the temptation which God did not make. True it is, that the serpent appears as the probable author of this temptation, but such probability is weakened by what is said ch. i. 25 and ii. 20. "It was (though Richers denies it) a good creation of God, though different, as originally created, from what it afterwards became" (Delitzsch). Through this supposition, however, of another created quality, he is brought nearer to the view of Richers. Does it appear as the mere instrument of a tempting spirit belonging to the other world, then must the decree of judgment, as pronounced, have regard not so much to it as to the spirit of sin, whose instrument and allegorical symbol it had become. How it could be such an instrument may be briefly explained by its craftiness; how it becomes an allegorical representation of the Evil One is taught us afterwards in the enmity that is proclaimed between the woman and the serpent. According to Nork (*Etym.-Symb.-Myth. Real-Wörterbuch*), "the serpent is just as well the figure of health and renovation, as of death; since it every year changes its skin, and ejects, moreover, its venom. This double peculiarity, and double character, as ἀγαθοδαίμων and κακοδαίμων, is indicated not only in language, but also in myths, in sculpture, and in modes of worship." In this relation, however, we must distinguish two diverging views of the ancient peoples. To the Egyptian reverence for the serpent stands in opposition the abhorrence for it among the Israelites (see the article "Serpent" in the "Biblical Dictionary for Christian People"), Greeks, Persians, and Germans. Among the Slavonians, too, does the serpent appear to have been an object of religious fear; and from them may there have come modified views to the Germans, as from the Egyptians to the Greeks. Concerning the species of serpents mentioned in the Bible, see Winer. It may not be without significance that Genesis (ch. iii.) is in such distinct contrast with the Egyptian views, not only in respect to the serpent, but also in respect to the Egyptian cultus of death and the other world. Delitzsch thinks that the serpent could hardly, at that time, have had such a name as נָחָשׁ, since this (from נָחַשׁ, to hiss*) is derived from its present constitution. In this way the original constitution of the seductive serpent is regarded by him in a more favorable light than the nature of the tree of probation. Knobel, on the contrary, is of opinion that "the choice of the serpent was occasioned by the Persian myth, then known to the Hebrews, which makes the evil being Ahriman to be the tempter of the first man (giving to him the form and designation of the serpent), and represents him as the introducer of monstrous serpent forms." Nevertheless, since in his time (according to Knobel), the belief in a devil was still foreign to the Hebrews, the author, he maintains, meant a real serpent, "as Josephus also rightly supposes (*Antiq.* i. 1, 4), as well as Aben Ezra, Jarchi, Kimchi, and most of the later commentators." There is, however, not the slightest reason for deriving the primitive tradition, here given in its original Hebrew form, from any Persian myth, nor, in the second place, for ascribing to the Hebrews, not only a dependence on such Persian myth, but also an acknowledgment of its symbolical character or demoniacal background without any reasons for such anticipation; and, thirdly, is the alternative of its being either an actual serpent, or the devil himself, wholly untenable.—*Now the serpent was more subtile.* The question arises whether the adjective עָרוּם here stands in connection with מִן as expressing the comparative degree. At all events, the wholly analogous passage, ver. 14 (reminding us of this even by similarity of sound, עָרוּם—אָרוּר מִכֹּל מִכֹּל) cannot mean: cursed *more* than every beast of the field. Among the beasts, the serpent was just a single example of cunning; and so is it afterwards said of the curse. "Wisdom is a native property of the serpent (Matt. x. 16), on account of which the Evil One chose it his instrument. Nevertheless, the predicate עָרוּם is not given to it here in the good sense of φρόνιμος (Sept.), *prudent*, but in the bad sense of πανοῦργος, *callidus*, *crafty*. For its wisdom presents itself as the craft of the tempter in this respect, that it applies itself to the weaker woman." Keil.—**And he said unto the woman.**—The idea that the wife had a wish to be independent, and, for the sake of release, had withdrawn herself out of the man's sight, as we find it in Milton, is original indeed, but sets up, when closely examined, a beginning of the fall before the fall itself.—**Yea, hath God said.**—The deluding ambiguity of his utterance is admirably expressed by the particles אַף כִּי. The word in question denotes a questioning surprise, which may have in view now a yes, and now a no, according to the connection. This is the first striking feature in the beginning of the temptation. In the most cautious manner there is shown the tendency to excite doubt. Then the expression aims, at the same time, to awaken mistrust, and to weaken the force of the prohibition: **Not eat of every tree of the garden!** But, finally, there is also intended the lowering of belief through the bare use of the single name Elohim. The demon that has taken possession of the serpent cannot naturally recognize God as Jehovah, the Covenant-God for men. Knobel thinks, that the author left out the name Jehovah to avoid profaning it. Keil interprets: In order to reach his aim must the tempter seek to transform the personal living God into a universal *numen divinum.* But would, then, the Elohim of ch. i. be merely an universal *numen divinum?* The assault is directed against the paradisaical covenant of God with men; therefore it is that the serpent cannot utter the name Jehovah.

3. Vers. 2, 3. **And the woman said unto the serpent.**—That the serpent should address the woman, and not the man, is explained from the circumstance that the woman is the weaker and the

* [So Gesenius—*a sibilando.* It is far more likely, however, to have had for its primary sense that from which comes the secondary meaning of brass, or rather of bronze—*shining* metal. This gives, as the primary, the idea of splendor, *glistening.* The name may have been given to the serpent from its glossy, shining appearance, or more likely from the bright glistening of the eye. This would bring it into analogy with the Greek δράκων from δερκ—δέρκομαι—sharp piercing sight. There is the same derivation from the eye in the Greek ὄφις, or from the general shining appearance (ὄψις) as a striking and beautiful though terrible object. And to this correspond well the epithets which in the Greek poets are so constantly joined with it, such as αἰόλος, ποικιλόνωτος, ἀργηστής. The Latin *serpens* is simply a generic name—*reptile.* The first impressions of mankind in regard to the serpent were of the splendid and terrible kind—beauty and awe.—T. L.]

seducible (1 Pet. iii. 7). The text, however, supposes that the woman knew the prohibition of God, and in some way, indeed, through the man. Still, the woman does not offer, in her defence, this mediateness of her knowledge, as neither does Adam present as an excuse that he saw that Eve did not die from the eating of the fruit. The answer of both appears to be wholly right, and to correct the serpent she would seem to make the prohibition still stronger by the addition: **Neither shall ye touch it.** And yet by this very addition does her first wavering disguise itself under the form of an overdoing obedience. The first failure is her not observing the point of the temptation, and the allowing herself to to be drawn into an argument with the tempter; the second, that she makes the prohibition stronger than it really is, and thus lets it appear that to her, too, "the prohibition seems too strict" (Keil); the third is, that she weakens the prohibition by reducing it to the lesser caution: *lest ye die*, thus making the motive to obedience to be predominantly the fear of death. Or simply thus: She begins herself to doubt, and to explain away the simple clear prohibition of God, instead of turning away from the author of the doubt. There is something, too, in the thought that the woman does not denote God as her Covenant-God. And yet many have regarded her first answer as a sign of steadfastness in the beginning.

4. Vers. 4, 5. **Ye shall not surely die.**—This bold step in the temptation seems to suppose a wavering already observable in the woman; although, in truth, it may be noted, that, in spite of the perfect readiness of answer, the temptation of our Lord, Matt. iv., even advances in increasingly bolder forms. Still those forms are properly co-ordinate, whilst here the gradation is very strongly marked. Moreover, Christ, as the perfect man, could allow Satan to come out in all his boldness, whilst here the unprotected woman can only find safety in an immediate turning away.

5. **And the serpent said.**—The temptation steps out from the area of cautious craft into that of a reckless denial of the truth of God's prohibition, and a malicious suspicion of its object. Ye shall not die at all;* thus is the truth of the threatening stoutly denied; that is, the doubt becomes unbelief. The way, however, is not prepared for the unbelief without first arousing a feeling of distrust in respect to God's love, His righteousness, and even His power. Along with this, and entering with it, there must be also a proud self-confidence; and a wilful striving after a false independence. For the transition from doubt to unbelief the way is specially opened through a false security. The serpent denies all evil consequences as arising from the forbidden enjoyment, whilst he promises, on the contrary, the best and most glorious results from the same. —**For God doth know that in the day,** etc.—The imitation of the divine language contains a species of mockery. Your eyes, says the voice of the tempter, instead of closing in death, will be, for the first time, truly opened. Here it is to be remarked, that the hour when unbelief is born is immediately the birth-hour of superstition. The serpent would have the woman believe, that on eating of that fruit she would become wonderfully enlightened, and, at the same time, raised to a divine glory. And so, in like manner, is every sin a senseless and superstitious belief in the salutary effects of sin. The promise of the tempter's voice is first regarded for its own sake, and then as a complaint against God. Against the immediate deadly effect it sets the immediate pleasurable effect, whilst, at the same time, it represents the condition of men hitherto as a lamentable one—as an existence with closed eyes. Against the fearful threatening: to die the death, it sets the opened eyes, and the being like God, as a caricaturing, as it were, of that promise which had appointed men to the image of God. *The eyes were opened*—a biblical expression which in the Old Testament frequently denotes a high spiritual seeing, either as an enlightenment in respect to truth, or as the seeing of some theophanic manifestation in prophetic vision (ch. xxi. 29; Num. xxii. 21). The knowledge, however, of good and evil, as the words are employed by Satan, must here denote not merely a condition of higher intelligence, but rather a state of perfect independence of God. They would then know of themselves what was good and what was evil, and would no longer need the divine direction. To the same effect the assurance: for God doth know, etc. This must mean: He enviously seeks to keep back your happiness; and He is envious because He is weak in opposition to nature, because the fruit of the forbidden tree will make you independent of Him, and because He is tyrannical and without love in His dealings with you. In this distorting of the divine image, there is reflected the darkening of the divine consciousness which the temptation tends to call out in the woman, and actually does call out. In all this it must be noted, that the temptation here is already at work with those crafty lies (see 2 Thess. ii. 9) which it has employed through the whole course of the world's history—that is, with lies containing elements of the truth, but misplaced and distorted. Already that first question of the serpent contains a truth, so far as man ought to become conscious in himself of the certainty and divine suitableness of God's commands. The doubt, however, which tends to life, is to be distinguished from that which tends to death, by its design and direction. The tendency of the devil is to scepticism. But in this bold assurance of the serpent which immediately follows, namely, that no evil effects, but only good, would result from the eating, there lies the truth that the outward death would not immediately succeed the enjoyment of the forbidden fruit; that with the consciousness of guilt there comes in a conscious though a disturbed distinction between good and evil, and that the sinner has placed himself in a false independence through his own self-wilfulness (comp. ch. iii. 22). When we take it all together, however, it is the appointment to the divine image which the spirit of the tempter perverts into a caricature: Ye shall be as gods, and into an anticipation of immediately reaching their aim: "A satanic amphiboly, in which truth and falsehood are united to a certain degree of coincidence." Ziegler. Comp. Job viii. 44. Very dark is Knobel's comprehension of this passage: "In the account of the Jehovist," he says, "God appears to be jealous of ambitious men (ver. 22; ch. vi. 3; xi. 16). This same view of the jealousy of the

* [Lange's German translation of the passage is stronger, or rather more peremptory, than our own: *Mit nichten werdet ihr des Todes sterben.* Our Version, *Ye shall not surely die*, makes the rendering the same as it is in the prohibition, and seems to have reference to the fulness or completeness of the dying rather than to the certainty of it. The woman had not repeated the words of the prohibition, and of the penalty, in its doubled or intensive Hebrew form, but Satan repeats it in blasphemous mockery, as though he had heard it in some other way. The German does not seem to give this.—T. L.]

gods appears also among the Grecian writers, e. g., HEROD. i. 32; iii. 40; vii. 10, 46; PAUSAN. ii. 33; iii.; comp. NÄGELSBACH: 'Homeric Theology,' p. 33." *

6. Ver. 6. **And when the woman saw.**—There is truly indicated by the words, according to Luther's translation, the lustful looking of the woman; but the expression presents, besides, the spiritual disturbance that attended it. She beheld it now with a glance made false by the germinating unbelief, or, so to speak, enchanted by it. "The satanic promise drove the divine threatening out of her thought. Now she beholds the tree with other eyes (ver. 6). Three times is it said how charming the tree appeared to her." "The words ונחמד העץ להשכיל (to be desired, to make one wise) are taken by Hofmann for a remark of the narrator." Delitzsch rightly rejects this view. First, there is painted, in general, the overpowering charm of the tree. It appears to her as something from which it would be good to eat; that is, good for food. The charm has now, too, its sensual side: The tree is, moreover, pleasant to the eye. It appears also to have a special worth in supplying a want; it is to be desired to make one wise. The sensual desire and the demoniacal spiritual interest (especially curiosity and pride) unite in leading her to the fall. Tuch, Beck, Baumgarten, and others, give to לְהַשְׂכִּיל the sense of making wise: it appeared to her as a means for spiritual advancement. Delitzsch (as also Knobel) disputes this, with the remark that it does not agree with the word נחמד (a thing to be desired). But why should there not be supposed a charm in this property of making wise? Herein is indicated not only the common power which the charm of novelty has for our human nature in general, but also its special influence on the female nature.—**She took of the fruit thereof and did eat.**—The decisive act of sin (James i. 15). Knobel: The heart follows the eyes (Job xxxi. 7; Ecclesiastes xi. 9).—**And gave also unto her husband.**—The addition עִמָּהּ is interpreted by Delitzsch as denoting "an actual presence, instead of mere association." We hold both suppositions to be wrong. An actual presence of the husband standing mute in the very scene of the temptation presents great difficulty; whilst the second view amounts to nothing. If it is taken, however, as the representation of an eating together, then the language is an abridgment; after that she had eaten she gave it to her husband to eat thereof after her, or to eat with her. In the very moments of temptation, as we must take the account, there comes in the perception of the fact, that she does not die from the eating; and so it is that the wife's power of persuasion, and Adam's sympathy with her, are not made specially prominent.

7. Vers. 7, 8. **And the eyes of them both were opened, and they knew that they were naked.**—In the relation between the antecedent here and what follows there evidently lies a terrible irony. The promise of Satan becomes half fulfilled, though, indeed, in a different sense from what they had supposed: Their eyes were opened; they had attained to a developed self-consciousness. But all that they had reached in the first place was to become conscious of their nakedness as now an indecent exposure. It is here in this first irony, as appearing in the divine treatment of the consequences of sin, that we get a clear view of that ironical aspect in the divine penal righteousness which shows itself in the Scripture, and in the whole history of the world (see Ps. ii. 4; Acts iv. 24; LANGE's "Dogmatics," p. 469). Knobel would really regard the new knowledge as a pure step of progress. "As a consequence of the enjoyment they knew their nakedness, whereas before, like unconscious, unembarrassed children, they had no thought of their nakedness, or of their personal contrasts. At once did they perceive that to go naked was no longer proper for them. They had attained, in consequence, to a moral insight. Shame entered into men in near cotemporaneity with their knowledge of right and wrong, good and evil; it belongs to the very beginning of moral cognition and development. This shame, in its lowest degree, limits itself to the covering of the sexual nakedness." The question here, however, is not respecting a moral reform, but a religious deterioration. The reflection upon their nakedness and its unseemliness becomes, in the light of the symbolical representation, necessarily known as the first form of the entering consciousness of guilt. They have lost the unconscious dominion of the spirit over the bodily and sensuous appearance, and henceforth there enters into the conscience the world-historical strife between the spirit and the flesh—a strife whose prime *cause* lies in the fact that the spirit came out of the communion of the spirit of God, whose *form* consists in the fact that the flesh lusteth against the spirit, and whose *effect* (the feeling of hateful nakedness) is, indeed, attended by a reaction of the shame-feeling, but which can only manifest itself in the effort to cover, in the most scanty way, the nakedness revealed. In this part of the body the feeling of nakedness manifests itself as a sense of exposure that needs covering, not because that fruit poisoned the fountain of human life, or, by means of an innate property, immediately effected a corruption of the body, so far as propagation is concerned (Von Hoffmann, Baumgarten), nor because, in consequence of the fall, a physical change had taken place; but simply because, in the taking away by sin of the normal relation between the soul and the body, the body ceases to be any longer a pure instrument of the spirit which is united to God. "This part of the body is called עֶרְוָה (e. g., ch. ix. 22) and בָּשָׂר (e. g., Lev. xv. 2; comp. Exod. xxviii. 42), because *nakedness* and *flesh*, which shame bids men cover, culminate in them." Delitzsch. In what follows, wherein he says that here the contrast between the spiritual and the nat-

* [Another example of the way in which this class of commentators love to pervert things—making a *hysteron proteron*, or a putting the later first, in their endeavor to educe Bible ideas from Egyptians, Greeks, and Persians. No one can carefully study this Greek maxim φθονερὸν τὸ θεῖον (*the divine is envious*), which so frequently meets us in the Greek poets and in Herodotus, without seeing in it a fall from a higher and holier idea. The marks of human degeneracy are upon it. It has become a *superstitious* or fatalistic fear of the gods as jealous of mere human prosperity *per se*. High state, in their view, was dangerous, not because of its leading to "pride which God resisteth" for man's good, but simply as threatening a reverse destiny (see HERODOTUS' "Story of Polycrates of Samos and King Amasis," Herod. iii. 40). It was *unlucky*, and foreboded evil. There was in it a consciousness of something very wrong in man, but how different this mere jealousy of human prosperity from the holy attribute of jealousy against human pride and sin ascribed to God in the Bible! Herodotus, as he was more oriental in his style and feeling than the fatalistic dramatic poets, comes nearer the Scripture representation, or the Scripture original, we may say, of the great truth thus distorted. Especially is this the case in the speeches of Artabanus dissuading Xerxes from his expedition against Greece, Lib. vii. 10, 5. He talks there of the jealous God (ὁ Θεὸς φθονήσας), and his bringing down of human pride, almost in the style of Isaiah.—T. L.]

ural, having lost its point of unity, is of the sharpest kind, and that the beastlike in the human appearance appears here most bestial, Delitzsch is approaching again the theosophic mode of view; although it is true that man, from his demoniacal striving after something too great for him, falls back into a beastly laxity of behavior, which, however, even here shame contends against, and seeks to veil. As the death of man, in its historical aspect, stands in counter-relation to the human generations in their historical aspect, so it would seem that whilst the first presentiment of death, in the first human consciousness of guilt, must give a shock to men, there would also be, in connection with this foreboding of death, another presentiment of a call to sexual propagation; but along with this, and in order to this, there would be a feeling which would seek to veil it, with its acts and organs, as by a sacred law. This modesty, or bashfulness, of man, however, relates not merely to natural generation, but also to the spiritual and the churchly; as though all origin demanded its covering—its creative night. The commendation of the first growths of intelligence in a man's soul produces a feeling of blushing diffidence, and so, too, the churchly birth hath its reverent and modest veiling. When, therefore, along with the presentiment of death, and of the generic or sexual destiny (which, nevertheless, we cannot make independent of man's historical death), there comes in the feeling of shame in the first men, so also, as a symbolic expression therefor, there enters into them, along with the guilt, an inner death, and the sense of the want of renovation. For the refutation of Knobel's view, that by the fig-tree here is not meant the usual fig-tree, but the plant named pisang, or banana, see DELITZSCH and KEIL. See also more particularly, respecting the tree in question, KNOBEL and DELITZSCH.—**And they heard the voice.**—Knobel, Keil, and Delitzsch explain the word קוֹל here, not of the voice of the Lord, but of the sound or rustling noise made by the Deity as he walked; and they compare it with Lev. xxvi. 33; Num. xvi. 34; 2 Sam. v. 24. By such an interpretation is the symbolical element left entirely out of view. For beings in their condition, this sound of God walking must evidently have become a voice; but besides this it is said, farther on, that God called to Adam. At all events, the voice here becomes first a call. "*In the cool of the day*, that is, towards evening, when a cooling breeze is wont to arise." Keil. To this we may add: and when also there comes to man a more quiet and contemplative frame of soul. So Delitzsch remarks very aptly: "God appears, because at that time men are in a state most susceptible of serious impressions.* Every one experiences, even to this day, the truth of what is narrated. In the evening the dissipating impressions of the day become weaker, there is stillness in the soul; more than at other times do we feel left to ourselves, and then, too, there awake in us the sentiments of sadness, of longing, of insulation, and of the love of home. Thus with our first parents; when evening comes, the first intoxication of the satanic delusion subsides, stillness reigns within; they feel themselves isolated from the communion of God, parted from their original home, whilst the darkness, as it comes rushing in upon them, makes them feel that their inner light has gone out." Farther on Delitzsch maintains that God appeared to man as one man appears to another, though this had not been the original mode of the divine converse with him. The theophanies had their beginning first after the fall; and according to his explanation, "God now for the first time holds converse with men in an outward manner, corresponding to their materialization and alienated state." On the other hand, Keil maintains, "that God held converse with the first men in a visible form, as a father and educator of his children, and that this was the original mode of the divine revelation, not coming in for the first time after the fall." In neither can we suppose that there is taught a twofold incarnation of God, first in Paradise, and then in Christ. In like manner, too, must we regard the question here as unanswered, in what respect the theophanies (which were mediated in all cases through vision-seeing states of soul) are to be distinguished from real outward appearances in human form. Hofmann would complete the knowledge of Paradise, by taking as the appointed mode of revelation God's appearance to them as soaring on the cherubim. Delitzsch, moreover, informs us (after Hofmann, perhaps) that God, at this time, did not come down from heaven, since he yet dwelt upon the earth. More worthy of our confidence is the language of Keil: "Men have separated themselves from God, but God cannot and will not give them up."—**And Adam and his wife hid themselves.**—Clearly an expression of guilt-consciousness, as also, an indication, at the same time, of the fall into sin, and of the decline into a state of corruption. The particular characteristics are these: consciousness of their transgression, of its effect, of their spiritual and bodily nakedness, of their separation from God—of a feeling of distrustful, selfish, and servile fear, in the presence of God, and of the loss of their spiritual purity, as originating in their guilt, together with the false notion that they can hide themselves from God. Moreover, the regular consistency which appears in this progress of sin must not be overlooked. Through this *status corruptionis*, the first common act of sin passes over into a second. Taken symbolically, this is the history of every individual fall into sin. "They hid themselves through modesty," says Knobel. With all this, there is presented in the flight of the sinner from God a feeling of exculpation; yet still, again, it is attainted with self-deception, with a want of truth and humility.—**Amongst the trees.**—In the deepest density and darkness of the garden, which now becomes an emblem of the world, and of that worldly enjoyment in which the sinner seeks to hide himself.

8. Vers. 9–19. **Where art thou?**—Knobel: "Jehovah must now call for man, who, at other times, was ever there." Delitzsch: "It is clear, that not for his own sake does God direct this inquiring call to man, but only for man's sake. God does in truth seek them, not because they are gone from his knowledge, but because they are lost from his communion." It is a consequence of the very being of God as a person, if he would not violently surprise man with his omnipresence and his omniscience, that he should freely assume the form of seeking him, that is, of drawing nigh unto him gradually, in a way of mercy; since man must seek and find Him. The Good Shepherd seeks and finds the lost sheep; the sinner must seek and find God; the relation must be an ethical covenant relation. Delitzsch says farther: "This word, אַיֶּכָּה (where art thou?) echoes through the whole human world, and in each individual man." That is, in a symbolical sense, the

* [Compare Ps. civ. 34: "My meditation of Him shall be sweet, כערב"—literally, like the calm evening hour. So the Greek poets called the night εὐφρόνη—the time of calm sober thought.—T. L.]

passage denotes every case of a sinner seeking his divine home. Delitzsch: "The heathen world feeling after God (ψηλαφᾶν, Acts xvii. 27) is the consequence of this evening call, אַיֶּכָּה, and of the longing for home that is thereby evoked.—**I heard thy voice in the garden.**—Knobel: "His slight covering is sufficient as against the *familiar* wife, but not as against the high and far-seeing Lord of the Garden." (!) The question may be asked, why God called to Adam, though Eve had been first in sin? Without doubt is Eve included in the more universal significance of the word Adam (man), yet still the call is directed to the individual Adam. In a certain sense, however, is this Adam, as the household lord of the wife, answerable for her step, notwithstanding that he himself is ensnared with her. The ethical arraignment for the complaint against the wife proceeds through Adam. But thus appears also here the additional indication that Adam is denoted as the first author of the hiding, as Eve was first in the sin itself. According to the mere laws of modesty (Knobel) the wife should rather have appeared in the foreground here. According to Keil, "when Adam says that he hid himself for fear, on account of his nakedness (thereby seeking to hide his sin behind its consequences, and his disobedience behind his feeling of shame), it is not a sign of special obduracy, but may easily be taken psychologically; as that, in fact, the feeling of nakedness and shame were sooner present to his consciousness than the transgression of the divine command, and that he felt the consequences of sin more than he recognized the sin itself." Delitzsch would amend this by adding: "although all that he says is purely involuntary self-accusation." It is to be observed that *here appears the first mingling and confusion of sin and of evil, that is, that punishment of sin ordained of God, and which is the peculiar characteristic of our redemption-needing humanity.*—Ver. 11. **Who told thee that thou wast naked?**—Knobel: "From this behavior Jehovah recognised at once what had happened." Hardly can any such anthropomorphism be found in the sense of the text. Keil says better: "It is for the sake of awaking this recognition of sin that God speaks." The question, however, concerns not merely the means by which the *recognition* of sin may be brought out, but in a special manner the methods through which its *confession* may be educed. So also Delitzsch. "His explanation, however, of the interrogative מִי as indicating that a personal power was the final original cause of the change that had passed upon man," is far beyond the mark. For it is not the occasion of sin that is referred to here, but the occasion of the consciousness of nakedness. This, however, comes not from without, but from within. There lies, moreover, in the question that immediately follows: **Hast thou eaten of the tree?** the explanation of the meaning of the first.—Ver. 12. **And the man said, the woman whom thou gavest.**—An acknowledgment of sin by Adam, but not true and sincere. The guilt proper is rolled upon the woman, and indirectly upon God himself; in which, however, there is naturally expressed a general exculpation, only God is put forward as the occasion of the calamity that has arisen. The loss of love that comes out in this interposing of the wife is, moreover, particularly denoted in this, that he grudges to call her Eva, or my wife (see this form of grudging, Gen. xxxvii. 32; Job iii. 20, where he says *he** instead of *God;* Luke xv. 30; *this thy son,* John ix. 12; where is *he?* namely, Jesus, etc.). "That woman by my side, *she* who was given to me by God as a trusty counsellor, *she* gave me the fruit;" in this form, again, is Eve in part excused by an imputation to God.—Ver. 13. **And the Lord God said unto the woman, what is this that thou hast done?***—God follows up the transgression, even to the root—not the psychological merely, but the historical root.—**The serpent beguiled me.**—Although temptation is a beguiling, yet here, in the gross delusions of the serpent, and the wife's inclination to excuse herself, the latter conception is the more obvious one.—Ver. 14. **To the serpent he said, because thou hast done this.**—It is no more said here, *wherefore hast thou done this?* although the serpent is previously introduced as speaking, and, therefore, as capable of maintaining conversation. Therein lies the supposition, that the trial has now reached the fountain-head of sin, the purely evil purpose (the demoniacal) having no deeper ground, and requiring no further investigation. Accordingly, there follow now the fatal dooms, according to the consequences of each particular evil act. The serpent receives his sentence first: **thou art cursed.**—The sense of מִן (rendered in the English translation *above*, or comparatively) is clearly that of selection: among all cattle, or out of all cattle (Clericus, Tuch, Knobel). It does not mean, therefore, cursed, that is, abhorred, by all cattle (Gesenius, De Wette, et al.) or above all cattle, that is, comparatively more cursed (Rosenmüller et al.). The sentence pronounced upon the serpent proceeds in a threefold gradation. Its explanation brings up, of itself, the question, whether the whole sentence bears upon the serpent alone, or in connection with something else, or only in a symbolical sense. Surely the general doom, cursed be *thou* (singular) among all cattle, and among all beasts (corresponding with the causality: subtle among all beasts, prominently), indicates a symbolical background of the whole judgment. 1. *Quidam statuunt maledictionem latam in serpentem solum (quia hic confertur cum aliis bestiis) non in diabolum, quia is antea maledictus erat.* 2. *Alii in diabolum solum, quia brutus serpens non poterat juste puniri.* 3. *Alii applicant v. 14 ad serpentem, v. 15 in diabolum. At vero tu et te idem sunt in utroque versu.* 4. *Alii existimant eam in utrumque latam. Quam sententiam verissimam judico.* MEDUS *in Poli Commentar. ad h. l.* The inconsistency that arises when we would understand v. 14 of the serpent only, and v. 15, on the contrary, of Satan, is very apparent.

* [This does not appear in our translation, which, like most other versions, ancient or modern, renders it in the passive. It has arisen from a desire to avoid the apparent harshness; but it is strictly in the Hebrew of Job iii. 20 as Lange gives it, and it shows his careful observance of every thing in the biblical text. It is characteristic of the temper of mind in which Job is represented. He *grudges* to name God, though there is no other subject for the verb יִתֵּן—"why does he give light to the wretched?" It is the language of sullen complaint, afraid or ashamed to name the one complained of. So Adam here says: She gave it to me, the woman gave it to me. The other examples correspond.—T. L.]

* [Lange's translation here is: "Wherefore hast thou done this?" Our version, "What hast thou done?" would seem, at first view, to be a more literal rendering of the Hebrew מַה, but that given in the Vulgate (*quare hoc fecisti*) and by Luther, as well as by Lange, is more in accordance with the spirit of the question, since מַה may be taken as a general as well as a particular interrogatory. Or it may be regarded as exclamatory: What a thing have you done! How could you do it!—T. L.]

The various diversities of interpretation are a consequence of a want of clearness in respect to the fundamental exegetical law, that here an historical foreground is everywhere connected with a symbolical background. Accordingly, both the historical and the symbolical go together through all the three dooms imposed upon the serpent; it is in the third act, however (the protevangel, as it is called), that the symbolical becomes especially prominent, and casts its light over the whole passage.—*First judgment doom:* **Upon thy belly shalt thou go;** that is, as the worm steals over the earth with its length of body, "as a mean and despised crawler in the dust (Deut. xxxii. 24; Micah vii. 17)." It is a fact that the serpent did not originally have this inferior mode of motion like the worm, and it is this circumstance partly, and partly the consideration that along with his speaking the serpent presented to Eve the appearance of a trusty domestic animal, that appears to have given occasion to the expression: *among all cattle*, as a complement to which there is added: among all the beasts of the field. And to this effect is the remark of Knobel, that "for the time before the curse, the author must have ascribed to the serpent another kind of movement, and perhaps another form. It is reckoned here with the בהמה (cattle), v. 1 with the חית השדה (or beasts of the field)." In respect to this, it must be noticed, that there has also been maintained the supposition of his having before gone erect (Luther, Münster, Fag. Gerhard, Osiander) and been possessed of bone (JOSEPH., *Ant.* i. 1, 4; Ephraim, Jarchi, Merc.). Delitzsch and Keil, moreover, favor the view, that the serpent's form and manner of motion were wholly transformed (Delitzsch) or changed (Keil). Delitzsch: "As its speaking was the first demoniacal miracle, so is this transformation the first divine." Instead of that, we hold that this exposition only works in favor of the mythical interpretation (Knobel), since it mistakes the symbolical of the expression; on which, beside, it can only touch in the phrase to "eat the earth." According to Delitzsch, "the eating of dust does not denote the exclusive food of the serpent, but only the involuntary consequence of its winding in the dust." So, moreover, the expression, "On thy belly shalt thou go," cannot denote that he was deprived of bone and wing, but only the involuntary consequence of the manifestation of the serpent's hostile attitude to men, namely, that it should now wind about timorously upon its belly, or go stealing about in the most secret manner; whereas, before this, it could, with impunity, perform its meanderings before their eyes, yea, even stand upright in some respects, and twine itself round the trees. The older exegesis had some excuse, since it did not always know how to separate the conception of a biblical miracle wrought for judgment, or deliverance, from a magical metamorphosis. The assumption, however, at the present day, of such a metamorphosis, has to answer the question, whether through it the conception of a miracle is not changed, as well as that of nature itself. That, in fact, in consequence of the fall, and of their changed attitude towards men, the forms of animals can undergo monstrous changes, and have often been thus changed, though still remaining on the basis of their generic organization, is shown in the case of dogs who run wild; but the exposition above mentioned extends itself illimitably beyond any conception of deterioration. As far as concerns the symbolical side of the first sentence, it is clear that before any wider relation (to Satan), we must hold to the specific appointment, that the tempting evil shall no longer meander about the world, bold and free, but, in correspondence with its earthly meanness, and bestial association, shall wind along the ground in the most sly, and sneaking, and secret manner, eating the dust of the earth, and feeding itself upon the coarsest elements of life, or the very mould of death. This sentence, then, in the next place, avails not only against evil in general, but the Evil One himself. And therewith is denoted, at the same time, *The second doom.* Knobel: "According to the older representations, serpents licked the dust, and enjoyed it as their food. (Compare Micah vii. 17; Isaiah lxv. 25; BOCHART: *Hieroz.* iii. p. 245)." Here it is supposed that Micah and Isaiah have merely taken Genesis too literally; whereas Knobel interprets: "it is compelled to swallow down the dust as it moves here and there with its mouth upon the ground." As the serpent, the allegorical type of the temptation, is sentenced to have its mouth in the dust, so is the genius of the serpent condemned to feed on elements which are a coarse prelude, or a nauseous after-game, of life. —*Third doom of the serpent; the Protevangel.* The rationalistic interpretation, which is last defended by Knobel, finds here denoted only the relation between the serpent-nature and the human race. That is, Genesis here, in one of its most ethically significant passages, flattens down into a mere physical anthropological observation. It is true that the physical here forms the point of departure. "Enmity shall exist between the serpent and the woman, and between the descendants of both. Man hates the serpent as a creature in direct contrariety to himself, persecutes and destroys it." (To this point the words of PLAUTUS: *Mercat.* iv. 4, 21, *aliquem odisse æque atque angues.*) It is also hostile to man, and bites him when uncharmed. In PLINY: *Nat. Hist.* x. 96, it is called *immitissimum animalium genus.* Compare also OVID, *Metamorph.* xii. 804: *calcato immitior hydro.* It appears, as matter of fact, to have been the creature of the primitive world that was the most absolutely opposed to culture, and which, proceeding from the dragons of the earlier earth-periods, found its way through the last catastrophes into the newly prepared world, or had been organically metamorphosed—like "the den-inhabiting brood of the old dragons," which, in a worse sense than any other beast could have done it, render the earth uncomfortable, destined as it was to culture; and therefore is it devoted to destruction in the world into which it had passed over. In connection with this fact, the thought readily occurs, how very appropriate that the natural relation between the serpent-brood and the human race, destined ever, and here anew, to the kingdom of God, should become a symbol of the religious ethical conflict between the evil and the good, upon earth. In opposition to the rationalistic stands the orthodox interpretation of our passage, which refers it to Satan on the one side, and to Christ, the personal Messiah, on the other. According to most of the older interpreters, the seed of the woman denotes directly the Messiah. (See HENGSTENBERG: "Christology of the Old Testament," i. p. 21.) In respect to it, however, the Romish interpreters make a very bold variation. They do this in correspondence with the translation of the Vulgate: *ipsa* (instead of *ipse*) *conteret caput tuum*, which is condemned, not only by the Hebrew text, and the Septuagint, but in the "Quest. Heb." of HIERONYMUS, who was himself the author of the Vulgate, as also by Petrus

Chrysologus and Pope Leo the Great (see CALMET'S *Comm.* p. 120); whilst Augustine, Ambrose, Gregory the Great, and others, have ranged themselves on the side of the Vulgate. Calmet interprets: *in eundem sensum* (namely, the right sense of the Hebrew text) *reddi potest vulgata; neque aliter B. Virgo conterere valuit serpentem quam per filium suum Jesum Christum.* So also says VON SCHRANK in his "Commentary:" *in Hebræo quidem habetur, ille* (הוּא) *conteret caput tuum: ergo semen mulieris,* i. e. *Jesus Christus conteret, sed res eodem redit: nam neque sanctissima Virgo aliter quam partu suo,* i. e. *in virtute Jesu Christi filii sui, caput serpentis contrivisse credenda est.* Both authors, indeed, gave these wrested interpretations before the latest Papistical glorification of Mary. In modern times has the interpretation which refers the seed of the woman to the personal Messiah been defended by Philippi. In the primary sense, says Delitzsch, it is only promised that humanity shall win this victory, for הוּא (he) relates back to זֶרַע אִשָּׁה (seed of the woman); as, however, the seed of the serpent has its unity in Satan, so it may be fairly conjectured that the conquering party, the seed of the woman, has also a person for its unity—a conjecture which, as we readily concede to PHILIPPI ("Treatise concerning the Protevangel in Kliefoth-Meier's Church Periodical," 1855, pp. 519–548), is the more obvious; since in this second sentence the pronoun הוּא has for its object not the seed of the serpent, but the serpent, and in it Satan himself. It is, however, an incorrect opinion, that הוּא has immediately, and exclusively, a personal sense, and that the organic process of the annunciation of redemption demands this. The conception of הוּא is that of a circle, and Jesus Christ, or, as the Targum says, King Messiah, is evermore in the course of the redemptive history the prominent centre of this circle. So Delitzsch says, too, that Christ is essentially meant as the centre of humanity, or as the head of humanity, especially of the redeemed, as Keil says. We miss here the distinct exposition, whether the prophecy directly applies to Christ as a conscious announcement, or only impliedly, in as far as Christ is the kernel and the star of the woman's seed. Hengstenberg regards the place as more decidedly relating to the collective posterity of the woman ("Christology," i. p. 22). "Truly hast thou inflicted a sore wound upon the woman (such would be the import of the words addressed to the serpent), and thou, with thy fellow-serpents, wilt continue to lie in ambush for her descendants. Nevertheless, with all thy desire to hurt, wilt thou be only able to inflict curable wounds upon the human race, whilst, on the other hand, the posterity of the woman shall at last triumph over thee, and make thee feel thine utter impotency. This interpretation is found, indeed, in the Targum of Jonathan, and in the Jerusalem Targum, which, by the seed of the woman, understand the Jews who in the days of the Messiah shall vanquish Sammael.* Paul seems to proceed on this view, Romans xvi. 20, where the promise is collectively referred to Christ. More lately has it found an acute advocate in Calvin, and then in Herder." As the interpretation of the whole Protevangel is specially conditioned on the choice of expressions in detail, we apply ourselves to the analysis of the passage. As it is the third and most important part of the doom, taken collectively, so does it also divide itself again into three parts, whose point of gravity may also be said to be in three divisions. 1. **Enmity between thee and the woman.**—In place of the false, ungodly, and man-destroying peace between the serpent and the woman, must there come in, between them, a good and salutary enmity, established by God. That the woman may have a special abhorrence of the serpent, after her experience of the deception which she charges back upon him, and that the falsehood of the serpent, which had all along before been enmity, should now be unmasked,—this is the point of departure. But, since this enmity, as occasioned by an ethical event, must be itself substantially ethical—since the serpent is denoted as permanently present in his serpent-seed—since, finally, there is mention, at the end, of one head of the same—so does the whole passage have for its aim the ethical power of temptation, which must have worked in some way through the physical serpent, notwithstanding that a being morally evil is characterized, chap. iii. 1, and throughout the whole process of the temptation. The woman, however, is set in opposition to the serpent, in the first place, because she has been seduced by him, but then, too, in order to set forth more prominently the ethical character of the human enmity against the serpent. We must take into view here the predominant susceptibility of the woman, which, in its curiosity, had become a special susceptibility to temptation, but which now must become a predominant susceptibility for the divine appointment of enmity between them; add to which that, in general, man becomes master of evil only through a feminine susceptibility for the assistance of God. 2. **Between thy seed and her seed.**—That is, the appointment of this enmity shall work on permanently through the generations that are to come; the strife shall never cease. And truly, it thus continues as a war between the serpent-seed in its one totality, and the woman's seed in its one totality. And now here the symbolical sense presents itself much stronger; for in all the occasional conflicts between men and serpents there is no universal and generic war between both. But this indicates a working of the power of temptation as a unit against the unitary moral power of the woman's seed in the conflict. In general, it is a contrast between the mysterious power of evil from the other world, and the human race altogether in this. Since, however, men alone can belong to the genuine seed of the woman, as it carries on the enmity of the woman against the serpent, so it is clear, that from the opposite direction it must be men that fall in with the society of the serpent's seed (that is, the demons and their powers), or in other words, become ethically children of the power of temptation. 3. **It shall bruise.**—Here now the question arises: what is the meaning of that enigmatic verb שׁוּף? The Septuagint translates: *αὐτός σου τηρήσει κεφαλὴν καὶ σὺ τηρήσεις αὐτοῦ πτέρναν*; the Vulgate: *ipsa conteret caput tuum et tu insidiaberis calcaneo ejus.* The Septuagint is consistent in having the same expression (*τηρήσει-ς*) in both cases, but it is the one which, in view of the Alexandrian spiritualism, is the weakest of them all. The Vulgate chooses for both members of the sentence interpretations of the same word that lie too far apart. This is evidently done in order that, on the one side, the *ipsa* (the *she*, or the Virgin in that translation) may

* [In the Targum, and by MAIMONIDES in his *More Nevochim*, Lib. ii. chap. xxx., Sammael is called the angel of death, מלאך דמותה. Says Maimonides: "He took the ancient serpent for his vehicle, and seduced Eve." Elsewhere he says, that he is no other than Satan, who caused death to the world.—T. L.]

exhibit the highest possible degree of heroism, whilst on the other side, under the protecting veneration of the monastic theology, she does not suffer the least injury to her heel. The word שׁוּף is interpreted in various ways: 1. *terere, conterere*. So the Syriac, the Samaritan, and others (such as our German and English versions). So also Clericus, Tuch, Baumgarten, Rödiger; also, with special reference to Rom. xvi. 20, Hengstenberg, Delitzsch, Keil. In any case, it would be an epexegetical translation, if we would find the expressions, to *tread with the foot*, and to *pierce*, in one common conception, lying at the ground of both. Moreover, this same word, as used Psalm cxxxix. 11, and Job ix. 17, cannot denote either to *tread*, or to *pierce*. Just as little, on the other side, can it mean *insidiari*, or *inhiare*, to assail or pursue in a hostile manner—as Umbreit, Gesenius, and Knobel explain the word with reference to its supposed affinity with שָׁאַף. The middle conception, which suits both places here, and which commends itself as suitable to the two parallel passages, Job ix. and Psalm cxxxix., is to *lay hold of, seize, hit*. Keil: "The same word is used in relation to the head and the heel, to indicate that the enmity on both sides is aimed at the destruction of the opponent—for which purpose by head and heel are expressed *majus* and *minus*, or, as Calvin says, *superius* and *inferius*.* This contrast arises, indeed, out of the very nature of the foes. The serpent who crawls in the dust, if he would destroy man walking in his uprightness, can only seize him by the heel; whereas, man can crush his head. But this difference itself is already a consequence of the curse pronounced upon the serpent, and its crawling in the dust is a premonition that in the strife with man it must, at last, succumb. Be it even that the bite of the serpent in the heel is even deadly when its poison penetrates throughout the whole body (Gen. xlix. 17), yet it is not immediately mortal, nor incurable, like the crushing of the serpent's head. There comes also into consideration: 1. The contrast: head and heel. The life, like the poison, of the serpent, is in its head, and is destroyed with it. The heel of man is the least vulnerable, whilst it is that part of the body which is the most easily healed. 2. The conscious, adaptive aiming of the woman's seed, the blind, brutal, and ill-directed assault of the serpent. The seed of the woman seizes the power of evil in its central life, in its principle; the seed of the serpent attacks the power of good in its most outward and assailable appearance. 3. The very moment in which the serpent bites at the heel of the man, is the one in which the latter brings down the crushing foot upon its head. It is, indeed, not without significance, that the seed of the woman is presented in the singular, and in fact, in the last decisive moment, set in opposition, not to the seed of the serpent, but to the serpent himself—as is pointed out by Hengstenberg and others. Here now must we distinguish between the prophetical and the typical elements of prophecy—as also the prophecies that are strictly verbal. The prophetic element is present in the prophet's consciousness; the typical element is not, although it may be consciously present to the spirit of revelation that guides him. Our text appears primarily, indeed, as the immediate speech of God, the all-knowing, who sees beforehand every thing in the future; but still, the measure of consciousness in our prophecy can become determinate to us only according to the presumable degree of consciousness in the author of Genesis, or, still further, in those who actually brought down the tradition contained in chapter iii. In relation, therefore, to this human prophetical consciousness, and its germinal state of development, must we distinguish between the conscious prophecy of the word and the unconscious prophecy of the typical expression. So in Psalm xvi. the conscious prophecy says, through my communion with God I shall possess immeasurable joys of life; the typical expression, however, is fulfilled in the resurrection of Christ (Acts ii.). So also says the prophet, Isaiah vii.: the young prophet wife shall, 1. conceive; 2. bear a son, whose name, 3. with joyful hope they shall call Immanuel. The typical expression, however, is a prediction of Christ, the son of the virgin. In this sense, also, does Paul allow himself to interpret the singular, *in thy seed*, as a typical prophecy of Christ. And we doubt not, that here, too, the spirit of the type chose this expression, the seed of the woman, with an æonian consciousness of its rich significance. If we go back, however, to the conscious prophecy, so it may be safe to say, that with the humanity in general, on its light side, there is also placed its core*—as it is with Judah (Gen. xlix. 10), and Israel (Hos. xi. 1). In truth, the core, or heart, is ever embraced in concrete unity with the hull, but to the biblical view is this gravitation to the unity peculiar from the very beginning. On the other side, however, according to the New Testament, and the patristic unveiling of its significance, is the seed of the woman not exclusively to be referred to the individuality of Christ. Christ, as the Christ in the universal humanity, is here to be understood; especially in the second clause, at least, as also, therefore, in the third according to Paul (Rom. xvi. 20).

There remains, finally, the question how the tempt-

* [The general sense in this passage is plain, but there is great difficulty in fixing on the precise action intended by the word שׁוּף, in consequence of its occurring but three times in the Hebrew Bible; and one of these places, Ps. cxxxix. 11, is most probably a wrong reading for ישׂוּכני (from שׂכך), differing from it very slightly, and exactly suiting the context. The sense of *bruising* will do, as used of the storm, Job ix. 17, but is quite alien to any effect of darkness, as used Ps. cxxxix. The difficulty is shown by the variety of special interpretations, though all agreeing in the general thought. Onkelos has two different words for it: "He shall be *mindful* (דכיר) of what thou hast done to him of old (taking ראשׁ paraphrastically for beginning), but thou shalt be *watchful* (נטיר) for him in the end." From this probably, or from some older Targum, came the LXX. rendering. The Arabic translation, commonly called *Arabs Erpenianus*, made by an ancient and learned Jew, and generally very accurate, also uses two words: "He shall *break thy* head, and thou shalt *sting him* on the heel,"—as though in the 2d clause he had read תשׁיכנו (long vowel) from נשׁך to bite; and such also is the conjecture of Jarchi, who thinks that the variation was made originally to render the expression memorable from such a suggested paronomasia, or resemblance in sound. *Head* and *heel* are evidently used to denote a strong contrast, but not the one, we think, pointed out by Calvin and Lange. May it not rather denote that the fight against sin and the serpent is to be a bold and manly one? "He shall strike thee on the head." So Paul says: ὑπωπιάζω, "I strike under the eye," I knock my body down—I fight face to face. The *biting* the heel, on the other hand, denotes the mean, insidious character of the devil's warfare, not only as carried on by the equivocating appetites, but also as waged by infidels, and self-styled rationalists in all ages, who never meet Christianity in a frank and manly way.—T. L.]

* [This is an expression that Dr. Lange is fond of. He seems to mean by it something representing humanity concretely and centrally—or some aspect of humanity; as Judah in the prophecy, Gen. xlix. 10.—T. L.]

ation of the first pair by the serpent is to be understood. According to Knobel there is found in our passage just as little reference to the devil as to the Messiah (p. 48). Consequently would the whole passage become a mere physical myth. Von Bohlen goes back to the kindred traditions of the ancients, and finds it of the deepest significance that in the printed Samaritan text there is כָּחָשׁ, liar, instead of נחשׁ, serpent. According to one of the Indian myths, Krishna, in the form of the sun, contends with the Evil One, in the form of serpent. In like manner in Egypt, Typhon, whose name is interpreted by Serpent, persecutes his brother Osiris, or the sun. Hercules possesses himself of the golden apple of the Hesperides, which the Serpent guarded. According to Bohlen, however, the nearest source of our narrative, as of Paradise in general, lies in Iran. Ahriman, according to the Zendavesta, in the form of a serpent brought of his fruits to men, who were of the pure creation of Ormuzd. And so, according to him, as also according to Rosenmüller, must the author of our account have had that as a model before his eyes. And yet, somehow, we know not how he distinguishes from it the simple sense of the Israelitish narrator. The reference of Bohlen only shows how our primitive tradition spreads itself in the manifold adumbrations and transformations of the most varied mythological systems, even as the like holds true in respect to the cosmogony, the first human pair, Paradise, and still further on in respect to the flood. In opposition to all this stands the traditional view of the Church, that under the serpent as instrument and symbol our passage consciously intends the devil (see HENGSTENBERG: "Christology," p. 5; DELITZSCH, p. 168; KEIL, p. 51). In respect to this, there is no doubt that in the Holy Scripture there lies before us a connected line of testimonies whose object is ever the same demoniac tempting spirit—a line which, going out from the serpent in the passage before us, reaches even to the close of the New Testament in the Apocalypse, ch. xii. 3, 9, 13; ch. xx. 2, 10. The identity is established by the cited places of the Apocalypse, by 2 Cor. xi. 3 (compare ver. 14) by the Book of Wisdom ii. 23; with which again in connection stands John viii. 44; though to this have been objected certain weakening interpretations (Lücke, and others). It is so also in Rom. xvi. 20. Here is every where evident the relation of the fall to the serpent according to its symbolical significance. In many more ways, as in the Book of Wisdom ii. 24; John viii. 44; 2 Cor. xi. 3; Rom. xvi. 20, there appears the identity of the tempting Spirit, which worked through the serpent, with the figure of the devil as he appears later in the Scripture. That, indeed, the physical serpent could not have been meant, as the tempter in our passage, shows itself from the distinct appearance of consciousness in respect to the great separation between man and the animal world (ch. ii. 19, 20), as it is rightly presented by Hengstenberg; it also appears from the collective declaration that every creation of God was good (ch. i.), and from the ethical features which in the third chapter the serpent assumes as a maliciously subtle creature, as well as from the symbolical background which ever shows itself stronger and stronger in the primitive condemnation. Next to the identity of the tempting spirit behind the serpent and Satan, comes now its continuity. Before all, in the Old Testament. *First Stage* of the idea: Indication of evil spirits, and of one especially as an apostate, pre-eminently in Azazel, Levit. xvi. 8; in symbols of the Evil One, Deut. xxxii. 17; in the Schedim (Septuagint, δαιμόνια, properly, master-gods), and the Seirim, Is. xiii. 21. *Second Stage:* The appearance of Satan as the foe of man, as the tempter and accuser, Job i. and ii; 1 Chron. xxi. 1. *Third Stage:* The designation of Satan as the enemy of God, as the fallen founder of an evil dominion in opposition to the establishment of the divine kingdom, Zech. iii. 1; Is. xxvii. 1; serpents and dragon-forms as symbols of the reign of Antichrist; Dan. vii., the beasts out of the sea. The New Testament clearly introduces the doctrine of Satan with a counterpart of the temptation of Adam in Paradise, when it represents the temptation of Christ in the wilderness, Matt. iv. After this, in the perfecting the doctrine of Satan, there is, first, the mention, Matt. xii. 43, of his connection as chief with the individual evil spirits in the demoniacs. Then, in the second stage, Satan is especially designated as the foe of man (John viii. 44; Matt. xii. 29; xiii. 39; Acts x. 38). In the third stage comes forth the finished form of the doctrine, when Satan is represented as the enemy of God and Christ, and the prince of the kingdom of darkness, making complete his revelation, first in secret influences, then in pseudo-Christian organs, and finally in one Antichristian organ (John xii. 31; 2 Cor. iv. 4; Eph. vi. 12; 2 Thess. ii. 9, and the Revelation).

A chief question here, however, is this: whether we are to suppose that in the passage before us there is already indicated a developed consciousness in respect to the nature of the devil. Since in the Old Testament, the New Testament doctrines have not yet come to their full development, and since the beginnings of them on the first pages of Genesis meet us throughout in a very dark, veiled, and germinal form, so would it be a gross inorganic anomaly, if a developed knowledge of the devil has to be supposed in this place. Just such an anomaly, however, appears to be assumed by DELITZSCH, along with others, when he says (p. 168): "The narrator keeps his position on the outer appearance of the event without lifting the veil from the substance that lies behind. He may well do this, since even the heathen sages present an express though deformed notice of the truth; but the author throws a veil over it, because the unfolding would not have been suitable for those people of his time who were inclined to a heathenish superstition, and to a heathenish intercourse with the demon-world (still would there have arisen a superstition from it, even if the narrator had had the purpose to stand purely by the literal serpent). It is a didactic aim that determines the narrator to rest satisfied with the objectivity of the outward event as it becomes perceivable, and to be silent in regard to its remoter ground." In maintaining this view, Delitzsch himself refers (p. 625) to the Church fathers. Keil presents a more striking ground for this "didactic aim" of silence in respect to Satan, both here and further on in the Old Testament; "it had respect," he says, "to the inclination which men have to roll the guilt from themselves upon the tempting spirit; it was to allow them no pretext." We may, however, just as well trust the spirit of the divine revelation with a didactic aim in relation to the narrator, as the narrator himself in relation to his readers; and it is in accordance with the divine mode of instruction, that revelation should unfold itself in exact correspondence with the human state of development. The assumption of an objective development of evil

in the spirit-world has in it nothing irrational; yet Hengstenberg rightly remarks: "moreover, the position held by most of those who deem themselves compelled to regard the book of Job as originating before the captivity, namely, that the Satan of that book is not the Satan of the later Old Testament books, but rather a good angel, only clothed with a hateful office, is becoming more and more acknowledged as correct; so that we may wonder how BECK (*Lehrwissenschaft*, I. p. 249) can be impressed with the supposed fact, and seek to adapt himself to it, through the assumption that the alienation of a part of the angels from God, and their kingdom of darkness, develops itself in a progressive unfolding." Yet clearly is the commencement of the tempting spirit, Gen. iii. 1, devilish enough. Moreover, must we distinguish the conception of the development of the demoniacal kingdom, from that of the development of the demoniacal character. The measure of the knowledge of demons, or demonology, which distinctly presents itself in our text, is the recognition of an evil that stands back of the serpent, and of a malicious spirit of temptation which henceforth ever, more and more, shall become acknowledged as the crafty, lying foe of man ("and I will put enmity"), but who betrays himself already as the foe of God and the adversary of his counsels, as connected with the human race. The more definite unveiling of this last point, and its wider consequences, such as a fallen angel-prince of a fallen angel-host, and of a kingdom of darkness, belong to the later development of the doctrine.

When, finally, the question is asked, in what manner must we think of the working of this foe of man as taking place through the serpent, we encounter again the abstract opposition of the pure actuality as against the supposition of a fact under the relations of a vision. Next to such views as these: the devil spoke in the phantom shape of a serpent (Cyril of Alexandria); the devil spoke through the serpent, or made it speak by a diabolical agency (DELITZSCH'S "First Demoniac Miracle"); the serpent is only an allegory (Grotius: the representation of an old poem); or, an outward eating by the serpent of the fruit of the tree of knowledge, and a simultaneous whispering by Satan to the soul of Eve, happened together (Clericus, Hetzel)—next to such as these we place the view that Satan worked through a sympathetic influence upon the mind of Eve, and thereby made the indeterminate acts of the serpent to become speaking signs, to such a degree, that, in the excited visionary temperament of the woman, they became transformed into a dialectical process of speech and reply.

To conclude, it is especially to be borne in mind, against the assertions of Delitzsch in respect to the imposition of punishment upon the serpent (p. 179), that every application of the idea of punishment to beasts takes away its peculiar conception; so much so, that, even on the ground of the Old Testament consciousness, can we boldly affirm that, from the very fact of Jehovah's pronouncing a doom upon the serpent, the meaning must be of something more than a serpent. Rather, may we say, that the future of the serpent-brood is announced in a way which unmistakably expresses the sentence of the man-hating spirit in a symbolical form. Indeed, Delitzsch himself says: Not as though beasts were capable of the imputation; but none the less is there repeated the mention of the infliction of punishment upon the serpent, and we can, therefore, read: the beast that gave itself for this purpose, to lead astray to an ungodly deed him who is called to be lord of the animal world, and his helpmeet, is also to be punished, though in a different way. Delitzsch refers to Lev. xx. 15: "It is truly an Old Testament law, that contra-natural lust must be punished, not only in man, but also in the beast with which it is practised; and, in general, the beast is to be punished through which a man has suffered any harm whatever in body or soul (ch. ix. 6; Ex. xxi. 28; Deut. xiii. 15; 1 Sam. xv. 3)." In the passage from Leviticus, the killing of the abused beast is denoted by הרג. The notion that in this and the other places cited the destruction of the beast is ordered for the sake of the man, or in company with the man, rests upon the idea of the personal elevation of man above the beast, in accordance with which it is that, in the symbolical expression, a beast that has killed a man is likewise put to death, and the beasts of multitudes of men devoted to death are put to death with them. It is, moreover, as a symbolical expression of anger and abhorrence, as "when a father breaks in pieces the sword with which his son has been slain." The symbolical in those acts arises out of the contrast between the New Testament and the Old. The Petrobrusians treated even the sign of the cross as a sign of ignominy, because Christ had been put to death on the cross. The Christian church, however, has never acknowledged this view. Moses also, at one time, established a type in the New Testament sense, in the lifting up of the brazen serpent.

Ver. 16. **Unto the woman he said.**—The sentence pronounced upon the woman contains a painful modification and transformation of the womanly calling, as farther on the sentence pronounced upon Adam is a similar modification of the manly, or, we may say generally, of the human calling [since Adam embraces at once the common human nature]; and so, accordingly, is the earlier mode of life of the serpent made to become a modification of the sentence pronounced upon it. What they do according to their nature, that must now bring upon them the punishments that are in correspondence with their natures. Delitzsch distinguishes a threefold retribution in the sentence upon the woman. We follow him therein, only taking the members in a different way. The punishment falls: 1. Upon the relation of the womanly organism in and for itself; 2. on the relation to her children; and 3. on the relation to her husband. 1. **I will greatly multiply thy sorrow.** The expression עצבונך והרונך is generally taken as a hendyadis. "The frequency of pregnancy can be no punishment." The Samaritan translates: The burden that is connected with pregnancy. And yet we are not justified here in limiting the whole doom of the womanly distress and sorrow directly to the state of pregnancy. Still it may be more safe to say with Delitzsch: Thy burden, and especially thy pregnancy with its burden. The womanly calling is an endless multiplicity of little troubles, and the womanly destiny is loaded with the most manifold sexual pains. The pains of a woman with child, Jer. xxxi. 8.—2. **With sorrow.** [Lange translates it, *with difficulty, noth.*] We maintain that the translation of עצב by *trouble* or *pain* is too weak. It is the state of birth-travail, which is, all at the same time, labor, pain, difficulty, and danger (see Is. xiii. 8; xxi. 3; Hos. xiii. 13; Micah iv. 9; John xvi. 21). "*Gravida et pariens*," says an old proverb, "*est sicut ægrota et moriens.*" Delitzsch. The con-

trast between the lightest (Exod. i. 19) and the most difficult births, may help to give us an idea of the contrast between the normal paradisaical way of birth, and the birth-sorrows that have prevailed in human history; and this too without our having to suppose, with Delitzsch, a change in "the physiological constitution of the woman." Henceforth must the woman purchase the gain of children with the danger of her life,—in a certain degree, with spiritual readiness for death, and the sacrifice of her life for that end.—3. **And thy desire shall be to thy husband.** This sentence obtains its full significance in its embracing that which follows, and in its contrast to it. It is, emphatically, that her desire should be to the man as though she were magically bound to him. תְּשׁוּקָה may denote the longing of the woman's dependence upon man. תְּשׁוּקָה comes from שׁוּק, to run, run after, pursue, want.* It is further emphatic that the man shall rule over her in a strong way; and finally that she, in her bound and destined adherence to man, shall find in him a strong and severe master. The woman had specifically sinned, "not for the sake of earthly enjoyment merely" (Delitzsch), but in high-flown aspiring, as though she would emancipate herself from man, get before him, and take him under her guardianship. Her punishment, therefore, must consist in this, that she must become subject in the normal line of her sexual being, her consciousness, adhesiveness, and dependence. "The man can command in a lordly way, and the wife is inwardly and outwardly compelled to obedience. In consequence of sin thus arises that subjection of the wife to the husband, bordering on slavery, that was customary in the old world, as it still is in the East, and which through the religion of revelation becomes gradually more tolerable, until, at last, in the increasing worth of the woman, it becomes entirely evened" (Delitzsch). "Among the Hebrews a wife was bought by the husband (? ch. xxxiv. 12; Exod. xxii. 16; Hos. iii. 8, 2), and was his possession (female slave, ? ch. xx. 3; Deut. xxii. 22). He is called her lord (ch. xviii. 12; Exod. xxi. 3), and he can divorce her without much ceremony (Deut. xxiv. 1). This subordinate and depressed condition of the wife the author (!) regards as the punishment of sin." Knobel.—Ver. 17. **And unto Adam he said.**—Sentence against Adam. In the case of Adam (whose name here first appears as a proper name) there is an indictment or declaration of his guilt going before the sentence of condemnation. His guilt culminates in this, that he had listened to the voice of his wife who was placed under him, and this, too, in direct opposition to that obedience which he owed to the voice and the command of his God. Instead of the protector and guide of his wife, to guard her from the fall, or, after her fall, to bring her back to God, he becomes, in his cowardly renunciation of his dignity, subject with her to evil. Mediately is this also a rebuke of his self-exculpation: "the wife whom thou gavest unto me," as it is also of the seductive voice of his wife, and her obedience to the voice of the serpent. As, however, the woman is punished through the derangement of the smaller subjective world of her womanly calling, so is Adam punished through the disorder of the greater objective world of his masculine calling. The adamah (the soil of Eden) which, with his wife, he was to carry forward, in a normal unfolding, to imperishable life and spiritual glory, is now cursed for his sake, and therewith changed to a position of hostility to him, and of power over him. Like a sick, disordered woman, it becomes to him a capricious and hard stepmotherlike tutoress, swinging the rod over him with thorns and thistles. Here, too, may we distinguish a threefold act in the one sentence. 1. The curse-state of the adamah, and the harm endured by it for Adam's sake, outwardly, on its surface, and in its peculiar adamitic nature, even to its very life,—especially as the endurance of unfruitfulness, decay, and impoverishment, to such a degree that it can only afford to him its food in a scanty manner. 2. The positive strife which the curse-loaded adamah, with its thorns and thistles, opposes to Adam's labor, and the resulting failure and deterioration of its nourishing product: the herb of the field. 3. The fruitless efforts of man, in the sweat of his brow, to sustain his life in perpetuity through his daily bread; since it has become subject to the power of death, which now impends as doom upon the very substance of the adamah.—1. **Cursed be the ground.** Knobel: "Agriculture among the Hebrews was a divine institution (Is. xxviii. 26), but at the same time a heavy burden (Sirach vi. 19; vii. 15), that pressed especially on servants (1 Sam. viii. 12; Is. lxi. 5; Zach. xiii. 15), and presented the idea of punishment when compared with the primitive golden age. Classic antiquity, too, assumed that in the golden age the earth brought forth spontaneously every thing necessary for man, and that agriculture proper came in first at a later period (e. g. Hesiod, *Op. et Dies*, p. 118 f; Plato, *Politicus*, p. 274 f; Virg., *Georg.* i. 27; Ovid, *Met.* i. 162; Macrob., *Som. Scip.* ii. 10).—2. **Cursed the earth for thy sake.** That is, in order to punish thy transgression through it, shall she no more be blessed with fruitfulness, but shall be unfruitful. Just so do the Prophets derive the desolation and barrenness of the land from a divine curse (Is. xxiv. 6; Jer. xxiii. 10).—3. **In sorrow shalt thou eat of it.** With painful labor shalt thou hereafter derive thy food from it (comp. Is. i. 7; v. 17; xxxvi. 16; Jer. xxiii. 10)." Delitzsch takes it in a deeper sense: "Man had for his grand vocation to guard the creation of God, all good from Paradise down, against the entrance of evil, and to be the medium of its gradual transfiguration. As a spirito-corporeal being, he was to the material world as אדם to אדמה, being placed in a relation of essentially mutual adaptiveness and casual reciprocity. Even from this it becomes clear, how, in consequence of the fall, the material in man, the direct opposite of this transforming power, takes possession first of his corporeity, and then propagates itself upon the surrounding material, that is, the universal nature." It is, however, not wholly correct to say that the doom of the curse is represented as going out from the nature of man against the outer nature; much rather, according to the representation, does the curse of the adamah come nigh to man, as a new divine ordering of nature (comp. also Rom. viii. 20). We must, therefore, distinguish those special deteriorations of nature which in their ethical causality proceed immediately from man, from that doom of God which was pronounced collectively upon the adamitic cosmos. In correspondence with the above idea, Delitzsch continues: "This curse of sin consists

*[Knobel has a gross sensual view in respect to this word, which its etymology and use do not warrant. See Etymological Notes, p. 227.—T. L.]

firstly in this, that the soil of the earth, now far from producing what man needs with its original ease and abundance, demands painful exertion, and this often in vain." Keil makes the point still sharper when he says that "Adam, in the act of listening to the voice of his serpent-befooled wife, had renounced his superiority to the creature. On this account shall nature henceforth array herself against him for his punishment. Through his transgression of the divine command hath he set himself against God; therefore shall he, by falling under the power of death, become conscious of the vanity of his being." Since we have recognized the conception of blessing (chap. i.) as the conception of an endless fertility and multiplication, as an unceasing and wonderful reproduction, so must we here regard the curse that comes in as the opposite,—even as it appears from the divine explication itself. The doom of unthriftiness, or of mysterious self-generating unfruitfulness, as pronounced upon the adamah, unfolds itself unitedly in the ground-forms of *deterioration*, *sickliness*, *perishability*; negatively in the ground-forms of *impoverishment*, *disorder*, *malformation*, and *decay*; positively in the forms of *crudity*, *coarseness*, *deformity*, and *self-destruction*. This curse is the adjustment of a causal nexus between sin and evil in its objective, physical, cosmical appearance. As on the one side it is a mysterious fatality, so, on the other side, as matter of contemplation and conception, is it an ethical consequence. The first ground: the negative side, the spoiling or disordering, presents itself in the first act.—1. **With sorrow shalt thou eat**, that is, derive thy food (see Is. i. 7).—2. **Thorns and thistles.** קוֹץ וְדַרְדַּר terms that occur in connection only here and in Hosea x. 8, where they are repeated from this place; the ancient דרדר became obsolete, being of like significance with שָׁמִיר וָשַׁיִת as used in Isaiah." Keil. In their ground type, doubtless, thorns and thistles must have already existed before; but it is now the tendency of nature to favor the ignoble forms rather than the noble, the lower rather than the higher, the weed rather than the herb. In place of the ennobling tendency which would produce a fruit-tree or a rose-bush out of a thorn-shrub, or that wonderful flower of the cactus out of the thistle, there comes in a tendency to wildness or degeneracy which transforms the herb into a weed. The sickliness of nature: a falling back upon its subordinate stages, as a punishment of man for his contra-natural falling back into a demoniacal, bestial behavior. Here now, along with the thorns and thistles, there is, at the same time, the positive opposition of nature to man. In place of the garden-culture, there is introduced not agriculture simply, but an agriculture which is, at the same time, a strife with a resisting nature, and in place of the fruit of Paradise, is man now directed to the fruit of the field. There stands, besides, the burden cast upon the field as an expression for the more universal deterioration of nature,—namely, in the animal world (see the note from Calvin cited by KEIL, p. 61). In like manner the burden cast upon the human agriculture stands for that which is imposed upon every branch of the human vocation. —3. **In the sweat of thy face.** An emblematical denoting of the daily toil and burden of labor, even for the necessary daily bread. It shall not merely be earned by the sweat of the face; the sweat shall stand upon his brow even in his meal; that is, he shall have only a brief respite for recreation. The face is the most peculiar representative of the human dignity. It may reflect the light of a holy spiritual life; on the contrary, like the dark, glooming shadow of distress and care, must now the sweat veil the countenance and moisten the bread of toil. Therefore is it well said, the *sweat of the face*. The eating of bread denotes here, as throughout the Scripture, the sustaining of life generally, or the assuaging its wants (Eccles. v. 16; Amos vii. 12). —**Till thou return unto the ground.** That man must return unto the earth, that is, must die, is now taken for granted, and therewith it is, at the same time, expressed, that now from the power and rule of immortality, he has fallen under the law and rule of death. The appointment of the time: **till thou return unto the earth,** says not merely that even to the grave his life should be pain and labor (Ps. xc. 10), but this moreover, that it shall be a fruitless effort for the maintaining of his existence, until at last he shall be wholly subdued by the overpowering might of death.—**For dust thou art.** This is the culminating point in the penal sentence, expressed nevertheless in the form of a confirmation of what precedes: not as a new or repeated doom; since after the threatening (ch. ii. 17), it is understood of course. The declaration here especially makes clear the fact that death had already secretly commenced in life. Knobel affirms that "neither this passage, nor the Old Testament in general, teaches that death belongs solely to the punishment of sin." What else is said in Psalm xc.? The *possibility*, indeed, that Adam might become dust again, that is, that he *might* die, is made clear from this, that he was taken from the earth; but it does not therefore follow that before this time the *necessity* of dying must have been imposed upon him. Moreover, the terminus in death which is here appointed, must clearly be regarded, not as primarily the limit of misery, but as the culminating point of the necessity; notwithstanding a glimpse of promise presents itself, as well in this place as throughout the different sentences. Knobel thus explains himself further on: "He might have gained immortality through the tree of life (ch. ii. 9), but only as something lying above the plane of his nature, only as some superior excellence of the heavenly powers, just as it was imparted to Enoch and Elijah." So that, even according to Knobel, when through his guilt man lost the tree of life, he thereby fell into death. This is just the way the text presents it, as the normal destiny of man, that he should eat of the tree of life, and not of the tree of death. It is a perversion of relations, when out of the conditional *posse mori* we would make a conditional *posse vivere*. Keil. "The fact of man's not immediately coming to an end after eating the forbidden fruit has not its ground in this, that through the creation of the woman, coming between the death-threatening and the fall, the fountain of human life was parted, and that the life which in the beginning had been shut up in the one Adam became divided, and thereby the deadly effect of the fruit in them was weakened and rendered more mild (HOFMANN, 'Prophecy and Fulfilment,' I. p. 67; 'Scripture Proof,' I. p. 519). Delitzsch seeks some rational support for this poetical fancy, but finds the true reason in the divine long-suffering and grace, which gives space for repentance, and so rules and orders even the sins of men and their punishment as may best serve the realization of his counsels in creating, and the glory of his

name." It must, nevertheless, before all things, be maintained, that the text would have us recognize the beginning of death, the root of death, the inward ethical beginning of the same, as the matter of chief moment.

9. Vers. 20–22. *The hope and the compassion.* **And Adam called his wife's name Eve.**—Throughout the pronunciation of doom, Adam had kept his eye fixed upon the brightest spot, the word of promise in respect to the seed of the woman, and with this he consoles himself now against the perceived announcement of death, in that he names his wife *havah*. Just as his own generic name had become a proper name (v. 17) in the declaration of punishment, so now does he give his wife a proper name after the promise as received not only in its generic sense but also in its deeper significance. "According to this, חַוָּה=חַיָּה is either life, ζωή (Sept.) = life-spring, or it is to be taken as abbreviated participle: the sustenance, that is, propagation of life [for מְחַוָּה from חִיָּה=חַוָּה (ch. xix. 32, 34), which I prefer as being more significant than γυνή from γένω and *femina* from *feo*, although essentially of like significance. Symm. ζωογόνος." Delitzsch. Keil declares himself for the former acceptation, and against the latter. Knobel hints at an expression for the wife: חִיָּה זֶרַע, to *quicken the seed*, that is, to propagate the race, and decides for taking it as an adjective: quickener, life-giver, propagatist, which also is nearer the truth than the indeterminate and too extensive ζωή. In the explanatory addition of the narrator, there appears to be indicated, along with the *extensive* promise of the name: *mother of all living*, also the intensive: mother of life, as mediatrix of life in the higher sense. With great pertinency remarks Delitzsch: "The promise purports truly a seed of the woman. In the very face, therefore, of the death with which he is threatened, the wife is for Adam the security of both, as well for the continuance, as for the victory, of his race; and it is, therefore, a laying hold of the promise and of the grace in the midst of wrath, and with a consciousness of death incurred; in a word, it is an act of faith that Adam names his wife חַוָּה, havah—Eve." In distinction from אִשָּׁה (woman) this is a proper name which as a memorial of promised grace, as Melanchthon calls it, expresses the peculiar significance of this first of wives for humanity and its history.—**For Adam and his wife made coats of skins.**—Knobel: "Clothes of skins, that is, clothes from the skins of beasts, which elsewhere, throughout antiquity, were used as the earliest human clothing (DIOD. SIC. I. p. 43; ii. 38; ARRIAN IND. vii. 2; LUCIAN. AMOR. 34; BUNDEH 15 in KLEUK III. p. 85). In this the clothing makes an advance corresponding to the increasing moral knowledge." In the connection of events our passage is explained by the fact that along with the word of death there is introduced the immolation of the animal for the need of man. They are on the point of being compelled to leave Paradise; they need now a stronger clothing for their entrance upon the climate of the outer land. And finally, in place of the insufficient, easily fading, and easily destroyed covering of their nakedness, as practised in their self-willed, servile shame, there must now be introduced, under the divine direction, a sufficient covering, adapted to a freer and more ingenuous modesty. In this sense it is God who makes their clothing, although it is done by means of their own hands. It is an act of inspiration, of divine revelation and guidance, out of which proceeds their becoming clothed as though from themselves. According to Hofmann, Drechsler, Delitzsch, this clothing would appear to be a sacramental sign of grace, a type of the death of Christ, and of the being clothed with the holy righteousness of the God-man (DELITZSCH, p. 192). Keil disputes this, although firmly maintaining that in this act of God there was laid the ground of the sacrificial offering of beasts. The idea of the sacrificial offering of animals points indeed to a vast remote; here, at least, it is an obvious expression to the effect that the restoration of the human dignity, purity, and divine acceptableness, is not too dearly bought even by the shedding of blood, and that it presupposes a suffering of death. It becomes necessary, moreover, that, even before his departure from Paradise, man should see, in the spectacle of the bleeding beasts, how serious his history has become.—**Behold the man has become like one of us.**—"That is, a being possessed of a similar attribute, therefore like me, so far as I belong to the class of higher spiritual beings." (!) Knobel.—**As one of us.**—According to Delitzsch the language is communicative in relation to the included angels. We are inclined here to be satisfied with the conception of the anthropomorphising *pluralis majestatis*. But in how far has he so become? Only in relation to the knowledge of good and evil, says Keil. Again, says Knobel, "it is the commencing moral recognition, which, therefore, makes him like God." Says Chrysostom, he speaks this, ὀνειδίζων αὐτῷ καὶ τὴν ἄνοιαν αὐτοῦ κωμῳδῶν (reproaching him and mocking his folly). Delitzsch might find something strange in such an irony. Richers says strongly: "Irony against an unfortunate, seduced soul! Satan might cherish such a disposition, not the Lord." The opinion proceeds, in the first place, from a misunderstanding of the irony, as also, in the second place, of the "poor seduced" soul. According to Göschell's more correct and profounder representation, a divine irony is everywhere the second stage in all divine acts of punishment (*Zerstreute Blätter*, vol. i. p. 468). As the serpent had lyingly promised: ye shall be as gods, so is it clear that God cannot simply confirm this by saying, his promise is established. When he serves himself, therefore, with the same words, it must be meant ironically. That, however, irony and malicious sarcasm are two quite distinct things, we may learn everywhere, and out of the Scriptures themselves. In this way the expression becomes more distinctly clear: he has become one like us, that is, as we become represented in different forms and transformations. He is become like God; true, alas! God pity him, he knows now in his guilt-consciousness the difference between good and evil. None the less, too, in this ironic word lies the recognition that he has broken through the limits of his proper development, and prematurely obtruded upon the consciousness of the spiritual realm.—**And now lest he put forth.**—We do not, with Delitzsch, regard פֶּן as denoting an anakolouthon, since this is not necessary according to Isaiah xxxviii. 18; Job xxxii. 13; and since the assumption of anakoloutha is only allowable in cases of necessity,—a view which is specially applicable to the simple diction of Genesis.* Knobel: "Jehovah is concerned, lest

* [Anakolouthа and other idiomatic expressions belong to the simple as well as to the rhetorical or animated diction. They may therefore occur in Genesis as well as in

they may be able to enjoy also the tree of life, and thereby get to themselves the farther advantage of a higher being (immortality),"—a wholly paganish representation of Jehovah which we have no right to lay as a burden upon the text. Keil says better: "After he had become the property of death through sin, the fruit that produces immortality could only redound to his destruction. For, in a state of sin, undyingness* is not the ζωὴ αἰώνιος (the eternal life of the soul) which God has designed for men, but endless pain, never-ceasing destruction (everlasting destruction), which the Scripture calls the second death (Rev. ii. 11; xx. 6, 14; xxi. 8). The banishment from Paradise was, therefore, a punishment having for its aim the salvation of man,—a banishment which, indeed, exposes him to temporal death, but shall be a protection† to him against the everlasting death." Nevertheless there is overlooked by Keil the difficulty, that there appears to be meant such a mere physical eating from the tree of life as would produce a physical undyingness in contradiction with the spiritual state. Clearly, though symbolically, is there here expressed the possibility that even sinners, through a mysterious power of health, may attain to a marvellous longevity. In the full sense of the word, the paradisaical tree of life was lost for man. "But the tree of life," says Delitzsch, "which takes away the death-power of the tree of knowledge, is already sown in, and with, the proclaiming of the prot-evangel."

10. Vers. 23, 24. **Therefore the Lord God sent him forth.**—His new state has also a mission, and before there is mention made of his being driven out of Paradise, is his new task laid before him. He is sent forth quickly to cultivate the ground from which he was taken, and as the earth had borne him, so must it now nourish him, and as he had his origin (his physical origin) from her, so must he now serve her, and, in the dust of the ground which he cultivates, have his birth and his future home ever before his eyes. *Per crucem ad lucem* is now the watchword.—**And he drove out the man.**—Eastward of Eden God places the cherubim; on the east, therefore, we must hold to have been the departure of man from Paradise. Nevertheless, they did not leave the district Eden; "Cain was the first who did that (ch. iv. 16)." Knobel. First of all, then, is to be noted here, the distinction of a twofold guard of Paradise: the cherubim and the flaming sword; also, that the meaning is not the cherubim *with* the flaming sword in hand (Knobel), although there are places, sometimes, in which the Hebrews use the connective Vau (*and*) where we would expect the preposition *with*. In the interpretation of the cherubim, there is to be first kept in view the Bible analogies, before taking into account the mythological analogies. When now the cherubim make their appearance, further on, in the two golden cherub-forms which hovered over the ark of the covenant (Ex. xxv. 18; xxxvii. 7), and which also appear in the temple of Solomon, only in greater proportions (1 Kings vi. 23; viii. 6), though not fourfold (as is maintained by *Biblical Dictionary for Christian People*)—we must call to mind the command of God, Ex. xx. 4, so as not to be led away by the idea that they are images of some peculiar kind of heavenly angels, as Hofmann, Delitzsch, Näglesbach, and Kurtz have supposed, in opposition to Bähr, Hengstenberg, Hävernik, and others. How would the images of heavenly angels figure here as guardians of the command: "Thou shalt not make to thyself any likeness of anything that is in heaven above." These two ceremonial cherub-forms were winged; their wings hovered over the ark of the covenant, and their faces, as they stood opposite to each other, looked down upon the covering of the ark, Ex. xxv. 20, or the mercy-seat, whilst between them appeared the shekinah of Jehovah's presence (Lev. xvi. 2; Num. vii. 89). Their form is not more particularly described; like the most holy place itself, they appear to have previously belonged to the mysteries of the people. We have here presented to us in worship the first unfolding of the paradisaical form. Just as these cherubim guarded Paradise, with the tree of life that was therein, and protected them from the approach of sinners, so do the cherubim watch and guard the holy place of God's personal presence, or of the appearing of Jehovah, especially the mercy-seat, and the essential unity of the law that was comprehended in it. The sinner is parted from the tree of life. There is the same meaning here; he is separated from the beholding of God, from the full enjoyment of his mercy, and from the possession of the essential life of the law, that is, the righteousness that avails with God. In this sense are they called, Heb. ix. 5, cherubim of glory, δόξης. The poetical and didactic references to the cherubim, Ps. xviii. 11; lxxx. 2; xcix. 1; civ. 4; Is. xxxvii. 16, form the transition to the fully developed prophetic, apocalyptic symbolical of the cherubim, as we find it in Ezek. i. 10; x. 4; xli. 18; and in Rev. iv. 6; v. 6-14; vi. 1-7; vii. 11; xiv. 3; xv. 7; xix. 4. The passage, Ps. xviii. 10, 11, appears to have the highest significance in respect to the symbolical of the cherubim. Jehovah comes down the heavens, it says—the dark cloud beneath his feet. Next, וַיִּרְכַּב עַל־כְּרוּב, he rode upon a cherub. God rides, therefore, upon the storm-driven thunder-cloud, as upon his chariot. On this account, we hold that that derivation of the word is the right one which brings כְּרוּב in closest connection with רָכַב *to ride*, and regards the word as formed by a metathesis of letters* from רְכוּב = רֶכֶב chariot, team, and not

Isaiah or Job. The objection of anthropomorphism is to be disregarded. It is in just such forms of speech that the strength of language is brought out. The ellipsis shows that the thought is too great, or too strong, for the words. There is more force in the simple particle פֶּן (*lest—beware lest*) than in the fullest or most correctly guarded diction. The cases cited, Isaiah xxxvi. 18, and Job xxxii. 13, are of the same kind, and instead of being opposed to, confirm the propriety of calling it an anakolouthon, or rather, an aposiopesis, or expressive silence, here.—T. L.]

* [We prefer this apparently uncouth Anglo-Saxon coining, for Lange's *unsterblichkeit*, instead of the word *immortality*, which, although etymologically the same, has, in general, obtained too high and spiritual a sense to suit the idea intended. This is especially the case in our English version of such passages as 1 Cor. xv. 53, 54; 1 Tim. vi. 16; where it is used for the Greek ἀθανασία.—T. L.]

† [In view of this position of Lange and Keil, the anthropomorphic expression of the divine solicitude by the elliptical particle פֶּן becomes perfectly startling. It is as though the thought of the awful consequences of one in such a state of death eating of the tree of life, and thereby making his ruin irreparable, or his death incurable, was so overpowering as to hide for a moment from the divine mind the consciousness of his perfect foreknowledge. As though the thought had suddenly occurred, and with it a sense of the awful danger—What if he should put forth his hand! And now lest he put forth his hand in some rash moment as he put it forth to the tree of knowledge! And then the remedy promptly follows, that there may be no delay in preventing a catastrophe that would have been greater than the other, even as making it remediless. Take away the anthropomorphisms from the Bible, and a large share of its power is destroyed.—T. L.]

* [As far as etymology is concerned, Dr. Lange, we think,

from קָרוּב *qui Deo propinquus est, ei adstat*, nor as the same with the γρύφες of the Persians, as very generally held (see GESENIUS' Lexicon). Since here, at all events, the swift-moving thunder-clouds appear as the chariot of God, and very significantly, too, in the singular, so also, the fact must not be overlooked, that, in connection with this cherub, there is mention of the wrath of God, of the consuming fire that goeth out of his mouth, of the glowing flames that burn before him, of the fire-flash, of the burning coals, God's arrows, and finally, of the lightning. To this we may add the passage, Ps. civ. 4, where it is said, and in fact with special reference to the creative history: Who maketh the winds his messengers, the flames of fire his servants. Keeping this in view, that the cherubim have their nature = symbols in wind and cloud, and present themselves in connection with the flames of the lightning, we get light upon the dark passage respecting the cherubim, Is. vi. 1, as seen in the analogies of Scripture. That the seraphim, which appear here in the train of Jehovah, are likewise symbolical angel-forms, is evident from their configuration itself, wherein they appear as endowed with six wings, an arrangement which evidently has a symbolical significance. That, moreover, they are not to be regarded in connection with the serpents mentioned Numb. xxi. 6, appears from the fact, that these have their name simply from the burning poison. Neither can they (to say nothing of the groundless identification of the name with שָׂרִים *principes, nobiles*) mean *the burning*, the *shining*, according to Kinchi and others; for שָׂרַף does not mean to burn, to shine, but to scorch, to burn up, *cremare, comburere*. When we consider that in ch. vi. Isaiah does not set forth his general prophetic inauguration, but his special calling to denounce the obduracy of the people, and to set before them the judgments that must follow, we understand how it is that he sees the appearance of Jehovah in the temple, and in the midst of the seraphim or burning angels, whilst he feels the door-sills of the temple tremble at their call, and beholds the house filled with smoke. The meaning is, that in spirit he anticipates the future burning of the temple as the infliction of Jehovah's judgment. In Ps. lxxx. 2, it is said: O shepherd of Israel, appear, thou that sittest above the cherubim, awake thy power. The cherubim, therefore, are symbols of the actual putting forth of the divine authority. To this corresponds, too, the expression, Ps. xcix. 1: He sitteth above the cherubim, therefore does the world tremble. Wholly in a similar sense does Hezekiah, in his extreme necessity, call upon Jehovah as the one who rules over all kingdoms, when he addresses him as Jehovah Sabaoth, the God of Israel, who sitteth above the cherubim. In Ezekiel, the cherubim are denoted in strong symbolical, allegorical forms, no longer as angels, but as חַיּוֹת, ζῶα, living things (Luther: beasts) Moreover, in Ezekiel x. there are again set forth in connection with the cherubim, the coals of fire that are to be cast over the city. And, finally, in the temple of Ezekiel, do we find the cherubim again as the key-note for the symbolical destruction of the temple (ch. xli. 18). We have in Ezekiel the cherubim figures especially set forth in their full development (man, the lion, the ox or bullock for sacrifice, and the eagle), whilst in the Revelation they are recognized as the ground-forms of the divine ruling in the world, as symbolized in the four ground-forms of the creaturely life (see "Life of Jesus," i. p. 284, *Dogmatik*, p. 603). If any one is disposed to regard these as the ground-forms of the spiritual life in the world, because the beasts bear up the throne of the divine rule in the world, or because, according to the analogy of the Apocalypse, they pray unto God, there is no objection to be made to it. But they are not thus denoted as containing the idea of the highest creaturely life. Thus also here, in accordance with all the related places of Scripture, must we firmly hold fast the view that the cherubim are only symbolical angel-forms; as we must also distinguish the seraphim everywhere from personal angels; although in the manifestation of the cherubim, there was disclosed to the first men a glimpse of the angel-world. As symbolical forms, they must be here regarded as appointed to form a permanent post of watching, in order to keep men from approaching Paradise, and especially the tree of life. When we perceive the fact that the cherubim everywhere form the accompanying guard and watch of the divine throne, we are under the necessity of bringing Paradise also, and especially the tree of life, which they are appointed to guard, in special relation to this throne. Thereby may it be explained how Jacob says: "I have seen God face to face, and my life is preserved (Gen. xxxii. 30),—also how the beholding of God especially brings death, because it is through death that the highest life is attained (Ex. xxxiii. 20; Ps. xvi. 11; xvii. 15; 1 John iii. 2; and the history of the visions, Is. vi. 5; Dan. vii. 15; viii. 17; Rev. i. 17). The cloud and pillar of fire which led the children of Israel through the desert was also a sign of the presence of God, as well as a dividing between the glory of God and sinful men; in other words, it was the guard that kept off from the divine glory the profane entrance and the profane look. For that reason, it seems to stand in connection with the cherubim of the ritual symbolic, as it is connected with the cherubim and seraphim of the religious symbolic, view.

The mythological analogies of the cherubim figures are, in fact, most striking. "On the mountains north of India," says Knobel, "or, in general, in the region of the mountain and Eden of God, do the ancients (e. g. KTESIAS, *Judea*, xii; ARRIAN, *Hist. Anim.* iv. 27; compare also PHILOSTRAT., *Vit. Apoll.* iii. 48) place the fabulous griffins, which they describe as feathered beings with lions' claws, the wings and beaks of eagles, flaming eyes, &c.,—making them the guardians of the gold that there abounds. Others refer them to the higher North, to the Arimaspian country, describing them partly in a similar manner, and setting them forth as watchers of the gold, e. g. HEROD., iv. 13, 27; ÆSCH., *Prom.* 804; PAUSAN., &c.—Of these stories the author probably had some knowledge, as also of the gold land of

is wrong here. Such a metathesis, although it seems simple, would be contrary to clear phonetic principles. Had the guttural come first, it would have been more plausible, but such a syllable as רַךְ (*rak*) would hardly pass into כַּר (*kar*). Besides, the primary sense of רכב is not *riding* nor *motion* at all, but *position—superposition*, from whence comes the other idea, as secondary or implied. This is most clearly shown in the same word in the Arabic and Syriac, although it quite plainly appears also in the Hebrew. It is far more easy and natural to derive the name כרוב, not from anything in the form or office of the cherubim, but from their being remarkable engraved figures, hence called pre-eminently the *engravings*. See the account of these representations in the temple of Solomon. This would bring them very naturally from כרב, the sense of which in the Syriac is, to *plough*, *cut*, *engrave*. It is then, clearly, the same root with the Greek γραφ—*grave*—G R P, Lat. S(C R i B o). They are the remarkable forms, figures, sculptures—engravings.—T. L.]

Havilah, which he mentions." Delitzsch cites besides the Persian stories, according to which 99,999 Fervers (that is, a countless number) keep watch over the tree *hom*, which contains in itself the power of the resurrection. In regard to the connection between the Bible tradition and this legend, Delitzsch regards as significant the comparison (Ezek. xxviii. 14) of the king of Tyre to the protecting cherub with its outspread wings. This comparison, however, has its ground simply in the fact that the history of the king of Tyre is presented in analogy with the history of the fall in Eden. Delitzsch supposes that the appearance of the analogous legends which have come down to us, has its origin in this, that humanity, as it went forth in tribes, ever spreading farther and farther asunder, took along the representation of the cherubs from the ancestral home, and continually made mythological additions to it. It appears to us, nevertheless, that the analogies of the griffin legends are only apparent, since there is a great difference between the idea of a *lost* tree of life, and that of gold mines which may yet become the booty of mankind. The story of the tree *hom* may be very easily connected with the later Persian legends, which may be referred back to the Hebrew traditions rather than to any early and universal tradition of Paradise —to say nothing of Knobel's opinion, that the Hebrew idea of the cherubim, so consistently maintained, should be explained from the very indefinite form of the Greek legend of the griffins. In our opinion, the story of Prometheus has much more of an inner relationship to the Paradise history. To conclude, as Keil remarks on the chapter before us: "With the banishment from the Garden of Eden, Paradise, as far as men were concerned, disappeared from the earth. God did not withdraw from the tree of life its supernatural power, neither did he lay waste the garden before their eyes, but he guarded it against their return, to indicate that it must be preserved and permanently guarded to the time of the consummation, when sin should be destroyed through judgment, death taken away by the conqueror of the serpent (1 Cor. xv. 26), and the tree of life grow again and bear fruit upon the new earth of the heavenly Jerusalem (Rev. xx. 21)." This is clearly a right symbolical understanding. And yet we must not lose sight of the historical fact, that for sinful man the central and collective power of health in nature, as in a still higher sense the beholding of God, is, through sin, and through the divine judgment, hidden and vanished, though not absolutely lost. The individual man, like the collective humanity, may in many ways draw nigh to Paradise; but he is ever driven back as by a divine tempest and fiery judgment to the outer field of labor, of conflict, and of death. Not backwards must he look, but ever onwards.

DOCTRINAL AND ETHICAL.

1. ***The meaning of the narrative of the lost Paradise.*** Like the biblical histories everywhere, and especially the primitive traditions of Genesis, it is an historical fact to be taken in a religious ideal, that is, a symbolical form. It is just as little a mere allegory as the human race itself is a mere allegory. It is just as little a pure, naked fact, as the speaking of the serpent is a literal speaking, or as the tree of life, in itself regarded, is a plant whose eating imparted imperishable life. That sin began with the beginning of the race, that the first sin had its origin in a forbidden enjoyment of nature, and not in the Cainitic fratricide or similar crimes, that the origin of human sin points back to the beginning of the human race, that the woman was ever more seducible than the man, that along with sin came in the tendency to sin, consciousness of guilt, alienation from God, and evil in general,—all these are affirmations of the religious historical consciousness which demand the historicalness of our tradition, and would point back to some such fact, even though it were not written in Genesis. It is then the actual historical influences of our narration, in their world-historical significance, which wholly distinguish it from a myth. The symbolical understanding of the history appears in this, that the universal existence of sin, of the fall, and of the fall of every individual, are reflected in it. Here come especially into consideration: 1. The various mythological analogies of the biblical tradition of the fall. 2. The various exegetical understandings of the Jewish and the Christian theology. 3. Modern interpretations.

1. In respect to *the mythological analogies*, compare LÜCKEN, "The Traditions of the Human Race," p. 74 n., having the superscription: *La chute de l'homme dégéneré est le fondement de la théologie de presque toutes les anciennes nations.* VOLTAIRE, *Philos. de l'hist.* In the first place, Lücken shows why it is that the heathen legends respecting these facts must present themselves as transformations. Then follow, first the legends of the old Persians. "According to the Zendavesta, or the sacred writings of the old Persians, the peoples of this race, namely the old Medes, Persians, and Bactrians, as well as all the Indogermanic peoples, had primarily the doctrine of four ages of the world. In the first, which lasted 3,000 years, the world was without evil, and Ormuzd, the good principle, reigned alone; in the second, Ahriman began the conflict with Ormuzd; in the third he divides with him the dominion; in the fourth he is apparently to gain the victory, then to be subdued, after which is to follow the burning of the world. To the universal legend, how Ahriman brings death to Rajomord, the first man, there is attached the special story of the fall of the Meschia and the Meschiane (p. 81). So the Indian legends also number four ages. The mythical Indian tendency has presented the fall in manifold myths, as well Brahminic as Buddhistic. Hereupon follow the Chinese legends, the Grecian legends (the Hesiodic ages of the world: the golden, the silver, the brazen, the iron, the Titan legend, the Prometheus legend, the Tantalus legend), then the Romish legends (the ancient time of Saturn), the Germanic legends (the gold thirst, the fall of Asen, to which may be added the admittance of Lock into the Asenbund, death of Baldur, and other similar things), then Ægyptian legends, as also those of the Negroes, of the polar nations, of the Iroquois, of the Mexicans, &c., &c." In conclusion, there is a treatise on the dominion of the demons, the origin of sorcery and idolatry, concerning woman and her place in heathendom, the restoration to pardon of the first men. In a shorter method, DELITZSCH gives an account of the myths in relation to the fall, p. 169, KNOBEL, p. 40.—2. Exegetical understanding of the Jewish and the Christian theology. "It was a universally prevailing opinion among the Jews that Satan was active in the temptation of the first men. This is found in Philo, and in the 'Book of Wisdom,' ch. ii. 24: 'through envy of the devil came sin into the world.' In later Jewish writings

Sammael, the head of the evil spirits, is called חנחש הקדמוני, the old serpent, because he tempted Eve in the form of a serpent, or נחש (the serpent) alone (compare the places in EISENMENGER, 'Revelation of Judaism,' i. p. 822)." HENGSTENBERG, "Christology," i. p. 7. It must nevertheless be observed, that even among the Jews there had already come in a twofold conception of this history of the temptation. Philo (*De Mundi Opificio*) saw in the serpent an allegory of the evil lust (ἡδονή). In the same manner does Maimonides interpret the place allegorically; whilst Josephus understands the speaking of the serpent as a proper speaking, and other Jews again are inclined to see in the serpent an apparent form merely of Satan himself. Abarbanel and others connect a directly seductive address of Satan to the woman with the fact of his winding himself about the tree, and tasting of its fruit. Cyril of Alexandria supposes the serpent to have been only an assumed outward appearance of Satan, whilst Basil, Chrysostom, Augustine, and, in general, the later fathers, regard Satan as having served himself of the serpent, and spoken through him. The inclination of the Alexandrians to an allegorizing interpretation continues in a progressive measure, in the school of the Gnostics, namely, among the Ophites (see MÜLLER, "History of Cosmology," p. 190), and in like manner in the interpretations of the later mystics and theosophists. According to Grotius, Moses found the narration before us in the form of an ancient poem. Clericus is inclined to agree with those who hold that the serpent did not actually speak, but only eat of the fruit before the eyes of Eve, and that with this was connected the temptation of Satan (as Abarbanel maintains); but it appears to him that *in re obscura tutissima ingenua ignorantiæ confessio*. Concerning the modern views, an account is given by the author of the article "Sin," in HERZOG'S "Real Encyclopedie," as follows: The tempter is the devil (John viii. 44; Rev. xii. 9; Book of Wisdom, ii. 24), who used the serpent as his instrument (2 Cor. xi. 3); the serpent is, therefore, neither alone active as such (T. Müller, Schenkel), nor is he an incorporation of Satan (Gerhardt, Philippi), nor the mere emblem of the cosmical principle (Martensen). The influence of Satan upon men was by way of dialogue, wherein the peculiar nature of the serpent was taken advantage of and with which his alluring motions may have coöperated (Hengstenberg, Thomasius, Delitzsch, Ebrard), not a mere physical influence in that the unrecognized voice of Satan like a vision-reflection passed over upon the serpent (in which case the speaking serpent would have been merely a symbolical figure), nor something at the time unobserved by the first formed men, but afterwards, in the later recollections of the tradition, taken for Satanic influence (Hofmann). The tree of knowledge of good and evil is neither a poison-tree (Reinhard, Döderlein, Morus) nor otherwise a tree of knowledge of good and evil in such special sense that the consequences of the enjoyment must have been an intoxication, a disturbance of the pure equilibrium in the harmony of the first man (Lange), nor a mystical tree whose fruit, for the one who enjoys it, is the reception of evil into his being, and therewith the knowledge of good and evil (Martensen), nor an emblem of the world darkened to the perdition of death, in its false influence upon man (Schenkel), but—an ordinary tree, which had its significance only through the command of God." In this dry, idealless positivism must such an understandind come to its stop. We must, however, distinguish at present three or four principal views: 1. The traditional, orthodox, popular representation, according to which the serpent, under the influence of Satan, literally spoke, or Satan, in fact, in the appearance of the serpent-form. 2. The Gnostic allegorical, farther developed into the mythical allegoric, and, in fact, at one time in a sense akin to Ophitism (the view of Hegel, according to DELITZSCH, p. 171), and again, in a more churchly and ethical sense. 3. The connection of the definite dialectical speaking of Satan with corresponding motions of the serpent, such as its eating the fruit. 4. An influence of Satan, exemplified in acts of the serpent, incapable of being farther defined, and thus becoming a dialogue through the visionary or ecstatic condition of the woman. This is our view (*Dogmatic*, p. 439), for the understanding of which there must be previously an insight into the essential nature of this visionary state of soul. In respect to the design of our narration, there are, in like manner, various views presented. According to BERGER ("Practical introduction to the Old Testament, continued from Augusti"), who is disposed to see here, not the history of the first men generally, but only that of an ancestor of the Abrahamitic race (a hereditary legend, in fact, of the family of Abraham, which presupposes an already previous longer existence of humanity; Kains, Ackerbau, Stadtbau), the most usual decision in respect to the aim of our narration is that which regards it as containing a *doctrine of the origin of evil*. As a modification of this view, however, Pott sets forth the proposition that its aim is to represent the transition from the golden to the silver age. For the old narrator this is much too general a view. If he intended, which is the most likely, something more than narrating merely for the sake of the story,—in other words, if he meant also to teach us something along with it, then his purpose could have been nothing else than to show how man may have been led into transgression, and what consequences it must have had (i. p. 55). According to the Jerusalem Targum, Eichhorn, and Paulus, the design of our narration was to paint the loss of the golden age, whilst Von Bohlen, Hegel, Knobel, and others, in exact accordance with the Gnostic Ophites, would represent it as an advance (an advance, indeed, attended by calamities) from the state of savage beastliness. The representation clearly presents itself as the religious symbolical primeval history of humanity, holding the key of all history that follows it, according to the contrast of the fall and the resurrection, or of sin and death, as also redemption and renovation, whilst it gives the ground for the unveiling of the demon and angel-world, as the appointed means for introducing the deepest understanding of the history of the kingdom of God. According to its most peculiar key-note, it is a representation of the beginning of the kingdom of grace. For a catalogue of the modern literature in respect to the different interpretations of the fall, see BRETSCHNEIDER, "Systematic Development," n. p. 520.

2. *The Probation-Tree, the Probation and the Temptation.* "The Rabbins and Mohammedans understood by the probation-tree, the vine; the Grecian church fathers understood it of the fig-tree; the Latins, in the first place, of the apple. The tree *hom* plays the same part in the Zendavesta. The

Hindoos speak of a knowledge and creation tree, the Tibetans of a sweet, whitish herb, or marrow, from the enjoyment of which originated the feeling of shame, and the custom of wearing clothes." Von Bohlen. We have elsewhere alluded to the analogy between the falling into sin of the second ancestor Noah, who became intoxicated by the fruit of the vine, and in consequence thereof lay in his nakedness, and the falling into sin of the primitive ancestor who became aware of his nakedness after eating of the forbidden fruit. This analogy does not justify us in concluding that it was the vine, but some other fruit, perhaps, whose effect, for the first men, was too strong, being of an intoxicating or disturbing nature. If we do not find in that unknown fruit some immanent ground of the divine command, it is clear that we must adopt the idea of a purely arbitrary ordinance. Nature itself is, indeed, and in the most general sense, a tree of probation for man; this peculiarity of it has always had its special types, and there are yet various probation trees for different nations—such as opium, hashisch, the coco plant, etc. So Beyer, in his sermon on the History of the Primitive World (p. 90), takes the contrast between the tree of life and the tree of probation to consist in this, that the first, although it had not the power to make men ever healthy and young, possessed, nevertheless, a healing and strengthening efficiency (analogous to similar medicine trees), whilst the probation-tree was, in these respects, the opposite. He supposes it, indeed, without any ground, to have been a poison-tree;—without any ground, we say, for the human race is not poisoned corporeally, but distempered and disordered physically through an ethical consequence of its effects. Besides this, the probation-tree is distinguished from the serpent, *as the probation from the temptation.* The probation is from God, as the temptation is from the evil one. The probation, along with the demand for watchfulness, presents an alternative for the good. The temptation increases the danger of the alternative with an instigation to the evil. The probation has in view that man should be on his guard; it is intended to lay the ground of his normal development. The temptation has in view the fall of man; its purpose is to entice him into an abnormal development, or rather, entanglement. Since the time that sin is in the world, has each probation also in itself the force of a temptation, because there is added to it the enticement to sin on the part of the devil, the world, and one's own peculiar evil lusts. In this sense of probation can it be said God tempted Abraham. And just on this account is it that the sins of a man already perpetrated become for him a temptation to future crimes; therefore do we pray: Lead us not into temptation. Moreover, the hereditary sin is itself one great universal temptation, which lies as a load upon the human race. From all this it follows that the temptation which was added to the first probation of man came not from God, neither from any physical creature, and just as little from anything within the soul of innocent man, but solely from a malignant spirit. In this fact, however, lie two consequential inferences: the first that there are spirits besides men endowed with reason (the angel-world), the second that in this spirit-world there must have been already a fall preceding that of man.

3. *The Serpent and Satan.* The former has been thus described: "The serpent, a beast like to an embodied thunderbolt that has had its origin in the deepest night, parti-colored, painted like fire, as black and dark as night, its eyes like glowing sparks, its tongue black, yet cloven like a flame, its jaws a chasm of the unknown, its teeth fountains of venom, the sound of its mouth a hiss. Add to this the strange and wonderful motion, ever striving like a flash to quiver, and like an arrow to flee, were it not hindered by its bodily organization. It appears among the beasts like a condemned and fallen angel; in the heathen world of false gods, it hath found, and still finds, ever, awe and adoration; its subtlety has become a byword, its name a naming of Satan, whilst the popular feeling, even now, as in all times past, connects a curse and an exorcism with its appearance." F. A. KRUMMACHER, "Paragraphs for the Holy History" (p. 65). In this splendid painting there is left out the brutal clumsiness and obtuseness of the serpent which stand in such remarkable contrast with its mobility and its guile. (See R. SNELL, "Philosophical Observations of Nature," Dresden, 1839.) *Respecting the presence and the significance of poison in nature.* "There are, in inorganic nature, a class of substances which destroy life, not through any mechanical injury and rending, but rather by insinuating themselves smoothly and gently into the organs of the living thing;—thus forcing their way in with a subtle and malignant power, they invade the life in its most interior and invisible laboratories, throwing into disorder all their functions, and thereby bringing in sickness and most painful death. And so, too, are there beasts that never attack their foe with plain and open weapons, killing the organs by mechanically breaking them up; but, on the other hand, with weapons concealed, underhand, sly-darting, and apparently weak, seem to inflict only a slight injury upon their foe, and, in fact, to be only playing with him, whilst, at the same time, through this insignificant hurt introducing a horrible power of destruction, ever inwardly growing, until finally it breaks out in tormenting sickness, and ends in a wretched death. These beings and products of nature which thus destroy life, not mediately through an outer breaking of its parts and organs, but by a hostile effect upon the very life functions, and which, consequently, must possess an enmity directly aiming at the life itself,—we denote by the name of *poisonous*."—"Schubert has well remarked, that the poisonous beasts are beings that appear to be placed ambiguously and doubtfully between two otherwise quite distinct classes, each of which, in their own sphere, present a distinct, perfect, and free individuality. In such middle beings there necessarily lies a striving for a higher form, though ever cleaving to the lower. Thus shows itself in them, often, an aberration from an otherwise sound natural tendency, whilst their very enjoyment is, for the most part, attended with pain and disgust. On their bodily side they exhibit a nature, ever, in some respects, infirm and sickly, and never rightly attaining to repose."—"It is not to be wondered at, therefore, that in the collected organism of nature, as well as in individual creatures, there comes in, at the transition point, an infirm, ambiguous organization, interpenetrated by evil fluids, which are able to inoculate other creatures with the malady of their own confusion and disorder. And this is nothing else than poison. Since each poison is a sensible substance, or so presented, which has become an original cause of disease." Under this point of view the author now treats of arsenic, of mercury, of prussic acid, of spiders, and of snakes. "All poisonous animals carry with them a sluggish, and apparently

loathing life. The most of them seldom or never set themselves in motion towards the object of their passion, although there is no failure in them, either of strength or swiftness, when they let out upon their prey. This strong contrast of sluggish rest and angry vehemence, produces upon us the impression of some irreconcilable biformity in their nature. They are lurking beasts, lying in the darkest and most unclean recess. Along with this they seem especially to love the damp and mouldy place where death riots. Thus, for example, do the rattlesnakes love to lay themselves behind some foul stump, whilst others seek the old mouldy wall, or the pile of ruins, or the foul dusty corner. It is worth remarking that almost all of them have for the lower organization of the belly a greatly disproportioned extension, whilst, on the other hand, the breast and heart, or the organs that correspond to these, are shrivelled and contracted. In the most dangerous and most poisonous among them, the last trace of any interior breast formation has disappeared, whilst they show not the least rudiments of any shoulder bones. We see them dart with fury upon their prey, then laboring under it with infinite pain and distress, whilst for each gorging they pay with feebleness and torpidity. In this condition they gaze around them stupid and blear-eyed, whilst they suffer themselves to be killed with sticks without making any defence."—"These giant serpents, the crocodiles and the alligators, have generally, and in an extraordinary degree, the look of a former world. They are the Titans that, under the dominion of the new created race of gods, are thrust down into the deep, and into darkness, whence many a time still there spits forth the fire of their rage. The croaking of the frogs, the grunting of the toads, the shrill sharp piping of the lizard, the hiss of the serpent, give none of them any special conception of the emotions of which they are the expression. The serpents are without doubt the most wonderful, and, so to speak, the most like fable, of any beings of the present creation." Next follows the depicting of the singular contrasts in the nature of the serpent: its rude elementary form and its fine, spiritual expression, its subtle look, which never carries itself out in action, its enchantment or fascination of its prey, and its capability of becoming transported whilst itself in a state of fascination and torpidity (p. 67, etc.). (See the above remarks and the article "Serpent," by WINER, *Wörterbuch für das Christliche Volk.*—*Satan.* Between the two contradictory suppositions, one of which is that our text recognizes only a temptation of the serpent, but not, at all, of any evil spirit expressing itself through it, and the other, representing it to contain a full knowledge of Satan, lies the hypothesis that corresponds to the idea of an organic unfolding of biblical doctrine; it is, that we have here the first germ of the doctrine of Satan, as we also have before us the first germ of a soteriological Christology—that is, of a Christ of salvation. Both germs are throughout placed in a remarkable relation to each other; the destroyer of the serpent is announced in the seed of woman. But the actual conscious knowledge, which is here expressed in a symbolical form, consists in this, that it represents the serpent as a malignant spirit, crafty, lying, and rejoicing in mischief, who shows himself, and will continue to show himself, the foe of man and the foe of God. Concerning the farther development of the doctrine of Satan, see the exegetical annotations.

4. The Temptation of Christ in the Wilderness an antetype of the temptation of Adam in Paradise.

5. *The Origin of Sin.* Our text gives us the ground of supposing, in the first place, a distinct origin of sin, in opposition to the system which would make the origin of sin to happen concurrently with the initial constitution of human nature itself. It gives us occasion to distinguish a threefold origin of sin: 1. The cosmical-demonic; 2. the physiological genesis of sin; 3. the Adamic-historical. 1. Evidently is the first human sin to be referred back to a preceding demoniacal temptation; therefore, also, to a preceding demoniacal sin, and accordingly, too, to an earlier fall in the spirit-world. Nevertheless, the essential origin of sin is not thereby explained, for there comes up the further question: how sin originated in the spirit-world? According to the Apocryphal books, the essential root of sin is mainly pride, *ὑπερηφανία*, which is always an assuming of a false god, that is, of idolatry. (This is expressed somewhat obscurely, Wisdom of Sirach, x. 15: *ἀρχὴ ὑπερηφανίας ἁμαρτία.* Book of Wisdom, xiv. 12; v. 27: *ἀρχὴ πορνείας ἐπίνοια εἰδώλων.—ἡ γὰρ τῶν ἀνωνύμων εἰδώλων θρησκεία παντὸς ἀρχὴ κακοῦ καὶ αἰτία καὶ πέρας ἐστίν*). According to this the first motive to the leading astray, through temptation or seduction, was envy (Book of Wisdom, ii. 24). With this agrees also, 2. the psychological origin of sin as our text brings it before us. It certainly does not commit itself to the crude, elementary representation, that the beginning of sin is to be explained from any overbalance of sensuality or materiality. The process of sin's development proceeds from a *spiritual* self-disordering, wherein doubt, together with self-exaltation, constitutes the ground-form which develops itself into an enviously malignant pride, and unbelief, that it may become complete in superstition and sensual concupiscence, in lawlessness and seduction. Concerning the ground-form of sin, how it degenerates from the demoniacal into the bestial, from the spiritual self-exaltation to the sensual self-degradation, see LANGE's *Dogmatik*, p. 437. But our text, moreover, 3. would recognize the psychological completion of sin, regarded as the historical beginning of the same in the human world. This is proved by the continuation of the first sin in the guilt-consciousness of the first man, by his self-deception and self-hardening, by his exculpations and his criminations. Most fully is it shown in the announcement of the conflict between the seed of the serpent and the seed of the woman, in the banishment of man from Paradise, and in the fratricidal murder of Cain, that follow so soon after. Confronted by the simple greatness and clearness of our tradition of the genesis of sin, stand the most diversely varying views, such as the doctrine of the pre-existent ghostly fall into sin (Plato, Origen, Schelling, Steffens, J. Müller), of the pre-existent corporeal sinfulness (Rationalism, R. Rothe), of the idealistic origin of the conception of sin in the element of repentance (Schleiermacher), or in the element of the advancing consciousness (Hegel), or of its monstrous cosmical ground in nature (Martensen),—and others of a similar kind.

6. *Sin, Sinfulness—Original Sin.* Our history tells us plainly that sin in its formal relation is, before all things, a transgression of the divine command; whilst in its material relation it is a wounding of the proper personal life, even unto death, and, in consequence thereof, a hostile turning away from God, a self-entanglement in the love of self and of

the world, as flowing from the abuse of the freedom of the will to an apparent freedom which degenerates into bondage. That sin, after it becomes fixed, is especially to be regarded as selfishness, is prominently taught by Zwingli; see FARRAGO, "*Annotationum in Genesin ex ore Zwingli*," p. 56: *habemus nunc prævaricationis fontem*, φιλαυτίαν *videlicet, hoc est sui ipsius amorem*. The signs of the sinfulness (*status corruptionis*) that come in with sin are clearly presented in our account. At its proper focus appears the consciousness of guilt, in which, at the same time with alienation from God, there becomes fixed the dependence on the sinful appetite. The essential cause is the vacuum that comes into the soul, the failing of life in the spirit, the physically unbridled and ungoverned behavior whereby the predominance is given to the flesh over the power of the spirit. Out of the permanence of a sinfulness which contradicts the idea as well as the original nature of man, there comes the necessary consequence of the doctrine of original sin, whose point of gravity, misapprehended by Pelagius, lies in the organic unity of humanity, but whose limitation, moreover, misapprehended by Augustine, lies in the personal, voluntary, human individuality. On the one side, humanity is no more an atomistic pile of spirit, than it is capable of being disintegrated atomistically into its isolated sinnings. And so, again, on the other side, it is no more a *massa* in the general, than it can be a *massa perditionis*. The whole weight of the organic connection, as it appears to have overwhelmed the born Cretin (and yet not wholly so, since he is irresponsible according to the measure of his imbecility), hath revealed itself in the fact, that the burden of human guilt has fallen on the sinless Jesus. The whole importance of the individual freedom of choice is, in like manner, to be recognized in the personal position of the man in its various degrees of advancement from the lowest step of the human gradation even to the highest, that is, the holiness of Christ. Within the organic connection, which, with its historical curse, winds round all, there still remains room for the contrast between good and evil (Book of Wisdom, ch. x. 1), and for genealogies of blessing as well as for repeated falls, or special genealogies of the curse. This contrast connects itself with the contrast of human conduct in guilt consciousness and in shame. Shame and the consciousness of sin draw men towards God, just as they also draw them from him. On this it depends whether the man, through the aid of the *gratia præveniens*, should encourage himself to follow the drawings of God, or in cowardly flight from the divine penal righteousness should give himself up to an unholy repulsion.

7. *The First Judgment, and, in the same time, the First Promise of Salvation.* It must be observed, that the first presented judgment of God remains the type for all following judgments. The holy Scripture does not separate in an abstract, dogmatical manner, between the rule of the divine righteousness and that of the divine love and mercy. The judgments of God which avail for the separation of the lost, are ever the purifying and the deliverance of the elect. *For the judgments of God are separations.* Thus here, they separate between the seed of the serpent and the seed of the woman. Farther on, there is a separation between the house of Noah and the first lost race. Still farther, and another takes place between the heathen at the Babylonian tower-building, and Abraham with his race, the heirs of the blessing. Next it was between the unbelieving Israelites who fell in the desert, and the preserved remnant which came into the possession of Canaan. A similar crisis is made by the Assyrian and Babylonian captivities. The highest and the deepest crisis is presented by the cross of Christ; it is the division that takes place between the believing and the unbelieving. The last is that which takes place at the end of the world; it is the judgment that divides between the blessed and the damned. This, then, is the ground-reason why the divine promises, and the beginnings of salvation, break forth from the sentences of judgment. Such is the case here in the sentences pronounced on the guilt in Paradise. In the very front stands the obscure yet mighty promise of the so-called protevangel. Moreover, the pronunciation of judgment against the woman has likewise its blessing and its promise. With pain shalt thou—bear children; this curse has the New Testament changed into a blessing (1 Tim. ii. 15); and so it is with her dependence upon man (Eph. v. 22). The judgment pronounced on Adam burdened the field with the curse of thorns and thistles; but thorns and thistles are the progenitors of the rose and of the wonderful cactus-flower. The primitive sentence of Adam to the hard labor of his life's calling is become a blessing to the human race. The calling and the labor become the ground-forms for the education of man (Ps. xc. 10). And, finally, the return to earth through death contains not only a judgment, but also, in the judgment, the prospect of deliverance from the sufferings of the earthly sojourn (2 Cor. v. 8; Philip. i. 23). The separation of man from the tree of life, by means of the cherubim, prevented him from looking backwards to the lost paradise; it impels him to look forward, and to aspire to the new paradise and its trees of life (Rev. xxii. 2). The banishment from Paradise lays the foundation for the religion of the future, or, as it has been called, the theocratic faith in God of pious Jews (Heb. xi. 8).

The protevangel, moreover (see the Exegetical annotations), contains the germ of all later Messianic prophecies; therefore is it so universal, so comprehensive, so dark, and yet so striking and distinct in its fundamental features. As the ground outline of the future of salvation, it denotes: 1. The religious ethical strife between good and evil in the world, and the sensible presentation of this strife through natural contrasts—the serpent, the woman. 2. The concrete form of this strife and its gradual genealogical unfoldings: the seed of the serpent, the seed of the evil one, and the children of evil; the seed of the good and the children of salvation. 3. The decision to be expected: the wounding of the woman's seed in the heel, that is, in his human capability of suffering, and its connection with the earth, the treading down, or the destruction, not of the serpent's seed merely, but of the serpent himself, and that too in his head, the very centre of his life. The whole is, therefore, the prediction of an universal conflict for salvation, with the prospect of victory. From this basis the promise proceeds in ever-narrowing circles, until it passes over from the general seed of the woman to the ideal seed, and from that again draws out in ever-widening circles, together with the self-unfolding promise of the kingdom of God. Thereby, too, does the conception of the promise assume an ever deeper and richer form.

1. General promise of salvation.
   a. The posterity of the woman: battle and victory, ch. iii. 15.

b. Noah and his race: rest and Sabbath, ch. v. 29.
c. Shem and his tabernacle, Japhet and his enlargement: the name of God and the conquest of the world, ch. ix. 26, 27.
d Abraham and his race: the race of blessing, the promised land, the blessing of the nations, ch. xii. 2, 7; xiii. 15, 16; xv. 4; xvii. 2–5; xviii. 10; xxii. 15.
e. Isaac and his descendants, ch. xv. 4; xvii. 19; xxvi. 3, 4.
f. Jacob. His blessing and his dominion over his brother, ch. xxv. 23; xxvii. 29.
g. Judah and his sceptre: prince in war, prince of peace, ch. xlix. 8.

2. Typical promise of the Messiah: Israel and the sacerdotal kingdom, Exod. xix. 6. The star out of Jacob, Numb. xxiv. 17.
   a. The typical prophet, Deut. xviii. 5.
   b. The typical Levite, Deut. xxxiii. 9–11.
   c. The typical king, 2 Sam. vii. 12.
3. The transition from the typical to the ideal promise of the Messiah in the Psalms.
4. Ideal promise of the Messiah.

FIRST.

The glorious appearing.
a. The ideal Messiah. Hosea, Joel, Amos.
b. The ideal Messiah as prophet, priest, and king. Isaiah, Micah.
c. The ideal Messianic prophecy and the ideal prophet. Jeremiah.
d. The ideal high priest. Ezekiel.
e. The ideal king. Daniel.

SECOND.

The conflict. The Christ and the Antichrist. Apocalyptic forms in Obadiah, Nahum, Habakkuk, Zephaniah, with isolated examples in all the prophets, especially Isaiah, Jeremiah, Ezekiel, Daniel.

THIRD.

The suffering and the triumphant Messiah, Isaiah liii.; Dan. ii.; ch. vii. 9, 25, 26; Zach. ix.–xiv.

8. The earthly calling of the woman, and its subjective form (see Exegetical annotations).

9. The earthly calling of the man, and its objective form (see Exegetical annotations).

10. The nature of the vanity to which the creation was made subject in hope for man's sake (Rom. viii. 18; LANGE's Miscellaneous Writings, i. p. 217: Pelagianism; DELITZSCH, p. 186). Here, however, we must disregard the theosophic extravagances, p. 187, for example, such sayings as that of Jacob Böhme: "rage hath got the upper hand and made war upon the government above." Here it may be remarked, that we cannot, in a purely outward way, as Delitzsch and Hofmann have done, make a distinction between God's dwelling in heaven and on earth (DELITZSCH, p. 177).

11. Death, in the light of Paradise, the end of punishment; in the light of the Gospel, the beginning of redemption (1 Cor. xv. 55). It must be remarked that the separate judgments upon the woman and the man are, at the same time, a common judgment upon both. Delitzsch finds it worthy of note that the divine sentence says nothing about the immortality of the soul. "But the whole Scripture," he says, "knows nothing of any immortality grounded in the nature of the soul" (p. 190), therefore their *dona superaddita*, gifts superadded, in Paradise! See to the contrary, Acts xvii. 28.

12. The banishment from Paradise was in a special sense a sending forth to the cultivation of the field (see the Exegetical explanations). The divine clothing of the first man. The doctrine of *Gratia præveniens* (see LANGE's "Dogmatics"). The clothing of man referred back to the divine revelation and regulation. And yet we cannot, on this account, say with Delitzsch, that "a pure delight in the beauty of the divine-formed human figure is now no more possible; that nakedness is full of sin and tempting to sin." If this is so then all pure interest in the human beauty has become impossible.

13. The cherubim. See the Exegetical explanations.

14. The disclosure of a spirit-world. With the consciousness of guilt there is also disclosed to the human consciousness the demoniac deep of its being. Man has entered the spirit-world, he has partaken of its knowledge, and has now the first foreboding look into the angel-world, and the world of fallen spirits ("Dogmatics," p. 550). In this place, too, the Scripture opens up to us a glimpse of a spirit-world created before man. Especially is there introduced the doctrine of the angels, although we must not regard the cherubim as personal primarily, but only as symbolical angel-forms.

15. That with the judgment of God upon man, that is, with the ceasing of the paradisaical covenant, God's covenant of grace begins, is perceived with especial clearness by Cocceius: *Summa doctrinæ de fœdere et testamento dei*, 1648. Correctly has Zwingli laid stress upon the idea, that the promise of salvation, as given to Adam and Eve, carries us back to the conclusion that even up to them there extended a retroacting power of redemption.

16. The divine appearings in Paradise form the point of commencement for all theophanies before Christ, and, as such, are not to be identified with the actual incarnation (or man-becoming) of God in Christ. They are, however, to be regarded, perhaps, as typical pre-representations of the same, and as having had, therefore, in the idea of Christ, their principle. Compare KEIL, p. 55, where, however, the vision-side of the theophanies does not appear to be properly appreciated.

HOMILETICAL AND PRACTICAL.

See the literature of which a catalogue is before given, and the remarks, Doctrinal and Ethical. Homilies on the whole section under the general point of view: Paradise lost, or the fall, or the origin of sin and evil, or the solemn beginning of human history, or the origin of the earthly order of things, or the first disclosure of a spirit-world and the connection between the spirit-world and the human, or, finally, the beginning of the kingdom of grace, that is, the gospel.—The end of the paradisaical covenant, the beginning of the covenant of redemption.—The beginning of the revelation of preventing grace, or the *gratia præveniens*.—The first history of sin and judgment, and, at the same time, the first history of punishment and of compassion.—The call to humanity: onwards. 1. The ideal progress (directed towards the image of God in the obedience of life). 2. The false progress (ye shall become as gods). 3. The health-bringing

progress (on the field and in death, yet still towards the redemption).—Religion in its relations to the world-time: 1. A very ancient reminiscence (knowledge of the original destiny, and a knowledge of sin back to the fall and beyond). 2. A religion of the present as made clear in our history through God's word. 3. A religion of the future in a special sense, as consisting in the prospect of the future salvation.—*Particular sections and verses.* Vers. 1-13: The sin and the guilt. Vers. 1-6: The fall: *a.* the temptation of the serpent; *b.* the sinful looking of the wife; *c.* the seduction of the man.—The threefold origin of sin.—The serpent the instrument and the form of the devil's temptation: 1. The demoniac subtlety of the evil one in its beastly grounding. 2. The tempting words; lying perversions of the truth.—The probation and the temptation.—The murderer from the beginning (John viii. 44).—The elements of the temptation: lies, hate, death, in contrast to truth, love, and life.—The progress of sin's development from the first evil *doubt* to the completed evil *act.*—The mongrel duplicity of sin as it perverts truth into lies: 1. The question pious in form, yet so evil in the doubt implied. 2. The element of truth and the lies in the promise: ye shall be as gods.—How sin perverts the human relations: It makes out of the obedient wife a directress of the husband, out of the helper a temptress, out of marriage a fountain of mischief, out of the man's call to watchfulness an easy corruptibility, out of Paradise itself a state of guilt.—Sin as seen in the fall, or the mournful effects of the first sin: 1. The guilt and the guilt-consciousness. 2. The divine judgment suspended over them and the punishment inflicted.—The features of the sinful tendency in the conduct of the first man after the fall: evil terror, blinding loss of love, &c.—The evil conscience and its fears.—The ground-feature in the calamity of human sin: the mingling and confusion of sin and evil, in that, 1. evil is made to become sin, 2. sin becomes naked evil; therefore the redemption, that is, the separation between sin and evil (cross).—The imperfect confession, which is, nevertheless, through the grace of God, a turning back towards spiritual health. How God's compassion brings the first man to the knowledge and the confession.—God's righteousness in his first judgment: 1. The arraignment; 2. the consequences of the judgment-deed; 3. the appointment of punishment according to the guilt; 4. the division of the one common judgment into its separate sentences.—The revelation of God's grace in his judgment.—The first gospel: 1. The root of all the Old Testament promises of salvation; 2. of the New Testament gospel itself; 3. of the history of the kingdom of God, and of the announcements of the end of the world.—The sorrows of the woman in their connection with sin and sinfulness of the woman.—The sorrows of the man in their connection with the sin and sinfulness of the man.—The suffering of one party, a suffering also of the other. —How every human calling has its own special burden, or its conflict with its own special curse.—The blessing in the curse.—The humiliation of the human race the pre-condition of its exaltation.—The loss of Paradise a sending forth into the world. —The divine preparation of man for his state of exile.—The looking back of man to Paradise, a beholding of the cherubim and of the flaming sword of an indignant righteousness.—With the separation from the outer tree of life the protevangel becomes the germ of a new tree of life for them and their race.—The prospect of the first man in the future according to its signification for us: 1. A prospect of immeasurable sorrow, and yet, 2. a prospect of an endless hope.

STARKE:—Ver. 1. LUTHER: So did the devil draw and tear them from the word of God. As long as the word stood in their heart, so long was the life and the prospect of its continuance.—Ver. 3. *Vulgate: Ne forte moriamini.* Were this the true sense of the words, Eve must have already treated the sentence of death as something most uncertain. —Ver. 4. It was a great sin that Eve turned away from God and his word, and listened to the devil; but it was a much greater that she fell in with the devil, who gave God the lie, and as it were struck at him with his fists.—Ver. 5. Satan the first author and predecessor of Antichrist, who is a disputing adversary and exalteth himself above all that is called God or worshipped (2 Thess. ii. 4; Dan. xi. 36).—Behold now, in the midst of the fair Paradise there appears a crafty and poisonous serpent! It is here, it may be even by thy side. Be on thy guard against it (Sirach xxi. 2). Unbelief and doubt of God's word are the sins by which the devil at first sought to cast men down (Matt. iv. 3). Hast thou already obtained the victory over the devil? be not too secure.—The word of the Lord is truth, but that of the devil is lies.—LANGE: The conceits of "opened eyes," and of some strange wisdom, are the snares whereby Satan especially seeks to stumble the learned.—Ver 6. Lust of the flesh, lust of the eye, pride. The garment of righteousness and holiness was put off.—The fig-leaves. It is not yet proved that they were fig-leaves that Eve gave to her husband. The Hebrew word denotes twigs as well as leaves.—Untimely curiosity brings commonly great sorrow of heart.—God is not the cause of man's fall.—The guile and cozening of woman can often entice the strongest men (Jud. xvi. 15).—Man is ever seeking fig-leaves to hide his shame and cover his sins, but they are ever visible to the all-seeing eyes of God (1 Sam. xv. 15).—Ver. 8. The interpreting "the voice of God," of the thunder.—Parallel of the Garden of Adam and the Garden of Christ: 1. Adam's sleep in Paradise and his gain, the wife; Christ's death-sleep in the garden of Joseph, and its fruit in the resurrection, his bride the church. 2. In Paradise Adam was bound with the cords of the devil; in Gethsemane Christ was bound, to free the human race from their imprisonment. 3. In the garden of Eden sin began; in another garden was it buried in Christ's grave.—Ver. 9. LUTHER: Adam and Eve are ruined in themselves, they can no longer help themselves, they are forsaken of all creatures; the reason can form no other judgment than that there is no help for them in heaven and earth. Yet here, from this very example, may we learn that God will help though we may be forsaken of all creatures. And yet He gives such help only for his Son's sake, whom even here He has promised to send to the human race.—*God called to Adam.* LANGE: A proof of the pre-eminency of the male sex, and, therefore, also, of the higher obligation which Adam had laid upon him, not to follow his wife into evil, but rather to hold her back.—Though God a long time winks at the sinner, and keeps silence in respect to his sins, yet at the right time does He let him hear his voice, and seeks to awaken him out of his sleep.—Ver. 13. So it ever goes; disobedience follows unbelief in all

the faculties and members of men; after this comes concealment, exculpation, and, perhaps, apology for sin; finally, man complains of God and would make him the cause of his sins. A frightened conscience ever mistakes itself the worst (Wisdom of Solomon xvii. 12). Man never, God always, has the blame (Jer. ii. 35).—Ver. 15. LUTHER: Christ crushes the serpent's head, that is, his kingdom of death, sin, and hell; the devil bites him in the heel, that is, he slays and tortures him and his in the body (Rom. viii. 7). Since the woman sinned first (1 Tim. ii. 14), so is she also here named first, and first assured of the gospel. Therefore here, also, to this proud and mighty foe, and for his greatest ignominy and shame, there is opposed, not Adam specially, although he is not excluded, but, in preference, the weaker vessel. Such a piercing of the heel is more largely described Psalm xxii.; Isaiah liii. Among other places this first gospel is described in the cx. Psalm; also in Is. xxvii. 1; John xiv. 30; Col. i. 13, 14; 1 Tim. ii. 6; 1 John iii. 8; Rev. xii. 4, 5.—Ver. 16. The experience here described was that of Rachel, Thamar, the daughter-in-law of Eli, and the wife of Phinehas (1 Sam. iv. 19, 20). [The question whether Mary was born without pain is one that does not pertain to our salvation; individuals may affirm whilst others deny it.]—Ver. 19. Since human nature, through sin, is so frail and perishable, it is a good and wise act of God, that he lets the separation of soul and body continue for so long a time, even to the reunion and resurrection that is to endure.—It is a great consolation for women in child-bearing that their pains before, and during, and after the birth, are laid upon them by God. He who smites can also heal again (Col. iii. 18; 1 Pet. iii. 1). Man, fear not death, but keep the thought, rather, that it is ordained by the Lord of all flesh (Sirach xli. 4).—Ver. 20. In view of the death incurred, the woman might rather have been called the dead, and the mother of the dead. Her having been called by Adam *havah* (*Eve*), the *living* and the mother of the living, is grounded on the foregoing promise of the Messiah (Mark iii. 35).—It is a consolation for the poor and the low, that God clothed our first parents with skins.—As often as thou puttest off thy garments, think on Jesus Christ's coat of righteousness, and aspire that thou mayest be clothed therewith (Is. lxi. 10; Rev. iii. 17, 18; Rom. xiii. 14).—[Adam is become like one of us; here is indicated his justification, the *justitia imputata*.]—Ver. 23. The punishment here declared was also benevolently intended; for though it is bitter to man to obtain his food from the labor of the field, still does this labor, while it supports him, contribute to the promotion of his health, and to his avoidance of many sins, such as those that proceed from idleness.—Ver. 24. Paradise was an image: 1. Of the kingdom of grace; 2. of the kingdom of glory. The tree of life pre-eminently typifies Christ.—Comparisons between Adam and Christ. — Agriculture is holy.—O man, what art thou? Earth, and again to become earth. Bethink thee oft and diligently of this; so shall every proud thought be gone. The earthly joy has ceased, yet still we have a heavenly.

VALER. HERBERGER: *Magnalia Dei:* Ye shall not die at all; that was the first lie in the world; the devil told it; therefore Christ rightly calls him a liar and a murderer from the beginning (John viii. 44).—"I was afraid." That was the first lamentation in the world, and came from sin.—O how often must we, poor men, now say with Eve, the serpent beguiled me!

SCHRÖDER: Every creature created for endless perfectibility is also exposed to corruption (Job iv. 18; xv. 14). Some would place the fall of angels in ch. i., between ver. 1 and ver. 2, since they suppose an original creation in ver. 1, and, as a consequence of the fall of the spirits in the same, would read instead of the words, "the earth *was* waste," etc., ver. 2, "the earth *became* waste." Others look for the angel-fall in the intimation supposed to be conveyed in the account of the second day's work by the omission of the words, "And God saw that it was good." To others again, by reason of ch. i. 31, the time immediately after the completed world-creation seems more suitable for this. And some fathers, again, bring the fall of the evil angels into connection with the temptation of man, meaning that the former happened by means of the latter (ch. iii. 14). God bears, with inexpressible long-suffering, the devil and his kingdom, because to him the good and right of the development, even in its perversion, is a holy thing. The good is not to be forced. God's power and love bears now the unfolding of the creaturely life, educates it freely and gradually.—Vers. 1-6. HERDER: Eve knew not yet that the subtlety of the serpent was an evil subtlety; it was to her only shrewdness and cunning. She took the serpent for her tutor. The serpent turns it all round, makes the prohibition greater than the gifts, or allows her only to hear the former. The sly attack of Satan is directed against the spiritual citadel of the soul, against faith in God; since with faith obedience stands or falls, Matt. iv. 3 (Ps. lxxviii. 19). The lusts follow after of themselves.—Vers. 6, 7. LUTHER: Unbelief is the primitive cause and source of all sin, and whenever the devil can succeed, either in getting away the word from the heart, or in falsifying it, and thus bringing the soul to unbelief, he can easily do in the end what he pleases. Such subtlety and wickedness follow all false teachers, who, under the appearance of good, would pluck out the eyes of the people of God, blinding them to his word, or painting before them another god who has no existence. Whenever, therefore, God's word is changed or falsified, then, as Moses says in his song, do there come in new gods, which our fathers never reverenced. He would have man regard his service to God as servile bondage, in order, by deluding him with the phantom of his own proper sovereignty, to make him the slave of sin, and, in this way, like himself. This gives us a glimpse, perhaps, of the cause of Satan's ruin. Through the desire of sovereignty it may be that he himself became a fallen being.—RAMBACH: The learned snap at such doubts of God's word as the cat snaps at the mouse, regarding them as most excellent dainties, when, in fact, it is a feeding on death. Out of envy must the prohibition have flowed; thus would he make God to be Satan (Wisdom of Solomon ii. 24), and himself to be God. Satan's promise begins like God's threatening: "in the day ye eat thereof," etc. —BACO: Man allowed himself to fancy that the command and prohibition of God were not the rules of good and evil, but that good and evil must have their own principles and beginnings, and so he lusts after a knowledge of these fancied principles, that he may be no more dependent on God's revealed will, but only on himself and his own proper light rather than on God. Pride has overthrown itself (that is, Satan). His words invite to a false self-sufficiency, and to a bold independence; he preaches rebellion, his most

interior being.—HERDER: Though here an apple lay, and there the death, whilst in God's hands the balance hung suspended, as soon as it came to subtle, casuistical reasoning, down weighed the apple; the light word *die* flew up, and in the apple Eve saw nothing less than divinity. No tree in all the garden round had a look so fair or so desirable to the woman as the one forbidden. Now is her unbelief decided. —THE SAME: *To lust after.* To have the soul overpowered by the senses, to be allured or fascinated, to be in a state of fluttering or throbbing agitation. No longer in thy control; they are beyond; the soul is off to the other side; thou *wilt*, thou *must* away to thy parted self, which dwells there in the beloved fruit. Wherefore, at first, an inward selfish turning away of the soul from that divine conformity which sustains its destination to a higher godlikeness. *Pride and self-sufficiency.* Of this inner state the origin appears as unbelief in God's word, and, thereby, as an erroneous or superstitious belief in an unknown being. Desire follows the tickling of the sense. The first female sinner becomes, after Satan's fashion, the first temptress.—KRUMMACHER: In the first sin lie concealed the three cardinal sins, lust of the flesh, lust of the eye, and pride (that is, of unrighteous coveting of possession, enjoyment, and power.—(Concerning the time when the fall took place, see p. 47).—Ver. 7. By experience, alas! did they become aware that what they had lost was the good, that that into which they had fallen was the evil.—They would have become lords, like God, and now they are no longer masters even of their own bodies. Man fell towards evening. At this season, in later times, the paschal lambs were slain as types of Christ (Exod. xii. 16). Their hiding under the trees in the garden stands parallel to their making themselves aprons. What the one was in the small, the same was the other in the greater, account. The one betrays their ignorance of the great power and depth of sin, the other their lost knowledge of the omnipotence and omniscience of God (Ps. cxxxix.; Sirach xiv. 2; Book of Wisdom xvii. 10–13). Both are a symbol and a sign of their falling away, and, therewith, of their shame. Both, moreover, are a symbol and a sign of their divine original, and, therewith, of a glimmering hope of redemption from the body of death. Satan is not at all ashamed of himself; Satan does not hide himself before God.—Vers. 9–13. The voice of God still reaches the sinner (Ps. cxxxix. 7–13). Adam and Eve show themselves in their pure sin-nakedness. Dissatisfied with and unjust towards his nearest friend and towards his God,—they who before had been his joy and his desire,—so does sinner complain of sinner, yea, of God himself, on account of his free ordaining and his very kindness (Lam. iii. 39; Ps. xviii. 27).—LUTHER: God calls to Adam, since to him alone had come the word of God, on the sixth day, not to eat of the forbidden fruit. As, therefore, he alone had heard the command of God, so is he the first summoned to judgment. The most loving gifts of God (ch. ii. 18, 20) become an occasion to the sinner, and are used as weapons against the giver. Sin loosens all bands, even the most excellent and the most holy. He calls her no longer, my wife.—Vers. 14, 15. LUTHER: He calls not upon the serpent; he asks him no questions respecting sins that are past; there is nothing of this kind to bring him to repentance; but he is condemned on the spot. (It would appear from this, that a previous fall of Satan is already here supposed.)—KRUMMACHER: After its work is finished, then is lust divested of its garment of light, then does it appear in its true form of a sneaking, earth-eating worm, ever crawling upon its belly. He shall be given up (for that is the force of the language as applied to Satan) to the most extreme contempt, to the deepest shame and degradation, and shall become, in all respects, like a serpent, etc., until, at last, he is cast into the fiery lake. There is a difference between the fallen man and the fallen angel; the former is lyingly seduced, the latter is the lying seducer; the one becomes evil from without; the other is the author of evil from himself. The fiend has struck us only on the heel; therefore shall his head be crushed: the wounds which he inflicts are curable; the wounds inflicted on him must bring him unto death.—Vers. 16–19. The desire becomes a burden. Through pain does lust revenge itself upon the senses; and yet, too, immediately on these pains there follows great joy (John xvi. 21). With gentle force would the wife rule and mislead the man to sin. Therefore is she cast into subjection, into a state of constant dependence upon the man. The field upon the small scale is a speaking symbol of man's earthly condition on the greater. Adam's transgression was a breaking of the whole ten commandments taken together (then follows the manner in which this is deduced, p. 63).—Ver. 20. Here, as earlier, the wife has her name from the man. In a similar manner does the wife, at the present day, exchange the paternal name for that of the man.—LUTHER: It is the world, moreover, that in these signs of wretchedness becomes mad and foolish; for who can easily tell how much of care and expense people incur on account of clothing? Were the self-made and fig-leaf aprons a figure of our own righteousness, which exposes more than it covers our nakedness, so are the clothings made of skins the symbols of the righteousness which comes through the life, and sufferings, and death of the Redeemer and Mediator (Is. lxi. 10; Rev. iii. 17, 18). A sharp contrast that between the first Adam who would, robber-like, demand of God, and the second Adam, who thought it no robbery to be like God (Phil. ii. 6). God now undertakes the charge of the garden. Earlier it was to be guarded *by* men; now it is to be guarded *against* them.—There came the day of salvation. It opened again the door to the fair Paradise.

GERLACH: The immediate consequence of the fall is the awaking the feeling of shame, that is, the consciousness that now the spirit, torn away from God, can no more have power over the flesh. In this feeling of shame the awakened conscience now clothes itself; it is the fear that would hide from God, who now appears as an adversary. The devil, whose corporeal appearance is not mentioned in the Scripture (and which, therefore, may be generally said to be impossible),—what constrained him to speak through the beast? It (that is, the serpent) took advantage of man's divinely imparted consciousness, that he was destined to a higher godlikeness, in which he should attain to perfect security against every temptation; this was for the purpose of blinding him by a deceptive appearance, giving him a false glimpse of the glory of this godlikeness in the freedom of *choice* (that is, an apparent freedom). The origin of sin lies, therefore, not in the sensitivity, as this history shows, but in the spiritual aspiration after a false self-sufficiency, independent of God.

AUGUSTINE: After they were fallen out of their lordly state, and the body had now received into

itself a sickly and death-bearing concupiscence, even then, in the midst of the punishment, the rational soul gave witness to its noble origin, and was ashamed of its beastly inclination. Still, behind this feeling of shame, it evidently seeks to hide the guilt of disobedience. The first sin shows itself immediately as the mother of a new one. Instead of acknowledging his guilt, Adam puts it upon the woman, yea, even upon God himself, when he adds the words, "whom *thou* gavest to me for a companion." The woman carries it on in the same way of sinful exculpation. At that time, the labor of the field afforded the single example of man's outward calling upon the earth; on every condition, nevertheless, on every calling, on every occupation of earth, is laid the curse, that is, great necessity and tribulation, great vanity and disappointment in the most painful toil. Since that time, moreover, a great change has passed upon nature. The death of the body is the visible emblem and type of the everlasting destruction. It is the dark curtain hung before the world beyond, and which, to the unconverted sinner, covers nothing else than hopeless misery.

LISCO, B. 1: It is no less satanic when Satan uses language respecting God's word and revelation similar to that which is found in the Holy Scriptures.—Sin from sin.—In place of wretched lies, man ought to confess; in place of sinful exculpation he ought the more to seek forgiveness.—CALWER, *Handbook:* Christ the serpent-crusher. Ver. 19: Here, too, again, are punishment and redemption. Ver. 20: Man clothed in the skins of slain beasts; how solemn now to him is death thus contemplated!—As in ver. 15, the beginning of prophecy, so in ver. 21, the beginning of sacrifice.—Comparison of the three first chapters in the Bible with the last.—BUNSEN: [The true tree of life is the knowledge of limitations, that is, in the moral government of the natural world, etc. And this tree would grow ever more in Paradise (?). The limitation of the law (positive law) lay rather in the tree of knowledge.] The nature-side of the figure is the great historical event that laid waste every territory of the earth, which had been previously blessed, and drove out the inhabitants to wander forth to other lands. Every word must be taken as the indication of a great igneous phenomenon in nature. Natural science has recognized in those regions the effects of such an old volcanic power, though falling in the historical time. The old traditions of the Bactains, too, seem to speak of the upheaving of the mountains, when they tell us that the evil spirit of their fathers made the lovely climate almost if not wholly uninhabitable by reason of the shuddering cold.—MICHOW ("The Primitive History of the Human Race," 1858): The fall. We distinguish three degrees: 1. The preparation; 2. the carrying out; 3. the nearest effects.—TAUBE ("Sermon on Genesis," 1855): Marriage. 1. How it was established in a state of innocence; 2. what changes it underwent in consequence of the fall; 3. how it is again restored by Christ.—How Adam is the type and an antitype of Christ: 1. Wherein we see the type; 2. wherein the antitype.—The history of the fall: 1. How exactly it represents the way sin takes in all men; 2. how it predicts, moreover, the way that grace takes in us.—W. HOFFMANN ("Voices of the Watchmen in the Old Testament," 1856): The primitive word of the divine promise (ver. 15). It brings us, 1. curse in the blessing; 2. blessing in the curse. [Curse in the blessing: it goes throughout the outward and the inner strife. Blessing in the curse: the restoration of Paradise.]

SECOND SECTION.

Cain and Abel.—The Cainites.—The ungodly Worldliness of the First Civilization.

CHAPTER IV. 1–26.

1 And Adam knew Eve his wife, and she conceived, and bare[1] Cain [the gotten, or possession], and said, I have gotten a man from the Lord [from, or with the God of the future, or Jehovah]. 2 And again[2] she bare his brother Abel [Habel, the perishable; הֶבֶל, vanishing breath of life]. 3 And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass that Cain brought [offered] from the fruit of the ground an offering [מנחה] unto the Lord. 4 And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect[3] [looked in mercy] unto Abel and to his offering. 5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. 6 And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? 7 If thou doest well shalt thou not be accepted?[4] [Lange translates more correctly, lifting up of the countenance.] and if thou doest not well, sin lieth at the door [like a ravenous beast for prey]. And unto thee shall be his desire [sin's desire—sin personified], and thou shalt rule [but thou shalt rule] over him. 8 And Cain talked[5] with Abel his brother [repeating God's words hypocritically or mockingly to him. This is adapted to Lange's translation, Cain told it to his brother. See Exegetical notes]: And it came to pass that when they were in the field, Cain rose up against his brother, and slew him. 9 And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not;

10 am I my brother's keeper? And he said, What hast thou done? The voice of thy
11 brother's blood[6] [properly, blood-drops, plural] crieth unto me from the ground. And now thou art cursed from the earth [which had before been cursed, ch. iii. 17; Bunsen: away from this ground],
12 which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground it shall not henceforth yield to thee her strength; a fugitive and a vagabond [נָע וָנָד, frightened and driven on, shunned and abhorred] shalt thou be in the earth.
13 And Cain said unto the Lord, My punishment [Lange renders it guilt, which is certainly nearer the
14 Hebrew עֲוֹנִי] is greater than I can bear. Behold thou hast driven me out this day from the face of the earth [from the open, cleared, inhabited district of the earth]; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come
15 to pass that every one that findeth me shall slay me. And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him seven-fold. And the
16 Lord set a mark upon Cain, lest any finding him should kill him. And Cain went out from the presence of the Lord, and dwelt in the land of Nod [exile] on the east of Eden.
17 And Cain knew his wife, and she conceived, and bare Enoch [Hanoch, the devoted, initiated], and he builded a city, and called the name of the city after the name of his son Enoch.
18 And unto Enoch was born Irad [city, עִיר, עִירַד, townsman, or, with elision of one ע, prince of a city]: and Irad begat Mehujael [Fürst and Gesenius: מחה, smitten of God; questionable whether it is not rather, purified, formed by God]: and Mahujael [Hebrew, Mahujiel] begat Methusael [man of God, great man of God, מְת, ש for אשר, and אל]: and Methusael begat Lamech [strong young man;
19 Gesenius]. And Lamech took unto him two wives: the name of the one was Adah [ornament, decoration, elegant], and the name of the other was Zillah [Gesenius: shadow; Fuerst:
20 sounding, song, from צלל; or player]. And Adah bare Jabal [Fuerst: rambler, wanderer, nomade, from
21 יבל]: he was the father of such as dwell in tents and of such as have cattle. And his brother's name was Jubal [Fuerst: one triumphing, harper, from יָבַל]. He was the father of
22 all such as handle the harp and the organ. And Zillah, she also bare Tubal-Cain [Gesenius: smith, mason, or lance-maker; literally, brass of kain, that is, brass weapons], an instructor of every artificer[7] [Lange more correctly: hammerer or polisher of all cutting instruments] in brass and
23 iron; and the sister of Tubal-Cain was Naamah [loveliness, the lovely]. And Lamech said unto his wives:

> Adah and Zillah hear my voice,
> Ye wives of Lamech hearken unto my speech;
> For I have slain a man to my wounding;
> And a young man, to my hurt.
> 24 If Cain shall be avenged seven-fold,
> Truly Lamech seventy and seven-fold [Bunsen: seven times seventy].

25 And Adam knew his wife again, and she bare a son, and called his name Seth [fixed, compensation, settled], for God (Elohim), *said* she, hath appointed me another seed instead
26 of Abel whom Cain slew. And to Seth also was there born a son, and he called his name Enos [man, weak man, son of man]. Then began men to call upon [call out, proclaim] the name of the Lord[8] [the name Jehovah, in distinction from Elohim, though not according to the full conception of the name. See Exod. vi.].

[[1] Ver. 1.—For remarks on קָנָה קַיִן and אֶת, see the Exegetical, and marginal note.—T. L.]

[[2] Ver. 2.—ותסף ללדת can only mean a second bearing, and not the birth of a twin.—T. L.]

[[3] Ver. 4.—וישע would have been better rendered *looked at*, with אֶל; with מִן or מֵעַל, it has just the contrary sense, *looked away from*, Job vii. 19 *et al.*—T. L.]

[[4] Ver. 7.—שְׂאֵת; the context and the contrast will hardly allow any other sense to this than that of *acceptance*, as denoted by the *lifting up* the countenance; see the Exegetical. Vulgate, *recipies*. תשוקתו must refer to *sin* personified as masculine by the participle רובץ. Comp. Gen. iii. 16, where the same word denotes subordination, that which is ruled over; only there it is applied to persons, whilst here it means the appetite or passion, represented as a wild beast, in subjection to the righteous will.—T. L.]

[[5] Ver. 8.—ויאמר. See the Exegetical. The best interpretation is that of Delitzsch and of some Jewish commentators, which makes the elliptical subject (or thing said) the very action that follows, and which the LXX. and Vulgate have supplied in words. It is not at all probable that they read any different text.—T. L.]

[[6] Ver. 10.—דְּמֵי, plural intensive; comp. Ps. v. 7, איש דמים, man of *bloods*, very bloody man, Ps. xxvi. 9; lv. 24. צעקים agrees grammatically with דמים, and not with קול, voice, as would seem from our English Version. The most literal, and, at the same time, the most impressive, rendering, would be obtained by taking קול as the nominative independent, or exclamatory: The voice of thy brother's bloods! they cry; or, Hark! it is the voice of thy brother's blood-drops,—*they* are crying unto me. The separation of the participle from the remoter subject gives it such a force, and makes this, though seemingly free, the most truly literal or emotional sense. Rashi and Aben Ezra say the word is plural because it denotes all Abel's possible posterity, thus murdered with him. Other Jewish writers have drawn a still more singular

inference. Thus it is said in the Talmud, Sanhedrin fol. 37: "The plural here is to teach us that every one who destroys a single life from Israel, there is a writing against him as though he had destroyed a world full of lives." Another Jewish interpretation (see Rashi) says that the plural form represents the many wounds that Cain had given him, because he did not know from what part of the body the soul or life (the blood) would go out; all these bloody mouths crying out to God, "a tongue in every one." Comp. Shakespeare, Antony's speech over the dead body of Cæsar. See also the Exegetical, and marginal note.—T. L.]

[7 Ver. 22.— חֹרֵשׁ means the smith himself; but this cannot make sense unless we adopt a different pointing from the Masoretic, when it may read: a sharpener of everything (כֹּל), a smith, or worker of brass, etc.—T. L.]

[8 Ver. 26.—בְּשֵׁם; see the Exegetical. They first began, or there was then a beginning of the invocation or formula בְּשֵׁם־יְהוָֹה, *beshemyehowah*. Comp. it with the Arabic invocation or formula بسم الله (*bismillah*). A corresponding abbreviation in Hebrew would have been בשמאלוה (with א elided בְּשְׁמְלֹהַ), *bishmeloah*, or with the other divine name, *bishmeyahveh*. It evidently refers to some solemn form of address, which perhaps came to be denoted by a single abbreviated word, like this and other similar forms in the ancient sister language.—T. L.]

EXEGETICAL AND CRITICAL.

1. The propagation of the human race through the formation of the family, is, in its beginning, laid outside of Paradise, not because it was in contradiction with the paradisaical destiny, but because it had, from the beginning, an unparadisaical character (that is, not in harmony with the first life as led in Paradise.—T. L.). Immediately, however, even in the first Adamic generation, the human race presents itself in the contrast of a godless and a pious line, in proof that the sinful tendency propagates itself along with the sin, whilst it shows at the same time that not as an absolute corruption, or fatalistic necessity, does it lay its burden upon the race. This contrast, which seems broken up by the fratricide of Cain, is restored again at the close of our chapter, by the birth and destination of Seth. In regard to its chief content, however, the section before us is a characterizing of the line of Cain. It is marked by a very rapid unfolding of primitive culture, but throughout in a direction worldly and ungodly, just as we find it afterwards among the Hamites. The *ideality* of art, to which the Cainites in their formative tendency have already advanced, appears as a substitute for the *reality* of a religious-ideal course of life, and becomes ministerial to sin and to a malignant pride. Not without ground are the decorative dress (the name Adah), the musical skill (the name Zillah) and beauty of the daughters of Cain brought into view. For after the contrast presented in chapter v. between the Sethites, who advance in the pure direction of a godly life, and the Cainites, who are ever sinking lower and lower in an ungodly existence, there is shown, chapter vi., how an intercourse arises between them, and how the Sethites, infatuated by the charms of the Cainitish women, introduce a mingling of both lines, and, thereby, a universal corruption. According to Knobel the chapter must be regarded as the genealogical register of Adam, though this does not agree, he says, with the genealogical register of the Elohist (ch. v.), which names Seth as the first-born (!) of Adam. The ethnological table (ch. x.), he tells us, can only embrace the Caucasian race, whilst the Cainites can only be a legendary representation of the East Asian tribes (p. 53), the author of which thereby places himself in opposition to the later account, that represents all the descendants of Cain as perishing in the flood. The traits of the Cainitic race, as presented by Knobel, belong not alone to the East Asiatic people. They are ground-forms of primitive worldliness in the human race. In respect to the genealogical table of ch. iv. and v., Knobel remarks "that the Cainitic table agrees tolerably well with the Sethic" (p. 54). For the similarities and differences of both tables, comp. KEIL, p. 71. These relations will be more distinctly shown in the interpretation of the names. Concerning the Jehovistic peculiarities of language in this section, see KNOBEL, p. 56.

2. Vers. 1 and 2. "Men are yet in Eden, but no longer in the garden of Eden." Delitzsch. Procreation a knowing. The moral character of sexual intercourse. Love a personal knowing. The love of marriage, in its consummation, a spiritual corporeal knowing. The expression is euphemistic. In the Pentateuch only, in the supplementary corrections of the original writing. The like in other ancient languages. The name Cain is explained directly from קָנִיתִי, *the gotten*.* The word קנה

*[Ver. 1. קָנִיתִי. The sense of bearing (*pariendi*), pro-creating, *begetting*, seems to be older in this word than that of *getting*, or possessing, and if so, it should guide us in interpreting the language of this very ancient document. It is a case in which, if ever, words would be used in their archaic significance. It is, moreover, much more easy to see how the latter senses came from the former than to trace them in the opposite direction. There is the same order in the Latin *pario*, Greek τίκτω, τόκος, τοκός, *birth*, *offspring*, *gain* (*primum parit mater filium—peperit divitias*). For decided examples of the elder generative sense in the Hebrew word, see Deut. xxxii. 6, הוּא אָבִיךָ קָּנֶךָ, *thy father that begat thee*, where it is used in parallelism with עָשְׂךָ and יְכוֹנְנֶךָ, and in precisely the same connection as יְלָדְךָ and מְחֹלְלֶךָ in ver. 18 of the same chapter. Compare also Gen. xiv. 19, 22, where it is used both by Melchisedek and by Abraham, as an antique designation of the Creator, more solemn and impressive than בּוֹרֵא, "*El Elion*, God most high, קוֹנֵה שָׁמַיִם וָאָרֶץ, Generator (Creator, ancient founder) of the heavens and the earth." The LXX. there renders it ἔκτισε, and the Vulgate *creavit*; so interpreted also by Rashi and Maimonides. In Ps. cxxxix. 13, קָנִיתָ כִלְיֹתָי (rendered, thou hast *possessed* my reins), the context shows that it must have this older and deeper sense; since the reins denote the most interior or fundamental being, and the words following express, as far as language can, the supernatural creative action, exclusively divine, and that supervenes in every human quickening; תְּסֻכֵּנִי, *thou didst overshadow me*, ἐπεσκίασας μοι; compare Luke i. 35. This is also the best sense Prov. viii. 22, יְהוָה קָנָנִי, rendered, the Lord *possessed* me,—rather, *begat me*, as the πρωτότοκος, Col. i. 15. To these passages we are justified in adding the one before us, Gen. iv. 1. The idea of possession or acquisition, as outward gain or property, does not suit. Eve had her mind upon the *seed* of the woman, Gen. iii. 15, and nothing could be more natural than that she should have used this kind of language. She cries out in her joy, קָנִיתִי קַיִן, *Kanithi Kain*, τέτοκα τόκον, or τέκος, *genui genitum*, or *generationem*, I have borne the *seed*, a man, the Lord. She calls him a man, אִישׁ; for the *child* as a distinctive name was as yet unknown, and she saw only the image of the humanity without regard to size or growth. Nothing could be more subjectively truthful. It was a new *man*, and she connects with it, as with her own being, a creative or generative process. So Rashi, regarding אֶת as equivalent to עִם, paraphrases the words: "When God created me and my man

may mean, to *create*, to *bring out*, also to *gain*, to *attain*, which we prefer.—**I have gotten a man from the Lord.**—The interpretation of Luther and others, including Philippi, namely, "*the man, the Lord*," not only anticipates the unfolding of the Messianic idea, but goes beyond it; for the Messiah is not Jehovah absolutely. And yet the explanation: with the help of Jehovah (with his helpful presence, Knobel), is too weak. So too the Vulgate is incorrect: *per Deum*, or the interpretation of Clericus: מֵאֵת, *from* Jehovah, that is, in association, in connection with Jehovah, I have gotten a man. In this it remains remarkable, that in the name itself, the more particular denotation is wanting. We may be allowed, therefore, to read: *a man with Jehovah*, that is, one who stands in connection with Jehovah; yet it may be that the mode of gaining: gotten with Jehovah, characterizes the name itself. The choice of the name Jehovah denotes here the God of the covenant. In the blessed confidence of female hope, she would seem, with evident eagerness, to greet, in the new-born, the promised woman's seed (ch. iii. 15), according to her understanding of the word. Lamech, too, although on better grounds, expected something immensely great from his son Noah. We must observe here that the mother is indicated as the name-giver. In the case of the second name, Abel (Habel), which denotes a swiftly-disappearing breath of life, or vanity, or nothingness, nothing of the kind is said. Yet in place of the great and hasty joy of hope, there seems to have come a fearful motherly presentiment (DELITZSCH, p. 199). That they were twins, as Kimchi holds, is a sense the text does not favor. Abel as shepherd, especially of the smaller cattle (צאן), is the type of the Israelitish patriarchs. Cain, as the first-born, takes the agricultural occupation to which his father was first appointed. The oldest ground-forms, therefore, of the human calling, which Adam united in himself, are divided between his two sons in a normal way (Cain was, in a certain sense, the heir by birth, and the ground-proprietor). It must be remarked, too, that agriculture, as the older form, does not appear as the younger in its relation to cattle-breeding. "Both modes of living belong to the earliest times of humanity, and, according to Varro and Dicæarchus in Porphyry, follow directly after the times when men lived upon the self-growing fruits of the earth." Knobel. "In the choice of different callings by the two brothers, we seek in vain for any indication of a difference in moral disposition." So Keil maintains, against Hofmann, that agriculture was a consequence of the cursing of the ground. Delitzsch, however, together with Hofmann, is inclined to the opinion that in the brothers' choice of different callings there was already expressed the different directions of their minds,—that Abel's calling was directed to the covering of the sinful nakedness by the skins of beasts (Hofmann), and therefore Abel was a shepherd (!). Delitzsch, too, would have it that Abel took the small domestic cattle, only for the sake of their skins, and, to some extent, for their milk, though this was a kind of food which had not been used in Paradise. It would follow, then, that if Abel slew the beasts for the sake of their skins, and, moreover, offered to God in sacrifice only the fat parts of the firstlings, it must have been that he suffered the flesh in general of the slaughtered animals to become offensive and go to corruption. It would follow, too, that the human sacerdotal partaking of the sacrificial offering, which later became the custom in most cases, had not yet taken place; not to say that the supposition of the enjoyment of animal food having been first granted, Gen. ix. 3, is wholly incorrect.

3. VERS. 3–8. The first offerings. The difference between the offering pleasing to God, and that to which he has not respect. The envy of a brother, the divine warning, and the brother's murder. The fratricide in its connection with the offering, a type of all religious wars. The expression מקץ ימים denotes the passing of a definite and considerable time (Knobel: after the beginning of their respective occupations), and indicates also a harvest-season;

(אירשי) he created us alone, or by himself, לבדו, but in this we are sharers with him; that is, we are pro-creators," and so she says קניתי. The new offspring carries the מין, the image or *species* which had been created in the beginning; and so Aben Ezra says that "Adam, when he saw that he must die, felt the need of keeping alive the מין, and therefore Eve uses this language." Maimonides, without denying this, somewhat modifies it by rendering את, as Onkelos does, by קדם יהוה, "before the Lord: for when we die he shall stand in our place to worship his *creator*," בוראו, regarding Cain's birth as a creation, though in a qualified sense. If קנה, then, is *τέτοκε, genuit, peperit*, קין is *τόκος, τέκος, genitus, partus*. The derivation which Gesenius seems to favor (קַיִן, *lancea*, 2 Sam. xxi. 16), is utterly absurd. What would make Eve think of lances, or weapons of war, before there had been a human birth on earth! besides, as thus used, it is evidently a much later word, from whatever source it may have come. Gesenius himself regards קנה as cognate with כון, חכין; hence there is no difficulty in connecting it, not only with the Arabic كان, but also the Greek and Latin *γεν, gen*. If so, then *Kain* (*Kin, Ken*), is equal to *γένος* etymologically as well as lexically. The particle את is generally taken by the Jewish grammarians as a preposition — *with* (עִם), or as denoting the closest union between the verb and its object, and in certain cases its subject; though sometimes they say it is equivalent to עֶצֶם, *substance*. This is the view of Gesenius. It has the force of a reflex pronoun expressing ipseity, or selfhood, as individuality,—את השמים, the very heavens themselves. A close examination always shows some kind of emphasis, or some contrast, stronger or weaker. Or at least it may be said it calls attention to a thing in some way. The cases where it seems to be used as a preposition, or where it is used to make the separate objective pronouns, can be easily explained from this. את יהוה —— את קין — it is placed here before both in precisely the same way. This makes it harsh and difficult to give it the rendering *with* in the latter case, and seems to shut us up to the rendering: I have borne a man, the very Jehovah, or, I have borne a man, the very God, the very Jehovah. The supposition would not be extravagant that in this earliest use of the name (earliest as spoken) there is an emphasis in its future form, יהיה or יהוה (yah-yeh or yah-vah), the one who shall be, as in Exodus iii. 14; except that in the latter passage it is in the first person, אהיה אשר אהיה. The greatness of Eve's mistake in applying the expression to one who was the type of Antichrist rather than of the Redeemer, should not so shock us as to affect the interpretation of the passage, now that the covenant God is revealed to us as a being so transcendingly different. The limitation of Eve's knowledge, and perhaps her want of due distinction between the divine and the human, only sets in a stronger light the intensity of her hope, and the subjective truthfulness of her language. Had her reported words, at such a time, contained no reference to the promised seed of the woman, the rationalist would doubtless have used it as a proof that she could have known nothing of any such prediction, and that, therefore, Gen. iii. 15 and Gen. iv. 1 must have been written by different authors, ignoring or contradicting each other.—T. L.]

yet to take it for the end of the year, as is done by De Wette, Van Bohlen, and others, is giving it too definite a sense.—**It came to pass that Cain brought** of the fruits of the ground, מִנְחָה (from מנח; Arabic: to make a present, "the most general name of the offering, as also קָרְבָּן." Delitzsch). Fruits belonged to the oldest offerings. Though no altar is mentioned, as also in ch. viii. 20, it is nevertheless to be supposed. In the offering of Abel it is prominently stated that he brought of the first-born of his herds (בְּכוֹרוֹת), but it is not said of Cain that his offerings were first fruits—בִּכּוּרִים. There is added, moreover, in respect to Abel, the word: וּמֵחֶלְבֵהֶן (and of the fat thereof). Knobel explains this as meaning, from their fat; Keil, on the contrary, understands it of the fat pieces, that is, of the fattest of the firstlings. The ground taken by some, that it was because no sacrificial feasts had been instituted, or because men had not yet eaten of flesh, is pure hypothesis. It shows rather that we must not think here of the animal offerings of Leviticus. Here arise two questions: 1. By what was it made known that God looked to the offering of Abel,—that is, with gracious complacency? Many commentators say that Jehovah set on fire the offering of Abel by fire from heaven, according to Leviticus ix. 24; Jud. vi. 21 (Theodotion, Hieronymus, &c.). Delitzsch: the look of Jehovah was a fire-glance that set on fire the offering. Keil, however, reminds us how it is said, that to Abel himself, as well as to his offering, the look of Jehovah was directed. Knobel assumes, with Schumann, that it suits better to think of a personal appearance of Jehovah at the time of the offering, with which, too, corresponds better the dealing with Cain that follows. The safest way is to stand by the fact simply, that God graciously accepted the offering of Abel; but as in later times the acceptance was outwardly actualized by the miraculous sacrificial flame, so here, it suits best to think on some such mode of acceptance, though not on the "fiery glance" alone. 2. Wherein lay the ground of this distinction? Knobel: "The gift of Abel was of more value than the small offering of Cain. In all sacrificial laws the offerings of animals have the chief place." So also the Emperor Julian, according to Cyril of Alexandria (DELITZSCH, p. 200). According to Hofmann ("Scripture Proof," i. p. 584), Cain, when he brought his offering of the fruits of his agriculture, thanked God only "for the prolongation of this present life, for the support of which he had been so laboriously striving: whereas Abel in offering the best animals of his herd, thanked God for the forgiveness of his sins, *of which the continued sign was the clothing that had been given of God.*" For this too advanced symbolic of the clothing skins, there is no Scripture ground, and rightly says Delitzsch: the thought of expiation connects itself not with the skins, but with the blood (see also KEIL's Polemic,—against HOFMANN, p. 66). Yet Delitzsch contradicts himself when he says, with Gregory the Great: *omne quod datur Deo ex dantis mente pensatur*, and then adds: "the unbloody offering of Cain, as such, was only the expression of a grateful present, or, taken in its deepest significance, a consecrated offering of self; but man needs, before all things, the expiation of his death-deserving sins, and for this the blood obtained through the slaying of the victims serves as a symbol." It is, however, just as much anticipating to identify the blood-offering with the specific expiation offering, as it is to give directly to the living faith in God's pure promise the identical character of faith in the specific mode of atonement. The Epistle to the Hebrews lays the whole weight of the satisfaction expressed in Abel's offering upon his faith (ch. xi. 4). Abel appears here as the proper mediator of the institution of the faith-offering for the world. As the doctrine of creation is introduced to the world through the faith of the primitive humanity, so in a similar manner did Abel bring into the world the belief in the symbolical propitiatory offering in its universal form; as after him Enoch was the occasion of introducing the belief of the immortal life, and so on. Keil, too, contends against the view that through the slaying of an animal Abel already made known the avowal that his sins deserved death. And yet it is a fact that a difference in the state of heart of the two brothers is indicated in the appearance of their offerings. Keil finds, as a sign of this difference, that Abel's thanks come from the depths of his heart, whilst Cain's offering is only to make terms with God in the choice of his gifts. Delitzsch regards it as emphatic that Abel offered the firstlings of his herds, and, moreover, the fattest parts of them, whilst Cain's offering was no offering of first fruits. This difference appears to be indicated, in fact, as a difference in relation to the earliness, the joyfulness, and freshness of the offerings. After the course of some time, it means, Cain offered something from the fruits of the ground. But immediately afterwards it is said expressly: Abel *had* offered (הֵבִיא, *preterite*, גַם־הוּא); and farther it is made prominent that he brought of the firstlings, the fattest and best. These outward differences in regard to the time of the offerings, and the offerings themselves, have indeed no significance in themselves considered, but only as expressing the difference between a free and joyful faith in the offering, and a legal, reluctant state of heart. It has too the look as though Cain had brought his offering in a self-willed way, and for himself alone,—that is, he brought it to his own altar, separated, in an unbrotherly spirit, from that of Abel.—**And Cain was very wroth.**—Literally, he was greatly *incensed* (inflamed). (אַף denotes the distended nostril.—T. L.). The wrath was a fire in his soul (Jer. xv. 14; xvii. 4).—**And his countenance fell.**—"Cain hung down his head, and looked upon the earth. This is the posture of one darkly brooding (Jer. iii. 12; Job xxix. 24), and prevails to this day in the East as a sign of evil plottings" (BURKHARDT, "Arabian Proverbs," p. 248).—**And the Lord said unto Cain.**—This presupposes a certain measure of susceptibility for divine revelation; as does also his previous offering, though done in his own way. Jehovah, in a warning manner, calls his attention to the symptom of his wicked thoughts,—his brooding posture.—**If thou doest well, &c.**—The explanation of Arnheim and Bunsen: Whether thou bringest fair gifts or not, sin lurks at the door, &c., does not take the word שְׂאֵת in its nearest connection, namely, in contrast with the *falling* of the countenance, as the *lifting* it up in freedom and serenity. Should we take שְׂאֵת for the lifting up (the acceptance) of the offering, still would its better and nearer sense lie in the idea that good behavior is the right offering. And yet on account of the contrast, the lifting up of the countenance would seem to be the meaning most obviously suggested. We need not to be reminded that along with good

behavior there is also meant an inward state, yet the expression tells us that that inward state will also actualize itself in the right way.—Ver. 8. **And Cain talked with Abel.**—Knobel represents these words as a *crux interpretum.* Rosenmüller and others interpret it: he *talked* with Abel, that is, he had a paroxysm or fit of goodness and spoke again peaceably with his brother. It is against this that the use of אָמַר for דִּבֶּר cannot be authenticated by sure examples. Therefore Hieronymus, Aben Ezra, and others, interpret it: he told it (namely, what Jehovah had said to him) to his brother. On the contrary, Knobel remarks: it does not seem exactly consistent that the still envious Cain should thus relate his own admonition. Here, however, the question arises whether we are required to take ויאמר in that manner. The sense of this may be that Cain simply preached to his brother in a mocking manner the added apothegm, sin lieth at the door. In a similar manner, to say the least, did Ahab preach to Elias, Caiaphas to our Lord Christ, Cajetan to Luther, &c. The Samaritan text has the addition: נֵלְכָה הַשָּׂדֶה (let us go into the field). It has been acknowledged by the Septuagint, the Vulgate, and certain individual critics. But even ancient testimonies show it to have been an interpolation.* Knobel, together with Böttcher, has recourse to a conjecture that the reading should be שמר (he watched), instead of אמר. Delitzsch, again, supposes that the narration hastens beyond the *oratio directa*, or the direct address, and gives immediately its carrying out in place of the thing said, that is, he regards the invitation, "let us go into the field," as implied or understood in the act. In a similar way, Keil. We turn back to the above interpretation with the remark that the narrator had no need to state precisely that Cain preserved the penal words of God as solely for himself, if he meant to tell us that out of this warning admonition Cain had made a hypocritical address to his brother.—**Cain rose up against Abel his brother.**—The words "his brother," how many times repeated! The sin of the fall has advanced quickly to that of fratricide. The divinely charged envy in the sin of Eve, wherein there is reflected an analogue of the envy of man against God, is here again advanced from envy of a brother to hatred, then from hatred to a vile obduracy against the warning words of God, and so on, even to fratricide. Therein, too, it is evident that the tempter of man is a murderer of man. Yet still this is not in the sense as though John viii. 44 had reference only to this fact. In the sense of this latter passage, Satan was the murderer of Cain,—a thing, however, which manifests itself in the murder of Abel. The fact here narrated will form a connected unity with that of Gen. iii. The working of Satan in Gen. iii. comes fully out in the fact narrated in Gen. iv. "Cain is the first man who lets sin rule over him; he is ἐκ τοῦ πονηροῦ (of the evil one), 1 John iii. 12." Delitzsch.

4. Vers. 9–16. *The Judgment of Cain.* **Where is Abel thy brother?**—The divine arraignment analogous to the arraignment of Adam and Eve. But Cain evades every acknowledgment. He lies, and denies in an impudent manner; then comes boldly out with the scornful expression: **Am I my brother's keeper?** "What a fearful advance from the resort and exculpation of our first parents after the fall, so full of shame and anguish, to this shameless lying; this brutality, so void of love and feeling!" Delitzsch. Irreligiousness, together with an inhuman want of feeling, stand out in continually increasing, reciprocal action. Upon this impudent denial follows the accusation and the judgment. The streams of his brother's blood are represented as his accusers, and the earth itself must bear witness against him. —**What hast thou done?**—So we read, since we take the sense of that which follows to be: A voice hast thou made, etc. "The deed belongs to those crimes that cry to Heaven (ch. xviii. 20; xix. 13; Exod. iii. 9). Therefore does Abel's blood cry up to Heaven that God, the lord and judge, may punish the murderer. All blood shed unrighteously must be avenged (ch. ix. 5); according to the ancient view it cries to God continually, until vengeance takes place. Hence the prayer, that the earth may not drink in the blood shed upon it, in order that it may not thereby be made invisible and inaudible (Is. xxvi. 21; Ezek. xxiv. 7; Job xvi. 18)." Knobel. Compare Ps. cxvi. 15; Heb. xi. 4; Rev. vi. 9. CALVIN: *Ostendit Deus, se de factis hominum cognoscere utcunque nullus queratur vel accuset; deinde sibi magis caram esse hominum vitam, quam ut sanguinem innoxium impune effundi sinat; tertio, curam sibi piorum esse non solum quamdiu vivunt, sed etiam post mortem.* The blood as the living flow of the life, and the phenomenal basis of the soul (primarily as basis of the nerve-life) has a voice which is as the living echo of the blood-clad soul itself. It is the symbol of the soul crying for its right (to live), and in this way affects immediately the human feeling.*—

[* It is not in the Syriac, which closely follows the Hebrew, and there is no reference to it in the Targums. It looks more like something added (supposed to be necessary to explain ויאמר) than like something left out. The fact of its being in the Samaritan Pentateuch, therefore, instead of showing the superior antiquity and correctness of that as compared with the Hebrew letter, only proves its later date as copying the interpolations of the Septuagint. See the conclusive argument of Gesenius as against the claims of this Samaritan Pentateuch.—T. L.]

* ["*Crying for its right to live.*" The feeling here earliest manifested, and the idea of demanded retribution that grows out of it, pervades antiquity; but as exhibited in the Greek tragic poetry it becomes almost terrific. Compare numerous passages in the *Eumenides* of ÆSCHYLUS; also the *Chaphora*, 398:

ἀλλὰ νόμος μὲν φονίας σταγόνας
χυμένας ἐς πέδον ἄλλο προσαιτεῖν
αἷμα. ΒΟΑ˜ γὰρ λοιγὸν ΕΡΙΝΝΥΣ
παρὰ τῶν πρότερον φθιμένων ἄτην
ἑτέραν ἐπάγουσαν ἐπ' ἄτῃ.

There is a law that blood once poured on earth
By murderous hands demands that other blood
Be shed in retribution. From the slain
Erynnys *calls aloud* for vengeance still,
Till death in justice meet be paid for death.

In another passage there is a similar reference to a very ancient law, or mythus, which the poet styles τριγέρων, from its exceeding antiquity. *Ib.* 310:

'Αντὶ δὲ πληγῆς φονίας φονίαν
πληγὴν τινέτω· δράσαντι παθεῖν
ΤΡΙΓΕΡΩΝ ΜΥΘΟΣ τάδε φωνεῖ.

For blood must blood be shed. A law *by age*
Thrice holy on the murderer's guilty head
This righteous doom demands.

Here again, as has been before remarked, it is not difficult to decide which is the original and which is the copy. Æschylus drew from the primitive feeling and the primitive idea, but how greatly had it become deformed. How pure, how holy, how merciful even, is this scriptural presentation of the first murderer and his doom, as compared with the fierce *revenge* (as distinguished from *vengeance*, or pure retribution) together with the fatalism that appears in the Grecian Drama, and in the still harsher pictures of other mythologies.

The allusion to the blood of Abel, Heb. xii. 24, has been supposed to intimate the blood of Abel's sacrifice (see JACOBUS, p. 138), but the more direct parallelism is with the

And now art thou cursed, etc.—The words following (מִן הָאֲדָמָה) are explained in different ways: 1. My curse shall smite thee from this land; that is, here shall be its execution (Aben Ezra, Kimchi, and others; Knobel, Keil, more or less definitely). 2. Cursed *away* from the district; that is, driven forth by the curse (Rosenmüller, Tuch, Gerlach, Delitzsch). 3. As in the history of the first judgment there appear two cursings, it is proper to look back to them. There is the serpent cursed directly as Cain is here. But the earth, too, is cursed for Adam's sake. Since now here, in the curse of Cain, the earth is again mentioned, the obvious interpretation becomes: thou thyself shalt be cursed in a much severer degree than the earth. The earth, which through Adam's *natural* sin has become to a certain extent partaker of his guilt, shall appear innocent in presence of thine unnatural crime; yea, it becomes thy judge.—**Which hath opened her mouth.**—This is the moving reason for the form of the preceding penal sentence. So Delitzsch interprets: the ground has drunk innocent blood, and so is made a participant in the sin of murder (Is. xxvi. 21; Numb. xxxv. 31). Keil disputes this, and on good grounds. "It is because the earth has been compelled to drink the innocent blood which has been shed that, therefore, it opposes itself to the murderer, and refuses to yield its strength (כֹּחַ its fruits or crops, Job xxxi. 40) to his cultivation; so that it returns him no produce, just as the land of Canaan is said to have spit out the Canaanites, on account of the abominable crimes with which they had utterly defiled it (Levit. xviii. 28)." It is clear that in this case there is transferred to the earth a ministration of punishment against Cain. Since Cain has done violence to nature itself, even to the ground, in that it has been compelled to drink his brother's blood, therefore must it take vengeance on him in refusing to him its strength. The curse proper, however, of Cain must be, that through the power of his guilt-consciousness he must become a fugitive and a vagabond upon the earth. נָע וָנָד, a paranomasia, as in ch. i. 2. The first word (participle from נוּעַ) denotes the inward quaking, trembling, and unrest, the second (from נוּד) the outward fleeing, roving, restlessness. The interpretation, therefore, of Delitzsch is incorrect, "that the earth in denying to Cain the expected fruits of his labor, drives him ever on from one land to another." The proper middle point of his curse is his inner restlessness. More correctly says Delitzsch: "ban of banning, wander ing of exile, is the history of Cain's curse; how directly opposite to that which is proclaimed by the blood of the other Abel, the Holy and Righteous one (Acts iii. 14)." Knobel, according to the view above noticed, interprets the words "fugitive and vagabond," as indicating in the author a knowledge of the roaming races of the East.—**My punishment is greater than I can bear** [Lange renders it **my guilt**, עֲוֹנִי].—The question arises whether this expression means my sin, or my punishment. The old interpretations (Septuagint, Vulgate) render it *my sin*, and accordingly give נְשֹׂא the sense of forgiveness. My sin is too great to be ever forgiven. This expression of despair into which his earlier confidence sinks down, has been interpreted by some as denoting Cain's repentance, which, analogous to the repentance of Judas, fails of salvation through self-will and want of faith, or rather, bears him on more fully to destruction. But since עָוֹן may denote also the punishment of sin (ch. xix. 15; Is. v. 18), and since Cain further on laments the greatness of his punishment, Delitzsch, Keil, and others, with Aben Ezra, Kimchi, Calvin, etc., take the sense to be: my punishment is too great, that is, greater than I can bear. But now the question arises, whether there is not here in view a double sense, as indicated by the very choice of the expression; and this the more, since, in fact, there lies also in Cain's repentance a similar double sense. The sin is evidently acknowledged, but only in the reflex view of the punishment, and because of the punishment (*attritio* in contrast with *contritio*). The self-accusation, therefore, that the sin is held unpardonable, is, at the same time, an accusation of the judge for having laid upon him an unendurable burden. The reservation of the heart still unbroken in its selfishness and pride, makes the self-accusation, in this kind of repentance, an accusation of the doom itself; it is "the sorrow of the world that worketh death." It is, however, the lies bound up with the pride that gives the impassioned utterance its curiously varied coloring.—**Behold thou hast driven me out.**—Out of the sentence of his own conscience, through which God lets him become a fugitive and a vagabond, Cain makes a clear, positive, divine decree of banishment. Thereby does it appear to him a heavier doom that he must go forth from the presence of the adamah in Eden, than his departure from the presence of God (though before he had put the latter first); and, finally, they are both to him the harder punishment, since now "every one that finds shall slay him." It

voice here spoken of as crying from the earth. The words *κρείττονα λαλοῦντι* (Heb. xii. 24) are best rendered speaketh *stronger*, *louder*, taking *κρείττονα* adverbially with its primary sense of *strength*, *superiority* (from *κράτος*); and this is confirmed by the Hebraism in *παρά*, for מִן, or מ comparative. The blood of Christ cries louder for mercy than Abel's did for vengeance.

The Scripture calls the blood the life, and so it comes to be used for נֶפֶשׁ or *ψυχή*. Had it meant (as it is no extravagance to suppose it did mean) that Abel's soul was crying, this would have been the most ancient mode of saying it; as there is no evidence that in that earliest experience of mankind, death, though an awfully strange and fearful event, was regarded as a cessation or discontinuance of being. They could not have had anything like our modern notion of death either in its hyper-spiritualism or in its materialism. There was still a personality, a self hood, in the body and in the blood. Abel was not wholly gone; he still lived in his blood, lived, at least, unto God, who is not the God of the dead but of the living (Matt. xxii. 32).

The use of the blood for the life or soul (as life) may help us to understand better Rev. vi. 9, as having some connection with this passage. John saw under the altar (*θυσιαστηρίου*) the souls (*τὰς ψυχὰς*) of those that had *been slain* (*ἐσφαγμένων*); and they were crying out for retribution: How long, O Lord, holy and true! It is difficult to take *ψυχὰς* in this vision as denoting spirits redeemed who have entered into rest. If, however, it is something more than a personification, that is, if we are to regard the *ψυχαὶ* here as real personal beings, then it is not irrational to take the same view of the blood, life, *ψυχὴ* of Abel, as a true personal existence for whom God still cared, and to suppose that such was the view taken by the ancient author. A mere personification is inconsistent with the simplicity of this earliest thinking and feeling, however this kind of language may fall to that in a later time, when poetry (if we will call it poetry) becomes predominantly rhetorical. If such an idea is forbidden in the Apocalyptic picture, much more is it alien to the first; and there can hardly be a doubt that the two passages are connected and mutually suggestive. Was Abel's soul among those that were under the altar? The idea is seen in the imagery that follows: "there were given unto them *white* robes." This *white* robe is in striking contrast to the *red* garment of blood, and its being "made *white* in the blood of the Lamb" (Rev. vii. 14) adds to the vividness of the idea.—T. L.]

is the full, unbroken, selfish fear of death, that falls upon him like a giant, rather than the wish that he may be slain by the avenger of blood, whoever he may be. But therein does his outer understanding of it give notice of the sentence: thou shalt be a fugitive and a vagabond. It has changed, for him, into the threatening: avengers of blood will everywhere hunt and slay thee (Prov. xxviii. 1).—Behold thou drivest me forth this day from the face of the Adamah, that is, out of Eden. "In Eden dwelt Jehovah, whose presence guaranteed protection and security." Knobel. But would Cain take comfort in the idea of the divine protection? It is suffering and punishment, in itself, that, as he says, he is directly driven forth (גרש) from that home still so rich and charming, where, moreover, through his tilling of the ground he meant to become a permanent possessor.—**And from thy face shall I be hid.**—KNOBEL: "Outside of Eden, withdrawn from thy look. In a similar manner Jonah believed that by his withdrawal from Canaan, the land of Jehovah's habitation, he should escape from his territorial jurisdiction." On the contrary, DELITZSCH and KEIL: "from the place where Jehovah revealed his presence." It must be observed that he mentions this suffering as of second moment. It sounds partly as a complaint, and partly as a threatening; for it is the specific expression of the morose self-consciousness that it flees from the presence of God, whilst it maintains, in order to have some plea of right, that it has been forced to do so. When I lose the face of my home, then also am I compelled to flee from the face of God. Though in every place he would fain hide from the face of God, yet the obvious sense here is neither the unbiblical thought that God dwelt only in Eden (or in Canaan), nor the loss of the beholding of the cherubim. The idea that man can hide himself from God the Scripture everywhere treats as a mere false representation of the evil conscience. It is clearly growling despair that will no more seek the presence of Jehovah through prayer and sacrifice, under the pretence that it is no more allowed to do so. Cain, however, has still religious insight enough to know, that the further from God, the deeper does he fall into the danger of death.—**Every one that findeth me.**—How could Cain fear lest the blood avenger should slay him, when the earth was uninhabited? Josephus, Kimchi, Michaelis, have referred the declaration to the ravenous beasts. Clericus, Dathe, Delitzsch, Keil, and others, have referred it to the family of Adam. Schumann and Tuch find in it an oversight of the narrator.* Knobel takes it as embracing the representation of their having been primitive inhabitants of Eastern Asia (Chinese immigrants, perhaps) with whom Cain had fought. DELITZSCH says: "It is

[* If there is a difficulty here, it is one that the writers of the account must have seen as clearly as the most acute of modern critics. The narrative excludes the idea of any other historic human race than that derived from Adam. If there had been before this any other creation, or creatures bearing a resemblance to man, either physical or psychological, or if there were any such in other and remote parts of the earth, they had no generic connection with the species homo, or that Adamic family, afterwards represented by the three sons of Noah, and from which has come all whom history has recognized, and now recognizes, as properly man, בני אדם, Sons of Adam, according to the Scriptural designation, or Sons of Man. But what reason have we to suppose that Cain knew all this? The inconsistency of some commentators here is very striking. They hold as absurd that notion of some of the older theologians, according to which Adam was a being of surpassing knowledge, and yet here, in order to make an objection to the Scriptures, they ascribe to Cain a knowledge he could only have had from some transcendent experience or some direct divine revelation. To establish such a contradiction, they suppose him to have known, or that he ought to have known, that there were no other beings like himself anywhere in existence.

Now, as far as the account goes, nothing of this kind had ever been revealed to him, and he had no means of learning it. There is nothing to show that even Adam himself had any such knowledge of his own earthly solitariness. Beyond his own Eden he knew nothing of the earth's vast extent or of what God may have done in other parts of it. We are carrying into the narrative our own definite knowledge of the figure, geography, and history of our globe, and this some would call interpreting rationally. We may, indeed, have a high view of Adam's position in its moral aspect and in its spiritual grandeur, but this does not demand for him a past knowledge, which could only have been supernaturally acquired, and of which the account gives not the slightest intimation. Awaking to a human consciousness under the divine inspiration that first made him man, he finds himself the object of a tender care and a guiding law, proceeding from a being higher than himself. His next experience is that of a companion mysteriously introduced to him as one derived from himself. He is conscious of a serene happiness and a blissful home. Then comes his later knowledge. He remembers the beautiful Eden, his sad transgression, his fall from that blessed state, and his banishment into the wide wilderness world. He carries with him the thought of some dark malignant power from whom he had received deadly injury, and is consoled by the promise that one of his descendants shall finally triumph over him; but beyond this, nature and history are all unknown. The vast waste may have other inhabitants. Nothing to the contrary has as yet been revealed to him or to his children. His geography is limited to the lost Eden and the adamah that lies around it; his ethnology takes in only himself, his companion the mother of life, and the children that have been born to him. To Adam himself there may have been the thought that he was alone with God upon the earth, but it would not be experience or revelation,—only an inference from the care and government of which he found himself the object. To the lawless, vindictive Cain, on the other hand, nothing would be more natural than the thought that, somewhere in the unknown waste, there might be beings like himself, and who might be as malignant to himself as he had been to his slain brother. Thus regarded, Cain's language, instead of involving a contradiction, or an oversight on the part of the narrator, presents one of those inimitable features of truthfulness that characterise the account the moment we get in the right position for viewing it. Had not the author been writing artlessly and truthfully (that is, in his subjective consciousness, whether coming from inspiration or otherwise), he would have provided against the cavil; for he could not have failed to see the difficulty if his stand-point had been the same with that of the modern objector. Had it been a mere fancy, he would have supplied the required knowledge, as Milton has done by the conversation of the angel.

We may say, too, as Lange intimates, that Cain's awful guilt gave a preternatural power to his imagination, and peopled the world with avengers. This is perfectly credible and in accordance with human experience. The supposition, too, that by כָּל מוֹצְאִי, whosoever or whatsoever finds me, he may have had in mind imagined demonic beings, is not to be rashly rejected. To say nothing now of any outward demonic realm, such as the Bible elsewhere clearly reveals, a subjective world of devils is created by the guilty human conscience, which must find an avenger, an ἀλάστωρ, somewhere; and we thus regard Cain as the first human medium of this awful revelation, just as other doctrines of a different kind have been brought out, first as emotional consciousness and afterwards as expressed dogma, through the action of the human soul itself in its holy experience. This has been the method of their inspiration, or the germ of their first introduction to the minds of men. Thus the doctrine of a hell originated in the human soul itself, just as the hope of some final rest, in holy souls like Enoch, or of some "city that had foundations," as in the longings of the pilgrim patriarchs (Heb. xi. 10), became God's morning star of revelation to the whole doctrine of a future life, growing brighter and brighter until, in the New Testament, it reaches the "perfect day."

When, in the Eumenides of Æschylus, Orestes sees the Ἐριννύες everywhere pursuing him, we recognize it as dramatically true to nature. It is indeed a strange aspect of the human soul that the poet presents, but it has its ground in its deeper consciousness, and we cannot help feeling that there must be something objective corresponding to it. If we acknowledge this fitness in the representations of the Greek tragedian, founded, doubtless, on some past tradition, why may we not regard it as a truthful interpretation of the same human conscience in this account of the first murderer?—T. L.]

clear that the blood avengers whom Cain feared, must be those who should exist in the future, when his father's family had become enlarged and spread abroad; for that the murderer should be punished with death (we might even say that the taking vengeance for blood is the fountain of regulated law and right respecting murder) is a righteous sentence written in any man's breast; and that Cain already sees the earth full of avengers, is just the way of the murderer who sees himself on all sides surrounded by avenging spirits (Ἐριννύες), and feels himself subjected to their tormentings." KEIL adds: "Though Adam, at that time, had not many grandchildren, great-grandchildren, and great-great-grandchildren, yet, according to ver. 17, ch. v. 4, he must, at that time, doubtless, have had already other children, who might multiply, and, earlier or later, avenge Abel's death." In aid of this supposition we must take the representation that would give to Cain an immensely long life. Cain's complaint was an indirect prayer for the mitigation of the punishment. Jehovah consents to the prayer in his sense, that is, he knows that the fear of Cain is, in great part, a reflection from his evil conscience, and, consequently, the destiny which is appointed to him appears to serve more for the silencing (not giving rest to) his frantic excitement, than as designed to protect him outwardly from any danger. For not absolutely shall he know himself protected, but only through the threatening of a seven-fold blood-vengeance against his pursuer, whoever he might be, and through the warning of the same as given by a sign. There appears to Knobel a difficulty in the question, Who then would undertake the blood-vengeance on behalf of Cain, seeing he had no companions? Seven-fold shall he be punished, or shall he (Cain) become avenged.—**Set a mark upon Cain.**—According to the traditional interpretation, God put a sign on Cain himself, which would make him known; and hence the proverbial expression: the mark of Cain. On the contrary, the literal language has the preposition לְ (to or for). Another old interpretation (Aben Ezra, Baumgarten, Delitzsch) will have it that God gave him a token for his security, in order that he might not be slain. The language, however, does not denote a sign of security for Cain that would make him absolutely safe, but only a sign of warning, and threatening, for some possible pursuer, and which might possibly remain unnoticed, though serving to Cain himself as a conscious sign for the quieting of his fears. According to Knobel, the author had in mind, perhaps, some celestial phenomenon, which should every time make its appearance and warn away the assailant. Such a divine intervention, however, would be a placing the murderer in absolute security, and besides a thing simply inconceivable. The warning sign for the pursuer of Lamech, whoever he might be, was the newly invented weapons of his son Tubal-Cain. The warning sign that should serve for the protection of Cain, must disclose to the pursuers the threatening prospect of a seven-fold blood-vengeance. Such a sign, although for Cain, may be, notwithstanding, represented as on Cain in some kind of threatening defence, perhaps, or in the attendance of his wife; it is enough that the history is silent, or simply means to tell us that God already, immediately after the first deed of murder, had established a modification of the natural, impulsive, and impassioned, taking of vengeance for blood;—a warning sign, in fact, that the carrying out of the blood-vengeance would have for its consequence the extirpation of the whole human race. But why this exemption of Cain? To this question every kind of answer has been given (comp. Delitzsch and Keil). The chief thing was, that this banishment had in itself the significance of a social human death. It was a member cut off from the human community, as in the New Testament history of Judas. Besides, the unfolding of the Cainitish existence was to reveal an unfolding of death in a higher degree, and, at the same time, to do service to human culture in the dissemination of the Cainitish talent. Finally, there comes into consideration, in relation to Cain, what is said by Delitzsch: "He was gracious to him in the prolongation of his time of grace, because he recognized the sin as sin." But at the same time, God himself gives here the first example for the significance of the law of pardon in the later society. To demand the death of Cain was properly the right only of Abel's parents. But these were also Cain's parents. The right of pardoning is the right of modifying or mitigating the punishment in view of special mitigating circumstances.—**And Cain went out.**—"The name נוֹד denotes a land of escape and banishment, and is therefore the contrast to the happy land of Eden, where Jehovah walks and communes with men." Keil. The land lay eastward of Eden. In other respects it cannot be definitely determined; for Cain carried everywhere the land of Nod with him in his heart. Knobel thinks here again of China.

5. Vers. 17–23. CAIN AND THE CAINITES.—**And Cain knew his wife.**—Here comes in the supposition that Adam must have already had daughters too. Cain's wife could only have been a daughter of Adam, consequently his sister, and Abel's sister. She still adheres, nevertheless, to the fearful man, and follows him in his misery, which is also a testimony to a humane side in his life. The marriage of sisters was, in the beginning, a condition for the propagation of the human race. At the commencement of the race, the contrasts in the members of the family must have been so strongly regarded, that thereby the conditions for a true marriage could be present in the same family; whilst the most significant motive for the later prohibition of sister marriages, such as the establishment of a new band of love, and the consequent separation of the sisterly and marriage relations, could not yet have become effectual. Keil, moreover, remarks that the sons and daughters of Adam represent not merely the family, but the race; this is indeed the case, even in single families, though on a reduced scale. Some have thought it strange that Cain should have built a city for his son. But in this objection it is overlooked that the main conception of a primitive city is simply that of a walled fortification. The city must have been a very small one. Cain might have built it for an entire patriarchal race. Moreover, it reads, as Keil calls attention to it, וַיְהִי בֹּנֶה, **he was building.** It was the thought and the work of his life, in proof that immediately after the protection offered to him by God, he longed for something to fortify himself against the fear of his conscience, and had need to fix for himself an outward station, in opposition to his inner unsettled condition. "Even if we do not, with Delitzsch, regard this city as the foundation-stone of the worldly rule in which the spirit of the beast predominates, yet we must not misapprehend therein the effort to remove the curse

of banishment, and to create for his race a point of unity as a compensation for the lost unity in society with God; neither must we lose sight of the continual tendency of the Cainitish life to the earthly. The mighty development of the world-feeling, and of ungodliness, among the Cainites, becomes conspicuous with Lamech in the sixth generation." Keil. This comes to be, indeed, the ground idea of the Cainite development, that in the symbolic ideality of *culture*, it seeks an offset to the real ideality of the living *cultus* (or worship), even as this is generally the character of the secularized worldliness; that is, it makes a development of culture, in itself legitimate, to be its one and all. If after this we take into view the names of the Cainitish line, it will serve for a confirmation of what has been said.

1. Henoch, initiation, the initiated and his city.
2. Irad, townsman, citizen, *urbanus, civilis.*
3. Mahujael, or Mahijael, the purified, or the formed of God (מחה).
4. Methusael, the (strengthened) man of God.
5. Lamech, strong youth. His two wives: Adah, the decorated, Zillah, the musical player (according to Schröder, the dark brunette). [Schröder is all wrong.—T. L.]
6. The sons of Lamech, by Adah: Jabal, the traveller (nomade), and Jubal, the jubilant, the musician. By Zillah: Tubal Cain, worker in brass or iron (according to the Persian, Thubal; Gesenius), the lance-forger (according to the Shemetic, mason)—if not more probably: brass (or iron) of Cain, that is, the forger of the weapons in which the Cainites trusted. His sister Naamah, the lovely.

Cain and Adam included, this is eight generations; whereas the line of Seth that follows (ch. 5) embraces ten generations. On account of the like names, Henoch and Lamech, Irad and Jared, Kain and Kenan, Mahujael and Mahalael, Methusael and Methuselah, Knobel supposes a mingling of both genealogies, or one common primitive legend in two forms; Keil contends against this by laying emphasis on the difference of the names that appear to be similar, and the different position of those that are alike. For the sake of comparison we let the line of Seth immediately follow: 1. Adam (earth-man). 2. Seth (compensation, or the established). 3. Enoch (weak man). 4. Cainan (profit, a mere like-sounding of Cain). 5. Mahalaleel, praise of God (only an echo of Mahujael). 6. Jared, descending, the descender (only a resemblance in sound to Irad). 7. Enoch or Henoch, the consecrated. Here the devoted, or consecrated, follows the *descending;* in the Cainitish line he follows Cain. The one was the occupier of a city in the world, the other was translated to God; both consecrations, or devotions, stand, therefore, in full contrast. 8. Methuselah. According to the usual interpretation: man of the arrow, of the weapons of war. As he forms a chronological parallel with the Cainitic Lamech, so may we regard this name as indicating that he introduced these newly invented weapons of the Cainites into the line of Seth, in order to be a defence against the hostile insolence of the Cainites. It consists with this interpretation, that with him there came into the line of Seth a tendency to the worldly, after which it goes down with it, and with the age. Even the imposing upon his son the name Lamech, the strong youth, may be regarded as a warlike demonstration against the Cainitic Lamech. Therefore, 9. Lemech or Lamech. 10. Noah, the *rest*, the *quieter*, or *peacemaker*. With Lamech, who greeted in his son the future pacificator, there appears to be indicated, in the line of Seth, a direction, peaceful, yet troubled with toil and strife. It was just such an age, however, as might have for its consequence the alliances and minglings with the Cainites that are now introduced, and which have so often followed the exigencies of war. This Sethian Lamech, however, forms a significant contrast with the Cainitic. The one consoles himself with the newly invented weapons of his son Tubal Cain, as his security against the fearful blood-vengeance. The other comforts himself with the hope that with his son there shall come a season of holy rest from the labor and pains that are burdened with the curse of God. In regard to both lines in common, the following is to be remarked: 1. The names in the Cainitic line are, for the most part, expressive of pride, those of the Sethic, of humility. 2. The Cainitic line is carried no farther than to the point of its open corruption in polygamy, quarrelsomeness, and consecration of art to the service of sin. The Sethic line forms in its tenth period the full running out of a temporal world-development, in which Enoch, the seventh, properly appears as the highest point. 3. Against the mention of the Cainitic wives, their charms, and their art, appears in the Sethic line only the mention of sons and daughters. It serves for an introduction to the sixth chapter.

Concerning the repeated appearance of like names, compare what is said by KEIL, p. 71. Zillah can just as well mean the shadowy as the sounding, yet the latter interpretation is commended by the context. By the invention of Jubal a distinction is made between stringed and wind instruments. In its relation to Tubal Cain the word חֹרֵשׁ must be taken as neuter; since otherwise Tubal Cain would appear as the smith that forged the smiths. The song of Lamech is the first decidedly poetic form in the Scriptures, more distinct than ch. i. 27 and ch. ii. 23, as is shown by the marked parallelism of the members. It is the consecration of poetry to the glorification of a Titanic insolence, and, sung as it was in the ears of both his wives, stands as a proof that lust and murder are near akin to each other. Rightly may we suppose (with Hamann and Herder), that the invention of his son Tubal Cain, that is, the invention of weapons, made him so excessively haughty, whilst the invention of his son Jubal put him in a position to sing to his wives his song of hate and vengeance. This indicates, at the same time, an immeasurable pride in his talented sons. He promises himself the taking of a blood-vengeance, vastly enhanced in degree, but shows, at the same time, by the citation of the case of his ancestor Cain, that the dark history of that bad man had become transformed into a proud remembrance for his race. The meaning of the song, however, is not, I have slain a man (Septuagint, Vulgate, &c.). He supposes the case that he were now wounded, or now slain; that is, it looks to the future (Aben Ezra, Calvin, &c.). We may take the כִּי with which the song begins as an expression of assurance, and the *preterite* of the verb as denoting the certainty of the declaration (see DELITZSCH, p. 214). We think it better, however, to take it hypothetically, as Nägelsbach and others have done, and this too as corresponding to the sense as well as to the grammatical expression. In respect to the inventions of the Chinese, and the discovery of music as coming out

of the shepherd-life, compare Knobel, p. 65. In regard to the conjectures concerning these genealogies, see the Catalogue of Literature, p. 56. Thus, for example, Jubal is connected with Apollo, and Tubal Cain with Vulcan. The similarity of particular forms in popular traditions cannot justify us in confounding them. Knobel refers here, in the view he takes, to the bloodthirsty cruelty of the Mongolian tribes. Ewald finds in the three sons of Lamech (Noah?) the representatives of three principal states according to the Judæan conceptions (see Delitzsch, p. 212; also similar interpretations of Ewald, p. 211).

6. Vers. 24–26. Seth.—**And called his name Seth.**—Seth may denote compensation for Abel (Knobel, Keil),—one who comes in the place of Abel who has been slain and taken away; and in this way he is said to be fixed, established. Eve called the giver Elohim, according to Knobel, because the Sethites were elohists; according to Keil it was because the divine power had compensated her for what human wickedness had taken away. The fact that the name Jehovah, as mentioned further on, came to be adopted in connection with Enoch (weak man), may lead to the thought, indeed, of a lowering of hopes, and yet there lies an expression of hope in this, that she regards Seth as a permanent compensation for Abel.—**And to Seth,—to him also was born a son.**—Enoch,—a designation of weakness, frailty; probably a sorrowful remembrance of Abel (Ps. viii. 5; xc. 3).—**Then began men to call.**—קָרָא בְּ, primarily, to *call on* the name of Jehovah, and then to proclaim him, to announce. Men had before this prayed and called upon God, but now they begin to reverence God as Jehovah. But why not before, in the time of Seth? God as Jehovah is the covenant God of a pious race, of a future full of promise. First with Enoch does there appear the sure prospect of a new line of promise, after the line of Cain had lost it. With a new divine race, and a new believing generation, there ever presents itself the name Jehovah, and ever with a higher glory. Now it is for the first time after Eve's first theocratic jubilee-cry of hope. Delitzsch is inclined to think that men now called upon Jehovah in the direction of the East (where the Cainites made their settlement). Moreover, it must be that here is narrated the beginning of a formal divine worship. In respect to this, as also in respect to the two pillars of Seth's descendants of which Josephus speaks, compare Delitzsch, p. 218. The language undoubtedly refers to a general honoring of the name Jehovah among the pious Sethites. Concerning the name of God, compare the Bibelwerk, Matt., p. 125 (Am. ed.). In relation to Jehovah is the name of special significance, because Jehovah is the God of the covenant, or of the revelation of salvation, and because the name of God, whilst on the one side it denotes his revelation, does, on the other, present the reflex of his revelation in the human religious recognition, that is, in *religion* itself. In respect to the supposition that the primitive religion was the true religion, as we find it in Rom. i. 19–21, Knobel gives an account in its historical relation (p. 67). According to a Hebrew. interpretation of the word הוּחַל, as though from the word חלל, to profane, and which Hieronymus mentions, though he rejects it, there must have begun, in the days of Enoch, a species of image-worship, as a profanation of the name of Jehovah (see Rahmer, "The Hebrew Traditions in the Works of Hieronymus," p. 20). It is a Rabbinical figment, resting upon the misinterpretation of a word, and of the whole text.

DOCTRINAL AND ETHICAL.

1. The propagation of the human race is outside of Paradise, not because it is first occasioned by sin, but rather because it supposes a distinct development of mankind, and is tainted with its sin.

2. The human pairing is not an act of natural necessity, but a free ethical love, a knowing, as its fruit is a begetting, a witnessing.

3. The first mother's-joy after the first mother's-anguish, is a spirit of high enthusiasm, and, therefore, an expression of believing hope in the coming salvation. It takes the form of womanly precipitancy, and may mean that now she has borne the serpent-crusher (gotten him, or brought him forth). This is the first misreckoning in respect to the times and hours of God, and the person who is to bring salvation, but the believing hope itself is not a vain thing. Upon this high soaring, as it appears in the mother's naming of Cain (εὕρηκα, see John i. 42), there follows, after the human fashion, a great lowering of hope, as shown in the naming of the second son, wherein there appears to be indicated a fearful motherly foreboding, which may have been already occasioned by the conduct of the young Cain.

4. The formation of the family: the fundamental law of human relations ("next to the conjugal the parental, the sisterly and brotherly, the general relation of kindred," Delitzsch) and of all human ordinances. Church and state, with their binding cement, the school, all in the embryo form. The offering. The sentence upon Cain for his brother's murder. The first moral lesson, an admonition or warning to Cain.

5. In the bosom of the first family there appears the first contrast between the two ground-forms of the human calling,—between worldly power and a divine endurance, between an ungodly and a godly direction, between one who was godless and one who was pious, between one who was loaded in life with the curse of God and one who was slain for his piety, yet whose death, blood, and right, had still an abiding value in the eyes of God.

6. The religious offering is indicated and introduced as early as humanity in the state of sin, ch. iii. 21. It has its origin in thankfulness for God's gifts, and the acknowledgment that all belongs to him and must be presented or consecrated to him. It is, moreover, an expression of the feeling that the failure to present a real and perfect obedience of the heart and will, and of a perfectly holy life with prayer, is attested by the symbolical offering, which, as such, denotes a longing for, and a craving need of restoration to, that perfect condition wherein life and offering unite in one. Concerning the offering, see Exodus and Leviticus.

7. God's pleasure in the one offering, his displeasure at the other. See the Exegetical notes.

8. God's warning to Cain. Sin evidently appears in Cain in an advanced stage of progress, and this indicates hereditary sinfulness. The divine warning, moreover, characterizes this hereditary tendency to sin, in its most peculiar being, not as a fatalistic force, but as a seducing inclination to evil, as a

tempting power which already, like a ravenous wild beast, was crouching at his door, and ready to spring upon him. Therefore does God ascribe to him a capacity to rule over sin by the aid of the warning word of God standing as security to him for such assistance. It does not depend upon his choice whether he shall be tempted or not, but it does belong to his choice, whether he will let sin have its will in him, or whether he himself shall rule over it. Sin (though feminine) is presented in the figure of a male beast, or of a masculine nature,—as a lion, dragon, or serpent. On account of a supposed strangeness in the expression: rule over him (or it), Ewald takes it as a question: Wilt thou be able to rule over it? And Delitzsch holds that it does not mean the ruling over the sin that is lurking for him, but only over the inward temptation. But this inward temptation, in so far as it is temptation only, is just the sin that is crouching at the door; for the door denotes the entrance to his inclination, or to his will. Keil corrects Delitzsch by saying: "it is not the holding down of the inner temptibility which is commanded, but the withstanding of that power of evil which invades man from without,"—a view which here gives no proper sense. The personification of sin, and what is said about its desire and its craving after men (as though to devour them), appears not without significance, yet still the remembrance of 1 Pet. v. 8 should not lead us to find here, as Delitzsch does, a conscious intimation of Satan. More rightly does the Book of Wisdom make a distinction between men's being raised out of the fall, on the one hand, or their permitting sin to charm them, increase in strength, and so give power to the hereditary sinful tendency, on the other (Wisd. of Solomon, i. 13-16; ii. 24; x. 1). What is said Rom. v. 12: "Death has passed upon all men," bears alike upon all; but what follows: ἐφ' ᾧ πάντες ἥμαρτεν, allows an endless diversity of individual character, and within the ratios of its gradations, forms that contrast between the pious and the godless, between the seed of the woman and the seed of the serpent, which the Scripture everywhere sets forth.

9. The Fratricide. "Thus sin attains to its dominion, and in the outward act reveals its inhuman, beastly, diabolical nature. Devilish hate, brutal savageness; it is in these two together that murder has its origin. At the same time there comes out openly here, for the first time, the conflict of the two seeds in the relations of man to man. It is the serpent-nature of Cain under whose stab in the heel Abel falls—the first example of martyrdom; in appearance a defeat, but in truth a victory. From the innocent murdered man, there goes on, even to the case of Zachariah the son of Jehoiada, one great stream of blood throughout the whole history of the Old Testament (Matt. xxiii. 35). At the very head of the New Testament history does the bloody deed of Cain against his brother Abel again repeat itself in its counterpart, the bloody act of the Jewish people as committed against God's most 'holy child Jesus,' their brother in the flesh. Thenceforth flows on the stream of martyr-blood through the whole history of the Church. Death and murder proceeding from him who was ἀνθρωποκτόνος ἀπ' ἀρχῆς (a murderer from the beginning, John viii. 44), become indigenous in the history of man, and of the world, and rule in a thousand forms." Delitzsch.

10. The death of Abel; the second powerful proof of the prophetic significance of his bloody offering. Abel appears as the special prophet and mediator of the peculiar idea of the Old Testament revelation, or as the one who introduces into the world the typical sacrifice—that is, the symbolical representation of a yielding up of the individual will and life to God through death, in order to the taking away the separation between God and man; and which representation (as it unfolds) must ever become more and more the type of the real propitiation as set forth in the New Testament. Therefore would Abel be justified by his act of faith, even as Abraham was (Heb. xi. 4); and to such an extent must the offering of Abel be referred back to a divine occasioning, or some divine institution.

11. The first murder of a brother proceeded from a strife concerning religion. It appears to be presupposed that Cain, in his sacrificial worship, had wilfully separated himself from Abel. This would be the first separation. The second is that his offering, whilst it appeared in a stinted form, remained throughout an unbloody sacrifice. Communion in the offering would have made it of richer value. The mark of servility, legality, joylessness, and an envious jealousy of his brother's altar, appears quite prominent. Therefore it is, too, that he fails of the blessing, and the seal of the divine acceptance. The effect, however, is not repentance, but envy, fanaticism, hate, obduracy against God's word, and, finally, the murder of his brother. The first war was a religious war. From thence have all the wars in the world's history had their motive and their coloring. Even with the most modern wars religion has more to do than is commonly thought. The altar, the centre as it is of all holy sacrificial acts, is the centre also of all that is horrible in the history of the world; since it is the religious idea, in some form, that is the moving power of human history.

12. Already has the first-born lost his birthright, through a proud confidence in its prerogative, out of which is developed envy of his brother's preference, and from this, again, in the course of its progress, scorn and hate. In this form goes the story through the history of the world, through the history of religion, of the church, and of the state. Thus, many a time does the prerogative of birth, which in itself and normally is a blessing, become transformed into a prerogative of hereditary sin and guilt (Matt. iii. 9).

13. As chapter 3d presents to us the archetype of the genesis of sin, even to the evil act, so does chapter 4th give us the form of the genesis, and of the unfolding of obduracy. The commencing point is irreligiosity, that is, an offering worthless and hypocritical in its idea (Rom. i. 21). The consequences that immediately follow are unfriendliness, envy, brotherly hate, rage, grudging, and moroseness. To this succeeds an impenitent demeanor towards the divine voice of warning, as shown in a wicked silence. Then comes the consummation of his evil behavior towards his brother. The first example of this was probably a mocking perversion of what God had said, into a presumptuous retort upon his brother; then the bold throwing off the mask in the murder itself, as it took place in the field, upon the boundaries of their respective callings. Now again, on God's arraignment, his impudent, diabolical lying, and Titanic presumption, but which becomes, after the imposition of the penalty, a howling despair. Thus it is that while in his presumption, and in his despondency, he becomes an enemy of God, so is he also a foe of man; seeing that his disordered imagination peoples the

world with human beings who stand to him on a footing of deadly hostility. When in this spirit he goes forth as a fugitive and a vagabond from the land of Eden to a land of solitary exile, and there builds a city, the main significance of it lies in its walls. It is a *fortress* to defend himself against any of Adam's future children who may not belong to the Cainite race.

14. The judgment on Cain, a parallel to the first judgment, ch. iii., just as the behavior of Cain is a counterpart, and a parallel, to the behavior of his parents. As a parallel it reminds us of the behavior of the serpent. "*Clamitat ad cœlum vox sanguinis, etc.*; it is like the old saying of the four heaven-crying sins. When the Epistle to the Hebrews tells us that by means of his faith, Abel, though dead, yet speaketh (λαλεῖ), it must mean that the cry of his blood, regarded as still heard, is a proof that even after death he is still an object of the divine care,* one still unforgotten, not lost—still living." Delitzsch. At the same time is the cry of this martyr-blood the first signal of that voice, whether of the blood or of the spirit, which ever calls for God's judgment, first upon Jerusalem (Matt. xxiii. 15; comp. ch. ii. 18), and finally upon the whole world (Rev. vi. 10). Only the call of the blood of Christ it is that transforms this judgment into a judgment of deliverance for all who shall receive salvation (Heb. xii. 24).

15. The chief points in the sentence against Cain. He is cursed from the ground. The very nature of the ground, so to speak, becomes an angel (or minister) of penal vengeance against the unnatural transgressor. He hath aroused it against him in its inner-most nature, in forcing it to drink his brother's blood. Henceforth will earth deny to him its fruits. Where the murderer perpetrated the murder, the grass grows no more. The fratricide makes the ground the place of judgment. The war desolates the land. The curse proper, however, lies on the conscience itself. His heavy consciousness of guilt, incapable of being healed, and in its deceit, its presumption, and its despondency, driven to despair, must make him a fugitive and a vagabond upon the earth. He is banished beyond any protecting enclosure, from every place of rest; and though he may surround himself with walls as high as heaven, he is still a banished Azazel (Lev. xvi. 22)—the prince of exiles. There lies in the passage before us a germ of the church's excommunication and of the civic outlawry. The banishment into immeasurable space appears as a warning prelude to the endless exile of damnation. We may ask: Why was not the punishment of death imposed on Cain, as is demanded by the later law, ch. ix. 6, instead of exile? It is not a sufficient answer to say, that the parents of Cain could not execute such a sentence; the cherubim might have crushed him. But it becomes evident, already, that the religious social death of absolute banishment from human society, constitutes the peculiar essence of the death penalty (see LANGE, *Die Gesetzlich-Catholische Kirche als Sinnbild*, p. 71).

16. In respect to the repentance of Cain and Judas, see the Exegetical annotations to v. 13.

17. The Cainitic race. Development of the ear-

* [*Crieth unto me*, Gen. iv. 10, *clamat ad me*, complains unto me. This is one of the texts which the blind Sadducee had often read, but with the veil upon his heart. He had seen nothing in it. It was no proof to him of anything vital and personal in man after death. But what a flood of light is poured upon this, and similar language in the Old Testament, by the divine interpreter: "He is not the God of the dead, but of the living," Matt. xxii. 32. It must be life that cries unto God, and that he hears. Abel yet lived; he yet spake; λαλεῖ, in the present, he speaketh still. To Christ, in whom the veil is taken away, it was no figure merely, or rhetorical *usus loquendi*, as it was to the Sadducee, and as it has become, in a great measure, to the modern interpreter who carries back the deadness and frigidity of worn-out modern speech to chill the warmth and vitality of ancient language. In such primitive forms there is nothing unmeaning, or merely rhetorical. To the spiritual mind of Christ it was all made real by that intimation of a divine interest which guaranties a real personal being in those for whom it is expressed. The soul of Abel, of which the blood was the nearest material garment, was ὑποκάτω τοῦ θυσιαστηρίου, "under the altar" of the Divine Justice, בְּסֵתֶר עֶלְיוֹן, in "the secret place of the Most High;" it was "*lodging, tarrying* (יִתְלוֹנָן Ps. xci. 1), under the shadow of the Almighty." It was not for Cain's sake that this is said, for *his* reformation, or for his punishment merely, or for any preventive benefit of a police kind in the checking of future murders among a race all of whom, if only the worldly aspect is regarded, were soon to perish in some way and be no more. It was not this, solely or mainly, that made that voice effectual in its call. It was for Abel's sake, as a pious son of God,—the still living Abel, in whom the image of God had been assailed (see Gen. ix. 6; Ps. cxvi. 15).

And so we may say of other expressions in the Old Testament, now become mere metaphors, or dead forms of speech, but anciently full of life and reality, representing souls, especially the souls of the pious, as yet having some kind of being, known at least to God "to whom they live," as our Saviour adds, Luke xx. 38. They are "gathered to their people;" they have "gone to their fathers;" they "yield up the ghost," not as a thing that perishes, but as a most precious deposit to be kept (laid up, or treasured in Sheol, Job xiv. 13), "until the *set time* when God shall call and they shall answer; for he will have a regard (יִכְסֹף, Job xiv. 15, 16, will have a longing desire) to the work of his hands." They call themselves "pilgrims and sojourners upon earth"—a phrase that has no meaning except as connected with the idea of another state of being, a homeland, a *rest*. This is the *salvation*, as one of these pilgrims says at the very close of his earthly life, when all thought of a mere worldly deliverance is necessarily excluded, and there can remain only the hope of something beyond: "I have waited for thy salvation, O Lord." See how it breaks from the dying Jacob in the very midst of his prophetic contemplation of the future worldly destiny of his sons, Gen. xlix. 18. What could they mean? There are here no imagined bounds of space and time, no localities; it is all pure subjectiveness, it may be said; but such a hope, indefinite as it may seem, has far more of moral power than any Elysian or Hesperidean fancies. It was *security*, it was blessedness, and with this they were content. It was the idea of protection, a "covering of wings," being under "the shadow of the Almighty." It was all that was contained in that most mysterious expression סֵתֶר פָּנֶיךָ, "the secret of thy presence," Ps. xxxi. 20, "the hiding (בְּסֻכָּה) in God's pavilion," where they have that unimaginable being which Christ calls "living unto God," πάντες γὰρ αὐτῷ ζῶσιν, Luke xx. 38. Some may see in such expressions merely the hope of temporal deliverance, and yet even the most unspiritual interpreters can hardly avoid the feeling that this lower idea, however it may be partially accommodated to a seeming secular context, does not satisfy the holy earnestness of the language, or fill out that idea of blessedness and protection so far beyond what could be afforded by any earthly tabernacle, or in any temple made by hands: "O how great is Thy goodness which Thou hast *laid up* (צָפַנְתָּ comp. Job xiv. 13) for those that fear thee! Thou wilt hide them in the *secret of thy presence*, thou wilt treasure them in thy pavilion," away from all the strife and censure of this present life, Ps. xxxi. 20, 21. We cannot be wrong when we have our Saviour to guide us in the interpretation of such language, as proving a belief in immortality, or a continuous being, from the expression of the divine care and protection for the pious living and the pious dead. Identity, continuity, personality, are inseparable from the idea of such an interest, and we must suppose that the thought was vividly present to the minds of those in early times who so passionately expressed it. One thing is certain, that Sadduceeism or materialism would never have given rise to such modes of speech, although they may be satisfied with them after they have divested them of all meaning. We may say, too, that after such an exposition as Christ has given us, the denial of there being any idea of a future life in the Old Testament is downright infidelity, however it may be presented by professed Christian theologians, or even by learned bishops in the Church.—T. L.]

lost world—culture in its reciprocity with the advancing Cainitic corruption. Delitzsch finds it significant that Cain gave the same name, Henoch, to his son and to the city which he built for him, and that he must have had regard in both to the fundamental beginnings of a peculiar and special historical development. He cites the words of AUGUSTINE, *De Civitate Dei*, ch. xiv. 28: "*Fecerunt igitur civitates duas amores duo, terrenam scilicet amor sui usque ad contemptum dei, cœlestem vero amor Dei usque ad contemptum sui; illa in se ipsa, hæc in Domino gloriatur.*" Yet still even Delitzsch makes prominent the value of each Cainitic advance in culture. In writings which set forth the origin of all things, there could not fail to be something in relation to the origin of trades and arts. At a later time would these inventions come into the possession of God's people. Still the Cainitic race has the honor of every important advance in worldly culture; because this race of the promise has suffered in the ruin of the world, whilst the race of the curse falls naturally into it, or make it their home. We can only say, however, that the one-sided, worldly tendency, favored a precocious development of every power of culture among the Cainites—or that the children of this world are wiser in their way than the children of light. It is not the inventions themselves, but their morbidly active development, and their abuse, that have on them the mark of the curse. Again, it is in the direction of the dualistic, theosophic assumption of a deeper, or hidden sense, when we read (DELITZSCH, p. 213): "Even to this day the arts cannot disown the root of the curse, out of which they spring." "There is, moreover, remaining in all music, not only an unspiritualized ground of material naturalness merely, but a Cainitic element of impure sensuality" (p. 213). Nevertheless, through the subjectivity of the artist shall "that fundamental being of art which in itself is sinless" attain that to which it is morally destined," p. 215. Further on DELITZSCH well says: "With a deed of murder began, and with a song of murder closes, the history of the Cainites. In the seventh generation all is forgotten—immersed in music, revelry, luxury, decoration and outward show," etc. Again he says: "This is the genesis of the most spiritual art, such as poetry, music, etc." (p. 216). More happily, at least in respect to its outer consequences, did there precede all this that pious song of jubilee at the creation of the first man (p. 128). Thus much is true, that as art, and especially poetry, points out the distance between the real and the ideal on the side of culture, so does the sacrificial offering do the same on the side of *cultus*, or religion.

18. Concerning the worship of Jehovah as beginning among the Sethites, see the Exegetical explanations.

HOMILETICAL AND PRACTICAL.

See Doctrinal and Ethical.—Adam's Family. His guilt, his suffering, his salvation, and his hope.—The first family picture in the Bible.—The tragic sorrow in every family (indicated in the baptism of children)—The family the root of every human ordinance—both of church and state.—The first form of education as it makes its appearance in the first sacrifice, and in the varied callings of Cain and Abel. What education can do, and what it cannot.—Unlike children of like parents.—Pious parents may have wicked children (Cain—Abel).—Eve's precipitancy even in the utterance of her faith.—Eve's maternal joy, in its divine trust, and in its human mistakings. 1. The divine truthfulness in her hope of salvation; 2. the mournful disappointment in her expectations of Cain; 3. the happy disappointment in respect to Abel (not a vanishing vapor: Abel "yet speaketh").—The two ground-forms of the human vocation.—The acceptable and the rejected offering.—The contrast between Cain and his brothers in its significance: 1. Cain lives, Abel dies; 2. Cain's race perishes, the race of Seth continues (through Noah), even to the end of the world.—Cain the first *natural* first-born (like Ishmael, Esau, Reuben, the brothers of David, etc.), Abel the first *spiritual* first-born.—Cain and his pride in the carnal birthright and prerogative, a world-historical type: 1. For the religious history, 2. for the political.—Cain and Abel, or the godless and the pious direction inside the common peccability.—Cain and Abel, or the history of the first sacrificial offering, a prefiguration of the most glorious light-side, or of the darkest and most fearful aspect in the world-history.—Cain and Abel: the separated altars, or the first religious war, or the divinely kindled flame of belief and the wrath-enkindled flame of fanaticism.—Cain, or the world-history of envy. Abel, or the world-history of martyrdom.—The brother's murder.—The brother's blood.—The first slain.—And death with sin.—The first appearing of death—War.—The obduracy of Cain, or Cain warned by God in vain.—Cain's freedom and bondage.—Cain's sentence.—The curse of Cain.—Cain's repentance (first presumption, then despair).—The evil conscience in the history of Adam and in the history of Cain. Comparison.—The banishment of Cain.—The sign of Cain.—Cain and his race, or worthlessness as regards religion and worldly spiritual power, a reflected image of the satanic kingdom.—The progress of corruption in the Cainitic race.—It was not the worldly cultivation of Cain that was evil, or from the evil one, but its worldliness.—The first city.—Lamech, or the misuse of weapons, or the misuse of art, or of all culture.—Polygamy.—Seth, or the *one remaining*, established, *compensation* for Abel.—The Sethites, or the first beginning of a new and better time indicated in this, that men begin to proclaim the name Jehovah, the God of the covenant.—Enosh, denoting frail humanity, a name of humility.—When God becomes great at any time, or in any race, then man becomes small.—Does man first become small, then God becomes to him great. At the birth of Cain, Eve was hasty in her joy; at the birth of Abel, hasty in her despondency; at the birth of Seth, quiet and confiding.—Seth, or the *established* people of God; "And the gates of hell shall not prevail against them."

STARKE: Ver. 3. God himself instituted the offerings, as we see from Heb. xi. 4, that as the belief of Abel in his offering had for its necessary ground the divine command, promise, and revelation, so the offerings themselves must be types of Christ.—Ver. 4. We cannot doubt that from the very beginning God reserved to himself the firstlings or first-born. Such a command He repeated, Exod. xiii. 2; Numb. iii. 13. It was for a type of Christ the first-born before all creations.—Ver. 5. Cain ever oppresses and murders Abel. What else is it than the strife between the flesh and the spirit, the enmity between the seed of the woman, and the seed of the serpent? ARNDT's "Christianity."—*Tüb. Bible:* Wouldst thou that thy service be acceptable to God, perform it with unfeigned belief, and a

pure heart (Matt. v. 23, 24; ix. 13; 1 Tim. i. 15).—CRAMER: When God builds a church, then does the devil build a chapel close to it (Ps. xxvi. 5).—How beautiful and lovely is it when brothers dwell together in harmony (Ps. cxxxiii. 1)? but how rare?—Envy and jealousy have their origin from the devil, and are the root of all evil deeds.—When the godless ought to be allured to reformation by the example of the pious, they often become thereby only the more embittered (Acts vii. 54).—Ver. 8. According to the Jews, Cain maintained that there was no judge, no judgment, no reward of the good, no punishment of the wicked, no eternity, all which Abel contradicted; wherefore Cain became so embittered that he slew his brother. There is no ground for the pretence of the Masorites that there are wanting here twenty-eight verses, which contain the speech of Cain with Abel.—Abel prefigures Christ. As Abel was a shepherd, so also was Christ.—*Freiberg Bible:* Cain is an exact type of Antichrist.—OSIANDER: The preaching of repentance avails not with all men; especially is this the case with those who are given up to a reprobate mind (Acts vii. 49, etc.).—CRAMER: Sin grows rapidly, and after a small beginning takes wide steps (Wisdom of Sirach xxviii. 13, 14).—Where there is an evil heart, there is an evil eye, and where both these are, there is also an evil hand.—*The Würtemb. Bible:* It is a very ancient stab in the heel by the malicious devil, that the false church hates the true, and persecutes it even unto blood.—HEDINGER: How early the date of martyrdom in the world! The first man that dies dies for the sake of religion. He whose offering is acceptable to God, becomes now himself the victim.—Ver. 10. When Cain thought that he had won, that he was now alone the beloved child, that Abel was wholly forgotten, then did the latter still live, stronger and mightier than before. Then does the Majesty on high assume his cause; He cannot bear it, He cannot keep silence when His own are oppressed. And though they are crushed for a little while, they only rise to a more glorious and stronger state; for they still live.—CRAMER: There is nothing secret that shall not be made manifest (Matt. x. 26; Exod. ii. 12, 14; Josh. vii. 22; 2 Sam. xii. 9).—Ver. 13. When man should humble himself, he goes rather into despair, and rejects the means of grace. He falls, therefore, into a bitter enmity towards God, and into an ever-deepening unbelief, since he refuses to acknowledge the grace of God, and the service of Christ, or to let them avail for his salvation.—It is in this way that Satan plays his game; he sets the sins before the conscience in their most frightful form, whilst he takes from the eyes the grace of God.—Mark the steps of sin, how imperceptibly they advance! 1. Cain was arrogant; by reason of his birthright he thought himself better than he was; 2. he thereupon falls from arrogance into mocking hypocrisy, and secret presumption; 3. thinking that there is nothing like him, he becomes envious; 4. from the foregoing sins he falls into murder, even the slaying of a brother; 5. then he falls into lies, wherewith he thinks to palliate or excuse his brother's murder; 6. finally he falls into utter despair.—Ver. 14. Surely in the anguish of his conscience must Cain be afraid of everything, of angels, of men, of wild beasts even; yea, even inanimate things cause him distress and terror.—Ver. 15. CRAMER: No sins are too great to be forgiven (Isa. i. 18).—No man shall arbitrarily take from Him the infliction of vengeance upon evildoers (Rom. xii. 19).—*Tüb. Bible:* All godless men bear in their souls a mark of the curse, which numbers them among the goats. God marks all evil-doers with a brand in the conscience (1 Tim. iv. 2).—Ver. 16. *Würt. Bible:* It is the mind of all the children of the world, their trade and business; they ask not after the true church; gladly are they separated from it; they rejoice if it only goes well with the body (Ps. xlix. 10).—Ver. 24. Confident men willingly delude themselves with the example of others, and thus did Lamech comfort himself with a falsehood.—Ver. 21. (O ye musicians, bethink yourselves that ye are descended from a godless and murderous race; cease to abuse your art, otherwise will your end be like theirs!) Handicrafts, arts, and inventions are gifts of the Holy Spirit, and come from God, who bestows them upon both the believing and unbelieving; blessed is he who uses everything for the honor of God! (Dan. i. 17; Sirach xxxviii. 6; Exod. xxxv. 31–35).—Ver. 26. CRAMER: God can wonderfully console Christian parents in affliction; has he taken from them an Abel, he can give them back a Seth.—We can do no more precious work on earth than to help in propagating and spreading the true and right service of God (Sirach xlix. 4).—Ye teachers in schools and churches, follow the blessed example of these holy forefathers, and let it be your chief business to proclaim and make known the name of the Lord to old and young (ch. xviii. 19; Deut. vi. 6, etc.).

SCHRÖDER: The first revelation of the divine holiness is renewed in the second; and in the same proportion is the advancing progress of the curse.—Ver. 1–5. After the character of the parents has become fixed in the probation, then must the mention be of their children; they must be born that others may be born from them. In her song of joy, she forgets what lay right before her eyes; with her glance of hope into the future she calls the infant "a man." She looks at the child of her womb, and thinks it the seed to whom God has promised the victory. This common reference to the divine promise in ch. iii. 15 is ever held as truth in the interpretations of our fathers.—LUTHER: But the poor woman is deceived; she does not yet see her sorrow aright, nor understand that from flesh can nothing else than flesh be born, and that by flesh and blood sin and death can never be vanquished; she knows not, moreover, the day nor the hour. Eve's joy and Mary's song of praise, Luke i. 46, how different! (Yet Mary too knew not yet that at a later time a sword must pierce her own soul). The one birth from Eve is followed by a second,—the first is the Patriarch of the false, the other of the true church. The name of the one forms an exact contrast to the name of the other. In Cain does the mother of the living repose all her longing and her hope; Abel, on the contrary, the second-born, must serve as the foil of her heart's pain and sorrow. The best description of this name Abel (nothingness or vanity) we read in Ecclesiastes (or the Preaching of Solomon), ch. i. 2. That whole book, indeed, may be regarded as a diffuse commentary on the name Abel. According to the opinion of some of the fathers, Abel was never married.—LUTHER: Adam and Eve are not simply parents to nourish and instruct their children: they bear towards them also a priestly office (in that they lead the children to the sacrifice). The sacrifice is as old as religion (that is, as the religion of fallen men).—LUTHER: All the histories of the Old Testament show that God, in his superabundant grace, hath ever given

and maintained in close connection with his word an outward and visible sign of grace, that men, as reminded by such sacramental sign, might the more confidently believe. Therefore it is that after the flood the rainbow appears. And so to Abraham was given the sign of circumcision. In respect to the supposed sign of God: let one think on the blessing of God upon Abel's cattle-keeping in the year that followed, whilst Cain's agriculture miscarried, or on the symbolic upward-mounting, earthward-steaming, sacrificial smoke. For other biblical analogies, in strictest accordance with this, we may think of a glance of light for Abel, and which would become for his offering a consuming flame of fire (Exod. xiv. 24, &c.). In Matt. xxiii. 35, Christ makes Abel the beginning of the church of those that fear God, which will remain to the end of the world, whereas Cain is the beginning of the church of the malignant and the murderous, which will also continue to the end of the world. Abel is not slain on any worldly or domestic account, but only on account of the service of God. The good and the evil conscience are described here as though they were visible to our eyes; the one only lifts its face on high, the other casts itself despairing down.—Vers. 6, 7. [On this field (of the murder), so runs the story, was Damascus afterwards built, whose name hints at the bloody deed].—He who according to his mother's hope was to have been the slayer of the serpent, becomes the murderer of his brother the son of his own mother. —HERDER: What a dramatic spectacle! the first slain upon the earth.—KRUMMACHER: Here is the first brother's murder on the very threshold of Eden,—the first war.—Vers. 9, 10. HERDER: Who shall take vengeance, when God does not take vengeance? The father?—LUTHER: Cain intends, by this, his exculpation; but when he uses the name of brother, what else is it but an acknowledgment that he ought to be his brother's keeper. It is not for slaughtered sheep and cattle slain that God asks; it is for a slain man that he inquires. It follows that men have the hope of a resurrection, the hope in a God who out of the bodily death can bear them up to everlasting life, and who asks after their blood as a very dear and precious thing (Ps. cxvi. 15). What can be that still small voice which comes from the earth, and which God hears high up in heaven? Abel had, heretofore, whilst yet in life, endured violence with gentleness and silence; how is it that now when he is dead, and rudely buried in the earth, he is impatient at the wrong? How is it that he who before spake not one word against his brother, now cries out so complainingly, and, by his cry, moves God to action? Oppression and silence are no hindrance to God in judging the cause which the world so mistakenly fancies to be buried.—Vers. 11, 12. As Adam's sin develops itself in Cain's deed of murder, so does the first curse of God reveal itself in the second. Cursed be thou; that is, thou art not the one from whom the blessed seed is to be hoped. By this word is Cain excommunicated, cut off like a twig from the branch, so that he can have no more hope of the honor which he coveted. That which with Abel had a figurative or præfigurative power, becomes in Jesus the most perfect realization; "and the earth did quake" (Matt. xxvii. 52). Adam had already become a stranger in the earth; Cain is now a fugitive.—CALVIN: Not to bodily exile alone is Cain condemned, but subjected to a much severer punishment; there is not a spot of earth that he can find where he shall not be confounded and mazed in soul; for as a good conscience is rightly called a wall of iron, so neither a hundred walls, nor as many fortresses, can protect the godless from their unrest. —Vers. 13-16. In this way, although not excusing his sin, does Cain complain nevertheless of the fearful severity of that judicial sentence which deprives him of every refuge. So too the devil.—He must hide from God (Ps. v. 5), and yet he cannot (Ps. cxxxix. 7). God's face or countenance means his presence as revealed in guiding care, or in forgiving mercy (Exod. xxxiii. 15).—And this his misery he imputes, not to his sin, but to the account of God. Cain considers not merely that he is stripped of God's protection, but also that every creature in the world is now armed with weapons to take vengeance upon him. According to an ancient legend it was the destiny of Cain to be slain from the house in which he dwelt. The Jewish tradition makes him perish with his race in the flood.—In respect to the mark of Cain: some have conjectured that God placed upon his brow one of the letters of the name Jehovah; others say that it was a dog that continually ran before him; others that it was a horn which grew out of his forehead, and others, finally, maintain that it was a particular robe which God commanded him to wear, that every one might know him. Then follow the views respecting this mark that were held by Luther and the author (Calvin), that it was something that lay in his appearance, especially in his look.—Vers. 17-21. LUTHER: In this case the affliction of the parents is the greater in that they must have lost three children at once (Abel, Cain, and his wife who went into exile with him).—Even in his city, too, did Cain remain a fugitive and a vagabond.—Zillah, "*shadow*," either meaning the dark, the brunette, or the one shaded by a rich head of hair.—CALVIN: We have here the origin of polygamy in a perverse and degenerate race, as we also find its first author to be a man ferocious and alien to all human kindliness.—Naama: Jewish tradition ascribes to her the first poetry and gift of song; others make her the inventress of the arts of spinning and weaving.—BAUMGARTEN: True it is that originally all, as created by God, was very good: but since the entrance of sin, the whole outward world of nature is loaded with the curse of death. And yet is this testimony of Holy Scripture against the pomp of the world far removed from the monastic rigor; as is shown by the subsequent course of the Scripture history. It is true that Cain builds the first earthly city, but afterwards comes a city of God. [In support of this, there follows mention of the beauty of the mother of Israel, the rich tents and herds of Abraham, the harp of David, the watchword of Gideon ("the sword of the Lord and of Gideon," in contrast with that of Tubal Cain),—and then legends concerning Cain's old age and Lamech's death, p. 99.] Men are very fond of boasting before their wives. The first poet in the world was an old man rejuvenated, a hero in words, a praiser of himself. His song is without doubt a song of triumph on the invention of the sword. The Arabians have a whole book full of names and praises of the sword.—ZIEGLER: The sin of Cain becomes fearful in the sword-intoxicated Lamech.—Vers. 25, 26. We see that culture and science are as old as humanity itself. Barbarism and brutality follow after a corrupt civilization. Immediately after the ever-stronger manifestations of a Cainitic world-spirit, we find the strong revelations of the covenant Jehovah.—LUTHER: There are traditions

of Adam's daughters Salmana and Deborah, but I know not of any ground for believing in them. Eve had slighted Abel, whilst she thought much of Cain as the one who should inherit and possess the promise; now (on the birth of Seth) she holds the contrary, and seems to say: in Abel was all my hope, for he was righteous, but him the godless Cain hath slain; therefore has there been given to me another seed in place of Abel. She does not adhere to him in the motherly way, and after the motherly heart. She does not excuse or palliate the sin of her son. *The Sethites:* They unite together in a community; but there arise not therefrom cities full of lust and luxury; no, no, but places of holy meditation and devotion. And so there emerge the first delicate outlines of a church and community of life among the pious. Adam and Eve, we may believe, assembled their children and descendants for the maintaining of a solemn divine service. In contrast to the self-congregating of the wicked were the good gathered into a church by God himself.

Gerlach: The gross deeds of individual sin, as well as the original sin of Adam, had their primary seat, not in the temptations of the sense, nor in any momentary outward occasions, but in the disposition of the heart towards God. This is manifest here on the occasion of the first outward divine worship through the sacrificial offering, in which man, separated indeed from God, yet outwardly feeling his need of him, might hope to merit the divine acceptance in such religious service; whereas, with God, such a work has worth and significance only as the outer manifestation of the inner yielding of the heart to him.—Ver. 3. The use of the earliest domestic animals, and the cultivation of grain, were derived to man out of their primitive condition. The sheep cannot live without the human care and protection; the grain is nowhere found wild upon the earth, and it degenerates without human cultivation. —Ver. 4. When man joins in covenant with this divine will, nothing can ever overcome him, for he has omnipotence on his side.—Ver. 10. Here comes in now the division of works and occupations.

Lisco: The offerings. As offered in faith, which ever rests on the word of God, they are to be regarded as divinely instituted. Abel is God's friend; his cause is, therefore, God's cause, and God is his avenger.—Ver. 13. First presumption, then despair; both are contrary to Holy Scripture. Unbelief in God's righteousness before the evil deed, tends, after the act, to unbelief in the greatness and power of the divine mercy;—to a repentance that is full of despair.—A tortured conscience fears everything: the murderer fears murder, the treacherous fears perfidy.

Calwer Handbook: How many vain offerings and gifts in the heathen world!—Where faith is, there is the willing mind, and there can God make demands of men.—Instead of a crusher of the serpent, Cain is one of the serpent's seed.—Bunsen: The land of Nod, that is, the land of flight, of wandering, of banishment, the strange land (the interpretation that refers it to Turan in opposition to Iran).

Michow: The first evil fruit of the evil seed. He cites the saying of Schiller:

> The evil deed's avenging curse it is,
> That evil evermore it shall beget.

Taube: 1. As thou standest in relation to the God of mercy, so art thou,—either believing or unbelieving. 2. Remainest thou unbelieving, then, in spite of all attempts to obtain deliverance from God, thy course is onward from sin to sin until it lands thee in despair.—W. Hofmann: The seed of the woman: 1. In its first manifestation; 2. in its remote future; 3. in its prefigurative significance.

Delitzsch: Whilst the race of the Cainites developed itself in outward show, and on the ground of a corrupt nature, the community of the Sethites built itself up through the common calling upon the name Jehovah,—that is, of a God revealing himself on the ground of mercy.

THIRD SECTION.

Adam and Seth.—The Sethites or Macrobii (the long-lived).—The living Worship and the Blessing of the Life-renewing in the Line of the Sons of God.

Chapter V. 1–32 (compare 1 Chron. i. 1–4).

1 This is the book of the generations of Adam. In the day that God created man, 2 in the likeness of God made he him. Male and female created he them; and blessed 3 them and called their name Adam [man] in the day when they were created. And Adam lived a hundred and thirty years, and begat a son in his own likeness, after his 4 image, and called his name Seth [fixed, compensation]. And the days of Adam after he 5 had begotten Seth were eight hundred years; and he begat sons and daughters. And 6 all the days that Adam lived were nine hundred and thirty years; and he died. And 7 Seth lived a hundred and five years, and begat Enosh[1] [man, weak man]. And Seth lived after he begat Enosh eight hundred and seven years and begat sons and daughters. 8 9 And all the days of Seth were nine hundred and twelve years; and he died. And 10 Enosh lived ninety years and begat Cainan [gain, gainful, industrious]. And Enosh lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters.

11, 12 And all the days of Enos were nine hundred and five years; and he died. And
13 Cainan lived seventy years and begat Mahalaleel[2] [renown, praise of God]. And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons
14 and daughters. And all the days of Cainan were nine hundred and ten years; and he
15 died. And Mahalaleel lived sixty and five years and begat Jared [descent, one descending].
16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons
17 and daughters. And all the days of Mahalaleel were eight hundred ninety and five
18 years; and he died. And Jared lived a hundred and sixty and two years, and he begat
19 Enoch[3] [the devoted, mysterious]. And Jared lived after he begat Enoch eight hundred
20 years, and begat sons and daughters. And all the days of Jared were nine hundred
21 and sixty and two years; and he died. And Enoch lived sixty and five years, and
22 begat Methuselah [Gesenius: man of the arrow; Fürst: man of war; Delitzsch: man of growth]. And Enoch walked[4] with God [lived in communion with God] after he begat Methuselah three
23 hundred years and begat sons and daughters. And all the days of Enoch were three
24 hundred and sixty and five years. And Enoch walked with God and he was not
25 [disappeared suddenly], for God took him. And Methuselah lived a hundred eighty and
26 seven years, and begat Lamech [the strong young man, or hero]. And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters.
27 And all the days of Methuselah were nine hundred and sixty and nine years; and
28 he died. And Lamech lived a hundred eighty and two years and begat a son.
29 And he called his name Noah [rest, rest-bringer], saying, This same shall comfort us[5] concerning our work and toil of our hands, because of the ground which the Lord
30 hath cursed. And Lamech lived after he begat Noah, five hundred ninety and five
31 years and begat sons and daughters. And all the days of Lamech were seven hundred
32 seventy and seven years; and he died. And Noah was five hundred years old; and Noah begat Shem [name, preserver of the name] and Ham [heat, from חמם] and Japheth [wide-spreading, room-making, from פתח].

[1 Ver. 5.—אֱנוֹשׁ. In general little reliance can be placed upon the etymological significance of these early names as given by the lexicographers, whether we regard them as purely Hebrew, or as having been transferred from some older Shemitic tongue. In a few of them, however, there appear contrasts that can hardly be mistaken. Thus, for example, between Seth the *established*, the *firm*, and Enosh the *weak*, the *frail* (βροτός, *mortalis*, *homo*), the contrast is similar to that between Cain and Abel (*gain*, as the promised seed, and *vanity* or *disappointment*), as though the hopes of men, from generation to generation, were alternately rising and falling.—T. L.]

[2 Ver. 12.—מַהֲלַלְאֵל: Praise of God, or *one who praises God*. This is very plain, and seems to be followed by another contrast in the name יֶרֶד, a descending, whether it denotes degeneracy, despondency, or a plain, pious humility without the high rapture which seems to be indicated in that of the predecessor.—T. L.]

[3 Ver. 18.—חֲנוֹךְ: rendered *devoted*, *initiated*. This, however, seems to be a later sense of the root, although it is well applicable to the one to whom it is applied. From the Arabic there may be got the sense of *instructed*, *learned*, and from this came the notions of the Mohammedans and later Jews respecting Enoch's great scientific attainments, as also, perhaps, the other name, Edris, by which he is mentioned in the Koran, though it would seem also as though they most unchronologically confounded him with Ezra.—T. L.]

[4 Ver. 22.—וַיִּתְהַלֵּךְ. Compare the similar phrase Gen. xvii. 1, xxiv. 40, xlviii. 15, to *walk before God*. Here and in Gen. vi. 9 to *walk with God*. In both cases it denotes *concord*, and the LXX. were justified in rendering it εὐηρέστησε, "pleased God."—T. L.]

[5 Ver. 29.—יְנַחֲמֵנוּ. The Jewish interpreters regard this as explanatory of the name Noah (rest), but not its etymological ground. Otherwise, says Rashi, he should have been called מְנַחֵם, Menahem. They also distinguish between etymology in the sound, and in the sense. They say (see Aben Ezra) that Noah invented instruments of agriculture (as the son of the Cainite Lamech invented weapons of war), and thus delivered their agriculture, in some measure, from the barrenness which had been brought upon it by the curse, and by bad tillage. This is grounded by them on the words of Lamech, and on what was said of Noah after the flood, that he was אִישׁ הָאֲדָמָה, γεωργός, *agricola*, Gen. ix. 20, a husbandman. יְנַחֲמֵנוּ, shall *comfort*, rather, shall *revive*, *restore*, make us *breathe again*, like the Greek ἀναψύχω. Compare Ps. xxiii. 4: "Thy rod and thy staff shall *revive* me." It is the good shepherd restoring to life and vigor the fainting, dying sheep—to bring back the gasping breath. Hence the Syriac ܢܘܚܡܐ for the *resurrection*. It is not the sense of *consolation*, as some give it, but resuscitation, revivification.—T. L.]

EXEGETICAL AND CRITICAL.

1. The line of Seth, as the line of the pious worshippers of God, is carried on to Noah, with whom the first humanity from the stem of Seth, now purified in the flood, passes over to a new age: so that the name Seth, as in verification of Eve's maternal prophecy, becomes *established* in contrast with Abel *the mere* breath of life, and the line of Cain drowned in the flood. The question may be asked, Why is not the superscription placed before the 25th verse of the fourth chapter? The documentary hypothesis answers: it is because here again the Elohim document takes up the history. We let that question rest, though here verse 29th, with its name Jehovah, does not have the look of an interpolation. It must be remarked, nevertheless, that in the preceding section it was necessary for Seth to appear as the representative of Abel. But here again begins the history of Seth as the history of Adam himself; since

only through Seth does Adam live on beyond the flood, and even to the world's end. In respect to its inner nature, therefore, is the section Elohistic; that is, it presents the universal grounding of the whole human race, not merely that of the line of Shem or of the theocracy of Abraham. Knobel represents the section according to the documentary hypothesis: "The Elobist ranges the genealogical table of Adam immediately after the account of creation, ch. i. (?), and connects with it directly his history of the flood, ch. vi. 9, etc.; it forms, consequently, an essential part of his work, *without which* it would have had a hiatus (rather *with* it, we may add). From the same author who concerned himself with the connected genealogies and chronologies, as being predominantly Elohistic, whilst the Jehovist took little notice of them, originated also the other genealogical tables and chronological series that are introduced in their order throughout the Pentateuch." The section before us, in its entire contents, evidently presupposes ch. ii. and iii. There is special proof of this in verses 3, 24, and 29, as also in the constant refrain: and he died.

2. Ver. 1. **The book of the generation of Adam.**—The genealogies of Adam become permanent and continuous alone through Seth.

3. Ver. 2. **In the likeness of God.**—This is expressed here by ב, not by כ, as in ch. i. It means, when He *created* him He *made* him in the likeness, etc.; that is, the divine ideal form was the model of his *making*,—or of the *finishing* of his human form in distinction from its *creation*. The name *man* (Adam) is ascribed here in common to both man and woman. The creation in the divine image is repeated, because the line of God's sons is grounded on its divine origin (see Luke iii. 38).

4. Ver. 3. **Seth.**—For the significance of the name in relation to the names of the Cainitic line, see the preceding section. Of Seth it is said, He begat him in his own likeness, after his image. That is, as his image, Seth was similar to him, indeed, but not identically like; he was distinguished from him individually, he was like him in his Adamic nature. And this is said, doubtless, with a consciousness of Adam's fallen state, although in the ground ideas of this fifth chapter the nature of Adam as made in the divine image, and its pious direction, are still made prominent. Even if the names further on denote, in the average probability, the first-born of the genealogies (although this does not always hold good, as is shown by the examples of Ishmael, Esau, Reuben, etc.), yet it does not follow that Seth also is to be regarded here as a first-born; just as little as the three sons of Noah, taken together, can be thus regarded. Seth has become the spiritual first-born of the Adamitic house; he is the continuance of the line of Adam in its pious direction, and in its historical duration.

5. Ver. 4. The ages of the Patriarchs who lived before the flood are individually stated in the following manner: 1. Adam 930 years, 2. Seth 912 years, 3. Enosh 905 years, 4. Cainan 910 years, 5. Mahalaleel 895 years, 6. Jared 962 years, 7. Enoch 365 years, then translated, 8. Methuselah 969 years, 9. Lamech 777 years, 10. Noah, before the flood, 600 years (ch. vii. 6), in the whole 950 years (ch. ix. 29). In relation to the dates, the following things are to be remarked. Adam is 130 years old at the begetting of Seth, whom Cain and Abel naturally preceded. Seth begets Enosh when 105 years old. Enosh is presented to us as a father at the age of 90 years, Cainan 70 years, Mahalaleel 65 years, Jared 162 years, Enoch 65 years, Methuselah 187 years, Lamech 182 years, Noah even 500 years. Since, moreover, there is mentioned in each case the begetting of other sons and daughters, it becomes very questionable whether we are to understand all these genealogical heads as being first-born. The numbers, as given, do, indeed, indicate late marriages having proportion to the length of life. That, however, no ascetic idea is necessarily bound up in this, is shown by the case of Enoch, who with Mahalaleel had a son the earliest of all the patriarchs. Even between the repeated mention, moreover, that he walked with God, it is said that he begat sons and daughters. The age 65, as a year for begetting, is also worthy of note, as showing to be impossible every attempt to reduce these patriarchal years to shorter sections of time. This numbering of their years is of richest significance. It expresses clearly the blessing of longevity as emphatically exhibited through the Sethic piety; it is the history of the devout Macrobii, or long-livers of the primitive time. In Enoch the line reaches the highest point of its life-renovation; since in him the peculiar death-form falls away; he departs without dying, and by a divine translation. In Methuselah this grand march of life reaches its extreme longevity in this world. The line then sinks down in Lamech, as is indicated by his sighing over the labor and pain that comes from the curse-ladened earth. The whole line, in its apparent monotony, is a most lively expression of a powerful strife of life with death, of the blessing with the curse. They advance far in years, these pious sons of God; the numbers reach a high figure, but ever again there comes that tragic word וַיָּמֹת: *and he died.* Once, and only once, is there reached the silver glance of the life-renewing, and of that life-transformation without death, which comes up to the original form. This is in the life of Enoch, the seventh patriarch. It must be observed, in accordance with what is implied in the following chapter, that the line of Seth, in its development, suffers a gradual disturbance, which does not permit it to reach the ideal aim,—a fact which seems to be indicated by this name Methuselah, and the sighs of Lamech. When in respect to this long life-endurance, we add the consideration of the enormous breaking up that was suddenly occasioned by the flood, it must not be overlooked that Noah, although already six hundred years old when the flood took place, survived its storms three hundred and fifty years.

Two main difficulties are objected to the foregoing statement: 1. the length of life; 2. the authenticity of the chronology. "The highest possible age," says Valentine ("Compendium of Physiology," ii. p. 894), "appears to be from about 150 to 160 years; and in fact, none of the highest ages which men are known to have reached attain the height of 200 years (Pritchard's 'Natural History of the Human Race'). It cannot be shown that men after the flood differed in any remarkable manner from those who lived before. In ch. xi. 10, moreover, the narrator represents some as attaining, even after the flood, to the age of 400 or 600 years." Knobel. Special treatises on the preceding question are contained in the writing of De Lapasse: *Essai sur la conservation de la vie, Paris, Masson*, 1860. In general, there is no deciding this question by any appeal to strong constitutions, simple modes of life, unweakened powers of life, &c. First of all, do

both extremes of humanity need to be settled according to the Scriptures and the christological ideas; and, in fact, in correspondence with the middle point of humanity. The truth of Christ's resurrection, not as a return out of death to the life of this world, but as a transition from the first form of human life into a second imperishable form, casts light as well upon the paradisaical beginning as upon the eschatological end of humanity. It testifies to an ideal capability for the preservation of life even to the point of a death-like, yet not deathly transformation into the incorruptible. To this testifies also, in symbolical form, the paradisaical tree of life, as well as, in its dogmatic acceptance, the words of Paul concerning the longing "to be clothed upon" (2 Cor. v. 1–5) that lies in the depths of human nature (compare LANGE's Miscellaneous Writings, ii. p. 232). So also what he says of Christ as the life-giving spirit of man from heaven, and of the transformation that awaits those who live long at the world's end (1 Cor. xv. 45, 51). The christological idea that lies at the foundation is this: As the historical death, the death of corruption, in its gradual course first breaks through from the spiritual sphere of sin into the province of the soul, and from the province of the soul into the corporeity, so also does the healing of the new life make its passage; first in renewing the spirit-life, then the life of the soul, and finally becoming visible in the restoration of a new corporeal capacity for transformation at the world's end. Thus the decreasing longevity of the primitive time furnishes the contrast to the increasing longevity at the end of the world (see also Is. lxv). But it was not only through the original power of a corporeity not yet wholly shattered that the death of the Sethites was retarded; it was also kept back through the progress of life in the Jehovah-faith of the Sethites, as it culminated in Enoch, and had, therefore, already, as its consequence, a typically prophetic pre-representation of the transformation and the resurrection in his mysterious taking. The difficulty which is found in the supposition of such long life in the Sethites, has given rise to various hypotheses. Some have supposed that along with the patriarchs named their races and peoples are meant to be included; Rosenmüller, Friedreich, and others, think that from these orally transmitted genealogies, many names had fallen out; Hensler holds that the expression שָׁנָה (year) denotes among the patriarchs lesser spaces of time, namely, three months, till the time of Abraham, thence to the time of Joseph eight months, and afterwards, for the first time, twelve. Raske: from Adam to Noah the year was equal to one month. See against this, KNOBEL, p. 68 ff. To the first supposition is opposed the definite characterizing of single persons; to the second the fact that in the same manner the son always follows the father; to the third the constant signification of the year as tropical, periodical.* "No shorter year than the period of a year's time have the Hebrews ever had. Against any shortening of the שנה stands the fact that in that case some of the patriarchs must have begotten children at an age in which they were not capable." Knobel. By him and many of the moderns it is explained as a mythical conception, with reference to the old representation that in the more happy primitive period, men lived longer, but were ever becoming weaker and of shorter life. "This representation (of the brevity of life) presents itself very clearly in the Old Testament. In the historical time a man among the Hebrews became 70 or 80 years old (Ps. xc. 10); in the Mosaic and patriarchal time, when there meet us statements of 100, 120, 123, 133, 137, 147, 175, and 180 years, man reached an age between 100 and 200 years; for the time of

*[Besides the reasons given by Lange against the idea of any lesser time being denoted by שָׁנָה, there are others arising from the etymology of the word. This makes it the most fixed and most distinct of all the measures of time. Not only in the Hebrew, but in the Greek, the radical idea of the word for year is *repetition*, or a coming over again in a second recurrence of the same astronomical series. Thus the primary sense of the verb שנה is to *repeat*, to do a second time; hence the word for the numeral *two*. In Greek there can be no doubt that *ἔτος* has the same idea, as we see it in HOM. *Odyss.* i. 16, *ἔτος ἦλθε περιπλομένων ἐνιαυτῶν*. Compare it with the particle *ἔτι* (Lat. *et*, *iterum*, *iterare*, Saxon *yet*, addition, repetition). So also in the word *ἐνιαυτός* (that which returns into itself), an etymology which, though condemned by some, is not to be rashly rejected. In harmony with this is the Latin *annus*, a *ring*, or circle. So the Gothic *iar*, *jar*, *jer*, the old Anglo-Saxon *gear*, German *jahr*, English *year*, seem all to carry the same thought, that which comes again,—being connected with the Greek *ἔαρ* (Latin *ver*), the *spring*, the repetition, the new life, and not with the indefinite Greek *καιρός*, as some lexicographers suppose. So marked a word carrying this distinct conception in all those languages, would be the last one to be used for any smaller, or less marked division, and this view is confirmed by the fact that neither in the Hebrew writings nor anywhere else do we ever find any such substitution. Years in the plural, שָׁנוֹת, seems sometimes to be used for larger designations, or for æonic time; as in such expressions as שְׁנוֹת יְמִין עֶלְיוֹן, "years of the right hand of the Most High," Ps. lxxvii. 10, or "thy years, שְׁנוֹתֶיךָ, are for all generations," Ps. cii. 24; though even in those cases it may have its fixed astronomical measure, denoting God's doings in time and human history.

We get a confirmation of those views by considering how the whole idea of time is divided for us into the astronomical and the æonic,—the former measured by the sun and other heavenly bodies, the latter above such measurement, entirely independent of it, having its division from inward evolutions, and thus presenting a higher and an independent chronology of its own. In astronomical time the day is the *unit*, complete in itself with its dual evolution, and having no smaller astronomical subdivisions, although it may be cut up into hours and watches by arbitrary numberings. In æonic time, the single *αἰών* or *olam* is the *unit*, and the greater measures are made by its reduplications and retriplications, its ages of ages (*αἰῶνες τῶν αἰώνων*) and worlds of worlds. We see from this why, of all astronomical measures, the day is used to represent the æonic unit, and to stand for an *αἰών* or an olam, as in the *ἡμέρα αἰῶνος* of 2 Peter iii. 18. From its peculiar position as the *unit* in the one department, it becomes the most easy and natural term for this purpose in representing the higher chronology on the earthly scale. For the opposite reason, year and month are less fitted for such a parallelism; and hence we find the usage referred to so strongly verified in so many, perhaps in all, languages. A year is not only astronomical in itself, but internally divided by astronomical periods. Hence it is generally used for nothing longer or shorter than its own solar measurement. Everywhere, however, day is thus employed, not only in philosophical language where a *magnus annus* is artificially spoken of, but in common idioms, where we feel its natural propriety as used to denote any long internally completing, or self-evolving time, series, or cycle; as in that line of VIRGIL, *Æn.* vi. 745:

Donec longa DIES perfecto temporis *orbe*,

or in that peculiar Latin phrase *venire in diem*, to be born, to come into the world, or in the still greater Scriptural phrases "before the day I am He," Is. xliii. 13, or the *ἡμέρα αἰῶνος* already cited. We should feel it as a philological discord if *year* were thus used, whether in poetry, or in any other animated language. On the same ground it must appear as forced when any one would interpret שָׁנָה, *ἔτος*, *ἐνιαυτός*, *jahr*, *year*, of any shorter period. Besides, the Hebrews had two distinct names for months, neither of which is ever used in giving the lengths of lives, or in keeping the record of genealogies, although employed in the designation of festal times.—T. L.]

Abraham, and thence up to Noah, the dates maintain themselves, with one exception, between 200 and 600 years (ch. xi. 10–32): whilst in the time from Noah to Adam (there too with one exception) they are between 700 and 1000 years. According to the Hebrew belief therefore, in respect to the duration of human life, it became worse with men in the course of the times. Thence the hope in a restoration of the old longevity in the Messianic time (Is. lxv. 20; xxv. 8). So also the rest of antiquity assumed a greater length of life for the oldest time, and JOSEPHUS (*Antiq.* i. 3, 9) names Manetho, Berosus, Moschus, Hestiæus, Hieronymus, Hesiod, &c., as giving accounts similar to that of Genesis." In the number ten of the patriarchs, there is, in truth, a symbolical significancy (the Chaldeans, too, according to Berosus, number ten antediluvian patriarchs), but a symbolical number is not on that account a mythical number, and under the mythical point of view Knobel does not know what to do with the unlike and uneven numbers.

Concerning the chronological treatises that relate to our section, namely the assumed rectification of the Bible chronology through the Ægyptian, compare DELITZSCH, p. 220 ff. For the motives which lie at the ground of the chronological changes of our text in the Samaritan Pentateuch and the Septuagint, or their deviations (as well ch. xi. as ch. v., compare KNOBEL, p. 70) the reader is referred to KEIL, p. 76. According to our chronology, from the creation to the flood there were 1656 years,* according to the Samaritan text 1307 years, and according to the Septuagint 2242 years. The time after the flood until Abraham was, according to the Hebrew text 365 years, according to the Samaritan 1015, according to the Septuagint 1245. "The translation of Enoch falls nearly in the middle point of years from Adam to the flood,—that is, in the year 987 after the creation of Adam. At that time Seth, Enosh, Cainan, Mahalaleel, and Jared, were still living, as there was also living his son Methuselah, and his grandson Lamech, then 113 years old; Noah only was not yet born, and Adam of all the line was the only one dead." Keil. We will remark in general, in relation to our treatment of the chronology in the Introduction, that the genealogical chronology throughout corresponds to the fundamental biblical ideas, or to that significance of personality which determines everything as actual fact. In their experience, however, of the way in which the blessing of piety advanced their length of life, the Macrobii must have found a special warning to number their days, and in the unsymbolical form of the numbers it was easier to admit misreckonings in single cases than any arbitrariness in respect to the whole. In consideration of the extraordinary impression which the year-period must have made upon the first men of our race, in consideration of its symbolical dying and living again with nature, as well in the change [in the length] of day and night, as in that of summer and winter, they could have had, in general, no occasion or inducement to learn the reckoning of numbers more vivid than that which was furnished by these annual vicissitudes.

6. Ver. 1. **This is the book.**—"סֵפֶר means any finished writing, whether it consists of only one pair of leaves, or even of a single one; as, for example, the book (or bill) of divorce, Deut. xxiv." Delitzsch.—**The generations of Adam.**—The nearest bound to this book of the generations of Adam, is the genealogical register of Noah. In a wider sense, then, does this register of Adam go on in the genealogical register of Noah (ch. x.) and in the genealogical register of Shem (ch. x.), even to Abraham. After that it goes on through the whole Old Testament, until it becomes the genealogical register of Jesus Christ (Matt. i.).

7. Ver. 4. **And Adam lived.**—"The narrator reckons the years of each forefather unto the begetting of his first-born, who carries on the main line, then the remainder of his life, and after that he reckons both periods together, so as to give the whole length of his life and name." Delitzsch.—**Begat in his likeness.**—Adam bore the image of God. Seth bore the image of Adam: 1. according to its disposition in respect to the image of God; 2. according to the measure of its deformity by sin; 3. according to the hereditary blessing of his piety. "In that primitive time the births did not rapidly follow each other—a fact which had not a physical, but only an ethical ground," says Delitzsch. There is, however, a physical cause, since in exact correspondence with the increasing degeneracy and rankness of human life, is there, in a literal sense, the increase of a numerous and wretched offspring.

8. Ver. 5. **And he died.**—BAUMGARTEN: "In its constant return does this expression וַיָּמֹת prove the dominion of death, from Adam onward, as an immutable law (Rom. v. 14). Still, on this dark background of a conquering death shows still more clearly the power of life. For man dies when he has already propagated anew the life, so that in the midst of the death of the individual members, the life of the race holds on, and the hope grows stronger and stronger in the seed that is to conquer the author of death." The unceasing refrain, *and he died*, denotes here also the limit of the long and elevated line of life that seems to be ever mounting towards heaven, but ever breaks off in the end,—with the exception of Enoch. And so we get a clear view of the battle of life with death.

* [In the excellent commentary on Genesis by Dr. James G. Murphy, of Belfast College (p. 196), there is a very clear and convincing comparison of the Hebrew text chronology with that of the Septuagint, the Samaritan, and Josephus. The internal evidence is shown to be decidedly in favor of the Hebrew from its proportional consistency. The numbers in the LXX. evidently follow a plan to which they have been conformed. This does not appear in the Hebrew, and it is greatly in favor of its being an authentic genealogical record. The numbers before the birth of a successor, which are chiefly important for the chronology, are enlarged in the LXX. by the addition of just one hundred years in each of six cases, making Adam 230 years old at the birth of Seth, Seth 205 at the birth of Enosh, and so on, whilst the sum-total of each life remains the same as in the Hebrew, with a slight exception of 25 years in the case of Lamech. The interest, here, is evident, to extend the total chronology without changing the other numbers of the macrobiology. It is not easy to imagine what motive could have led in the other direction, or to the shortening, if the original had been as given in the Septuagint; since all ancient nations have rather shown a disposition to lengthen their chronology. On physiological grounds, too, the Hebrew is to be preferred; since the length of the life does not at all require so late a manhood as those numbers would seem to intimate. There is no proof that these were all first-born sons. It was the line of the pious, of those that had the spiritual birthright. The unevenness of the Hebrew birth-figures, varying from 65 and 70 to 157, shows this, whilst the added 100 years, in each case, by the Septuagint, shows a design to bring them to some nearer proportional standard, grounded on some supposed physiological notion, and the unwarranted idea that each is a natural first-born. To all this must be added the fact that the Hebrew has the best claim to be regarded as the original text, from the well-known scrupulous, and even superstitious, care with which it has been textually preserved.—T. L.]

9. Vers. 22–27. **And Enoch walked with God.**—This expression, which occurs once more in respect to Noah, ch. vi. 9, is afterwards enlarged. It becomes (ch. xvii. 1; xxiv. 40), "to walk before the face of God,"—"to follow Jehovah," Deut. xiii. 5—and similarly, Malachi ii. 6, it occurs in respect to the priest. It denotes the most intimate intercourse with God, or, so to speak, a permanent view of a present deity, a continual following after His guidance. The word occurs here twice. In its first usage it denotes the character of his life, and gives assurance of the *perseverance* and *soundness* of his piety; he walked with God three hundred years, he begat sons and daughters. In the second, it gives confirmation of the wonderful translation of Enoch. According to the Jewish tradition, Enoch had, in all probability, borne witness against the Cainitic antinomists of his day, and had announced to them the judgment which came with the flood. From this Jewish tradition the book of Enoch and the epistle of Jude took in common (DILLMANN, *Buch Henoch*); for there is no necessity of referring the place in Jude to the apocryphal book, since the apostles, as is well known, have cited popular traditions in other places, although even Delitzsch seems to connect the epistle with apocryphal story. With this prediction, and in correspondence with fundamental biblical principles, does the epistle of Jude make him the type of the prophetic testimony against that anti-Christian Antinomianism of the New Testament day, which is comprehended in its unity as "the last time," and also a typical prophet of the last day itself. The translation of Enoch has two sides. וְאֵינֶנּוּ means, in the first place: he was no longer there, he had disappeared (ch. xlii. 13, 36). Thereby is it indicated that his people had missed him, as the sons of the prophets missed Elijah when he was taken away (2 Kings ii. 16, etc.). Luther has pictured in a most vivid manner this missing of Enoch, as reflecting itself in the case of Jesus in His death, and on Easter morning. According to Luther, they had some thought that he had perished, had probably been slain by the Cainites, and then received a special revelation concerning his taking away.—**God took him.**—This word לָקַח is also used in the taking up of Elijah (2 Kings ii. 9, 10; Ps. lxxiii. 24; xlix. 16). A death so early in a line of men for whom life was a blessing, could only be regarded, in this connection, as a punishment. It would seem to make Enoch of least worth among the patriarchs, whereas, on the contrary, he was the most eminent. It is clear, therefore, that there is narrated here a transition which did not go through the form of death. The Christian tradition (Heb. xi. 5), as well as the Jewish (Sirach xliv. 15; xlix. 16), hold fast the unmistakable sense of the text, in which here, in place of the ever-returning "*and he died*," there comes in that other expression, "*for God took him.*" It is also confirmed by the analogous representations of the Bible (Elijah, Christ, the transformed, 1 Thess. iv. 17; 1 Cor. xv. 51). But whither? and to what state was Enoch translated? DELITZSCH: "To a closer nearness with God, with whom he had hitherto walked; not that he became a partaker of that glorification which awaits the justified in the resurrection; for in this glorification Christ is the first fruits." On the contrary, KEIL: "Not in the glorification is Christ the first fruits according to 1 Cor. xv. 20, 23, but in the resurrection." By a transformation, or by a clothing upon, were Enoch and Elijah translated into everlasting life with God. We must distinguish, however, between the transformation and the glorification, between the heavenly region of the pious, that is, Paradise, and the perfect heaven of Christ. "His 365th year of life corresponds probably to our 33d," remark Delitzsch and Knobel: "Enoch lived as many years as the year has days." In respect to the legendary parallels in the extra biblical antiquity, comp. KNOBEL, p. 72; in which it is clear that we must distinguish the biblical tradition from the kindred stories. According to Knobel the motive for the translation was probably to rescue Enoch from the age in which he lived,—with relation to ch. iv. 10. Beyond a doubt, however, the main reason was the fact that he had become personally ripe for transformation, and that through his faith there might be introduced into this world the faith in a new life in the world beyond (Heb. xi. 5, 6). If we would seek farther, we must compare the translations that follow in sacred history. Elijah is translated because his consistent legalism must become a judgment of fire, and a Last Day for the apostate Israel; Christ is translated, because His staying longer in this world must have come to a sudden conflict of life and death with the old world,—that is, must have had for its consequence the Last Day; the believers at the end of the world are translated, because now the Last Day has actually appeared. Judging from these analogies, we may conjecture that the translation of Enoch denoted a decided turning-point in the life of the old world. At all events, he had not in vain announced the day of judgment before his departure. At this time, it is probable, there was the beginning of the corrupt alliances between the Sethites and the Cainites. It is the probable middle time between Adam and the flood. The Jewish and Arabian fables, according to which Enoch is said to have discovered the art of writing and book-making, together with arithmetic and astronomy, must rest, for the most part, on his name, חֲנִיךְ, from חנך (to initiate, educate), and upon the astronomical significance of the number 365.

10. Ver. 27. **Methuselah.**—The highest age, 969 years.

11. Ver. 28. **Lamech.**—"At so great an age did these pious forefathers, who had renounced the self-created worldly lust, confess their experience of the burden and painfulness of life, in all its gravity and in all its extent; and it is easily explained how it is that the history of the Sethites closes with language of such a different sound from that of the Cainites. Lamech the Cainite is full of an evil drunken confidence. Lamech the Sethite, on the contrary, is filled with the most extreme dejection in respect to the present, and has no other joy than in the promise of the future." Delitzsch. The name נֹחַ, which he gives to his son, is put in relation to נחם, from which it does not follow that this relation is etymologically significant. The confident hope of the wearied is ever some bringer of rest. Without doubt does the life-labor and toil of the Sethites stand in relation to the pride of the Cainites, even as it forms a contrast to their confident and false security. It is this pride which has power to trouble their life more than the unfruitfulness of the earth. In respect to Lamech's language in which he greets Noah as the bringer of rest, LUTHER remarks: *Sicut Heva fallitur, ita quoque desiderio restitutionis mundi fallitur etiam bonus Lamech.* Still is he mis-

taken in supposing that Noah was to bring in the closing sabbath of humanity; that there came with him a great reckoning, and a preliminary new world, he correctly anticipated.

12. Ver. 32. **And he begat Shem.**—Ranke: "The naming of the three sons of Noah leads us to expect that whilst hitherto the line has moved on ever through only one member, in the farther course of time all three of Noah's sons must simultaneously lay the foundations of a new beginning." "The order of the ages of Noah's sons is Shem, Japheth, Ham (see ch. x. 21). In the enumeration, however, Japheth ever stands last, because his name of two syllables makes the best close in the collective arrangement." Knobel. The series of the three sons, however, in regard to their age, makes a difficulty in relation to ch. x. 21. (See Keil, p. 104.) According to the passage before us, Noah begat Shem first when he was 500 years old. According to ch. vii. 6, he was 600 years old when the flood came. According to ch. xi. 10, Shem was 100 years old two years after the flood. Either then must we here regard the 100 years of Shem as a round number, or the word גָּדוֹל, ch. x. 21, must relate to Japheth, as Michaelis and others think. On the contrary, see the remarks of Knobel, p. 120, and of Keil, p. 104. Keil, however, would take הקטן as merely a comparative designation of Ham, ch. ix. 24: the *younger* instead of the *youngest;* so that the series Shem, Ham, Japheth, would be the actual order of their ages. This consequence does not appear to be confirmed by the גָּדוֹל of ch. x. 21, since הקטן expressly refers to Noah in connection with בְּנוֹ, a position that fails in respect to גָּדוֹל, in ch. x. 21. Assuming it as not grounded on the analogue of the theocratic history, that the physical first-born must always be the spiritual first-born, it would remain doubtful whether, in the passage before us, Shem was not placed first on the ground of worth.

[Note on the Translation of Enoch, and the earliest ideas of Death among the Primitive Men.—וְאֵינֶנּוּ כִּי לָקַח אֹתוֹ אֱלֹהִים. A right understanding of this remarkable language respecting Enoch, depends upon our getting the right standpoint from which to determine the earliest notion that man must have had of death. This could hardly have been the modern idea, either in its materializing, or in its more spiritual, aspect. That is, it was not, on the one hand, a cessation of being, nor was it, on the other, any distinctly formed thought of a separation of two things, soul and body, one of which no longer pertained to the man, or the self hood, and the other passed off to a wholly separate and immaterial existence. God had not defined to them the nature of this fearful doom, and experience showed them nothing but the fact of an awful outward change on the once moving and active personality. It had not ceased *to be*, though now it was motionless and ghastly. They could not regard it as a fallen tree, or a slain animal, not from any metaphysical or physiological distinction, but from the strong *feeling* of social personality which they had ever connected with the living man, and which they could not get rid of. This was the germ, the God-implanted germ, we may say, of the idea of a continuous being, or a future life, as we find it in the earliest parts and throughout the Old Testament. To this they held on even against appearances, against the sense we may say, or any reasoning from sense, even as it is yet found among the rudest and simplest nations,—the very antagonisms it has had to encounter from the outer phenomenal world only showing the strength and the indestructibility of the sentiment. This *one* personality had not wholly vanished, though what had once appeared as a human form they now saw undergoing a rapid and fearful transformation. Death presented itself in contrast with that moving outward thing they called life, but it was not necessarily a breach of all continuity, or an utter extinction of all selfhood, with its rights and claims, as in the case of Abel's complaining blood. The *self*, the man was there, but he was dead, or in the state of *being* they called death. Or he was still somewhere near, in what connection with the body, or with themselves, they could not imagine. They gazed in astonishment at this wonderful phenomenon, but they did not reason about it, or draw nice distinctions. They had no data from which to draw them. It was the dread penalty of which they had heard from their progenitors, and that was all they knew about it. Of its extent, or its consequences, or of any recovery from it, they had little or no conception. Death was not to them, as it has come to be regarded in our thinking, a single terminating *event*, but a state, a state of being, very strange indeed, but still real and actual. They did not separate it into death (the act of dying) and something after death. All earliest language is grounded on the idea of such after state as a going on, or linked identity; but they did not distinguish between it and its incipiency. Hence, among all ancient people, the great care for funeral rites, not merely in memory of, but as something due to a still continued being, and as essential to its quietude. It was not the idea of resurrection, as some have thought, that made this so ancient and so universal, but the ineradicable *feeling* of a personality, or selfhood, as somehow inhering in the poor remains, whether embalmed with costliest spices, or buried in the bosom of their mother earth, or purified and so preserved by fire. There *is* a selfhood in the body; Paul affirms it strongly of the sleeping Christian remains; there is something sacred in the human dust; it is not like other matter, though sown in corruption; we may thank God that the feeling still lingers in our souls, in spite of that contempt for the body which is sometimes manifested by a reckless science on the one hand, or a hyper-spiritual philosophy on the other.

It is very important to bear in mind, that to the early view there could be no distinctions such as we now make. It was all death, whatever it might include, as opposed to acting, moving being; and when very early there arose the thought of a dwelling in the earth (as an underworld), of a Sheol or cavity, of a Hades or the Unseen—all arising from the act of burying or putting out of sight—this was not a state succeeding death, but the very world of the dead, the בֵּית עוֹלָם, the House of Olam (Eccles xii. 5), the House of Eternity, not as a figure for non-existence, but as real continuous being, though in striking contrast with the busy, knowing (sense-knowing), remembering, loving, hating, upper life "*beneath the sun*" (Eccles. ix. 5, 6). Superstition held that there was some mode of intercourse with these שׁוֹכְנֵי עָפָר, or dwellers in Sheol. There is little said about them in the Hebrew Scriptures, for there was little known that could be said; but there is an undercurrent of thought and feeling throughout the Old Testament which shows that they are never

forgotten. They were dead, but still in being; they had not *perished* (*per-iit*, *inter-iit*, *gone through*, *fallen out*), become extinct, ceased to be. Hence they called them the רְפָאִים, the weak, the weary, the inactive, as the Homeric and the ante-Homeric Greek called them *οἱ κάμοντες*, and *ἀμενηνὰ κάρηνα*. In all this there was great logical inconsistency, bewilderment of conception, contradiction even of the sense, so far as the phenomenal body was concerned, but it was a holding fast of that idea of continuous being, in some way, which was from the beginning, and which the human mind never gave up until Christ came and poured light upon this dark Sheol, this gloomy Hades, or world of the unseen. The imagery everywhere was drawn mainly from the last appearances in life, or from the associations of sepulchral acts, but the real underlying idea was never lost. Very early a better hope dawned upon the pious, or it came as a revelation from God, born in the travail of their earth-weary, rest-seeking souls, but it was mainly of a deliverance at some time from Sheol, or of blessedness therein as lying under the shadow of the divine protection. It was, however, still death, doom, *μοῖρα*, the great penalty, an idea expressed somehow in the most ancient tongues, Shemitic or Japhetic, with which we are acquainted. It was the great wrath for whose *turning* the pious dead are represented as waiting; as Job prays, "O that thou wouldst hide me in Sheol until thy wrath be past, עַד שׁוּב אַפֶּךָ (*until thy wrath turn*), that thou wouldst appoint me a time and then remember me" (Job xiv. 13).

From such a doom Enoch was spared. No grave received him. He disappeared from earth. He was *not found*, as the LXX. have rendered אֵינֶנּוּ, and as it is given in Heb. xi. 5; that is, his body was not found, though men, doubtless, made long search for him, as they did afterwards for the body of Elijah (2 Kings ii. 16, 17). Enoch may be said to have shared in the great penalty in so far that for 365 years he bore a dying and corruptible body, and yet it is testified of him that he did not see death, Heb. xi. 5, that is, he did not enter into Hades, which is the real death, although the change that his body must have undergone in the translation was greater than that which passes upon the dissolving human frame. See the clear remarks of Dr. Murphy on אֵינֶנּוּ, in his excellent Commentary on Genesis.

Dr. Lange has well distinguished between this Old Testament belief of a future life, or rather of continuous being, and the *ζωὴ αἰώνιος*, the eternal life, revealed by Christ. Great confusion arises from confounding the two, and the distinction becomes of great importance in refuting the reasoning of those who teach the annihilation of the wicked.

The word לקח here, though a common one, is to be noted as used in a strikingly similar connection in the account of Elijah (2 Kings ii. 9, אֶלָּקַח), Ps. xlix. 15, "God shall redeem my soul from Sheol, for He shall *take* me," יִקָּחֵנִי, and Ps. lxxiii. 24: "Thou wilt guide me by thy counsel, and afterwards *take* me (to) glory." It is worthy of note, too, how exactly in Ps. lxxiii. 24 the Hebrew אַחַר corresponds to the use of the cognate Arabic آخرة (Heb. אַחֲרִית Numb. xxiii. 10 *et al.*), the frequent Koranic and ante-Mohammedan word for the *after* or future life. In these two passages from the Psalms, לקח may not denote the hope of a translation, yet the similarity of context, which strongly seems to be suggested by the passage in Genesis, takes them clearly out of the Rationalist's limitation to a mere worldly deliverance.—T. L.]

DOCTRINAL AND ETHICAL.

1. Concerning the line of Seth, see the Exegetical annotations, No. 1.

2. Concerning the meaning of the image of Adam, see the Exegetical annotations, No. 3; as also for the significance of the names that here occur, No. 4.

3. Concerning the Macrobii, or the long-lived of the primitive time, see Exegetical annotations, No. 5. It ought to be considered that not only had death, as yet, failed to make his full breach upon them, but that, on the other hand, through their inward intercourse with God, their life-power had been wonderfully advanced in the opposite direction of the transformation form. Concerning the chronology, see No. 6.

4. For the meaning of Enoch, see No. 7, Exegetical annotations. Enoch, the seventh from Adam, is a very ancient witness: 1. For the degrees of piety; 2. for the truth of the mystical or the mysterious core of religion, communion with God; 3. for that assurance of eternal life that wells out of a life of faith and peace in God. In this is he, in a special sense, a type of the life of Christ: 1. His divine human walk; 2. his glorification and translation to heaven. Concerning the language of Lamech, see No. 8.

5. For the meaning of Noah, see the extracts from Starke below. According to Heb. xi. 7, Enoch is the mediator of the idea of a revelation of deliverance, or of salvation from judgment.

6. A main point of view of the Holy Scriptures and of the religion of revelation, is the significance of the personal life. This presents itself in the genealogies as they stand in their simple grandeur even to this day. It is like the granite of the earth in a highland landscape.

7. Enoch, Elijah, Christ, three stages in the unfolding of the facts of the world beyond, of the higher life of the world beyond, of its region of glory, and of the wonderful transition to it, as well as of the belief in those facts. In Christ the perfection of what is here prefigured.

8. Noah and his house a figure of the pious of the last time (Matt. xxiv. 34).

HOMILETICAL AND PRACTICAL.

The race of Adam, according to the ground-features of its life: 1. Birth; 2. marriage and the family; 3. death.—The constant repetition, *and he died*, a powerful *memento mori*. [Through this constant refrain, *and he died*, the reading of this chapter is said to have awakened men to repentance.]—Adam, through Seth and Noah, the ancestor of the human race: 1. In the continuance of the divine vocation; 2. of sinfulness, pain, and labor upon the earth; 3. of strife with sin: Seth, Enoch, Lamech, Noah; 4. of the prospect of the future of the perfected Seth (meaning compensation and established), of the perfected Enoch (devoted), of the perfected Noah (rest-bringer).—The conflict of life with death in the line of the Sethites: 1. How it holds back death

through the blessing of piety (the long-living); 2. how it ever opposes to death new generations (and he begat sons and daughters); 3. how it finds a way of life beyond death (Enoch).—Seth as the again-risen Abel.—The time of Enosh, that is, of the feeling of human weakness, as a time of the first glorifying of the divine power and covenant faithfulness.—The names of the Sethites (see above).—Enoch the mediator of the faith of a new life in the world beyond (Heb. xi. 5, 6), on the ground of the experience of the divine complacency (justification in its first form), through faith, that is, in the unfolding of his communion with God, and in the bearing of his prophetic testimony against ungodliness (Jude).—Enoch's walk with God and his blessing.—The long life of Enoch and the long life of Methuselah.—Enoch the wonderful height in the experience of the blessing, in the race of the blessing.—Enoch a turning-point in the primeval history, as Elijah in the history of Israel, and as the ascension to heaven of Christ in the history of the human race generally.—The history of Enoch the first germ of the doctrine of a heavenly inheritance.—Enoch as a type of Christ.—The Cainitic Lamech and the Sethitic Lamech.—Lamech's word of confidence in respect to Noah, 1. a delusion, and yet, 2. no delusion.—The line of the Sethites and the line of the Cainites: 1. Worldliness; spirituality; 2. pride and confidence; sorrow and patience; 3. an end, with terror; a newer, fairer beginning of life.—Noah as a type of Christ.—Adam the ancestor of two lines: a pious and a godless.—Noah the ancestor of three lines: a line of faith and worship, a line of human culture, and a line of sensual barbarity.

Starke: It is this genealogical record that has been preserved by God's wonderful care, and is to be found, 1 Chron. i., Matt. i., Luke iii.—Cramer: There has always been a church of God, and will remain even to the last day (Matt. xvi. 18). The evangelical religion is the oldest and the truest of all.—Ver. 3. All men are by nature children of wrath, and stained with the hereditary sin (Eph. ii. 3).—Long life is also from God; well for him who seeks to apply it to his honor.—Osiander: We have lived long enough when we know how to learn Christ.—Ver. 5. It is an old covenant: thou, O man, must die (Sirach xiv. 18).—Cainan. He had (like Enoch) seen all the patriarchs.—The example of Enoch is a glorious proof that the marriage state can and ought to be holily maintained.—Whether now children and babes enjoy any such intimate intercourse with God, there are still degrees herein, so that husbands and fathers in Christ have thereby a much closer communion with God. Jewish, as well as some old patristic and papistical interpreters say, that he (Enoch) was carried into the earthly paradise, where he will remain to the end of the world, when he will come back and be slain by Antichrist, and thereupon rise again and be taken up into heaven. We may readily see, however, what a mere fable this is. Rather has he been taken up into this heavenly paradise (Luke xxiii. 43).—Aim of Enoch's translation: 1. Thereby was the doctrine that the good man was rewarded in a future life established as against the prevalent security of that day; 2. thereby, in the seventh from Adam, was there given a pattern which even to the time of the seventh trumpet should serve as an example to believers whom the day of Christ might find alive; 3. thereby Enoch was set before us as a type of Christ in his ascension. (Then follows a comparison of the translation of Enoch with the ascension of Christ.)—Methuselah. No one of the patriarchs reached a thousand years, for that number is a type of the perfection to which no man in this life can attain.—He died in the year 1656, and, therefore, in the year in which the flood broke in upon the world.—Noah (Luke iii. 36; 1 Pet. iii. 20; Heb. xi. 7). Noah is a glorious type of Christ: 1. In respect to his name: Noah signifies rest and peace, or consolation and comforting; so is Christ, too, our Prince of peace, who makes for us peace and tranquillity (Is. ix. 6; Rom. v. 1; Jer. vi. 16). 2. According to his threefold office: Noah was a prophet (2 Pet. ii. 5), and announced many years beforehand the destruction of the first world and its sons, which was to befall them (Matt. xxiv. 25). Noah was a priest, for he offered sacrifice; Christ has offered himself (Heb. vii. 27). Noah prayed for the wicked world (Ezek. xiv. 14); so also is Christ our advocate (Rom. viii. 34; 1 John ii. 1; Heb. v. 7). Noah blessed Shem and Japheth; so also Christ (Mark x. 16). Noah was a king, the head of his family and of the new world, the builder of an ark at God's command; Christ was king and head of his threefold kingdom, the builder of the church (Ps. ii. 6).—The sons of Noah. They are not born in the order in which they here stand, but Japheth was the first-born (ch. x. 21), Shem the middle son (ch. xi. 10), and Ham the youngest (ch. ix. 24).

Schröder: Genealogies may be called the threads on which history, chronology, and everything else in the first book of Moses moves. The Adamitic genealogical table, ch. v., throws a bridge between the fall and the flood. In the plan of Genesis, the eye of Moses is firmly directed to Israel. The object of this constantly keeping the eye upon Israel, has for its ground the placing, in the most visible manner, before the eyes of the latest descendants, Jehovah's covenant faithfulness in the outer as well as inner preservation and assistance of the woman's seed. On this account the genealogies of the Old Testament, and of Genesis especially, form a part not to be overlooked in the great history of the divine assumptions of humanity before the incarnation of God in Christ.—Vers. 1 and 2. According to Luke iii. 38, man stands in a genealogical relation to God; his descent loses itself in the divine hand of the Creator (Acts xvii. 28).—Vers. 3–5. The significance of the time depends upon the significance of the person who is born, lives, and dies in it. The meaning of the time is nothing else than that there appears in it the birth and life of the human personality. To the mere dead number the coming man first gives life and content, and so too he first makes history.—Abel is murdered, Cain is cursed; and now Seth enters, a first birth, as it were, into history.—Val. Herberger: Adam and Eve may have wept long for the death of the pious Abel, and the wickedness of that wretched son Cain; but now God makes them to rejoice again in a pious child whom he presents to their eyes. Such vicissitudes of joy and sorrow befall all pious people. Be not, therefore, proud when it goes with thee according to thy heart's wish; be not cast down though it may rain and snow crosses. God will again rejoice thee with a cheerful sunshine in thy long, wearisome domestic trouble.—Whether the rest of the patriarchs who followed were all first-born sons, is made doubtful by the case of Seth.—"From Adam onward to the patriarch Jacob, hath the Holy Spirit signified to us in what year each named ancestor, who propagated *that line out of which Christ was to spring*, begat

that son who in turn was to become a specially-named ancestor in the course of descent." Roos.—Seth's genealogical register is the line of "the sons of God," that is, of the true church. "With reverence and awe do I draw nigh to thee, O holy people who dwell under his shadow and before his presence, O thou light of the world, thou salt of the earth! Thou wast a chosen race, a patriarchal priesthood, to make known the virtues of Him who called thee." Herder. —LUTHER: Eve, too, it is probable, lived to the eight hundredth year, and so must have seen a numerous race. How much care must she have had, how much industry, and labor, in visiting, dressing, and teaching, her children and her children's children! The first oral fountain of oral and written traditions that have come down to us, could in this way maintain itself through the possibility of a personal converse between Lamech and Shem, between Shem and Abraham. The original undying destiny of the human race comes powerfully before us in the numbers of this genealogical register. That sharp appendage, *and he died*, forms a standing refrain of sorrow to the joyful picture of life that precedes.—Roos: So should the thought arise in us: I too must die, and after a shorter pilgrimage than that of these fathers; I too must watch.—Vers. 6-20. Arabian stories concerning Seth and Jared, p. 111. Jared: an enigmatical name, out of which, however, as out of most of the Sethic names, there evidently enough breathes a tone of sorrow and of pain. Sharp contrast with the namings of the Cainites, which express might and pride.—Vers. 21-23. Whilst the Enoch of ch. iv. 17 bears upon himself the Cainitic consecration, and gives to the earthly his consecration (say rather receives it from the earthly), the Enoch of our chapter shows the consecration of God (Sirach xliv. 15; Heb. xi. 5). The subjective side of patriarchalism is its faith, the objective the divine acceptance.—LUTHER: From this we take it that there was in Enoch a peculiar consolation of the Holy Spirit and an excellent and noble courage, so that with the highest confidence and boldness he bore himself against the church of Satan and the Cainites, in the presence of the other patriarchs. For *to walk* reverentially with God means not to roam in a desert, or to hide oneself in a corner, but to come forth according to his calling, and to bear himself bravely against the unrighteousness of Satan and the world. (In this, however, the question still remains, whether we are to think of Enoch as having the contemplative Johannean, or the zealous Petrine form; we may rather suppose the first than the second.)—Roos: We never find this mode of speech, *to walk with God*, after the giving of the law, but rather the terms *perfect, upright*. In the New Testament pious men are called holy (saints), and beloved of God. In this way there shines clearly before the eyes the difference of the divine economies, namely: before the law, and under the law, and under the grace of the New Testament. In respect to the language, to walk with God, it expresses the patriarchal piety in a very becoming and lovely manner. There were, at that day, no literally expressed prescriptions as to what ought to be done or left undone. God himself stood in place of all such prescriptions.—HENGSTENBERG: The main thing was that each should become a partaker of the life of God. When this took place, then had he eternal life, and the assurance of it in his consciousness. In all the Holy Scripture this term (translation) is used only of three persons: of Enoch in the old world, of Elijah in the old covenant, and of Christ in the new. The first is a "type of the second, and both are Old Testament figures" of the last.—HERDER: The seventh from Adam cannot be without God in a world which scorns him; God forgot him not, but made him immortal and an everlasting monument of this divine truth.—HENGSTENBERG: Everything arbitrary must be far removed from a religion whose God is the unchangeable Jehovah; what God does in the case of one is, at the same time, a prediction of what he will do to all who occupy with him a like stand-point.—BAUMGARTEN: When we confine our looks to the bare catalogue, we find, indeed, life followed close by death, but this opens up to us a series in which we see no close. But that this series has an actual conclusion, namely, the victory of life over death, is for the first time assured to us through the translation of Enoch. —LUTHER: So shines out, in the midst of this narration of the dead, like a fair and lovely star, the pleasing light of immortality. The old doctors of the church say: Abel confessed another life after death, for his blood cries out and is heard; Cain acknowledged another life before death, for he was afraid to die, and his soul foreboded that something more awaited him than this world's unhappiness; Enoch confesses another life without death, for, out of this world's misery, and without the pain of dying, he goes straight to everlasting life. In the Koran and among the Mohammedans Enoch bears the name of Edris. So also the heathen legends mention him under the names of Annak, Cannak, Nannak (for the further treatment of these stories, p. 119). Methuselah means either man of the arrow-shooting, because, by standing on his defence and using his skill in weapons, in these last times of the first world, he was able to resist the robberlike, murderous Cainites; or his name means man of the shoot or germ, that is, of a great posterity; one rich in children and in children's children.—VAL. HERBERGER: God can prolong our life, as in the case of Hezekiah. While Methuselah lived the great distress came not upon the world, for he could pray from the heart and keep back the wrath of God; but as soon as Methuselah's white snow dissolves, and his gray hair descends into the grave, then grows the weather foul, the rain comes down, out swells the flood, and all the world must drown.—At the speech of Lamech, ch. iv. 1, it was the wife whose mother-feelings sang joyfully together; in the passage before us (of the Sethic Lamech) we perceive the loud pulse of a father's heart.—The advancing corruption of the time, and of his cotemporaries, give no doubtful coloring to his soul's longing; on this dark background first falls that hard fate of eating bread in the sweat of the brow (ch. iii. 17).—In such a consolation of a pious son did the old pious fathers find their rest.—Roos: From such a man must the patriarchs have been greatly comforted, and gained new courage. (Similar examples in the Old Testament, Moses, Samuel, Elias; in the New Testament time, John the Baptist, the Apostles; in modern times, Huss, Luther, and others.) It all presupposes Christ the middle point.—Theodoret names him (Noah) the other or second Adam.—DRECHSLER: Here, in the mention of Noah, there is an extension to the whole chapter in contrast to the previous concise declarations.—(Comparison of the three sons of Adam and the three sons of Noah.) Shem the first-born, the most like to his father, who carries farther on the golden thread; he is the representative of the divine principle in humanity, p. 125. The opposite

views of Luther and Calvin respecting the declaration that Noah was five hundred years old. Luther: He lived so long unmarried, because, in that corrupt time, it was better to have no children than evil, degenerate ones; but then he may have become married from the admonition of the patriarchs, or the command of an angel. Calvin: It is not said that he had hitherto been unmarried, nor in what year he began to be a father, but, on the occasion of noting the point of time when the future flood is announced to him, Moses adds that at this time he had already become the father of three sons [this explanation, however, is not in harmony with the allegations of a middle time which he cites as analogous to those in our chapter].—HERDER: Remarkable history of humanity; the form it ever presents. These, under the curse are singing their song of jubilee; those others, under the blessing are full of sighs. These are building, singing, inventing; those live, bring up children, and walk with God. The number of the one class is ever growing more numerous, the gathering of the other grows ever less and less. It ends with one race, with one man, and the seven souls that are with him. So will it also be, says Christ, at the end of the days. Be not disheartened, little flock.—LUTHER: This chapter presents to us a form and image of the whole world. As, therefore, there may be seen in our chapter a fair form and image of the early world, so also is it God's overwhelming wrath, and a most fearful ruin, that we behold in the fact that the whole race of these ten patriarchs perished, with the exception of only eight that survived.—THE SAME: We ought not to think that these are common names of mean and common men, for, in fact, they are great heroes.—THE SAME: Our world of to-day, the third, and still a world of mercy, how full of blasphemy and cruelty!—It must be punished with a flood of fire; for so prophesy the colors in the rainbow (then follows an interpretation of the three chief colors).

GERLACH: God himself stands at the head of the genealogical table, not merely as creator, as he is of all other beings, but as the father of men, as appears Luke iii. 38. Not without purpose is there mentioned the divine origin of the human race at the very apex of this series. It contains the patriarchs that remained true to the covenant of God, and who, on that very account, are called the Sons of God (ch. vi. 2).—Ver. 5. "Who was like his image." This expression contains no allusion to the fall, but there is rather indicated a continuance of the divine image according to the original position of man. As Adam was created in the divine image, so could he also beget a son who should be like to his own image. That the predominance of sin is inherited along with it, is taken for granted through the whole history (therefore is it here also indicated, although the author rightly saw that here, in the representation of the higher Sethic line, and in accordance with its connections, there should be a special emphasis given to the continuance of a side of light in humanity).—Enoch: Most worthy of note as a very ancient witnessing to the earliest human race of a blessed eternal life.

LISCO: Enoch, that is, devoted. He is the seventh from Adam, wherein there may be some indication that after the six long world-times of sin and death, there should be introduced, in the seventh period of the world, through one, that is, Christ, a divine life, with freedom from death ["Calculus of the Biblical Chronology," p. 23].

CALWER HANDBUCH: *Seth.* Eve looks upon him as a present from God; but thinks no more, as in the case of Cain, that she actually has the Lord. Still does her faith behold a new beginning for the promise, of the seed of the woman, bearing in itself the pledge of its sure ongoing, whilst she believingly receives this "other seed" from the hand of God. [Indication that in the birth of Cain she had ascribed to herself too great a share.]—Methuselah, the eighth from Adam, lives nearly one hundred years cotemporaneously with Adam, whilst Noah lives eighty-four years with Enoch, the grandson of Adam, and, in the other direction, was one hundred and twenty-eight years cotemporaneous with Terah the father of Abraham.—Abel died early a violent death; Adam was the first who died a natural death (?); fifty-seven years after him was Enosh translated. A threefold way. [Enoch. Under the name of Idris (learned man) he is said to have been the inventor of letters and writing, of arithmetic, and astronomy.]—BUNSEN, *on the word of Lamech*, v. 29: This indicates very hard times and great disturbing events of nature, in the last period of the old world. Men labor hard, but nothing thrives. They toil in vain; the crop is little, or it is wholly lost. Now there is a breathing again (according to the root-meaning of *naham* (נחם) and the Arabic usage) after the fruitless labor. [Here, in the first place, it is overlooked that the object of Lamech's lamentation has an ethical background (a commencing corruption), and in the second place, that the destined limitation of that old period through a sudden and destroying flood excludes earlier catastrophes.]—From the name of the Cainite Mahujael, ch. iv. 18: "*Detruit de Dieu*," and with reference to a Lydian and Indian tradition, Von Rougemont concludes that: *sa génération a été en majeure partie enlevée par une effroyable sécheresse*, which lasted at least eighteen years. *Histoire de la Terre*, p. 98. [In reference, however, to this meaning of the name Mahujael, it is to be remarked that it would be contrary to the analogy of the Cainitic names].—TAUBE: What Enoch's life and destiny proclaims to us: 1. That a godly life in faith pleases God; 2. that God in his grace rewards it with the gift of everlasting life.—The name of Noah: 1. A significant index to the state of soul of the Sethites and of all children of God; 2. a figure of Christ.—HOFMANN (p. 40): Fathers ever hope for deliverance in their sons. [Then follows a reference to Seth, Enosh, Enoch, Noah.]

FOURTH SECTION.

The Universal Corruption in consequence of the mingling of the two lines.—The anomism (or enormity) of sins before the flood.—Predominant unbelief.—Titanic pride.— After the flood prevailing superstition.

Chapter VI. 1–8.

1 And it came to pass when men began to multiply on the face of the earth, and 2 daughters were born unto them, That the sons of God saw the daughters of men [looked upon them] that they were fair, and they took them wives of all which they chose 3 [after their sensual choice]. And the Lord said, my spirit[2] shall not always strive[1] with man, 4 for that he[3] also is flesh; yet his days shall be an hundred and twenty years. There were giants[4] in the earth in those days; and also after that, when the sons of God came in to the daughters of men, and they bare *children* to them; the same became mighty 5 men, which were of old, men of renown. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was 6 only evil continually. And it repented[5] the Lord that he had made man on the earth, 7 and it grieved[6] him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping thing, and 8 the fowls of the air; for it repenteth me that I have made them. And Noah found grace in the eyes of the Lord.

[[1] Ver. 3.—לֹא יָדוֹן. This word has given rise to a great variety of interpretations. The most unsatisfactory, as well as the farthest from the Hebrew usage, is that of Gesenius, who renders it, *non* humiliabitur, my spirit shall not *be humbled*, or *become vile*, in man, regarding it as cognate with the Arabic دان (دون). There is not a trace of such a sense anywhere else in the Hebrew Scriptures. It is directly opposed to the strong sense of *power, superiority*, as it appears in the frequent אָדוֹן, *lord, master*, מָדוֹן, *judicial conflict*, and the name of Deity, אֲדֹנָי, *Dominus*. Compare also דִּין, Job xix. 29, *judicium*. The other form דין, if it is not rather an abbreviated Hiphil of דון, has always this ruling judicial sense, and corresponds to the other Arabic verb دان (دين). The Arabic verb دون may have come from this by acquiring a modified passive sense. It may be said, too, that the view of Gesenius is out of harmony with the whole spirit of the Scriptures. There is no such thought in the Bible as God's spirit being humbled by dwelling or striving with men. Its philosophy is all the other way: God's "strength is made perfect in our weakness." The LXX. have rendered it, οὐ μὴ καταμείνῃ, shall not remain; the Vulgate the same, *non permanebit;* the Syriac in like manner, ܠܐ ܬܥܡܪ, shall not dwell. The LXX. and the Syriac were probably influenced by some early Jewish Targum, since Onkelos gives it substantially the same sense, לא יתקים, though he paraphrases the passage. The interpretation of ידון has been much influenced by the interpreters' view of רוחי following, as denoting the natural life, the spirit or soul which God had given men (see Ps. civ. 29, 30; Eccles. xii. 7), and they have accordingly given ידון any general sense that, whilst harmonizing with such view, would not be opposed to the radical idea of ruling judicially. Hence we need not regard these old interpreters as having read ידום or ילון, as some have supposed. Another view which is found in some of the Jewish commentators would refer רוחי to the spirit, mind, or disposition of God generally, represented as occupied with the care of man, and, as it were, wearied with it. So Rashi: my spirit within me shall not be disturbed on account of man. Another very strange one mentioned by Aben Ezra connects ידון with the rare noun נדנה, meaning a sheath (1 Chron. xxi. 27), as though the body were the sheath of the spirit—shall not always be *insheathed*, or *insheath itself*—from the root נדן; and they refer to the Aramaic of Dan vii. 15, "my spirit was grieved, בְּגוֹ נִדְנֶה, within my body"—literally, within the sheath. But this interpretation, besides being etymologically false, is too far-fetched and inconsistent with the simplicity of the early language. The Arabic translation (Arabs Erpenii) renders it تفرّغ, to *be wholly occupied with*, according to the view of Rashi above.—T. L.]

[[2] Ver. 3.—רוּחִי. Of this there have been nearly as many interpretations as of ידון. It may mean the spirit of God generally, as the mind of God; it may mean the Holy Spirit as a power or influence, or, in the New Testament sense, as a person. It has been interpreted as the spirit or life of man, which God calls רוחי (my spirit), because given by him (as in Ps. civ. and Eccles. xii., before referred to). This latter view may have two modifications: 1. as the life generally, or רוח taken for נפש or ψυχή; or, 2. in the higher sense of πνεῦμα, according to the trichotomy—the higher or rational power in man, and more nearly allied to the divine—the reason as distinguished from the *sense*, and from the mere inductive intellect judging *by* sense, and *for* the sense. The decision between these depends on the context, on the force of לְעֹלָם, and the true meaning of בשגם הוא בשר; also, on the question whether, taken as a whole, it is the language of a *judgment* or of a *prediction* on which the judgment is grounded. On this see the Exegetical and Notes.—T. L.]

[[3] Ver. 3.—בְּשַׁגַּם. All the old authorities, versions, commentaries, etc., take this, as it is rendered in E.V., as equivalent to בַּאֲשֶׁר גַּם, *in that also*, or *because also*. Thus the LXX., διὰ τὸ; Vulg., *quia;* Syriac, ܡܛܠ ܕ; Onkelos, בְּדִיל דְּ; Jonath. מִן תְּבְגְלַל. The Arabic of the Polyglotts, لانهم بشريون; Arabs Erpenii, من اجل. So also the

modern versions until very lately. The excellent Arabic version made by our American missionaries, and lately printed, has followed the most modern commentaries and lexicographers, (rashly, we think,) and rendered it لزيغانه هو بشر, "because of his declination, or straying, he is flesh." The objection made by Gesenius and Rosenmüller to the abbreviation שׁ for אשׁר, that it belongs to the later Hebrew, has little weight. There are examples in the oldest books, and the conformity of the writing to the pronunciation is rather a mark of earlier orthography, though it may be afterwards imitated, for brevity, in the later Rabbinical writings. There can hardly be a doubt that בְּשַׁגָּם or בְּשַׁגַּם, *basshaggam*, would give about the actual pronunciation (especially if rapid) of בַּאֲשֶׁר גַּם if written in full—*baashergam*, *bassharyam*—in which the semi-vowel sound of ר would become very feeble and disappear, as is the case with נ in other combinations, so that *shargam* would become *shaggam*; the duplication by the dagesh compensating for the lost ר. And this would answer the question why it is not more frequent in the early books. It is not the settled use of שׁ for אשׁר (which is a mere orthographical abbreviation of אשׁר becoming constant in later and Rabbinical writing), but only a following the pronunciation in a peculiarly harsh combination that seldom occurs. The patach in place of the segol (שֶׁ) is explained by the Jewish grammarians, who, as their rich phonetic system clearly shows, understood these matters as well as the modern philologists. The last syllable is lengthened by the tone, and the compensating dagesh requires the sharpening of the preceding one. An objection to the view of Gesenius and others is, that such a use of the infinitive of שׁגג (if it can be regarded as an infinitive) is unexampled in the Hebrew. Besides, this verb or noun, as employed elsewhere, is always used of the more venial errors, or *trespasses*, and is, therefore, unsuited to the greatness and malignity of the sins here denounced. It may be said, moreover, that הוּא, with the plural third person pronoun immediately preceding, is an ungrammatical anomaly.—T. L.]

[⁴ Ver. 4.—נְפִלִים, *Nephilim*. The derivation of this word from נפל, to *fall*, cannot be sustained, either in the sense of *fallen* (from heaven), or in that of invaders (ἐπιπίπτοντες, those who *fall on*—*irruentes*). It is evidently the ancient name they took to themselves, and that would not be, in the beginning, a name either of degeneracy or reproach. Its connection with פלה, פלא, is much more clear and consistent. Compare the Niphal, Ps. cxxxix. 14, נִפְלֵיתִי, and נִפְלָאִים (contracted נְפִלִים); also Exod. xxxiii. 16, וְנִפְלֵינוּ אֲנִי וְעַמְּךָ מִכָּל הָעָם, "and I and thy people shall be *distinguished* above all people." When it became a proper name, נִפְלָאִים or נִפְלִים (*Niphlim*) would easily be changed to נְפִלִים (Nephilim), the shewa becoming movable in the frequent use. Thus viewed, we may regard the expression at the end of the verse, אַנְשֵׁי הַשֵּׁם, as the intended exegesis of the word itself—נפלים, *distinguished men*; נפלאים, *wonderful men*—men of name—*men of renown*. That the same name should have been given afterwards to gigantic robbers, as in Numb. xiii. 33, is very natural, whether regarded as applied from a tradition of these wonderful men of old or from inherent fitness. וְגַם אַחֲרֵי כֵן, *and also afterwards*—clearly intimating that some of these Nephilim, or wondrous men of violence, had existed before this event, or from of old (a time comparatively ancient, going back to the days of old Cain), and that after these mesalliances, whatever they may be, there was an increase of such persons.—T. L.]

[⁵ Ver. 6.—וַיִּנָּחֶם. LXX., ἐνεθυμήθη; Vulg., *Pœnituit eum*. The Syriac and Arabic make it the repentance of grief; the Samaritan version strangely renders it ואתנכה, *iratus fuit*, he was *fiercely enraged*, making it the repentance of anger. Both the Targums say: וְתָב יְיָ, *and Jehovah repented*, but qualify it by בְּמֵימְרֵהּ following—that is, *in his word*, or *by his word*. What they meant by this is not very clear, but it is one of the methods they take of avoiding the seeming anthropopathisms of the Old Testament, of which the Jewish translators, paraphrasts, and commentators, seem to have been more afraid than the Christian. Farther, see Exegetical and Notes.—T. L.]

[⁶ Ver. 6.—וַיִּתְעַצֵּב אֶל לִבּוֹ. The LXX. give no translation of this, or they have softened it into διενοήθη. The Targums also leave it out, and put in its place a mere paraphrastic repetition of what follows. Among the Jewish commentators Aben Ezra worthily calls attention to its contrast with the language Gen. i. 31. It is the opposite, he says, of God's rejoicing in his works, now that evil has so grossly come in and marred it all. See Exegetical and Notes.—T. L.]

PRELIMINARY QUESTION, EXEGETICAL AND THEOLOGICAL, RESPECTING THE SONS OF GOD.*

The question, what kind of beings are we to understand by the Sons of God, has been answered in different ways from the earliest times, and has lately, again, given occasion to lively theological discussions. We give here, in the first place, the statement of Kurtz, who has engaged in the question with peculiar earnestness (History of the Old Covenant, i. p. 80, 3d ed., 1864, and in a long Appendix to vol. i., under the title: *Die Ehen der Söhne Gottes mit den Töchtern der Menschen*, Berlin, 1857). "In respect to the *Bne Elohim*, we find three principal views: 1. they are *filii magnatum puellas plebeias rapientes*; 2. they are angels; 3. they are the pious, that is, the Sethites, in contrast with whom the "daughters of men" denote Cainitish women. The first view is found in the Samaritan, Jonathan (Targum), Onkelos (Targum), Symmachus, Aben Ezra, Rashi, Varenius, &c., and may now be regarded as exploded. The second view is most strongly represented in the old synagogue and church. It would seem to have its ground in the Septuagint. At least the manuscripts vary between υἱοὶ τοῦ θεοῦ and ἄγγελοι τοῦ θεοῦ. Very decidedly, however, it is presented (and mythically improved upon) in two old Apocryphal books, namely, the Book of Enoch, and the so-called Minor Genesis, of which Dillman in Ewald's Year Books has given a German translation derived from the Ethiopic. It is, moreover, recognized in the Epistle of Jude (vers. 6 and 7?) and in the Second Epistle of Peter (ch. ii. 4, 5?). It was also presented by Philo, Josephus, and most of the Rabbinical writers (EISENMENGER'S "Judaism Revealed," i. p. 380), as well as by the oldest church fathers: Justin, Clemens Alex., Tertullian, Cyprian, Ambrose, and Lactantius. Since then it fell gradually into disfavor; Chrysostom, Augustine, and Theodoret contended zealously against it; Philastrius denounced it as downright heresy, and our old church theologians turned from it almost with abhorrence. It found also in the synagogue vehement opposers

* This Discussion has been somewhat abridged by the Translator.

Rabbi Simeon Ben Jochai pronounced the ban against all who adhered to it. In more modern times it has been seized upon by all exegetes who regard the early history of Genesis as mythical, notwithstanding which a decided number of commentators who are believers in revelation have not allowed themselves to be deterred from deciding in its favor,—for example, KÖPPEN ("The Bible a Work of Divine Wisdom," i. p. 104), FR. VON MEYER (*Blätter für höhere Wahrheit*, xi. p. 61 ff.), TWESTEN ("Dogmatics," ii. 1, p. 332), NITZSCH ("System," p. 234 f.) DRESCHLER (*Einheit der Genesis*, p. 91), HOFMANN ("Prophecy and Fulfilment," i. p. 85, and "Scripture Proof," i. p. 374 ff.), BAUMGARTEN ("Commentary on the Pentateuch," *ad h. l.*), DELITZSCH (*Comment. ad h. l.*), STIER ("Epistle of Jude," p. 42 ff.), DIETLEIN ("Comment. on the Second Epistle of Peter," p. 149 ff.), LUTHER ("Comment. on the Epistles of Peter and Jude," pp. 204, 341). The third view is found in Chrysostom, Cyril Alex., Theodoret, (on the special ground that Seth, on account of his piety, acquired the name θεός, and that, therefore, his descendants were named υἱοὶ τοῦ θεοῦ). It was held by almost all the later church theologians. In modern times it has been defended with special zeal by HENGSTENBERG ("Contributions," ii. p. 328 ff.), HÄVERNIK ("Introduction," i. 2, p. 265), DETTINGER ("Remarks on the Section, Gen. iv. 1–ch. vi. 8," in the Tübingen Journal of Theology, 1835, No. 1), KEIL ("Luther. Periodical," 1851, ii. p. 239), and many others.

The preceding statement has been made complete by KURTZ in his Book ("The Marriages of the Sons of God,") Berlin, 1857, p. 12; as likewise by KEIL (p. 80) by the citation of the treatise of HENGSTENBERG ("The Sons of God and the Daughters of Men,") in the Evangelical Church Gazette, 1858, No. 29, and No. 35–37; in the exposition of PHILIPPI ("Church Doctrine of the Faith,") iii. p. 176 ff., and the controversial writings of KURTZ that have appeared against the treatises of KEIL and HENGSTENBERG ("The Marriages of the Sons of God with the Daughters of Men)," Berlin 1857, and "The Sons of God," in Gen. vi. 1–4, and the "Sinning Angels," in 2 Pet. ii. 4, 5, and Jude, vers. 6, 7. Mitau, 1858. Engelhardt also takes the side of Kurtz ("Lutheran Periodical," 1856, p. 404). Delitzsch appears as the latest defender of the angel hypothesis of any considerable note ("Comment." 3d Ed., 1860, p. 230 ff.). Its latest opponent of note since KEERL ("Questions on the Apocrypha," p. 206), is KEIL ("Comment," 1861, p. 80 ff.)

It is shown by Keil (p. 80) that the relation of our passage to the Sethites had its defenders, both among Jews and Christians, before the time of Chrysostom; since Josephus knew of this interpretation, and the critical Julius Africanus maintained it in the first half of the third century. So also did Ephraim the Syrian, to which add, among the Apocryphal writings, the Clementine Recognitions, and the oriental Book of Adam.

We take first into view the section as it lies before us, with its connection and the analogies of the Old Testament, then the relations to our passage of the New Testament, farther on, the exegetical traditions, and finally, the religious-philosophical, dogmatic, and practical significance of the question.

The Place itself in question; its Connection, and the Analogies of the Old Testament. The Sons of God. *Bne Elohim.* According to the angel hypothesis, angels alone are here to be understood, notwithstanding that there is no mention of angels immediately before this, to stand as its antecedent, but only of the pious race of Sethites. Chap. 5 gives us an account of pious *men*, of chosen *men*, of a wonderfully glorified man of God; but of angels, on the contrary, there is not a word, even to this place, except the mysterious language respecting the cherubim, in which we cannot at all recognize any personal angel-forms. The single apparent ground for a supposition, at first view wild and abrupt, is found in the fact, that in the later books of the Old Testament, not the pious are called בְּנֵי הָאֱלֹהִים, but the angels. It is, however, simply incorrect to say that anywhere in the historical scriptures the angels are called sons of God without anything farther; only in a few poetical places, and in one nominally prophetic (Job i. 2; xxxviii. 7; Ps. xxix. 1; lxxxix. 7: Dan. iii. 25) are they so called; and then, too, beside the poetical language, there comes into view the elucidating context. In Job i. they form the council of God represented as administering government (therefore not *bne Elohim*, as *nomen naturæ* in distinction from *Maleak*, as *nomen officii*), and in fact in contrast to Satan. In the same way in chap. ii. In chap. xxxviii. 7, they hail the laying the foundation of the earth and the creation of man. Ps. xxix. 1, they are called upon to glorify the Lord in the thunder-storm, and in the restoration of his people. Ps. lxxxix. 7, are they thus denoted by way of contrasting their dependent state with the glory of the Lord. Dan. iii. 25 hardly belongs here, but is, perhaps, to be interpreted according to chap. vii. 13. In respect to this, Hengstenberg has already shown that the name *bne Elohim* belongs to the poetic diction.

Whilst, therefore, in the pure historical pieces the angels are never styled sons of God, there does appear the indication of a filial relation, or of a sonship, in respect to the people of Israel, to the Old Testament kings, to the pious or dependent wards of God, and that, too, in various ways, even in the legal sphere. Delitzsch remarks, that the idea of a filial relation in the Old Testament had already begun to win for itself a universal ethical significance beyond the limitation to Israel (Ex. iv. 22; Deut. xiv. 1)—as though this filial relation of the children of Israel, under the law, were a real step in progress in respect to Abraham and the Sethites. But the case is exactly the other way. In the Epistle to the Galatians, the patriarchal standpoint of belief in promise is a higher one than that of the Mosaic legality (Gal. iii. 16). It is to be specially remarked in regard to Kurtz, that he knew not how to distinguish the different economies of the Old Testament. When, for example, the Apostle Paul tells us, that the law was given through the ministry of angels, he concludes that the angel of the Lord that appeared to Abraham must have been a creaturely angel (History of the Old Testament, p. 152). And yet Paul brings forward this character of the angelic mediation for the express purpose of showing that the revelation of the promise was a more essential, and, also, a higher form than that of the law-giving; it could not, therefore, have been in this sense (of Kurtz) that the law-giving is referred to the mediation of angels. The explanation consists in this, that the promise was a revelation for Abraham, and, generally, for the elect patriarchs, whilst the law-giving, on the other hand, was for a whole people mingled and coarse, or at all events, greatly needing an educating culture. But as the patriarchal economy, in respect to its relation-

ship to the form of the Gospel, had a superiority to the form of the law-giving, and in so far appears like to the New Testament, so again had the economy of the Sethites a superiority to the Abrahamic. The specific distinction is the separation between the line of the pious, and the godless, curse-loaded line of Cain. Therefore it is that that peculiar designation of Enoch's piety: "he walked with God," never occurs again in the later law-times of the Old Testament. In a word, the Sethic economy is a *ἅπαξ λεγόμενον* in the Old Testament, which has been fundamentally mistaken by the contenders for the angel hypothesis. It has a prefiguration of the New Testament state, and acknowledges, therefore, the *υἱοὶ θεοῦ*, or sons of God, as is done in the New Testament in our Lord's sermon on the mount. If the objection is made, that the redemption is not yet perfectly introduced, it is to be remarked, that the faith in redemption, in the time after Christ, is not to be measured, in its degrees, by the chronological advance; as is shown in the examples of Enoch and Abraham. Luther, moreover, knew better how to estimate the worth of this singularity in the economy of the long living so greatly exalted through the blessing of Seth, and who reflected in their life the end of time: "They are the greatest heroes that, next to Christ and John the Baptist, ever appeared in this world, and at the last day we shall behold their majesty." Since, therefore, even the law-period, notwithstanding Israel's servant-relation, did not exclude the idea of Israel's sonship generally, or of the believing especially, (as the places Deut. xxxii. 5; Hos. ii. 1 (therefore not poetical) and Ps. lxxiii. 15 show to us, how much more clearly must this idea have appeared, in its typical significance and beauty, among the pious descendants of Seth. In that case it has been said, they ought to have been called bne Jehovah (instead of bne Elohim); but this is not to keep clearly in view, that the Sethites represented the universal relation of humanity to God, and that they, like Melchizedek at a later time, disappeared from the stage. That the angels, however, in a physical sense, as opposed to an ethical sense, could be called sons of God,—that is, could be referred to some generation of a physical kind, is a view that has been rightly denounced by Keil (p. 11). And in this way, for the unprejudiced, the matter might seem tolerably well disposed of. But further on it occurs as a thing to be considered, that the sons of God woo *the daughters of men*. How, it is asked, when it is said in its general sense (ver. 2) that *men* multiplied themselves, can we limit the expression *daughters of men*, ver. 2, to the daughters of the Cainites? We cannot here rest upon the usual mode of stating this. There is no reason why the sons of God should have found a tempting beauty only among the daughters of the Cainites. The daughters of men may, in the first place, be women in general. In that case, however, the first contrast would consist in regarding the ethically defined sons of God as opposed to the physically defined daughters of men,—among whom the Cainitic women might be primarily understood, especially since the Sethite women too belong to the children of God. Their first transgression, however, would consist in this, that in the choice of wives they let themselves be determined by the mere charm of sensual beauty. From this follows the second transgression, that they took them wives of all whom they chose, that is, of all that pleased them. On the word מִכֹּל, therefore, rests the emphasis of the expression (out of all). Instead of looking at the spiritual kinsmanship, they had an eye only to the pleasure of sense. That was the first thing. Then there is nothing said here of any moral satisfaction in beauty. This appears from the fact that they took them wives of all that pleased them, of all that they desired. Instead of holding pure the Sethic line, they took wives indiscriminately (מִכֹּל), and that was the second and decisive transgression. By this was the dam torn down which stood between the Cainites and the Sethites,—that is, the dam which kept back the universal corruption, and which hitherto had protected the race of the blessing. Therefore is it, ver. 3, that the corruption which now comes is charged upon men, and not at all upon the angels. If we look for a moment at the angel hypothesis, it is not easy to see how such amours with individual women could have had so decided an effect upon the destiny of the whole race, at a time, too, when more than now, men formed the deciding factor; and this may we say, without taking into view the fact, that in the historical style angels are never called bne Elohim, that angels do not seek nor are sought in marriage (Matt. xxii. 30), and that the expression: "take themselves wives," denotes marriage-ties, not by way of unnatural amours, or romantic loves, as Kurtz pictures it in his first treatise (p. 99). But indeed, out of those demoniacal, fleshly amours, it is said, must have proceeded the נְפִלִים and גִּבֹּרִים, and thus they would bring the whole matter to a decision. In the first place, however, must we remember, that the sentence of God respecting the desperate condition of the race (ver. 3) precedes this mention of the Nephilim, and it is clear that the נְפִלִים must already denote a special form of the evil, which, with its fleshly lust, stands at the same time in a position of reciprocity. According to almost all interpretations, and according to Numb. xiii. 33, "when the giant Anakim are reckoned among them," the Nephilim were *gigantic*,—or, more accurately, the *distinguished*, the prominent or overpowering. According to such it is from נפל, a near form to פלא; other derivations see below. In their bodily appearance the Nephilim were not exactly what are called giants in the mythical sense, but prominent and powerful forms of men. In strength, in courage, or pride, they were *Gibborim*, that is, mighty men, heroes; in deeds, they were men of renown; but their deeds were especially deeds of violence חָמָס (vv. 11, 13), unrighteousness, and oppression. The meaning is, that the fleshly nature of pride and cruelty ever associates itself with the fleshly disorder of lust. Lamech the Cainite and his song were now the general type of the human race. But as the tendency to violence came in cotemporaneously with the lust, and not as a generation for the first time descending from it, so were the Nephilim cotemporaneous with these fleshly mesalliances, having been, in fact, from the days of Cain hitherto "men of renown." The Hebrew is הָיוּ, not וַיִּהְיוּ; there *were* Nephilim, it is said, בימים ההם, in those same days, not *there became* or came to be, as Knobel translates it. Add to this the offspring of the sons of God and the daughters of men, that is, of the grossly sensual marriages of the pious, and their mingling with the Cainitic race. Thus flow together two origins of the Gibborim. In respect to the first were they men of renown, or men of old, מֵעוֹלָם—that is, the Cainites. Thus, too, in the easiest way does our section connect itself with both the preceding chapters. In the fourth chapter there is described

the line of the Cainites as still divided from the line of Seth; in the fifth chapter we have the line of the Sethites in its devotedness and elevation; then, finally, in the section before us, the mingling of both lines, and the universality and flagitiousness of corruption, as, according to the programme of the Cainitic Lamech, it culminates in the two fundamental features of carnality and cruelty. Whoever reads Genesis, to the passage before us, without any prejudice derived from opinions alien to it, would never think of understanding by the bne Elohim anything else than the pious Sethites, and by their connection with the daughters of men anything else than a corruption of marriage and a mingling with the Cainites. This would especially appear from the fact, that in this section the sharp contrast between the two lines, which is so prominent in the previous chapter, wholly disappears. If we read further we find, too, that not the Cainites alone perished in the flood, but both lines together, with the exception of Noah and his house. Further on, Ishmael, who is a "wild man," and whose "hand is against every man," appears as the offspring of Abraham and "the maid," a copy, as it were, giving us a clear idea of the Gibborim, and of the way in which they originated, although the connection of the patriarch was from a purer motive, and more excusable. Hence the traditional and legal abhorrence of untheocratic marriages in the theocratic race; as we find it in Gen. xxiv. 3; xxvi. 34, 35; xxvii. 46; xxxiv. 9; Deut. vii. 3; Josh. xxiii. 12; Judg. iii. 6; 1 Kings xi. 1; Ezra ix. 2; Nehem. x. 30. The falling away of the Israelites in the desert came not from any amour between angels and the daughters of men, but from an unlawful intercourse between the Israelites and the women of Midian (Numb. xxv.). So the apostasies of Israel in the time of the Judges were derived from the mingling of the Israelites with the daughters of the Canaanites (Judg. iii. 6). The fall of Solomon, and the falling away of the people that followed it, came from Solomon's connection with foreign wives (1 Kings xi. 1). So the ten tribes sunk into the worship of Baal in consequence of the connection of Ahab with the Sidonian Jezebel, whose horrible significance goes on even to the Apocalypse (1 Kings xvi. 31; Rev. ii. 20); and so, too, Ezra and Nehemiah, after the great visitation, know no other way to secure their people against a new degeneracy, than by contending earnestly against foreign marriages. Thus again and again do the theocratic mesalliances of one section reflect themselves in the Israelitish history, without the angels playing any part therein. For the first time, in the apocryphal Tobit (Tob. vi. 15), does there meet us a demoniac interest in human females, and this is characteristic for the origin of the angel-hypothesis. Here, too, it must be remarked, that marriage with the heathen was not absolutely forbidden to the Israelites. When the principle was secured, that the believing party might make holy the unbelieving (1 Cor. vii.), such marriages appear sometimes even in a favorable light. It was only union with the Canaanites that was absolutely forbidden, since they, as well as the Cainites, were sunk in incurable corruption; and Hengstenberg has rightly supposed that our history here was given for the purpose of warning the Israelites against such marriages.

2. *The relations of the New Testament to the passage before us.* There is the passage of the Epistle of Jude, ver. 6, which, in fact, we regard as the original in its relation to the kindred passage, 2 Peter ii. 4. Here, too, Kurtz reasons from the mode of speaking, but not happily: "Both epistles designate the actors who are punished as simply ἄγγελοι. When we interrogate the biblical style of speech it shows us at once that this word is never thus *nakedly* used of *spirits* ἐν ἀρχῇ who have fallen. These are ever called δαίμονες, and their head διάβολος or σατανᾶς." We will give presently the simple solution of this objected difficulty. Wherever there is mention of the actual existence of Satan's kingdom it is naturally and generally of Satan, of the demons, etc., although variations occur, as Eph. vi. 12, et al. Here, however, when the original fall itself of the demons is mentioned, they must be denoted according to their original state as angels. Otherwise it would mean that the devil had sinned, and thereby became a devil. In that case our catechisms would have to be corrected where they speak of fallen *angels*. When it is said, however, that there is here no special mention of Satan, or that the sins of the angels cannot be particularly described, or that the fall of Satan is nowhere designated as a leaving his habitation, all such assertions we must hold as having no significance at all.

The Epistle of Jude is a prophetical word of warning against the beginning of antinomianism. Here the Israelites who fell in the wilderness are the first example. In respect to these it is confessed that they did not fall in the wilderness merely on account of sins of sensuality. Then are there named the angels who kept not their dominion (ἀρχή) but forsook their own proper habitation—that is, their sphere of life. The contrast in the guilt of these angels is made clear by that which precedes. The Jews in the wilderness kept not their salvation, but gave themselves up to unbelief and fell. The angels kept not their dominion, but lost their station and fell. To this corresponds the third example: Sodom and Gomorrah and the surrounding cities are presented in a similar manner with these (τούτοις), that is, the angels and the Israelites, as an example of such as are exposed to the judgment of the eternal fire, and this on the special ground of their excessive sensuality, and their degenerate going after strange flesh. The words ὅμοιον τρόπον τούτοις stand in relation to πρόκεινται δεῖγμα, and the parenthetical ἐκπορνεύσασα has its special interpretation as referring to the Sodomites. The Israelites in the wilderness furnish an example of a lost condition, as μὴ πιστεύσαντες, the angels as μὴ τηρήσαντες, &c., Sodom and Gomorrah as ἐκπορνεύσασαι, &c. The forms of antinomianism are different, the judgment upon it is throughout the same. The distinction, however, in antinomianism is this, that the Israelites sinned through unbelief in the word of revelation; the angels sinned against the divine ordinance, assigning their position, and in striving, beyond their sphere, after a limitless dominion; the Sodomites sinned against the natural law of the sexual relations, established as a moral foundation of life itself. The antinomists, against whom Jude contended, resemble the before-named in this, that like the Sodomites they pollute the flesh; like the fallen angels they contemn authority; like the unbelieving Israelites they speak evil of δόξας, glories (rendered dignities—visible proofs of the revelation of God in Israel). So, too, in the second chapter of the second Epistle of Peter, the ground-idea is the inexorability of the divine judgment against an obdurate anomism, without giving the special form of that anomism. Of the angels it is merely said that they sinned. God spared them not although they were angels.

And so he spared not the whole old world (Gen. vi.), on whom there is here no other charge imputed than ἀσέβεια (impiety). So, too, Sodom and Gomorrah are here denoted as having incurred judgment solely under the same point of view. Clearly, however, has the second Epistle of Peter distinguished, in addition, the judgment of the fallen angels from the judgment upon the old world (Gen. vi.). The judgment against the angels, the judgment against the old world, and the judgment upon Sodom, are three judgment periods. And these places, it is pretended, exactly confirm the angel-hypothesis! Compare also Fronmüller on the respective places, in the Bible-work.

3. *The exegetical tradition.* The first interpretation, in which the bne Elohim were sons of the magnates, or great ones, who wooed the daughters of the low-born, Keil denotes as the interpretation of orthodox Judaism. More correctly, however, may it be denoted as the interpretation of the Hebraistic or Palestinian Judaism, in its dry story-telling tendency as represented in the Talmud. The second interpretation Keil rightly describes as that of the ethnizing, cabbalistical Judaism; however zealous Kürtz may be on its behalf (Part i. p. 8). It is not without significance that the first trace of this interpretation appears in single codices of the Septuagint. It is sufficiently acknowledged that the Alexandrian Jews took pains in every way to throw a bridge between the Old Testament and the Greek tradition. Here now appears a fair probable occasion to introduce into the biblical text an analogous story of Sons of God and of divine begettings. Thereupon present themselves two apocryphal books as the first defenders of the angel-hypothesis: the Book of Enoch and the Lesser Genesis. Without doubt Philo found it already in existence, and it suited entirely well with his system; whilst it is acknowledged, too, by the more hebraistic Josephus. That Christian theologians of the Alexandrian school, like Clemens Alexandrinus, uncritical fathers like Tertullian, Cyprian, Ambrose, should find the angel-hypothesis suited to their peculiar notions, is nothing to be wondered at. The fact that from the fourth even to the eighteenth century, with some isolated exceptions, the taste of the church discovered in the angel-hypothesis a suspicious theosophic savor, cannot be set aside.

4. *The religious, philosophical, dogmatic, and practical significance of our question.* In its relation to the philosophy of religion the angel-hypothesis would have the effect of confounding all the ground conceptions of revelation, and of obliterating its distinctions. It authenticates a fact which perfectly destroys all distinction between revelation and mythology, between a divine miracle and magic, between the biblical conception of nature, as conformity to law, and the wild apocryphal stories. "We stand here," says Delitzsch, "at the fountain of heathen mythology with its legends, but this primitive golden age, to take it in the sense of heathenism, is divested of all its apotheosizing gaudiness." Rather may it be said, if we take that view, that an evident myth was implanted in the garden of the primitive religious history; it is therefore not to be wondered at, that all theologians who maintain the mythical character of Genesis, like Knobel for example, should go in most earnestly for the angel-interpretation. "And no less," adds Delitzsch, "do we stand here at the fountain of a dark magic that carries us back, if not to a sexual, yet still to an unnatural intercourse with the demons." We stand rather by the troubled waters of a paganistic apocryphal superstition, where the siren of an apparent theosophic profundity would allure us to plunge into the dark floods of "baseless paradox." With what sort of superstition this angel-interpretation had already connected itself in early times we may learn from the twenty-second chapter of Tertullian's Apologetic. When we regard it in its dogmatic relation we find the most wonderful things proceeding from the view in question when fully carried out. There would be a double fall into sin, one in the human, the other in the angelic, family.

The effects of the second fall must be destroyed by a flood, whilst those of the first remain through and after it. The gnosticizing darkening of this place has for a consequence that there should be gradually drawn from it series after series of similar deductions, according to the tenor of its biblical dogmatic process of idealless, anecdotical inventiveness; for example, what is said on the passage (1 Peter iii. 19, 20) respecting Christ's preaching to the spirits in prison.

Instead of this, we hold that the derivation of the angel-interpretation from an ethnizing, apocryphal, gnostico-cabbalistical tendency in Judaism (as we find it shown in Keil) is the correct one. We hold, too, that Hengstenberg had grounds for the affirmation, when he said: The next thing is, that in the maintaining of this supposed remarkable fact, men are led into uncouth theories, which violate the limits that separate the church's theology from the chimerical ideas of Jews and Mohammedans, and that one such distortion of a sound theological comprehension may possibly have for its consequence an extensive process of disorder. In like manner does the objection appear well grounded, that the angel-interpretation robs our narrative of all significance and practical applicability. The same practical significance which is exhibited in the history of the Israelites in the wilderness (Numb. xxv.), and in the time of the Judges in the history of Solomon, in the history also of Ahab, in the history of Herod Antipas—that same significance, though in a more powerful and original way, is presented in the history that lies before us. We may, therefore, with Cyril of Alexandria, reckon the angel-interpretation among the ἀτοπώτατα, things most strange and absurd.

EXEGETICAL AND CRITICAL.

1. Vers. 1–3. **When men began.**—The increase of men under a physical point of view; especially, too, an increase of daughters.—**The Sons of God,** that is, the Sethites especially, as sons of Elohim, not of Jehovah, because their relation to God was more universal than that of the later theocracy, and because the Sethic religion had no contrast of the Elohistic, as the later Abrahamic had, since the opposing Cainitic line was not Elohistically pious, but lived an utterly lawless life.—**The daughters of men.**—Usually taken as the daughters of the other race, that is, the Cainites. But they are the daughters of men wholly in the physical sense, and therefore, too, according to the conception of the natural man, in contrast with the sons of God in the ethical sense, only that the thought is mainly upon the Cainites, in proportion to their greater multiplication.—**Saw that they were fair** [Lange's trans-

lation: **They looked upon them, how fair they were**].—We must not reduce the force of the expression by rendering: "they saw that they were fair." The sensual beauty captivated them.—**Took them wives of all.**—The phrase לָקַח אִשָּׁה means, everywhere in the Old Testament, to take in marriage, but never occurs in the sense of mere scortatory intermarryings (from which also we must distinguish the sense, to take as concubines).—**Which they chose.**—The emphasis is on מִכֹּל (of all). From this it follows that the sons of God let themselves be determined by the charm of sense to form connections also with the Cainite women, and so to rend asunder the protecting limits which hitherto had guarded their race from the corruptive contagion. Moreover, the prevalence of polygamy is clearly presented in the expression.—**My Spirit shall not always strive with man.**—We cannot understand רוּחַ here of the Spirit of God as the spirit of life, but of the Spirit of God in an ethical sense, as it belongs to its office to judge and to punish sinful men. Von Gerlach says, indeed: "the contrast of spirit and flesh in the moral understanding, as in the Epistles of Paul, does not occur in the Old Testament." But, what is meant here by saying, my spirit shall not tarry in man as spirit of life, for he *is flesh?* The flesh as flesh does not hinder the life-spirit, but the flesh as corruption repels the Spirit of God (Ps. cxxxix. 7; cxliii. 10). We take יָדוֹן here in its simplest and most obvious sense, not as the ruling of the life-spirit, nor as the continuance of the same in man (Septuagint), nor as its degradation or depression. In the sinner who is yet capable of salvation the Spirit of God exercises its judicial office. But, when man has become wholly obdurate, God withdraws from him his judging spirit, and thereby he falls into the condemnation of corruption. The circumstance is here incidentally introduced. This is shown by the addition, בְּשַׁגָּם, *in their erring* (which, without any necessity, is turned into a conjunction: בַּאֲשֶׁר גַּם, eo quod; Knobel and Delitzsch), and the emphatic expression: *he is flesh*, that is, the whole species, like one man, is sunk in its flesh. Still, there is the expression: "My spirit shall not *always* strive in him;" which means that there is yet a respite appointed for the race, and this is explained by, and explains, what follows: *And his days shall be an hundred and twenty years.* According to Philo, Josephus, and others, along with Knobel, it means that henceforth the period of human life shall be reduced to one hundred and twenty years. (See in Knobel a series of quotations from the views of the ancients respecting the life-endurance of man, p. 83). According to the Targums, Luther, and many others, as well as Delitzsch and Keil, God appoints a reprieve of grace for one hundred and twenty years, which is yet to be granted to men. Beyond a doubt this is the correct view; since the age of the first patriarchs after the flood extends much beyond one hundred and twenty years. Another reason is, that the supposed shortening of life would be no countervailing rule bearing a proportion to the obduracy of the race, whilst the time-reckoning agrees with the other hypothesis, if we assume that Noah received this revelation twenty years before the time given, ch. v. 32, in order that he might announce it as a threatening of judgment to his cotemporaries.

[NOTE ON THE SPIRIT AND THE FLESH: Gen. vi. 3.—The various interpretations of ידון here must be tested by their harmony with words in the context. "The *life* that I have given shall not always rule (or abide) in man." This does not seem to suit well with לעולם. Shall not *long* rule, &c., would have been consistent. The word *forever* makes it the same with the original sentence of death pronounced upon man: he shall not live forever—he shall die. "*My spirit* shall not *strive* with man" (morally) makes a good sense in itself, but has little congruity with the reason given: "because he is flesh," or is inclined to the flesh, whether we take the old or the later interpretation of בשגם. That alone would seem to be a reason why it should continue to strive; since man had been flesh, or inclined to be flesh, ever since the fall. Unless we take it, as Pareus does, as denoting a feeling of hopelessness, *ratio ab inutili: it is of no use;* but this would be a form of the anthropopathism the least acceptable of all that are presented; unless it be that of some of the Jewish interpreters: "My own mind, or thought, shall no longer be occupied or troubled with him"—I will have no more care about him.

There is another view that may be offered, and which would seem to harmonize these difficulties. Some of the Jewish interpreters approach it, but do not come fully up to it. "My spirit," meaning man's spirit (the spirit that I have given him), but in the higher sense of πνεῦμα as distinguished from ψυχή, according to the trichotomic view. The *reason*, wherein appears the image of God, the *spirit* in man as something higher than the animal nature, the φρόνημα πνεύματος as distinguished from the φρόνημα σαρκός, may, with a high propriety, be called "my spirit," as nearest to the divine, or, that in man *through* which, or *in* which, the Holy Spirit strives, or comes in connection with the human. It is not always easy, even in the New Testament, to determine whether πνεῦμα, in certain passages, means the rational spirit of man, or the Spirit of God, or both in one joint communion. Von Gerlach has no right to say that "the contrast of spirit and flesh in the moral understanding, as in the Epistles of Paul, does not occur in the Old Testament," unless it can be shown that this is not a clear case of it.

When רוח is thus regarded as the spiritual, or rational, in man, in distinction from the carnal, the sentence becomes a *prediction*, instead of a declaration of judgment—a sorrowing prediction, we may say, if we keep in view the predominant aspect or feeling of the passage. The spirit, the reason, that which is most divine in man, *will* not always rule in him. It has, as yet, maintained a feeble power, and interposed a feeble resistance, but it is in danger of being wholly overpowered. It will not hold out forever; it will not always maintain its supremacy. And then the reason given suits exactly with such a prediction: He is becoming flesh, wholly carnal or animal. If allowed to continue he will become utterly dehumanized, or that worst of all creatures, *an animal with a reason*, but wholly fleshly in its ends and exercises, or with a reason which is but the servant of the flesh, making him worse than the most ferocious wild beast—a very demon—a brutal nature with a fiend's subtlety only employed to gratify such brutality. Man has the supernatural, and this makes the awful peril of his state. By losing it, or rather by its becoming degraded to be a servant instead of a lord, he falls wholly into nature, where he cannot remain stationary, like the

animal who does not "leave the habitation to which God first appointed him." The higher being, thus utterly fallen, must sink into the demonic, where evil becomes his god, if not, as Milton says, his good. In this sense of the *reason in man*, or the φρόνημα πνεύματος, ruling over the flesh, there is a most appropriate significance in ידון, as denoting the *judicial* power of the conscience, or of the reason as the *imperative*, the commanding faculty. On these deeper aspects of humanity, consult that most profound psychologist, John Bunyan, in his Holy War, or his History of the Town of Mansoul, its revolt from King Shaddai, its surrender to Diabolus, and its recovery by Prince Immanuel. Bunyan was Bible-taught in these matters, and that is the reason why his knowledge of man goes so far beyond that of Locke, or Kant, or Cousin.

The whole aspect of the passage gives the impression of something like an apprehension that a great change was coming over the race—something so awful and so irreparable, if not speedily remedied, that it would be better that it should be blotted out of earthly existence, all but a remnant in whom the spiritual, or the divine in man, might yet be preserved. Thus regarded, too, as a *prediction*, it is the ground of the judgment rather than a sentence of judgment itself. It is in mercy to prevent a greater catastrophe; like the language used in reference to the tree of life (see page 241, and note). Men, left to themselves, might have realized upon earth the irrecoverable state of lost spirits, or that combination of the brutal with an utterly degraded reason that makes the demon. In this view, too, the divine sorrow appears heightened in such a way that we can better understand what is meant by God's "grieving," and being "pained in heart." A generation of men is to be removed to prevent the utter dehumanizing of the race. It was this necessity that made the intensity of the sorrow.

Delitzsch has a similar view, but it is strange that he did not see how it is in conflict with his angel-hypothesis. According to that, the deangelizing, if we may use the term, and the consequent dehumanizing, was confined to these higher beings and some of the daughters of men. And yet they are not mentioned as having any part in the catastrophe, or in the immediate evil that occasioned it. Men alone are involved in it, and they because of an excessive sensuality that had made it inevitable. This, however, was purely human; it was man that was in danger of becoming wholly flesh, and it was man for whom God grieved with a divine sorrow. It was man who was in danger of descending into a lower grade of being, even as the ante-Adamic angels who kept not their first estate. The antediluvians were drowned for the salvation of a race, but for some of them, at least, 1 Pet. iii. 19, 20, gives us the glimpse of a hope that their condition was not wholly irrecoverable.—T. L.]

2. Ver. 4. **There were giants.**—The נְפִלִים, from נָפִיל, used only in the plural, Numb. xiii. 33. All the old interpretations take the word as denoting giants, γίγαντες. If we put out of view the monstrous popular representations, there are simply meant by it stately and powerful men. In this sense Tuch explains the word as mentioned before, namely, *the distinguished*. Keil understands by the word, invaders, according to Aquila (ἐπιπίπτοντες), Symmachus (βίαιοι), Luther (tyrants). Delitzsch, nevertheless, together with Hofmann, prefers to explain it as *the fallen*, namely, from heaven, because begotten by heavenly beings. Here from *to fall*, would he make *to fall from*, and from this again, *to fall from heaven*; then this is *made* to mean *begotten of heavenly beings!* The sense, *cadentes, defectores, apostatæ* (see Gesenius), would be more near the truth. "There *were* giants" (הָיוּ), not, there *became* giants, which would have required וַיִּהְיוּ for its expression (see Keil). These giants, or powerful men, are already in near cotemporaneity with the transgression of these mesalliances (in those very same days), and this warrants the conclusion of Luther, that these powerful men were doers of violent deeds.—**And also after that** [Lange renders: **and especially after that**].—Keil shows that Kurtz makes trial of three mutually inconsistent explanations of this verse, all of which, too, offend against the law of language (p. 89, note). We take גַּם as denoting a climax to the fact already stated. "There were giants in those days, and *moreover*," etc. Here it comes nearly to the same thing, whether we render אחרי־כן אשר posteaquam (2 Sam. xxiv. 10) or postea quum; the fact remains established that the Nephilim were already before the mesalliances.—**Came in unto**: an euphemistic phrase.—**Mighty men** [Lange renders it *heroes*].—A designation, not merely of offspring from the mismarriages, but referring also to the Nephilim who are earlier introduced, as it appears from the appended clause. The author reports things from his own standpoint, and so the expression: "they *were of old*, men of renown," affirms their previous existence down to that time. Of these men of old, men of renown, Cain was the first. But now there are added to the Cainites the Cainitic degenerate offspring of these sensual mesalliances. It was true then, as it has been in all other periods of the world's history, the men of violent deeds were the men of renown, very much the same whether called *famous* or *infamous*. Knobel will have it that there are described here postdiluvian races of giants.

3. Vers. 5–8. **And God saw** [Lange correctly: **And Jehovah saw**].—This increase and universal predominance of evil through the mismarriages gives occasion now for a more decided sentence of Jehovah upon the incurably lost race. The wickedness of man in deeds had not only become great, but the *thinkings* of the *purposes* (the phantasies or imaged deeds) of his heart, were wholly evil all the day. Judging from the singular לִבּוֹ, we hold here, as intended, a concentration of the sentence against man. For this reason is it singular.

[Note on the Doctrine of Total Depravity. Gen. vi. 5.—Every *imagination* of the *thoughts* of his *heart*, כָּל יֵצֶר מַחְשְׁבוֹת לִבּוֹ. The Scriptures, it is said, were not given to teach us mental philosophy, nor do they affect a philosophical language, but here is certainly a psychological scala going down as deeply into the human soul as was ever done by any scholastic treatise. Here are the three stages of the great original evil: the *fashioned purpose*, the *thought* out of which it is born, the *feeling*, or deep mother *heart*, the state of soul, lying below all, and giving moral character to all. Or, to reverse the order of the statement, there is, 1. the *tohu vabohu*, the formless abyss of evil, 2. the *thought* (the ἔννοια, see Heb. iv. 12), by which this rises into generic form, 3. the imaged or *specific* purpose (ἐνθύμησις), through which, again, this thought makes itself manifest in

the objective sphere of the active life. In other words, as the *thought* is the *form* of the *feeling*, so is the *shaped* purpose, or what is here called the imagination, the *form* of the evil *thought*. Our Saviour gives the same gradations, Matt. xv. 19: "Out of the heart proceed evil *thoughts*" (διαλογισμοὶ πονηροί, evil thinkings, reasonings, subjective, not yet shaped into outward intent), and then follows the awful brood of the later born, φόνοι, μοιχεῖαι, κλοπαί, βλασφημίαι, "murders, adulteries, thefts, blasphemies." They are all in the thought; they are all in the mother-heart, that deep seat of moral character that lies below the formative consciousness—that is, the conscious thought and still more conscious purpose. Take the worst one apparently of these hideous births; a man may not have formed the *purpose* of murder, fear may have kept him from this extreme stage; he may never have entertained the *thought* consciously, the habitual educating power of law, or other influences of a social or of a gracious kind, may have prevented even this objective form of evil from rising in his soul; but it may lie in his heart nevertheless, and even be active there, for this dark place is not a mere blank capacity, or receptacle, but has its processes, its choosings, its willings, and even its unconscious reasonings. Our Saviour declares neither more nor less than this when he makes it the procreative source of evil thoughts (διαλογισμοί), and so does the Apostle, 1 John iii. 15: "Whosoever hateth his brother is a murderer." This idea of the unconscious heart, as underlying all moral character, is deeply grounded in the Hebrew language. Hence the peculiar expression עלה על לב, *to ascend, come up*, in the heart, or above the heart. See Jer. iii. 16; 2 Sam. xi. 20, with other places. One of the most striking is in Ezek. xi. 5: "Thus shall ye say to the house of Israel, מַעֲלוֹת רוּחֲכֶם אֲנִי יְדַעְתִּיהָ, the upgoings of your spirit, I know every one of them,"—implying how deeply unknown they might be in their source, even to those who were the subjects of them.

רַק רַע כָּל הַיּוֹם: Only evil, nothing but evil, *all the day*—every day, and every moment of every day. If this is not *total depravity*, how can language express it? There is an intense aversion to the phrase in some minds. It is shared by many who would admit that human depravity is taught in the Bible, and that it is great. This term, however, of our older and more exact theologians, shocks them. The feeling comes, in some measure, from a misapprehension of its true meaning. It is a term of *extensity*, rather than of *intensity*. It is opposed to *partial*, to the idea that man is sinful in one moment, and innocent, or sinless, in another, or sinful in some acts and pure in others. It affirms that he is all wrong, in all things, and all the time. It does not mean that man is as bad as the devils, or that every man is as bad as every other, or that any man is as bad as he possibly may be, or may become. That is, there are degrees of intensity, but no limit to the universality or *extent* of the evil in the soul. So say the Scriptures, and so says the awakened conscience.

There seems to be an allusion to the psychological division of Gen. vi. 5, in Heb. iv. 12. The extent and depth of human sinfulness are kept from the objective consciousness by the ignorance or denial of the threefold distinction here conveyed—the purposes, the thoughts, and the heart. According to the Apostle, it is the office of "the living word (ὁ λόγος ζῶν καὶ ἐνεργής, *vivid and inworking*), sharper than a two-edged sword, and piercing even to the dividing (the division line) of soul and spirit" (πνεῦμα and ψυχή) to make these distinctions, and bring them home to the human conscience. Hence it is called κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας—"a critical discerner (and exposer) of the *purposes* and the *thinkings* of the *heart*." In this language ἐνθύμησις corresponds locally to יֵצֶר, and ἔννοιαι to מַחְשְׁבוֹת. The terms are no mere redundant tautology, any more than those used above for *soul* and *spirit*. The bare dichotomic view fails to explain the language of the Scripture, whether as given in its Greek or Hebrew terms. The Greek words, however, are less precise than the Hebrew, since both ἔννοια and ἐνθύμησις may be used for the purpose or the thought.—T. L.]

And it repented the Lord.—Most truly, as Keil rightly remarks, is this sentence so pronounced on man alone, directly against the angel-interpretation. On that hypothesis the angels must have been the original authors of the corruption; and so in consistency with Gen. iii., where the serpent is first sentenced, ought the first doom here to have been pronounced upon the sinning angels.—**It repented Jehovah.**—A peculiarly strong anthropopathic expression, which, however, presents the truth that God, in consistency with his immutability, assumes a changed position in respect to changed man (Ps. xviii. 27), and that, as against the impenitent man who identifies himself with the sin, he must assume the appearance of hating the sinner in the sin, even as he hates the sin in the sinner. But that Jehovah, notwithstanding, did not begin to hate man, is shown in the touching anthropomorphism that follows, "*and it grieved him in his heart.*" The first kind of language is explained in the flood, the second in the revelation of Peter, 1 Pet. iii. 19, 20, and ch. iv. 6. Against the corruption of man, though extending even to the depths of his heart, there is placed in contrast God's deep "grieving in his heart." But as the repentance of God does not take away his unchangeableness and his counsel, but rightly establishes them, so neither does God's grieving detract from his immutability in blessedness, but shows, rather, God's deep feeling of the distance between the blessedness to which man was appointed and his painful perdition. Delitzsch does indeed maintain it, as most real or actual truth, that God feels repentance, and he does not equate this position with the doctrine of God's unchangeableness, unless it be with the mere remark that the pain and purpose of the divine wrath are only moments in an everlasting plan of redemption, which cannot become outward in its efficacy without a movement in the Godhead. And yet movement is not change. —**I will destroy man.**—To man in the wider sense pertains the human sphere of life; therefore it is said that the beasts too shall be destroyed. Of any corruption that had entered into the animal there is no mention (see ver. 12). The perishing of the beasts, therefore, can only have meaning as a sharing in the atonement for human sins (Jer. xii. 4; xiv. 5; Hos. iv. 3; Joel i. 18; Zeph. i. 3. Knobel). It is rather as a consequence of the dependence of the animal world upon man that it is joined with him in joy and sorrow. We are not to think of it as something personified together with man, but as the symbolic impersonal extension of his organism.—**But Noah found grace.**—"In these words there breaks forth from the dark cloud of wrath the mercy which gives security for the preservation and restoration of humanity." Keil.

[NOTE ON THE DIVINE REPENTING, Gen. vi. 6.—We do not gain much by attempts to explain philosophically such states or movements of the divine mind. They are strictly *ἄῤῥητα—ineffable*. So the Scripture itself represents them: "For my thoughts are not your thoughts, saith the Lord; as the heavens are high above the earth, so high are my ways above your ways, and my thoughts above your thoughts,"—that is, my thinking, my mode of thinking, above your thinking. And then these same Scriptures, so far transcending all philosophy in the abstract declaration of the ineffable difference, furnish us helps by means of finite conceptions, human representations, anthropopathisms, as we learnedly call them, condescensions, "accommodations." Let us not vainly attempt to get above them, as though they were made for lower minds, whilst we, from some higher position, as it were, can look over them, or see through them, and are thus enabled to dispense with their aid. If they are accommodations, let us be accommodated by them; since here all human minds are very much on a par. Our right feeling is much more concerned in this than our right understanding. We cannot rise to God, and we should reverently adore the effort, if we may so call it, which he makes to come down to us, to enter into the sphere of the finite, to think our thinking, and thus to converse with us in our own language. Without this there can be no intercourse between the infinite and the finite mind. God's putting himself in the place of man is the idea and the key of all revelation. In this sense, even nature itself has an anthropopathic language. We must put our feet upon the lower rounds of this ladder thus let down to us,—in other words, we must use these accommodations, use them reverently, honestly, thankfully, or have in the mind a total blank in respect to all those conceptions of God that most concern us as moral beings. Talk as we will of impassibility, we *must think* of God as having *πάθη*, *affections*, something connecting him with the human, and, therefore, human in some aspect or measure of agreement. We must either have in our thoughts a blank intellectuality making only an intellectual difference between good and evil (if that can be called any difference at all), or we are compelled to bring in something emotional, and that, too, with a measure of intensity corresponding to other differences by which the divine exceeds the human. Without this, the highest form of scientific or philosophic theism has no more of religion than the blankest atheism. We could as well worship a system of mathematics as such a theistic indifference. The emotional in view of the true and the right, the evil and the false, is a higher thing than the intellectual perception of them, even could we suppose such separable cognition. We do not rightly *see* the true, or truly see the right, unless we *love* it; we do not truly see the evil or the false, unless we have the opposite affection. It belongs to the very essence or being of the ideas. Such emotional is the highest thing in man, and is it rational to suppose that all this is a blank in the higher being of God? Reason may sometimes go safely in affirming what it cannot define, and reconcile with other and lower affirmations. Thus here, an intellectual and a moral necessity may compel us to say that the *idea* of the emotional in the divine has a veritable existence, though the conception utterly fails to reach it; just as reason truly affirms the infinite in mathematics, and with as clear a certainty as that of any finite ratio, though sense and imagination are both transcended by it. It may know that a thing is, that it must be, though not how it is. So here, a moral necessity compels us to hold that there is such a region of the divine emotional, most intensely real,—more real, if we may make degrees, than knowledge or intellectuality—the very ground, in fact, of the divine personal being.

If we would carefully examine, too, our own feelings, we would find that it is not alone a supposed repugnance to reason that is the ground of the difficulty. We do not raise the objection of anthropopathism when love is ascribed to God, and yet it is as strictly anthropopathic as the divine indignation, or the divine sorrow. An unemotional love is utterly inconceivable. It is inseparable, too, from the other elements. Love for the good has no meaning except as involving displeasure at the evil; and sorrow, to speak humanly, is but the blending of the two emotions in view of the loss or marring of the lovely, and the predominance of the unloved. And in this we have the thought so fearful, whilst so attractive and sublime: the intensity of the one must be the measure of the intensity of the other. Depart in the least from the idea of indifferentism, and we have no limit but infinity. God either cares nothing about what we call good and evil—or, as the heaven of heavens is high above the earth, so far do his love for the good, and his hatred of evil, exceed, in their intensity, any corresponding human affection.

The great business, therefore, of the interpreter of Scripture is to determine philologically the nature of the emotion expressed by these words, and then the theologian is to take them in their highest intensity, and in such a way as shall not be in contradiction with other divine attributes, whether given to us by clear reason, or revealed to us in the Scriptures. Thus it will be found that this word, נִחַם, rendered in Niphal *to repent*, has a dual relation, the first and primary to the *feeling*, the second to the *purpose*. The first connects itself with what may be called the onomatepic significance, to *sigh*, to *draw the breath;* hence *ingemuit*, *doluit*, as Gesenius gives it. Hence *pœnituit eum*, it repented him, in the sense of sorrow. The anthropopathism thus expressed is the more touching form, and the whole context shows that it is the one predominantly intended here. It is no change of purpose, no confession of mistake, but a most affecting representation of the divine pity and tenderness. The language following shows this: "and he was grieved at the heart," when he saw how this fair world, which he had once pronounced "good, exceeding good," had become marred and full of evil. In the course of its applications the word naturally gets also the other or more secondary, yet quite common sense of change of purpose. It is thus used, 1 Sam. xv. 29: "God will not lie, neither does he repent; he is not man that he should repent"—literally, "man to repent,"—that is, he does not repent like man with change of plan or purpose. The other, and more primary idea, comes also in this very passage relating to Saul, as appears ver. 35; unless, contrary to all rules of criticism, we would bring the writer in immediate and palpable contradiction with himself. See also Ps. cx. 4. The repenting of sorrow is the anthropopathism that is always to be supposed when the language is applied directly to Deity; as Ps. cvi. 45, וַיִּנָּחֵם כְּרֹב חֲסָדָו, "and he repented according to the greatness of his *mercy;*" Ps. xc. 13, "Return

Jehovah—how long!—and let it repent thee concerning thy servants."

As an instance of the way in which words branch out into various meanings, till they sometimes get almost a reverse sense, it may be noted how this word, in this very conjugation, gets the meaning of revenging, or rather of *avenging*. It comes from the primary idea of *breathing*, finding relief from the letting out of pent-up indignation. When thus applied to Deity the anthropopathism is terrific, and yet the context always shows that no other term could so express the vehemency of the indignation; as in Is. i. 24 אִנָּחֵם מִצָּרַי, well rendered, to the letter, "I will ease me of mine adversaries;" yet even here there is something touching in the anthropopathism, from the greatness of the long-suffering that appears in the verses preceding. Compare Ezek. v. 13; xxxi. 16; xxxii. 31. More nearly allied, however, both to the primary, and to the sense we have traced in Gen. vi. is the Piel idea of *consolation*. It is the *sympathizing* sorrow, as in Gen. l. 21, where Joseph comforts his brethren by palliating their guilt. Its primary sense, as well as its tenderness, appears in what is immediately added, וַיְנַחֵם אוֹתָם וַיְדַבֵּר עַל לִבָּם, "and he soothed them, and spake to their heart." Compare Is. xl. 1, "Comfort ye, comfort ye my people," and especially Ps. xxiii. 4, where it expresses the soothing care of the shepherd for the wearied, panting sheep. It is this sense of sympathizing sorrow that makes the exquisite beauty of its tenderness.—T. L.]

DOCTRINAL AND ETHICAL.

1. The character of the Alexandrian Judaism, as inclined to the Gnostic and the apocryphal, needs to be recognized in order that we may estimate its influence upon the old and traditional exegesis of this passage, and on the passage itself as given in the codices of the Septuagint.

2. There is a difference between the biblical and apocryphal measure of the doctrine respecting the demons, analogous to the difference between faith and superstition, or the difference between the *sensus communis* of a sound theology and the hankering taste of a mere theosophy.

3. The Scripture distinguishes between corrupting mixed-marriages of the pious and the godless, which, according to their point of departure (that is, sensual satisfaction), draw down the nobler part into community with the base, and *unlike* marriages among those of different religious communions, which may draw up those of lower standing to the stand-point of the more elevated. It is because there lies originally at the ground of the latter a moral motive. To the first class belong, next to our history, the marriage of Esau, the Midianitic connections (Numb. xxv., yet only in conditional measure, since, in this case, there is mention only of licentious amours), the marriages of the Israelites with the Canaanitish women (Judg. iii.), the Delilah of Samson, the foreign wives of Solomon, Jezebel in Israel, Athaliah in Judah (both having a fearful efficacy for the corruption of the people), the daughters of Sanballat (Neh. xiii. 28), who gave occasion for the false worship on Gerizim. To these, if we regard the essence of the matter, we may add the case of Herodias in the New Testament, and connect with them analogous examples in the history of the church and of the world, even to our own day. To the other class belong such cases as that of Thamar, the marriage or the marriages of Moses, the case of Rahab, the marriages of the sons of Naomi (see Book of Ruth), the cases mentioned by Paul, 1 Cor. vii. 13, the case of Eunice, 2 Tim. i. 5, and many examples from old church history, where Christian princesses have been the means of converting heathen husbands, and, through them, of the conversion of whole nations. From this contrast it appears that a mere zeal in the abstract against mixed marriages is not grounded on the Bible, but that it depends on this whether the motive for the contraction of marriage is the instruction of the one who occupies the lower position, or a religious apostasy of the higher. And so, too, the political and civic conception of mesalliances is to be determined by fundamental positions of a moral and religious kind. In the universal treatment of this question, there comes also into consideration the moral predominance and the social priority of the man, as well as the great religious influence of the wife, especially of the zealous, or of the bigoted wife.

4. Between the moral and ennobling satisfaction in female beauty, as, for example, in the love of Jacob and Rachel, and the satisfaction of sensual desire, there is a specific difference. Beyond a doubt, a satisfaction of the latter kind is meant in our text, as plainly appears from the expression: "they took them wives of all (that is, without exception) that pleased them." Such a wide choice is unknown to the moral love. The language appears, too, to hint at a Cainite polygamy. The expression טֹבוֹת, as used of the daughters of men, is to be thus determined.

5. The Bible conception of whoredom, as it becomes a symbolical designation of a falling away from God into idolatry, determines itself—not solely by the outward mark, that is, as lacking the ritual of marriage—but also by the inward evidence as to whether the spirit-life sinks into sensuality through the sensual connection. And such a sexual life is here evidently intended. As the true marriage becomes a symbol of the connection between Jehovah and his people, because in its looking to the eternal it coheres with it in the generic bridal idea, so does the impure sexual connection become a symbol of apostasy, because it has in common with it the characteristic feature of unspirituality and carnality. It lies, therefore, in the very nature of the thing, that the first kind of sexual intercourse conducts to lawful marriage (the marriage-law), and conforms to the true and faithful in the chastity of the spirit, whilst the latter hates chastity and loves change.

6. Lust and cruelty are psychologically twin-forms, like despotism and mesalliance, or the harem life in all its forms. Jezebel, Athaliah, Herodias, are world-historical types. Women like these have shown themselves to be murderesses of the prophets. So, too, the authoress of Nero's persecutions had to be his wife Poppæa, a bigoted Jewish proselyte (see LEHMAN: "Studies in the History of Apostolic Times." Greifswald, 1856). In this tendency of lust can we explain the common disobedience of degenerate sons towards their pious parents, the disowning of modest Sethite maidens in favor of Cainite beauties, the existence of polygamy and licentious disorder, and, everywhere, what is called "the emancipation of the flesh." Therefore is it that this race is a prefiguring example of the antinomists of "the last time" (Matt. xxiv.; Epistle of Jude; 2 Peter ii.) From the violence of action,

moreover, can we explain the oppression of the weak and miserable, and the spreading of infinite sorrow.

7. A physiologist might find it very conceivable, that the offspring of such unbridled lust, as exhibited in the intercourse of the hitherto unimpaired Sethites with the Cainite women, might be a race in whom bodily strength would present itself in an unusual degree, in connection with spiritual savageness. This, however, is doubted by Kurtz (Part 1, p. 82).

8. The first mention of the divine judicial office of the Spirit of God, ver. 3.

9. The first mention of worldly favor in instructive and warning significance, ver. 4.

10. In respect to God's repentance, see above (comp. Numb. xxiii. 19; 1 Sam. xv. 29). A well-known school does not hesitate to bring into the idea of the divine being the conception of mutability, even in its relation to other questions (for example, the doctrine of *Communicatio idiomatum*). We should, however, always distinguish between symbolic and dogmatic anthropopathism. Besides, we must not confound the judgment of God, ver. 5, with the judgment of God, ch. viii. 21.

11. *Noah found grace.* As innocent children died in the flood, and as, moreover, there may have been always individuals less guilty who nevertheless fell under the judgment, so does the *grace* in the exception of the pious Noah become still more conspicuous. But in Noah, moreover, the kernel, or root-stem of humanity, still remaining comparatively sound, was the subject of the divine mercy. The חֵן, the gracious, fair, and saving condescension, appears here for the first time in full distinctness. This showing grace to Noah in this world casts a ray of light upon the destiny of the innocent infant-world that sunk with the guilty, and of the race generally, as judged in the other world (see 1 Pet. iii. 19; ch. iv. 6).

HOMILETICAL AND PRACTICAL.

The fall and perdition of the first human race in its detail: 1. Ungodly lust; 2. wanton deeds of violence; 3. the lawless commingling of the pious with the godless; 4. disdain of all warnings from the Holy Spirit, and impenitent obduracy in their sensual course.—How the warnings of God die away unheard in a sinking race.—The higher the standpoint the deeper the fall.—The sanctifying of the true feeling of beauty in contrast with the wanton disposition.—The sanctifying of the true hero-power in contrast with the wanton love of violence.—The deep connection between carnality and cruelty.—The sanctifying of marriage. The corrupting effects of unchastity. The contagious power of evil, especially of lust and injustice.—God's beholding it at all times.—How the divine repenting reflects itself in the heart of the pious Noah.—The godly mourning of the pious over the corruption of these times; its high significance: 1. as an animating sign of the divine compassion; 2. as a terrifying sign of the divine judgment.—How man draws with him, in his doom, the surrounding nature—even in his corruption.—The sufferings of children on account of their parents.—The sufferings of the animal world on account of man.—Noah the chosen of God: 1. As the prophet of the divine spirit and of its judgment upon the earth; 2. as the priest of his house and of a new humanity; 3. as a kingly hero in his steadfastness against a whole race.—The grace of God, how it excepted one man, Noah, out of the common judgment.—Grace for the one, in its effect grace for the many, that is, for the whole coming human race.—The second ancestor a child of grace in the most special sense.—The grace in its first manifestation, how all-powerful, and how wondrously saving.—Noah found grace; therefore he must have sought it, as it sought and found him.—"*In his eyes;*" consciousness of the grace of the all-knowing God as ever beholding him; this through his communion with God.

STARKE: Ver. 2. LUTHER: It is a great mercy when the Holy Spirit through its word punishes, and strives with, men; on the contrary, the highest disfavor and punishment when it is withdrawn, and leaves the world unpunished.—Ver. 3: After the time God gave also to the Amorites four hundred years (ch. xv. 16), to the Jews also, after the death of Christ, forty years, to Nebuchadnezzar one year (Dan. iv. 29), and to Ninevah forty days, for repentance.—Ver. 4: The security and carnality of men is a sign of God's judgments drawing nigh (Matt. xxiv. 33–38).—Evil examples (Book of Wisdom iv. 12; Sirach xiii. 1). Reckless and unlike marriages draw after them only clear perdition.—The contempt of the divine word is the most grievous sin, for from it all others have their origin. How great the patience and long-suffering of God! The oppression of the poor and wretched is a great sin, and draws God's judgment after it.—Ver. 7: Though the little ones are comprehended in the calamity, we must not, on that account, charge God with unrighteousness (he might have foreseen that they would tread in the footsteps of their parents, or he may have taken them without prejudice to their soul's blessedness).—Ver. 8. LUTHER: This way of speaking excludes merit and extols faith.—SCHRÖDER: The first begins its course in the sphere of Adam and Eve's single personality, then, by and with Cain it enters into the family life, thence showing itself in the members of a whole line, it now reaches its last stage of antediluvian development; it advances to the fall of a world.—Vers. 1, 2. HERDER: The more intimate they are, the nearer they live together, the more do they infect each other with their breath, and defile each other with their disease; each becomes to the other the instrument of a more multiplied and subtle evil. All great kingdoms, states, and cities are still mournful evidences of this fact.—CALVIN: By such a title of honor (sons of God) Moses upbraids them with their unthankfulness, in that, forsaking their heavenly father, they become outcasts, as it were, and expose themselves to ruin. —LUTHER: The flood comes not on this account merely, that the race of Cain was corrupt and evil, but because the race of the righteous, who had believed God, had fallen into idolatry. So God does not hasten the last day because heathen, Jews, and Turks are godless, but because, by means of the Pope, and the fanatics, the church itself has become full of errors.—*From all*, that is, whom they loved, took they to themselves wives. That would be the love of diversity. Or, *before all*, namely, that to them the female race (the sex without discrimination) had become everything. The worth or unworthiness of the person came not into consideration. Probably it was incest; it was certainly polygamy. LUTHER: They disdained the simplicity, seriousness, and modest deportment of their young women, which had attracted the holy patriarchs, not amor-

ously, but chastely, and suffered themselves to be pleased with the fondlings, the adorning, and the wantoning that proceeded from the latter (that is, the Cainite) race.—Ver. 3. CALVIN: Moses represents God himself as speaking; thereby would it become more certain that that punishment was as righteous as it was fearful.—LUTHER: (The judging (or striving) of the spirit relates to a public office in the church, or the preaching of the truth, perhaps to a censure pronounced by Methuselah or Lamech). They are the words of an anxious heart; according to the language of Scripture, God is troubled, that is, the heart of the holy people which is full of love to every man. Such sorrow is properly the sorrow of the Holy Spirit (Eph. iv. 30).—THE SAME: When the spirit of doctrine is gone there departs also the spirit of prayer.—CALVIN: As long as God holds back punishment he contends, to a certain extent, with men, especially if he would draw them to repentance by threatenings, or with light chastenings by way of example. Now he declares, as though in weariness, that he desires no longer to contend.—*Berlenburger Bible:* Where the Spirit of God is, there it condemns sin. His presence and his discipline are inseparable (Book of Wisdom xii.)—*The same:* Let no one believe that he can do without such a chastening of the Almighty. We see it in little children.—CALVIN: This contempt of God gave birth to pride, and, pride full blown, they began to break every yoke. They glorified themselves in their deeds of shame, and became robbers of renown, so called.—THE SAME: That was the first nobility in the world; so that no one might please himself with a longer or more renowned series of ancestors.—THE SAME: There is nothing in itself to be condemned in the desire of celebrity, it is useful that rank should have place in the world; yet, as inordinate ambition ever deserves blame, so, when there is added to it the tyrannical cruelty of the more powerful, in their scorn of the weak, it becomes an intolerable evil.—Vers. 5–7. ROOS: Before, the flood of sins; after it, the sin-flood. Without a doubt has God impressed this feeling upon his saints, though no one in a human way is capable of it, according to its true divine nature. Wrath is proper for a king and a magistrate, but pain (for sin) is peculiar to the Creator, who has love for his creature, and before whose eyes that creature stands as one utterly corrupt, unthankful, and apostate.—THE SAME: A destruction of man and beast must be their end. But, whether this destruction is to be through water or through fire, God has not yet in these words revealed.

GERLACH: The Sethites are here presented as a warning to the Israelites. God allows no one of his greater judgments to take place without giving a respite for repentance after its announcement. Luther's interpretation takes the repentance and the grieving as the same with that which precedes in the genuine children of God. (Examples which Luther presents: Abraham's prayer for Sodom; Samuel's sorrow for Saul; Christ's weeping over Jerusalem.)

LISCO: Flesh; that is, a people wholly sunk in sin. Despise not thy day of grace.

CALVER (*Manual*): When members of the true church become degenerate, the judgments of God are not distant.—The Nephilim: Despising God above; exercising violence and oppression towards their brethren below. Now are these names unknown, like the names of many others who have sought for empty fame. In the heathen world there are such people as heroes, men honored as demi-gods; and truly there lie in these and other early indications of Moses, the fountains of many of the heathen legends concerning the gods. (The demi-gods of the heathen are, in fact, the heroes of humanity, such as Hercules, for example; but they have, doubtless, an original national origin for the most part which does not go back beyond the flood.)—Noah, the one righteous man in an entire corrupt world.—The eyes of the Lord are upon those who fear him.—TAUBE (p. 48): The judgment of God upon the first world a warning example for our time: 1. In respect to the first world being ripe for judgment; 2. in respect to the manner in which God executed this sentence.—MICHOW: This is the very climax of corruption, when men will not suffer themselves to be reproved by the spirit of God. The repenting of God (see Numb. xxiii. 19). It denotes God's dealing with men, which, though at all times just, must correspond to the behavior of men.

THIRD PART.

THE GENESIS OF THE WORLD'S JUDGMENT AND OF THE WORLD'S RENEWING BY MEANS OF THE FLOOD. THE FLOOD AND THE DROWNED RACE. THE ARK AND THE SAVED HUMANITY. (THE ARK AS A TYPE OF THE PIOUS FAMILY, OF THE PIOUS STATE, AND OF THE CHURCH). (CHAP. VI. 9—CHAP. VIII. 19.)

FIRST SECTION.

The Calling of Noah. The Ark.

CHAPTER VI. 9—CHAPTER VII. 9.

9 These are the generations [tholedoth] of Noah; Noah was a just[1] man and perfect in 10 his generations [in his times], and Noah walked with God. And Noah begat three sons,

11 Shem, Ham and Japheth. The earth also was corrupt[2] before God [in relation to God], and 12 the earth was filled with violence [in relation to men]. And God looked[3] upon the earth and behold it was corrupt; for all flesh had corrupted[3] his way [walk or conduct] upon the 13 earth. And God said unto Noah, the end of all flesh[4] is come before me; for the earth is filled with violence through[4] them [before them]; and behold I will destroy[4] them with the 14 earth. Make thee an ark of gopher-wood [cypress—a resinous wood]; rooms shalt thou make 15 in the ark, and shalt pitch it within and without with pitch. And this is *the fashion* which thou shalt make it of; the length of the ark shall be three hundred cubits, 16 the breadth of it fifty cubits, and the height of it thirty cubits. A window [a sky-light] shalt thou make to the ark, and in a cubit shalt thou finish it above [downward—not above on the side, but from the top surface downwards through the different stories]; and the door of the ark shalt thou set in the side thereof; with lower, second and third stories shalt thou make it. 17 And behold I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherever is the breath of life under heaven; and everything that is in the earth shall 18 die [expire—yield the breath]: But with thee will I establish my covenant; and thou shalt 19 come into the ark, thou and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep 20 them alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every 21 sort shall come unto thee, to keep them alive. And take thou unto thee of all food that is eaten, and thou shalt gather it to thee [for a store], and it shall be for food for thee 22 and for them. Thus did Noah according to all that God commanded him.

Ch. VII. 1 And the Lord said unto Noah, come thou and all thy house into the ark; for 2 thee have I seen righteous before me in this generation. Of every clean beast thou shalt take to thee by sevens, the male and his female, and of beasts that are not clean 3 by two, the male and his female. Of fowls also of the air by sevens, the male and the 4 female; to keep seed alive upon the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have 5 made will I destroy from the face of the earth. And Noah did according to all that 6 the Lord commanded him. And Noah was six hundred years old when the flood of 7 waters was upon the earth. And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood [from before, or from 8 the face of the waters]. Of clean beasts, and of beasts that are not clean, and of fowls, and 9 of every thing that creepeth upon the earth, There went in two and two [by pairs] unto Noah into the ark, the male and the female, as God [Elohim] had commanded Noah.

[[1] Ver. 9.—צַדִּיק, primary sense, *fidelity, truthfulness.* תָּמִים, primary sense, *soundness, integrity.* That the terms are comparative is shown by the qualifying word that follows, בְּדֹרֹתָיו, *in his generations.* The language gives no countenance to the opinion of Knobel, that Noah is represented as a man of spotless innocence, and that the author of this account knew nothing of any fall. So the Jewish interpreters take it, some of whom, as Rashi and Maimonides both tell us, go so far as to say that he would not have been so called in comparison with Abraham. אֶת הָאֱלֹהִים הִתְהַלֶּךְ: see remarks on this phrase as used in the account of Enoch.—T. L.]

[[2] Ver. 11.—וַתִּשָּׁחֵת, primary sense, *depression, sinking down.* Hence, *corruption, destruction.*—T. L.]

[[3] Ver. 12.—וַיַּרְא. "And God saw the earth"—*looked at* the earth, and lo. Some would render: "saw that the earth was;" but the other mode is the more literal, as well as the more expressive. It may be called anthropopathic, as expressing something like surprise, but it is all the more striking on that very account. "Had corrupted its way." הִשְׁחִית אֶת דַּרְכּוֹ. This may be taken physically as well as morally. דַּרְכּוֹ, its way, its mode of life. Men were becoming monsters, sinking down into brutality—becoming dehumanised through lust and cruelty. כָּל בָּשָׂר, *all flesh.* Dr. Murphy well remarks, that "this should teach us to beware of applying an inflexible literality to such terms as *all* when thus used; since the mention of the whole race "does not preclude the exception of Noah and his family." *Commentary on Gen.* p. 210.—T. L.]

[[4] Ver. 13.—קֵץ כָּל בָּשָׂר. "The end of all flesh is come up, לְפָנַי, before me (to my face)." Or it may be rendered in the present, *comes up* before me, giving it more the sense of a prediction (or an event seen to be inevitable unless prevented soon) than of a threatened judgment. The language is remarkably graphic; as though the events of time, as it moves on, or the roll unfolds itself, come up before the immovable, unchanging God, and the last periods of a long series were drawing nigh in their development. In this view, כָּל of ver. 13 would be taken in its universality. Through human wickedness and corruption there will be an end of man (of the whole human race without exception) unless means are taken for the preservation of a sound humanity, in the destruction of those who are becoming dehumanised. מִפְּנֵיהֶם, another most graphic expression—filled with violence *before the face of them.* Wherever they spread, violence and corruption goes with them, and before them. Compare the description of Leviathan, Job xli. 14, לְפָנָיו תָּדוּץ דְּאָבָה, "terror moves swiftly before him." "Lo, I am destroying them (with) the earth" מַשְׁחִיתָם אֶת־הָאָרֶץ. Another view takes אֶת־הָאָרֶץ as in apposition with the preceding pronoun, and as explanatory of it. It sounds harsh in rendering, but is somewhat favored grammatically by the fact that אֵת, where it is occasionally to be rendered *with,* always denotes the

closest and most essential union, and, on this ground, it is that it comes to denote the nearest and most direct object of the verb—"will destroy them, the very earth," as the means of their destruction. Other renderings are, *upon the earth* (אֶת for עַל), with reference to 1 Kings ix. 25; Ps. lxvii. 2; and *from the earth* (אֶת for מֵאֵת), 2 Kings xxiii. 35; but the examples cited for these fail to bear out the interpretation. See Rosenmüller. It may be offered as a conjecture entitled to some attention, that the Hiphil participle מַשְׁחִית may have the *permissive* sense which sometimes belongs to it (see Deut. ii. 28; Gen. xxiv. 17; xxv. 30; Is. lxiii. 15 et al.; *Glassii Phil.*, p. 836), instead of the *causative*, and then it would be a case of double government: "And lo I am suffering them to corrupt the earth;" in which case אֶת would have its usual sense of the direct object, and there would be no need of the sudden change in משחית from the sense of *corrupting* to that of *destroying*, although they are nearly allied; as though it were a reason for the interposition instead of a threatening of it. Lo I am letting them ruin the earth, if they are permitted thus to have their way. The interpretations generally are against this, but it may be grammatically supported, and has some grounds in the context as giving the merciful and remedial aspect of the passage the predominance over the retributive. It may at least be offered as a conjecture. The השחית of ver. 12 seems to be against it, but even that may be rendered, "all flesh is *letting* its way become corrupt upon earth."—T. L.]

[[5] Ver. 14.—עֲצֵי גֹפֶר. Rendered gopher-wood. The word occurs but once in the Scriptures. It is, however, etymologically the same with the Greek *κυπάρισσος* (*cypress*, the same radical consonants, g p r—k p r), and may also be regarded as related to the Latin *juniperus* (g (n) p r). It may denote any resinous wood which is at the same time light and firm.—T. L.]

[[6] Ver. 17.—הַמַּבּוּל: used only of the Great Deluge, except Ps. xxix. 10, where it comes in as a hyperbole in the description of a great storm and inundation. Lange, Gesenius, and others, derive it from יָבַל, to which they give the sense *fluxit*, though it occurs only in some noun derivatives, the Hiphil sense being remotely secondary. The sense of *flowing*, however, in יבל, if it has it at all, is quite different from the conception we have of the deluge. It is the flowing of streams, rivers, rivulets, as seen in the derivative יָבָל, *flumen*, *rivus*. Aben Ezra gives us the views of the older Jewish grammarians. One class of these make it from נבל, comparing it with Is. xxiv. 4, אָבְלָה נָבְלָה הָאָרֶץ, "*is* mourning *and desolate* is the earth,"—giving to נבל the sense of *ruin* and *wasteness*. This accounts for the dagesh in ב. It is dagesh compensative, they say, for the *swallowed* נ, or מַבּוּל for מַנְבּוּל, just as מַבּוּעַ (from נבע) for מַנְבּוּעַ. It is certainly much easier, etymologically, to account for it in this way, than by making it from יבל, which would rather give the form מוּבָל. Others make it from בלל *confundit*, and regard it as equal to מַבְלוּל, the dagesh arising from the swallowing, as the Jewish grammarians call it, of the first ל following. They compare it, in its full form, to מַסְלוּל from סלל, Is. xxxv. 8, or שַׁבְּלוּל, Ps. lviii. 9. Either of these conceptions of *ruin*, *desolation*, and *confusion*, suits better with the idea of the great catastrophe than simply that of *flowing*, especially regarded as the flowing of a river. And then, according to these acute authorities, we have a reason for the addition of מַיִם, "the mabbul of *waters*," which would be a mere tautology, and, in this case, a feeble tautology, if the word simply meant *flowing*. It was a *wasteness*, a *ruin*, a *desolation*, a *confusion*, or mingling together of all things (בלול), by means of waters. Hence the special descriptive term used only of this great event, and intended to show that it was *sui generis*, so that it comes to be used like a proper name.—T. L.]

[[7] Ver. 18.—בְּרִית. Lange makes it from ברת, a root not found; and the metathesis from בחר is harsh and unexampled. The Jewish grammarians and lexicographers make it from ברא = ברח, primary sense, to *cut*, referring to the severance of the victim in sacrifice on the making of a covenant. See Ps. l. 5, כֹּרְתֵי בְרִיתִי עֲלֵי זָבַח, "who have made (*cut*) a covenant (with me) by sacrifice." Further on this word and idea, see Exegetical and Notes.—T. L.]

THE FLOOD. PRELIMINARY REMARKS.

1. *The Literature.*—See Com. on Matthew, p. 6. The present work, p. 119. WALCH.: *Bibl. Theol.*, iii. p. 100. DANZ: "Universal Lexicon," p. 918. WINER, *Real Lexicon*, article, *Noah*. HERZOG, *Real Encyclopedia*, article, *Noah*. KURTZ: "History of the Old Testament," i. p. 81. KNOBEL, p. 81.—[Article, *Deluge*, KITTO: "Bib. Encyc." vol. i. p. 542.—Article, *Noah*, SMITH's "Bib. Dict." vol. ii., p. 562.—T. L.]

The Hebrew name of the Great Flood (מַבּוּל) Luther rendered by the word *Sin-flut*, or *Sindflut*. The latest edition of the German Bible contains still this designation. Through a misunderstanding of the expression it became afterwards *Sündflut*. PISCHON in the "Theological Studies and Criticisms," 1834, III. DELITZSCH, p. 628. In old German the word *sin* is found only at the beginning of compounds: it has the meaning *ever*, *everywhere*, *complete*. For example, *sin-grün* means *ever-green*.

2. *The Stories of the Flood.* No fact of Sacred History reflects itself in a more universal and manifold manner throughout the heathen legendary world than the Noachic flood. Compare here the copious account of LÜCKEN: "The Traditions of the Human Race," p. 170; also KNOBEL, p. 75; DELITZSCH, p. 242. It is especially interesting to study how the different nations have *heathenized*, *mythologized*, in other words, *nationalized* or *localized* the sacred and universal tradition (since by the very nature of heathenism the patriarch of the flood belongs to particular nations who received the account from him, and who also regarded him as their national middle point), and how they have *confounded* it with the story of Paradise, or of the creative days. From this comes the varied deification of this flood-patriarch. Delitzsch distinguishes, 1. the *West Asiatic* stories of the flood. The Babylonian flood of Xisuthrus: "the last of the ten antediluvian chiefs, as given by Berosus and Abydenus, and the Phœnician story of the victory of Pontus over Demarus, the earth sphere, as given by Sanchoniathon." With the *Babylonian* story of the flood he compares the narrative of the flood as given in the first of the Sibylline books, which, in its ground features, has some resemblance to the biblical. Next "the *Phrygian* story of King 'Αννακός or Ναννακός (that is, Enoch) in Iconium, who, when over three hundred years old, announced the flood, and prayed with lamentation for his people; with which are connected coins of Apamea of the times of Septimius Severus, Macrinus, and Philip, representing a floating ark and bearing the partial inscription, ΝΩ." So also the *Armenian*, which, as might be expected, agrees in its locality with the biblical (Nicol. Damascen., Strabo). Then a *Syrian* legend of which LUCIAN makes mention (*De Syra Dea*, ch. 13). 2. *East Asiatic* stories of the flood. The *Persian*, the *Chinese;* the *Indian* of Menu, to whom Vishnu, taking the form of a fish, announces the flood, and whose

ship, drawn by this fish, lands upon Himarat. It presents itself to us in many forms. The oldest, yet the latest known to us, is the story in Çatapatha-Brahmana (WEBER, "Indian Studies," 1850). Next to that is the story in Mahâbhârata (BOPP, "Diluvium," 1829), and in the Purâna; its latest form is presented in the Bhâgavata-Purana (ed. Bournout, 1827), which, according to Wilson, does not go back of the twelfth century after Christ. (In respect to all these forms of the story, see FELIX NAVE: *La Tradition Indienne du Déluge*, Paris, 1851.) 3. *Grecian* stories of the flood. "In the first place the story of Ogyges (PLATO, in the *Timæus*,)* and the more enlarged account of Deucalion and Pyrrha (first in Pindar, then by Apollodorus, brought nearer to the biblical account, also given by Plutarch, Lucian, and Ovid,†—both, in their ground features, stories of one and the same flood, but wholly Hellenized." 4. The stories of the people who were outside the commerce or intercourse of the Old World. The Celtic story of Dwyvan and Dwyvach, who, in the flood that arose from the outbreaking of the sea of Llion, and which swallowed up all men, made their escape in a bare boat (without sails), and again peopled Britain. More remote still, the flood-stories of the Mexicans, of the island inhabitants of Cuba, of the Peruvians, of the races on the upper Orinoco, of the Tahitians, and other insular peoples of the Society Islands Archipelago. To make an arrangement according to the facts narrated, we may distinguish, 1. Stories of the flood which identify it with the creative catastrophes, namely: the *Germanic* story of the blood of the slain Ymer, which deluged the earth, and destroyed the oldest giant race. The *Persian* story of the rain of Zistar, which flooded the earth, and caused the death of the beasts of Ahriman. The *Chinese* story of Riuhoa (LÜCKEN, p. 193; see on the other hand BUNSEN, vol. ii. p. 61). 2. Stories of the flood in which the Bible flood is specifically and distinctly reflected, such as the Babylonian, the Phrygian, the Indian, the Chinese story of Jao, the Celtic stories (LÜCKEN, p. 204). 3. Stories of the flood which seem to connect or to confound it with the deluge accounts of later floods. The stories of the Egyptians and the Greeks (LÜCKEN, pp. 209, 196). In the submersion of the island Atlantis, as given in PLATO'S *Timæus*, there seems to be reflected likewise the tradition of the lost Paradise. In respect to the facts that lie at the foundation of the latter stories, compare the pamphlet of UNGER, entitled "The Sunken Island of Atlantis." Vienna, 1860. The fundamental view here indicates revolutions of the earth, upheavings and depressions of its surface, whose effect is also of importance in the history of the Bible deluge. 4. Stories of floods in which the Bible flood forms the central point, towards which all traditions and legends of early terrestrial catastrophes flow together, and in which the original tradition cannot always be separated from later modification through Christian and Mohammedan elements. Interior African and American, or insular flood stories. It is well worthy of remark, that the ethical interpretation of the flood, according to which it comes as a judgment upon a condemned human race, everywhere prominently appears in the stories of the deluge. The purest copy of our Bible history is given in the Chaldaic narrative of Berosus, the ancient priest of Bel, about 260 years before Christ. Xisuthrus, the last of the ten primitive kings, beheld in a dream the appearance of Cronos (in Greek the same as Bel or Baal), who announced to him, that on the 15th day of the month Däsio, men would be destroyed by a flood. It was commanded him to write down all the sciences and inventions of mankind, and to conceal the writings in Syparis, the city of the Sun; thereupon he was to build a ship, and to embark on the same with all his companions, kindred, and nearest friends; he was to put in it provisions and drink, and to take with him the animals, the birds, as well as the quadrupeds. If any one should ask him whereto he was bound, he was to answer: To the gods; to implore good for men. He obeyed, and made an ark five stadia in length, and two in breadth, put together what was commanded, and embarked with wife, children, and kindred. As the flood subsided, Xisuthrus let fly a bird, which, when it neither found nourishment nor place to light, returned back into the ark. After some days he let fly another bird; this came back with slime upon its foot. The third bird sent forth never returned. Then Xisuthrus perceived that land was becoming visible, and after that he had broken an opening in the ship, he sees it driven upon a mountain, whence he descends with wife, daughter, and pilot, and when he had saluted the earth, *built an altar, and offered sacrifice to the gods*, he disappeared. Those who were left in the ship, when they saw that Xisuthrus did not return, went forth to seek him, and called him by name. Xisuthrus was seen no more, but a voice sounded from the air, bidding them to fear god, and telling them that on account of his piety he had been taken away to dwell with the gods; and that the same honor was given to his wife, daughter, and pilot. (This disappearance has relation to his deification, or probably to his translation among the stars, where the forms of the waterman, the young woman, and the carrier (the wagoner) still present themselves to us). They were commanded to return back to Babylon, where it was appointed to them to take the writings from Syparis, and impart the knowledge they contained to men. The country where they found themselves was Armenia. In respect to the ship, which had landed in Armenia, Berosus adds that there was still a portion of it on the mountains of Kordyäer (or the Kurdistan mountains) in Armenia, from which some persons cut off

[* For a more direct and significant mention by Plato of the flood, see the Dialogue, *De Legibus*, lib. iii. p. 677, A. B., where he supposes that there may have been many such catastrophes in the immense past time, but speaks specially of one as well known—*ταύτην τὴν τῷ* ΚΑΤΑΚΛΥΣΜΩ *ποτὲ γενομένην*. After which he speculates upon the condition of those who may have escaped, and their subsequent culture.—T. L.]

[† The description of Ovid (although he takes the Greek names) is nearer to the Scripture account than that of Pindar or Apollodorus, and it may be inferred that he had access to other traditional sources, Hebrew perhaps, or Syrian. The moral ground in him is more prominent; and the "righteous man" who "found grace" is brought out with a clearer emphasis—

> Non illo melior quisquam, nec amantior æqui
> Vir fuit, aut illa metuentior ulla Deorum.

His manner, too, of describing the subsidence of the waters, and the becoming visible of the mountains, is strikingly like that of the Scriptures, and makes it not extravagant to suppose that he may have had some knowledge of the Hebrew account, and its graphic language, נִרְאוּ רָאשֵׁי הֶהָרִים.

> Flumina subsidunt; colles exire *videntur*;
> Surgit humus; crescunt loca decrescentibus undis;
> Postque diem longam *nudata cacumina montium*.

"All the high hills under the whole heaven were covered." The Latin poet gives the same optical appearance, though in different language:

> Jamque mare et tellus nullum discrimen habebant;
> Omnia pontus erant; deerant quoque litora ponto.—T. L.]

pieces, took them to their houses, and used them as amulets (according to Lücken). Amid all the similarity which this story presents to the Bible history, there is no mistaking the mythological coloring; for example, in the huge size of the ark. Just as little do we fail to hear the echo of the history of Enoch.

3. *The Fact of the Flood.*—The narrative of the flood, like the history of Paradise, has in a special measure the character of all the Bible histories—that is, it is at the same time fact and symbol; and it is the symbolical significance of this history that has formed the significant expression of the fact. In regard to the fact itself, the view is rendered in a high degree difficult by reason of the mingling with it of the following representations, resting solely on the literal interpretation: 1. the supposition that the history narrates not merely the extermination of the first human race, and, therefore, the overflowing of the earth according to the geographical extension of that race, but an absolute universal submersion of the whole earth itself; 2. the idea that the terrestrial relations were the same at that time that they are now, that the mountain elevations were completed, and that the mountain Ararat was just as high as at the present time; 3. that the branching of the animal species had become as great at that day as it is now: add to these a 4th, the ignoring of every symbolical imprint in the representation. As to what concerns the first two points, it is argued by EBRARD, for example ("Belief in the Holy Scriptures," p. 73), that Ararat was 16,000 feet high. The waters stand fifteen cubits above Ararat; consequently must the whole earth have been covered, though it may still remain a question whether single peaks, like the Dhawalagiri, might not have projected above the water-surface (in a literal construction of the text, however, such a doubt cannot remain), since a banking limitation of so high a flood would be inconceivable. This conclusion depends upon a supposition wholly uncertain, namely, that the peak of Ararat was in that day 16,000 feet high. In regard to the first point, the remark of Nägelsbach (Art. "Noah," HERZOG'S *Real-Encyclopedie*) coincides wholly with the view of Delitzsch, namely, that the theological interest does not demand the universality of the flood in itself, but only the universality of the judgment that was executed by it. In respect to the second point, it is to be remarked, that the mountain formations of the earth had been, indeed, begun in the creative period, but were not yet fully completed. The history of the deluge is, without doubt, the history of a catastrophe in which the terrain of the earth experienced important modifications through the co-operation of fire. The deep sinking of the land in the neighborhood of the Armenian paradisaical region, which is denoted by the Caspian Sea, might alone have brought on a deluge catastrophe analogous to that which must have had a connection with the ruin of the legendary island of Atlantis. In respect to the third representation, the Darwin theory of the progressive origin of races, though in itself untenable, does nevertheless contain an indication of the truth that the countless unfolding of organic memberships in the animal life goes back to great individual antitypes, as science theoretically sets forth. For each species, perhaps, there may have been a ground type in the ark, out of which all varieties of the same have proceeded. In respect to the fourth false representation, which confounds the style of the Holy History with the notarial expression of a worldly pragmatism, we refer to the Introduction.

On the side of the mythologizing of the deluge history there are similar untenable representations that call for remark. 1. The apprehension in respect to the possibility of building the ark. It is historically established that, at all times, a necessity fundamentally perceived, has, under the guidance of God, brought to discovery the helps required for the accomplishment. Necessity learns to pray, learns to build. 2. The difficulty of assembling such a multitude of beasts in the ark. In reply to this, allusion has been made to the instinct of animals, which, in a presentiment of natural catastrophe, seek an asylum, sometimes, almost in violation of their natural habits. Birds, in a storm, fly to the ships; wolves come into the villages, etc. 3. The difficulty of the animal provisioning. Answer: This would be of least weight in respect to animals like those of the marmot and badger species, whose winter torpor in the easiest manner keeps them through the wintry storm-period. But the deluge, in like manner, supposes, in the main, a slumbering, dead-like transition from the old existence into the new. Darkness, the roaring and rocking of the waters in so peculiar a manner, must bring on a benumbing torpor, and, in the case of many animals, a winter sleep, whereby the feeding would be rendered unnecessary. The ground ideas of the deluge history are as high above the popular representations on the right, as they are beyond the scholastic thinking on the left. They may be regarded as something like the following: 1. At the moment when the first human race, through the commingling of an angel-like elevation of the Sethic line with the demonic corruption of the Cainitic, is ripe for judgment, there is a corresponding catastrophe, having its ground in the earth's development, forming an echo to the creation catastrophes, and, at the same time, imposed by God as a judgment doom upon that human corruption. 2. The prophetic spirit of a pious patriarch, in whom there is concentrated the heart of the old world's piety, takes into its belief not only the revelation of the impending judgment, but also the deliverance which out of that judgment is to go forth for this world itself as represented in his person, and in his family, whilst it denotes thereby the progress of faith in revelation, from the assurance of salvation in the other world (which Enoch already had), to the confidence of salvation in this. 3. The inspiring of necessity teaches him, under the divine guidance, to build an ark, which, in its commencement, is to be a preaching of repentance to the cotemporaries of the builder, but which, in its completion, is distinguished neither by oar nor helm, but only by its great spaciousness and water-tight construction. 4. In this use of the ark, as a common asylum, the instincts of the beasts act in harmony with the prophetic presentiment of chosen men, whilst the rest follows through God's care and a peculiar success. 5. The history of the flood is an ἅπαξ λεγόμενον in the world's history, analogous to the creation of Adam, the birth and history of Christ, and the future history of the world's end. Even BUNSEN (ii. p. 63) affirms, in general, the historicalness of the biblical tradition.

Therefore is this unparalleled fact in the highest degree symbolic or ideal, whilst it is, at the same time, a typical prophecy. 1. It is a prophecy of the deliverance of Israel as the people of God in the passage through the Red Sea; 2. a prophecy of the deliverance of the Christian church from the corruption of the world, through the washing of baptism (1 Pet. iii. 21); 3. a prophecy of the deliverance of

the congregation of Christ, at the world's end, out of the fire-flood of the world's judgment. The ark is especially reflected in the ark of Moses, in the ark of the covenant which was carried through the Jordan, in the household of the church, and in the congregation of faith at the end of the world. Knobel thinks that in the narration before us there is to be recognized an Elohistic foundation which the Jehovist must have elaborated, not without a contradiction of its fundamental ground. Thus the description of the corruption, in ch. vi. 11, 12, he says, does not agree with the Jehovist, who represents the wickedness in human life as having commenced at a much earlier day. As though the origin of evil and an incurable corruption were not two distinct grades! So, according to the Jehovist, it is (as Knobel would have it) that the human life-period after the flood sinks down to one hundred and twenty years—an idea that rests upon a false interpretation. Moreover, it would seem not to agree with the ground-scripture, that of many kinds of beasts Noah took more than a pair (ch. vii. 2, 3, 8). Knobel supposes, therefore, that the special enlargement was a contradiction to the more general appointment. In regard to the fact itself, says Knobel: Unanswerable are the questions, how Noah came to expect the great flood, and was led to the building of the ark. So also would it be incapable of an answer, how at any time one could attain to a prophetic prevision. The question he regards as still more difficult to answer: "How he was enabled to produce such a structure,"—that is, such a great quadrangular box. Further: "How he got the beasts in his power?" Experience shows, that in extraordinary catastrophes of nature, the wildest animals take refuge with men. Lastly: "How could they all, together with the necessary provisioning for a whole year, find room in the ark?" This point carries us back to a primitive time, when, as yet, the species were comparatively less divided, and to a stormy death of nature, which intensified to its most extreme degree the phenomenon of the winter's sleep; to say nothing of the point, that to the symbolical expression there is needed only the general fact of the saving of the animal world, along with man, by means of the ark. When Ebrard admits that possibly the highest mountain-peaks may have projected above the surface of the waters of the deluge, it would allow the consequence of an Alpine fauna existing outside of the ark. The point mainly in view is the destruction of the human race, and the saving of the Noachian family, in the deluge. Notwithstanding his objections, Knobel supposes an actual ground of fact in the narration, even as an after-piece to the great earth revolutions of the creative period (p. 78). This last point of view carries us beyond the supposition of mere partial historical inundations. A concussion of the earth permits the conclusion that a displacement occurred in its continental relations, whence there might have arisen a deluge of a very wide character, without our having to assume a corresponding inundation of the whole earth's surface. Stormy deluges do not obey the law of standing waters. Such a deluge might have passed over the whole inhabited part of the earth, without making a like height of water as standing over the whole sphere.

"The grounds," remarks Delitzsch, "on which the Thora (the Pentateuch) dwells so emphatically upon the flood, consist in their significancy for the history of God's kingdom in general, and the history of the Old Testament theocracy in particular. The flood is an act of deepest significance, whether regarded as one of judgment or of salvation. It is a common judgment, making an incision in history so deep and so wide, of such force and universality, that nothing can be compared with it but the final judgment at the extreme limit of this world's history. But the act of judgment is, at the same time, an act of salvation. The sin-deluge is, at the same time, a grace-deluge,* and so far a type of holy baptism (1 Pet. iii. 21), and of life rising out of death; therefore it is, that old ecclesiastical art was so fond of distinguishing chapels of burial by a representation of it. The destruction has in view the preservation, the drowning has in view the purification, the death of the human race has in view the new birth; the old corrupted earth is buried in the flood of water, that out of this grave there may emerge a new world. In this way Ararat points to Sinai. The covenant of Elohim, which God then made with the saved holy seed, and with the universal nature, points to the covenant of Jehovah."

4. *The Geological Effects of the Deluge.*—In earlier times, the traces of earth revolutions that took place in the creative days (for example, the mountain formations, the shells on the highest hills, and similar phenomena) were brought forth as proofs of the flood. Such a mode of reasoning must now be laid aside by those who would reconcile revelation with science. Neither can the assumption be proved, that it rained for the first time in the flood, and that, with the change in the atmosphere, human life suddenly sunk in its duration, nor the supposition that at that time a sudden transformation took place in the animal world, or that new animals were originated. The following suppositions, however, may be regarded as more or less safely entertained: 1. As the great flood denoted an epoch in the life of humanity, so also must it have done in the life of the earth; and through this epoch the giant-like in the human natural powers seems to have been moderated, whilst, on the contrary, the development in the earth's life becomes more conformable to law. 2. The historical indications and signs of great changes in the earth's surface, such as volcanic mountain formations, surface transformations (Caspian Sea, and island Atlantis, for example), may be connected, in some special measure, with the catastrophe of the flood. 3. The flood in itself may, perhaps, have been partial (see F. PFAFF, "The Creative History," p. 646), but the earth-crisis, on which it was conditioned, must have been universal. With the opening of the fountains of the deep stands the opening of the windows of heaven in polar contrast. An extraordinary rain-storm and fall of water over the Noachian earth-circle, was probably conditioned by an extraordinary evaporation in other regions of the globe. This must have been followed by an extraordinary congelation on the same side. Does the "ice-period," the period of the wandering boulders, stand in any relation to this? As an earth-crisis, the flood was probably universal.

EXEGETICAL AND CRITICAL.

1. *Noah and his House, in contrast with the Contemporaries of Noah* (ch. vi. 9–11). The history that

[* Lange tells us (see p. 293), that *Sündflut* did not originally mean in German a *sin-deluge*, but there is no other rendering that will preserve his intended contrast.—T. L.]

follows is distinguished by the name Tholedoth, or Generations of Noah. For Noah is not only the last of the Sethic patriarchs, as the end of the antediluvian period; he is, moreover, the first of the new, through the patriarchal line that goes on in Shem, and, in this representation, is he also a type of the future Christ, the finisher of the old, the author of the new, world. In a typical sense, Noah is the second ancestor of the human race, as Christ, the Man from Heaven, is such in a real sense (1 Cor. xv.). As a continuer of the old time, Noah is virtually a repetition of Adam; as a beginner of the new time, he is a type of Christ. He was **a righteous man.** According to Knobel, the author (of this account of the flood) knew nothing of any fall of Adam. One might deduce a like conclusion from Luke in his account of Zacharias and Elisabeth (ch. i. 6). But evidently the righteousness here meant is that which represents him as justified in view of the judgment of the flood, by reason of his faith (Heb. xi. 7). Therefore was the explanation added: he was תָּמִים, guiltless, perfect, blameless among his cotemporaries who perished in the judgment. The ground of this was: he walked with God as Enoch did. That he begat three sons, Shem, Ham, and Japheth, is here again related, as in ch. v. 32, because in them the continuance of a new race is secured; with Noah, therefore, must his family also be saved. But, moreover, to Noah, and his house, there is formed a contrast in the race of his time, and in the old form of the earth that had been corrupted by it.—Ver. 5. To represent the wickedness of man, our text goes further, and expresses the incurable perdition of the old earth itself, as having been produced by it. It was utterly corrupt, in that it was filled with wickedness, acts of violence, and pride. But it was corrupt before the eye of God in its most manifest form, so that its judgment was imperatively demanded.—**And God looked upon the earth, and lo.**—Delitzsch correctly points out the contrast of these words to ch. i. 31. "Everything stood in sharpest contradiction with that good state which God the creator had established." God's looking (or seeing) denotes a final sentence. The earth was incurably corrupt because all flesh had corrupted its way, that is, its normal way of life, upon the corrupted earth. Herein lies the indication, that as men grew wild and savage, the animal world also threatened to become wild. If, however, we suppose, with Delitzsch, an universal corruption of the animal world, whence could Noah have taken the good specimens for his ark? Moreover, it cannot be concluded, from ch. ix. 4, that men, in their greediness for flesh, cut out pieces from the yet living animal. According to Knobel, the text denotes the beasts, inasmuch as they originally lived upon vegetables, but now had partly degenerated into flesh-eaters. This, however, would be all the same as introducing a representation into the text, just as Delitzsch maintains, that the eating of flesh had not yet been permitted. Keil understands the words in question as referring generally to men only. Thereby, however, there is loosened that organic connection of man, beast, and earth, on which the text lays stress. More correct is the emphasis he lays on the words "all flesh:" humanity had become flesh (ver. 3).

2. *The Announcement of the Judgment, and the Direction for the Building of the Ark* (vers. 13–22). —**And God said to Noah.**—The revelation of the divine displeasure with the human race, which appears first, ver. 3, as a conditional and veiled threatening of judgment with the granting of a space for repentance, and which, in its second utterance, has already become a resolution to destroy the human race (ver. 7), becomes here an absolute announcement of approaching doom. There had, perhaps, been previous revelations, in the form of a preaching of repentance, made by other patriarchs (such as Methuselah and Lamech), as they, one after the other, left the world. These had been gradually extended in time; but now are they all concentrated in the one revelation made to Noah. With this there was, at the same time, connected the promise that Noah and his family should be saved. As God's acts of deliverance are connected in time with his *acts* of judgment (since his judgments are ever *separations* of the godly from the ungodly, and, in this sense, *salvations* and deliverances), so also are the *revelations* of judgment at the same time revelations of deliverance, and the *faith* of the elect which corresponds to them is, at the same time, both a faith in judgment and a faith in salvation.—**The end of all flesh.**—An expression which strongly conveys the idea, that the positive judgment of God is indicated through a judgment immanent in the corruption of men. The self-abandonment in this corruption, the clearly visible end of the same, is so fearfully depicted, that the positive end which God is about to impose takes the appearance, not of a judgment merely, but of redress. Still is the first conception the predominant one, as appears from the expression which tells us that God saw the end, the extreme end of the world's corruption (Keil).—**Is filled with violence through them** (Lange renders more correctly, **from their faces,** or, **before them.** Vulg., *a facie eorum*). As it is said, in immediate connection, "*before the face of God,*" we hold it unsatisfactory here to render מִפְּנֵיהֶם *from them*, or *through them*. The flood of wickedness that comes up before God's face goes out from their face; that is, it is a wickedness openly perpetrated; the moral judgment, the conscience, goes utterly out in the direct beholding and approbation of evil.—**I will destroy them with the earth.**—Destruction as set against corruption (1 Cor. v. 5). The earth as such can, indeed, suffer no penal destruction. As one with man, the destruction becomes to it a total destruction, which comes upon men along with their earth. And so in the renewal of humanity must the earth also receive a renovation of its form.—**Make thee an ark.**—An indication of the mode of salvation, in which he himself must co-operate. Baumgarten: "He must be not only the preserved, but also the preserver." תֵּבָה, according to Delitzsch, probably (if the word is Shemitic), from תּוּב = אוּב, to be hollow.* Chal-

[* The etymology of Delitzsch cannot be sustained, as no such formation can be grammatically made from אוּב. The reasons Rödiger gives for its Egyptian origin are inconclusive, and if something like it existed in the old Egyptian, that would not prove that it had not come into it from the still older language of Shem and Noah. Fuerst regards it as Shemitic, from תָּבָה, to which he gives the sense *excavare*, hence *hollowness* and *capacity*—cognate to the Latin *tuba, taberna*. Kimchi makes it from תֵּב, but this is not at all easy. The word is doubtless the one used at the time,—a peculiar archaic term for a very unusual thing, like מַבּוּל, the term for the flood itself,—though afterwards transferred to any smaller vessel. It is not likely that it would be ever lost, or another used for it by way of translation, in any subsequent version of the tradition. It might be conjectured to be cognate to the Syriac ܛܦܐ, *redundavit, supernatavit* (Heb. צוּף), or the Arabic طفا.

daic, תֵּיבוּתָא, Sept. *κιβωτός*, Vulg. *arca* (other meanings see in Delitzsch). Keil and Rödiger conjecture that the word is of Egyptian origin. So Knobel: "In Egyptian, *boat* is called *tept*." It is likewise used of the small ark in which Moses was saved (but which in the Septuagint is rendered *θίβις* or *θίβη*.—**Of gopher-wood** [Lange, **resinous wood**]. Hieronymus: *ligna bituminata*. "Probably, cypress-wood." Keil (גֹּפֶר, cognate to כֹּפֶר and *κυπάρισσος*).—**Rooms shalt thou make** [Lange, **cells**].—Properly in cells, as cells (literally, nests—little cabins), or cell-containing.—**With pitch.**—Sept. *ἀσφαλτός*, Vulg. *bitumen*.—**And this is which (what) thou shalt make it.**—"The most probable supposition is, that the ark was built, not in the form of a ship, but after the manner of a box, without keel, with a flat deck, more like a four-sided moving house than a ship, since it was destined not for sailing, but only for floating upon the water. Thus regarded, the measures 300 cubits long, 50 cubits broad, and 30 cubits high, give a ground-surface of 15,000 cubits square, and a cubical content of 450,000 cubits solid, taking the usual measure of the cubit (Deut. iii. 11), as the length from the elbow to the end of the middle finger, or about 18 inches." Keil. Knobel remarks: "The building surpasses in magnitude the greatest ships-of-the-line. Its arrangement, however, according to experiments made in Holland, would be found in harmony with its design." In the year 1609, at Hoorn, in Holland, the Netherlandish Mennonite, P. Jansen, produced the model of a vessel after the pattern of the ark, only in smaller proportions, whereby he proved, that although it was not appropriate for a ship-model, it was well adapted for floating, and would carry a cargo greater by one third than any other form of like cubical content.* See DELITZSCH, p. 250.—**A window shalt thou make in the ark.**—צֹהַר, not in the roof (Rosenmüller and others), but a light-opening (צָהֳרַיִם, dual, a double light); see ch. viii. 6. Baumgarten supposes that it must be regarded as a light-opening of a cubit's breadth, extending above the whole upper length of the ark; Knobel and Keil, on the contrary, suppose that the window was fixed on the side, to the extent of a cubit, under the ridge of the roof. Then, indeed, according to Tuch, would only one cabin have received light, perhaps that of Noah; at all events, only the highest story would have had a dim twilight. We suppose, therefore, with Baumgarten, that it must be regarded as a light-opening in the deck, which was continued through the different stories. Against the rain and the water dashing, must this opening have been closed in some way by means of some transparent substance; for which purpose a trellis, or lattice-work, would not have been sufficient. The expression "to a cubit," denotes also precaution. In this view of the case, moreover, it is not easy to take צהר collectively, as is done by Gesenius and the Syriac, and to fancy a number of light apertures, although it might be that one light-opening in the deck could be divided into a number of light-openings for the interior.*—**The door of the ark.**—

elatus fuit supra aquam, were it not that the change of ב for פ is so very rare a thing in Hebrew, although they are letters of the same organ. It may be difficult to trace it to any Hebrew root afterwards in common use; but that the word is Shemitic is rendered almost certain from its being so constant in all the branches of that family. Thus the Chaldaic תֵּיבוּתָא (the Targum word for תֵּבָה), the Arabic تابوة, Æthiopic ታቦት, and even the Maltese *tebut*. The Syriac Version, instead of the old Shemitic root, uses ܩܶܒܘܬܳܐ, or ܩܒܘܬܳܐ, which is simply the Greek *κιβωτός*. Gesenius regards the word as Shemitic, though he expresses some doubt about it.—T. L.]

* [The difficulty which some have in respect to the magnitude of the ark, and the greatness of the work, arises from overlooking the extreme simplicity of its structure, the length of time allowed, the physical constitution of the fabricators, and the facilities for obtaining the materials, which, it is easy to suppose, may have existed in abundance in their near vicinity. Four men of primitive gigantic strength, to whom the architects of Stonehenge, the raisers of Cyclopean walls (structures found in Greece and in other parts of Europe, which, to our modern eyes, seem almost superhuman), the lifters and drawers of the immense stones of the pyramids, and the diggers of the deep granite caverns of Upper Egypt, were junior and inferior,—four such men (to say nothing now of any other probable help) with iron tools, simple perhaps, yet well adapted to cutting, splitting, and hewing (see Gen. iv. 22), and surrounded by forests of the gopher-pine, firm and durable, yet light and easy for working—could certainly have built such an ark in much less time than is allowed for it in the Scripture. It is nothing incredible, nothing even strange, that they should have laid such a flooring, 300 cubits long (450 feet), and 50 wide, and that they should have raised upon it walls and a roof 30 cubits high,—that they should have strengthened the whole with wedges, spikes, and girding timbers (see the construction of Ulysses' Schedia, *Odys.* v. 243–261),

γόμφοισιν δ' ἄρα τήνγε καὶ ἁρμονίῃσιν ἄρηρεν—

making it like a large dry-dock rather than a ship—and then have rendered it water-tight by a copious use of the rosin and bitumen that abounded in that region. What is there incredible in it, or even strange, we say? Add to this the considerations mentioned by Lange, the feeling of necessity, the conviction of a divine impulse, together with the increased vigor that ever comes from the consciousness of a great work, and the difficulties which at first appear so startling are immediately diminished, if they do not wholly disappear.

There is more force in the objection arising from the stowage of the ark, if we take the common estimate of the animals. But here, again, everything depends upon the theory with which we start. Throughout the account the several *alls*, as already remarked in the text-notes, become universal or specific, widen or contract, according to our prejudgment of the universality or partiality of the flood itself. See remarks on this in the Excursus, p. 318.

Had the narrator been more guarded and specific in his language, it would have justly impaired his credit. It would have been an affectation of knowledge he could not have possessed. In giving his divine convictions, as derived from visions, or in any other manner, he presents them according to his conceptions as dependent on his knowledge of things around him. Greater care in his language would have looked like distrust in himself—like an anticipation of cavil, and an attempt to get credit for accuracy. And this is the peculiar character of the narrative. Precise is it even to minuteness in things that fall directly within the observations of sense; here the narrator gives us numbers, dates, and even cubits of measurement; whilst he is general, even to the appearance of hyperbole, in what was beyond such range. It is the characteristic of a truthful style,—that is, truthful to the conception and the emotion.—T. L.]

* [In interpreting the expression, "to a cubit shalt thou finish it above, וְאֶל אַמָּה תְּכַלֶּנָּה מִלְמַעְלָה, much depends on getting the right sense of the preposition, or adverb, מִלְמַעְלָה. The Hebrew language, so tense in other parts of speech, rejoices in double, triple, and even quadruple forms of its particles. Thus, עַל *upon*, מֵעַל *above*, מַעְלָה with local ה, *upward*, לְמַעְלָה *to upward*, or *to above*, מִלְמַעְלָה *from above to above*. Thus, in Gen. vii. 20, גברו המים *the waters prevailed* מלמעלה *from higher to higher*, from the top of the mountain to the summit of the flood, or in the other direction, as in Josh. iii. 13, 16. There is an exactness here which is not to be disregarded: *from* the eave of the ark *up toward* the ridge of its roof, thou shalt *finish* it to a cubit; that is, leaving a cubit *unfinished*, open, or unclosed. There is also an emphasis in the Piel verb תְּכַלֶּנָּה, especially if we regard its objective pronoun as referring to the ark itself, or the roof of the ark. Thou shalt *make it complete*, all except a cubit space which was to be left. It is not easy to understand how this vacant cubit could be t

Here can only be meant an entrance which was afterwards closed, and only opened again at the end of the flood. And since there were three stories of the ark, the word is to be understood, perhaps, of three entrances capable of being closed, and to which there would have been constructed a way of access from the outside on the outside. "Is it held that so colossal a structure as the ark would have been impracticable in this very early time; the objection may be met with the answer, that some of the most gigantic structures belong to an immemorial antiquity." Baumgarten (compare also KEIL, p. 93; DELITZSCH, p. 250).—**And behold I, even I, am bringing.**—Noah must make the ark, for He, Jehovah, is about to bring a flood upon the earth, but at the same time to make a covenant of salvation with Noah. מַבּוּל from יָבַל or בּוּל, to undulate, to swell—an antique word, used expressly for the waters of Noah (Is. liv. 9), and which, out of Genesis, occurs only in Ps. xxix. 10." Keil. Therefore Keil and Delitzsch take for its explanation the words that follow: "waters upon the earth," regarding it as in apposition. Knobel, again, explains it as meaning the flood of water, whilst Michaelis and others have changed מַיִם into מִיָּם (from the sea) without any ground, although in this conformation of all collections of water to make the flood, the co-operation of the sea comes into account. The divine destination of the flood: *to destroy every living thing under the heaven.* In a more particular sense: *whatever is upon the earth.* The sea-animals cannot be destroyed by water. In respect to them, moreover, the symbolical relation in which the beasts stand to men, does not come specially into consideration.—**But with thee will I establish my covenant.**—בְּרִית, Sept. διαθήκη, Vulg. *fœdus*, in the New Testament, *testamentum* (Rom. ix. 4). The religious covenant-idea here presents itself for the first in literal expression; although the establishment of God's covenant with Noah presupposes a previous covenant relation with Adam (Gen. ii. 15; iii. 15; Sirach xvii. 10). In the repeated establishment of the covenant with Noah (ch. vi. 18; viii. 21; ix. 9; vers. 11, 16; Sirach xliv. 11), with Abraham, ch. xv. 18; xvii. 9–14; xxii. 15; Ps. cv. 8–10; Sirach xliv. 24; Acts iii. 25; vii. 8), with Isaac (ch. xxiv. 25), with Jacob (ch. xxviii. 13, 14), with Israel (Ex. xix. 6; xxiv. 7; xxxiv. 10; Deut. v. 3), there are unfolded the different covenants, or covenant forms, which bring into revelation the ground-idea of the covenant between God and humanity in Adam, whilst they are, at the same time, anticipatory representations of that true covenant-making which is realized in the new covenant of God with believing humanity through Christ (Jer. xxxi. 32, 33; Zach. ix. 11; Matt. xxvi. 28; 2 Cor. iii. 6; Heb. vi. 17, 18), and which finds in the perfected kingdom of God its last and conclusive development (Rev. xxi). The covenant of God with Noah, and that with Abraham, form a parallel; the first is the covenant of compassion and forbearance made with the new humanity and earth in general; the last is the covenant of grace and salvation made with Abraham and his believing seed, as a more definite covenant-making on the ground of the Noachian covenant. The patriarchal covenant which, in its specialty, embraced Abraham, Isaac, and Jacob (Ex. iii. 6) as the covenant of promise, takes the form of a law-covenant for Israel; this latter is the old typical covenant in the form of an anticipatory representation of the new covenant, and which, therefore, as the older and more imperfect, must give place to the new; whereas the covenant with Noah and that with Abraham, as beginnings of the covenant of faith, become one, finally, with the new covenant of Christ, which, in its stricter sense, embraces the children of faith as partakers of salvation, but, in its wider sense, the children of men as called to salvation. But the covenant of Christ carries on the foundation covenant made with Adam to its perfect realization in the eternal covenant-life of the new world (Rev. xxi). The revelation and recognition of the divine covenant rests on the revelation and recognition of the fact that God, as the absolute personality, places himself

the side, or at the eave. In the other way we get the idea which would seem to be given by Aben Ezra, that "the roof of the ark was triangular, קְדֵמוּת מְשֻׁלָּשׁ, (that is, in its section) with a sharp top, וְרֹאשׁוֹ חַד, and so also its corners or angles, מִקְצוֹעוֹתָיו, so that it could not turn upside down (לֹא תִּתְהַפֵּךְ), whilst its *door* was on one side." That is, the roof was not flat, but made by two planes, more or less inclined. "To a cubit shalt thou finish it." That is, it was to be left open (or *unfinished*) on the ridge, to the breadth of a cubit extending the whole length. This was the צֹהַר (Zohar), a word whose strong primary sense is *light, splendor*, the *light of heaven*, or of the meridian sun; like the similar Arabic words, ضَاءَ, or ضُحَاءٌ. So it was emphatically to the ark. Their light was from above. This צֹהַר showed the open sky, or heaven, through its whole length, like a meridian line, and this suggests, and is suggested by, that other use of the word in the dual, צָהֳרַיִם, for noon, or the midday light (see Gen. xliii. 16, 25; Ps. xxxvii. 6; Cant. i. 7, etc.), like another Arabic word, ظهر, still more closely resembling it. Its dual form in Hebrew denotes exact division, or the *noon splendor* when it divides the day (*meridies, μεσημβρινός*), or the time the Greeks called *σταθερὸν ἦμαρ*, when the day appears stationary, or evenly balanced. It may be also said that the Hebrew dual denotes not only what *includes* two things, but likewise what is exactly *between* two things. As for example, אִישׁ הַבֵּנַיִם 1 Sam. xvii. 4, 23, an epithet applied to Goliath. It is the dual of בֵּין, as though we should say, a *man of betweens.* The LXX. have well rendered it ὁ ἀνὴρ ὁ *μεσαῖος*, and the Vulgate, most absurdly, *vir spurius.* It denotes one who comes out, as a champion, in the middle space between two armies, like Homer's *ἐπὶ πτολέμοιο γεφύρῃ*, the bridge, or *ridge*, of the battle. The Hebrew and the Syriac ascribe number to these prepositions, and to this mode of conceiving is also due the double use of בֵּין, as in Gen. i, 4, "*between* the light and *between* the darkness."

The צֹהַר, thus regarded, was a dividing, meridional line to the ark itself. It very probably served, also, as a means of knowing the astronomical meridian, when the solar light fell perpendicular, showing the noon, or the shadows falling in the line of the ark's longitude, helped to ascertain the course. The same information might have been obtained from observing the line of stars that appeared through it at night. In this way it may have imperfectly answered some of the purposes of a dial, or chronometer, and of a compass. Such a view will not appear extravagant, when we bear in mind that the observation of the stars for time purposes, annual and diurnal, was peculiar to the earliest periods, and that the very names now given to the constellations are lost in the most remote antiquity. The necessity of some such guide for the year and its seasons, made these early men more familiar with the actual aspect of the heavens than many in modern times who learn astronomy solely from books. The צֹהַר was evidently something different from the חַלּוֹן, also rendered window, Gen. viii. 6. We need give ourselves no difficulty about the covering of the צֹהַר, when it rained. Noah, doubtless, found some method for that purpose, whenever it was needed. The Vulgate rendering of Gen. vi. 16, comes the nearest to the views stated, although it does not exactly express them: Fenestram in arca facies, et in cubito consummabis *summitatem* ejus.—T. L.]

in a personal, ethically free, covenant-relation of love and truth to man as personal, and to the human race. That the covenant of God has its root in the personal relation is evident from the fact that in its different forms such covenant ever goes out from a person, as from Noah, Abraham, etc. Therefore it is, that ever within the universal covenant relations, as they widen from the centre out, there are the making of special covenants, such as that with Moses, with Phineas (Numb. xxv. 13), with David. It is a consequence of the ethical significance of God's covenant as forming the personal foundation of the chosen kingdom, that the assaults of the kingdom of darkness are in like manner comprehended as covenants or conspiracies against God (the troop of Korah, Ps. ii.; lxxxiii. 6; Luke xxiii. 12; Acts iv. 27). The word בְּרִית from ברת, to cut, divide, is derived from the sacrifices of animals that are cut in twain in the formation of a covenant; and in this is the peculiar explanation of the word, Gen. xv. 10, 17.—**And thou shalt come into the ark.**—God makes his covenant personally with Noah, but there is included also his house, which he represents as *paterfamilias*, and with it the new humanity mediately, as also, in a remoter sense, the animal world that is to be preserved. "The narrator supposes that the beasts of themselves (as is held by Jarchi and Aben Ezra), or at the instigation of God (according to Kimchi, Piscat.), would come into the ark." Knobel. Rather was it through an instinctive presentiment of catastrophe, which was, at the same time, God's ordering and an impulse of nature. The collection of the provisioning is distinguished from the gathering of the beasts, so that the ark represents a perfect economy of the Noachian household. Noah's obedience in faith makes the conclusion of the section (see Heb. xi. 17).

3. *The approach of the Flood, and the Divine Direction to Noah for entering into the Ark* (ch. vii. 1-9). **And the Lord said unto Noah.**—Here Elohim appears as the covenant-God; therefore is he named Jehovah.—**Come thou into the ark.**—The signal of the approaching judgment. Enter, my people, into thy chamber (Is. xxvi. 20) *for thee have I seen righteous!* In the divine forum of the judgment of the deluge, Noah is justified before God by means of the righteousness of faith through the word of the promise; therefore is he saved, together with his whole family, because his faith is imputed for their good.—**Before me** (Heb. **before my face**) denotes the divine sentence of justification.—**In his generation,** denotes the opposite sentence of God against that generation.—**Of every clean beast—by sevens.**—This appointment is a special carrying out of the more universal one, ch. vi. 20; it is, therefore, wholly in correspondence with the advancing prophecy, and not in contradiction of it, as Knobel thinks. Of the unclean beasts it says, "by two, a male and a female;" according to the analogy of this expression, the number seven (as used of the clean beasts) would denote also the number of individuals (Calvin, Delitzsch, Keil, and others), not seven pair (Vulgate, Aben Ezra, Michaelis, De Wette, Knobel). The prescription, therefore, is three pair and one over. This one was probably destined for a thank-offering. "The distinction between clean and unclean beasts is not first made by Moses, but only becomes fixed in the law as corresponding to it, though existing long before. Its beginnings reach back to the primitive time, and ground themselves on an immediate conscious feeling of the human spirit not yet clouded by any unnatural and ungodly culture, under the influence of which feeling it sees in many beasts pictures of sin and corruption which fill it with aversion and abhorrence." Keil. But such a distinction, so grounded, might make an analogous division a permanent law for Christendom. The contrast of clean and unclean cannot, surely, have here the Levitical significance. More to the purpose would be the contrast of beasts tame and wild,—of beasts that are utterly excluded from the society of men, and roam about independent of them, although this contrast is limited by the physiological conception of cleanness and uncleanness (see DELITZSCH, p. 256). The interchange of the divine names Jehovah and Elohim in our section makes trouble, as might well be inferred, for the documentary hypothesis (see KEIL, p. 94, and the opposing view of DELITZSCH, p. 256).—**For yet seven days.**—After seven days must the flood break out; there is appointed, therefore, a week for the marching into the ark.—**Rain upon the earth forty days and forty nights.**—This is more widely expressed, ver. 11, where the phenomenon of the deluge is referred back to its original cause, the breaking up of the fountains of the deep.—**And Noah was six hundred years old.**—According to ch. v. 32, he was five hundred years old at the beginning of his married life. The 120 years, therefore, of ch. vi. 3, go back beyond this.—**And Noah went into the ark.**—That the members of his household went in with him, denotes their connection with him in obedience, and in their fitness to be saved; with which the behavior of Lot's sons-in-law, and of his wife, forms a contrast. That the beasts follow him into the ark, shows a wonderful docility proceeding from their instinctive presentiment of the catastrophe.

[NOTE ON THE BIBLE IDEA OF COVENANT.—It is a most important remark of Dr. LANGE (p. 299), that "The revelation and recognition of the Divine Covenant rests on the revelation and recognition of the fact that God, as the absolute *personality*, places himself in a personal, ethically free, covenant-relation of love and truth to man as *personal*, and to the human race." It is strange, indeed, that our philosophy should have so overlooked the glory of this covenant-idea, whilst our more ordinary worldly literature has so often treated it as a narrow dogmatic of an almost obsolete theology. God raised man above the animal by endowing him with moral, rational, and religious faculties. This lifts him above the plane of nature, and prepares him for a still higher relation. His Creator makes a covenant with him as being, though finite, a supernatural personality. He is placed upon higher ground than that of natural law, or natural right, as deduced from man's relation to the universe, or what might be called the universal nature of things. He is taken out of this, and raised to a higher spiritual glory. No longer an animal, however richly endowed, yet bound in the chain of cause and effect, but under the free law of the promise,—living not by bread alone, but by every word that proceedeth from the Lord. Child of dust as he is physically, God makes a covenant with him, and thus gives him more than a natural right,—a legal or forensic right—making him a son, an *heir* of glory and immortality. Man has an understanding with his Maker; he is elevated to a platform on which the finite and infinite personality, the finite and infinite intelligence, converse together, and become parties in the same voluntary, spiritual transaction. True it is, that in the Bible even natu

ral law is sometimes called a covenant, as in Jer. xxxiii. 20, 25, but in such cases the language is evidently figurative, and derived, by way of analogy, from the higher idea. With man it is a real covenant, a convening, or coming together, of the Divine and human mind. The transaction belongs to a higher world. It brings in a higher class of ideas. In nature, and natural relations, there are forces, gravities, attractions, affinities, or, as we approach its department of life and sentiency (though still nature), there are appetites, instincts, susceptibilities, having some appearance of freedom, yet still bound fast under the fatality of cause and effect; in the covenant, on the other hand, there are parties, promises, agreements, oaths, conditions, imperatives, fulfilments, forfeitures, penalties, rewards. In the tendency of our modern ethics to become converted into a system of physics—making all duty to consist in the study and observance of natural law—we lose sight of this higher glory of positive law, covenant, or promise; we fail to see how it is the very dignity of the human soul, that, unlike the animal, it can, through faith, be in this forensic or covenant relation to the universal Lawgiver. The opposite of this is the tendency, now so common, to place the relations between God and man on the general basis of "the nature of things," and to determine the human place therein as made out by science or philosophy, in distinction from, if not in opposition to, that *express* revelation which is itself a carrying out of the covenant-idea. When carefully examined, the former process will be found to be a tracing of man's obligation to the universe, rather than to God the free, personal, sovereign lawgiver of the universe.

The word *covenant* is not in the first three chapters of Genesis, but the spirit of the word is there, and the term itself is expressly predicated of the transactions there recorded when referred to in other parts of the Old Testament; see Hos. vi. 7. Immediately after the inspiration that made the human creation, we find this language of con-vening, of mutual intelligence, showing that God is now speaking to a supernatural being, and in a style different from that which had been used in the commands to nature. The expression הֲקִמוֹתִי אֶת בְּרִיתִי Gen. vi. 18, "*I will establish* MY *covenant*, אִתָּךְ *with* THEE" (literally, I will make it stand), evidently implies something preceding that had been impaired—the raising up of something that had fallen down. It was the בְּרִית עוֹלָם of Is. xxiv. 5, or *covenant of eternity*, originally made with man as an immortal being, and itself an evidence of his designed immortality; or, as it may be rendered, *world-covenant*, intended to last through the world or æon of humanity; or it may have that still higher sense of the covenant made "before the foundations of the world" with him who was to be the second Adam, and whose delight, during the æons of creation (see Prov. viii. 31), was "with the sons of men" who were to crown it all. The remarks of that profound critic and philosopher, Maimonides, on this expression, are very noteworthy. He regards בְּרִית as, from its very form, in the construct state (like רֵאשִׁית), and where there is no other expressed, the word with which it is in regimen is עוֹלָם or עֹלָמִים, being thus equivalent to בְּרִית עֹלָמִים, the covenant of eternities, "because, before we were, he commanded that it should stand, שתקום, and be forever with the righteous."

The word בְּרִית has been derived from the sense of *cutting* in ברא, as Lange explains it, but there is another verb of cutting (כרת) usually joined with it, making the common phrase exactly like the Homeric *ὅρκια τάμνειν*, derived, doubtless, from the same idea of dividing the victim by whose death the covenant was made. It is better, therefore, to derive it, as Maimonides seems to do, from the creative sense of ברא. It is making a new thing in the moral and spiritual world, as the physical creations were in the world of matter; and so, says this Jewish commentator, בריתי כמו בריאתי, "my covenant, as it were, my creating."

There is no *religion* without this idea of a personal covenant with a personal God, and, therefore, all such views as those of Comte, Mill, and Spencer are, for all moral or religious purposes, wholly atheistical. They acknowledge no personality in God; they cannot use the personal pronouns in speaking *of* him or *to* him. It may, in truth, be said that all *religion* is *covenant*, even when religion appears in its most perverted form. It has some appearance of being in the very etymology of the Latin word. Cicero makes it from *relego—religiosi ex relegendo*—but a better derivation would seem to be from *religo, to bind, bind back,—religio* is a positive bond (higher than nature) between straying, fallen man, and his Maker. We find traces of this idea of covenant even in the heathen religions, as in בַּעַל בְּרִית Baal berith, mentioned Judg. viii. 33, whom the children of Israel, in their apostasy, took instead of their covenant Jehovah. It seems to characterize certain peculiar epithets which the Greeks attached to Ζεύς, their supreme God. It was the mode they took to intimate more of a personal relation between the deity and the worshipper than was afforded by the general or merely natural view. Or it denoted a greater nearness of the divine in certain peculiarly sacred relations which men held to each other, as though imparting to them a more religious sanction. Thus Ζεὺς ξένιος, who calls specially to account for the violation of hospitality. More closely still suggesting the idea of the Hebrew covenant God, or that of the Phœnician Baal berith, is the Greek epithet Ζεὺς ὅρκιος, *Zeus*, the God of the oath, as the special punisher of perjury, or violation of covenant, whether as against himself, or as a breach of covenants men make with each other, as though there were a special guilt in it, greater than that of any natural injustice, or ordinary impiety. The very essential idea of the oath itself is that of covenant, and it is, therefore, that part of religion to which our politico-naturalists exhibit the most deadly opposition. The same idea may be traced in other epithets, such as Ζεὺς ἑταιρεῖος, the God who avenges treachery to friendship, as though the obligation of fidelity were grounded on a special and mutual relation to something higher and more positive than mere human likings. Similar to this Ζεὺς ἐφέστιος, the protector of the hearth. So also Ζεὺς ἑρκεῖος (Jupiter Hercĕus), the God of the family enclosure, or of the sacred domestic relations, as founded on positive institution, transcending any mere natural or individualizing rights that may be claimed against it. These precious ideas are akin to that of covenant as the everlasting ground of the church. The divine covenant, the בְּרִית עוֹלָם, was confirmed with Noah, to be transmitted by him as the root of all that is most sacred in the relations of man to God, or to his fellow-men.—T. L.]

DOCTRINAL AND ETHICAL.

1. The flood makes a division between the Adamic antiquity and the primitive time—between the first (throughout symbolical) and the second symbolical-traditional primitive religion, as well as between the anomistic and the nomistic or superstitious forms of heathenism. In like manner is there a division between the old (antediluvian) antiquity and the postdiluvian or the Noachian human race. It is a type of the historical incisions, epochs, and periods that follow.

2. The flood was indeed a sin-flood (Sündflut), or rather, a flood of judgment, and as the first world-historical-judgment, it was a type of all following judgments, especially of the world's last judgment.

3. The flood is a synthesis of judgment and deliverance, forming a type for every following synthesis of judgment and deliverance, especially for the double effect (of judgment and deliverance) of the exodus of the children of Israel from Egypt—for the middle point of the world's history, the cross of Christ, and for the final deliverance brought out by the final judgment at the world's end. To the judgment by water corresponds the judgment by fire as the higher potency of judgment; to the baptism by water corresponds the baptism by fire as the second potency, or the power of baptism for salvation. Thus the judgments are deliverances, inasmuch as they separate the salvable from the lost, or incurable; and so the salvations are judgments, inasmuch as they are ever connected with some separation of this kind.

4. The universal tradition, among men, of the great flood, and its ethical significance, stands in connection with the universal expectation of humanity that at the world's end there will be a world-judgment.

5. The flood at the same time fact and symbol. See the previous remarks, No. 3.

6. The meaning of the name Noah. See the Exegetical annotations, No. 1.

7. The announcement of the flood, or the wholesome destruction, as a means of salvation from the incurable corruption. "The end of all flesh," not so much a judgment of condemnation as a remedy against it (see 1 Pet. iii. 19; ch. iv. 6). Thereby does the expression: "the end of all flesh," denote the fact that the immanent judgment of natural corruption has for its consequence the positive judgment. "Wherever the carcass, there are the eagles gathered together."

8. The right belief in the judgment is, at the same time, a belief in the deliverance. A presentiment of the flood and a preparation of the ark went together.

9. The plan of the ark was imparted to Noah by God. The Spirit of God is the author of all ideal or pattern forms of the kingdom of God. So, for example, the tabernacle, or ark of the testimony.—The building of the ark was not merely a means of salvation for Noah and his race, but also a sermon of repentance for his cotemporaries.

10. The ark was not a ship (in form), but yet it was the primitive ship of humanity; God's teaching men navigation, his word of blessing upon it, and a symbol of deliverance in all perils of the deep.

11. Noah was not only saved, but also the savior or the mediator of the divine salvation for his house. He was a type of Christ, the absolute mediator.

12. Noah was comprehended with his household in the one baptism of the flood. Already in Noah's history there conspicuously appears the theocratic significance of the household (Matt. x.).

13. The religion of revelation is alone the religion of covenant. It alone has the idea of the covenant. On this grand and peculiar feature, compare BÜCHNER's "Concordance," art. *Bund*. But it is a covenant religion because it is the religion of a personal God, and of his relation to personal men (see the Exegetical annotations, No. 2). Here we are reminded of the covenant-theory of Cocceius. The divine covenant is truly a divine instituting, not merely a contract (נָתַן בְּרִית *he gave a covenant*); but this instituting is also a covenanting. *We obliterate the personal ethical relation between the personal God and personal man, when we obliterate the covenant idea.* This has special force in respect to the sacraments of the covenant. Through them man receives the promises of God, which he appropriates along with the obligations of the faith. This applies to the tree of life given to Adam, to the rainbow of Noah, to the stars of heaven as shown to Abraham, and to circumcision, to the passover of Moses, as well as to the Christian sacraments. When we leave out of view the obligations of the covenant, as, for example, that of the initiation of children in baptism, we profane the covenant (compare BAUMGARTEN, p. 109).

14. The difference between the clean and the unclean animals (see the Exeget. annot.). The contrast between the cattle and the wild beasts is not the only thing determined, but, at the same time, the contrast between an animally pure, and an animally impure, physiologically-physical, disposition (see LANGE's *Leben Jesu*, vol. ii. p. 662). Correctly does KEIL remark (p. 252), that the reception by pairs of "all flesh" into the ark, may be reduced to a certain relativity. The measure, however, of this relativity cannot be particularly determined: for the supposition of EBRARD (p. 85), that the beasts of the field that were upon the earth after the flood did not come out of the ark, but were originated anew by God, has no support in our history.

HOMILETICAL AND PRACTICAL.

See the Exegetical notes, and the Fundamental Theological Ideas. The great flood as a miraculous sign of God: 1. In nature, as pointing back to the creation, and forward to the end and renovation of the world. 2. In the world of man; pointing backward to the fall, forward to the last apostasy. 3. In the sphere of the divine righteous government; a copying of the first judgment of death, a prefiguration of the end of the world. 4. In the kingdom of grace; pointing backward to the first deliverance in the first judgment, forward to the completed salvation in the complete and final judgment.—The world of that day an object of displeasure in the eyes of God.—Noah's righteousness of faith.—Noah, standing alone in the generation of his day.—In the time of greatest corruption, there are the chosen of God—Noah comprehended with his house.—A witness for the significance of the family in the kingdom of God and in the Church.—The covenant of God with Noah in its significance, and the unfolding of this covenant.—The covenant of God with Noah a covenant of salvation for himself and his house, and for the preservation of the human race. The direction for building the ark, or the sacred archetypes of the kingdom of God.—The ark in its figurative significance: 1. An image of a house consecrated to God,

2. of the Church of Christ, 3. of the Christian state.—As the ark floats on in the great flood, so does the ship of the Church sail on amid the storm-judgments of the world's history.—As the ark never goes under, so never sinks the Church.—The ark a sermon: 1. In its own time, 2. for all times, 3. for the last times, and especially, 4. for our times. Ham, too, was in the ark, so also the unclean beasts (in opposition to the Donatist extravagances).—In the *one* person, Noah, were both his house and his future race delivered; therefore is Noah a type of Christ (a v. 18): "Go thou into the ark," thou and thine house, that is, thy sons. Noah as the middle member of the line between Enoch and Abraham (with reference to Heb. xi.).—The distinction between the pure and the impure animals, or, that which is proper for an offering to God is also proper for the enjoyment of men.—How the instinct of safety brings together man and beast into the asylum of deliverance.—Through death to life.—The judgment of God on the first world in its still enduring efficacy: 1. as a sign of light for the understanding of the course of the world; 2. as an everlasting sign of warning; 3. as a sign of salvation full of the blessing of salvation. The humanity baptized to humaneness. The heart in the covenant of Elohim is the covenant of Jehovah. Through faith is humanity saved.

STARKE, ch. vi. 9: The ground of Noah's piety was grace on the side of God, ver. 8, but this was obtained, in no way, through his chastity, as the Papists allege, on account of which he remained five hundred years unmarried. Grace went before all his works. On his side, faith in the Messiah was the ground of piety—faith in the God of the promise, and his word of promise. He proved it in four ways: 1. He was possessed by a holy fear, in which he held for true the threatening of God in respect to the flood, although the event was yet far off; 2. he prepared the ark according to the divine command, although he had to contend with the ridicule of the Cainites on account of the judgment being so long delayed; 3. he preached righteousness to others (2 Pet. ii. 5), whilst, 4. he himself walked irreproachably.—Noah walks with God.—What God says to Noah has three parts; the first is the announcement of the flood, the second the command to build the ark, the third a promise relating to the preservation of his life.

LISCO: Noah's life-deliverance includes in it that of the whole human race; to this also does the covenant of God with Noah have relation in its widest sense.—CALWER, *Handbuch:* Noah, with those that belong to him, is to bring from the old into the new world, not merely naked life, but the pure worship of God, to which the offerings pertained.—SCHRÖDER, v. 18: God speaks to Noah in his relation to him as creator and preserver. And so his covenant with him has in view the whole human race. The whole of creature-life is embraced in this voyage from the old to the new world.

CALVIN, ch. vii. 6: Not without cause is the statement of Noah's age repeated; for among other faults of old age, it renders men sluggish and obstinate; therefore Noah's faith comes more clearly into view, in the fact that even at such an age it did not fail him.

SECOND SECTION.

The Flood and the Judgment.

CHAPTER VII. 10-24.

10 And it came to pass after seven days [literally, seven of days] that the waters of the flood
11 were upon the earth. In the sixth hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep
12 broken up,[1] and the windows[2] of heaven were opened. And the rain[3] [גֶּשֶׁם, heavy rain,
13 imber, cloud-bursting] was upon the earth forty days and forty nights. In the selfsame day[4] entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife,
14 and the three wives of his sons with them, into the ark. They, and every beast[5] after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon
15 the earth after his kind, and every fowl after his kind, every bird of every sort. And they went in unto Noah into the ark, two and two of all flesh wherein is the breath of
16 life. And they that went in, went in male and female of all flesh, as God had com-
17 manded him; and the Lord shut him in. And the flood was forty days upon the earth;
18 and the waters increased and bare up the ark, and it was lift up above the earth. And the waters prevailed, and were increased greatly upon the earth; and the ark went
19 [drove here and there] upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills that were under the whole heaven were covered.
20 Fifteen cubits upward did the waters prevail; and the mountains were covered.
21 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast,
22 and of every creeping thing that creepeth upon the earth, and every man: All in whose

23 nostrils was the breath of life, of all that was in the dry land. And every living thing was destroyed [Lange reads יִּמַח in Kal, and renders, *he destroyed*] which was upon the face of the ground,[6] both man and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth; and Noah only remained *alive*, and they that
24 were with him in the ark. And the waters prevailed upon the earth a hundred and fifty days.

[[1] Ver. 11.—נִבְקְעוּ, a very strong word. *Sudden* cleaving; used of the earthquake or earth-cleaving, Numb. xvi. 31; Zach. xiv. 4. Hence the noun בִּקְעָה, a valley, as though the Hebrews had some notion of valleys having their origin in fissures or violent separations of the earth. Comp. Hab. iii. 9, נְהָרוֹת תְּבַקַּע אָרֶץ, "Thou didst cleave the earth with rivers"—or floods.—T. L.]

[[2] Ver. 11.—אֲרֻבֹּת *windows, openings*—general sense very clear from parallel passages, such as Is. lx. 5 and Eccles. xii. 3, though in the latter passage it is used metaphorically of the eyes as the windows of the body. LXX., καταῤῥάκται, Syriac, ܢܘܫ̈ܶܐ, or *pourers*.—T. L.]

[[3] Ver. 12.—גֶּשֶׁם, the very great rain, that which comes down in a body, as it were. מָטָר denotes the common rain, except when this word is joined with it, as in Job xxxvii. 6, מְטַר גֶּשֶׁם, and in Zach. x. 1,—when it is intensified. In the Arabic, جَسُمَ is never used for the rain, but it keeps the primary sense of magnitude, weight, density, *pinguis, crassus*.—T. L.]

[[4] Ver. 13.—בְּעֶצֶם הַיּוֹם, *in ipso die*, in that very day. It denotes a statistical particularity, which takes this account entirely out of the legendary or mythical view. It is most exactly true, or it is the boldest of forgeries in every unit and decimal employed in its reckonings.—T. L.]

[[5] Ver. 14.—וְכָל הַחַיָּה —— וְכָל הָרֶמֶשׂ. It need only be remarked that all the *alls*, here and elsewhere, in this account, are to be taken as unlimited, or as specific, according to the view we are compelled, from other considerations, to form of the universality or partiality of the flood itself. Elsewhere only the בְּהֵמָה are mentioned, as is noticed by Dr. MURPHY, p. 212, and there is good reason to regard it here as specifically limiting the more general word חיה before it. Their coming to the ark by pairs was evidently supernatural, but this in no respect affects the other question.—T. L.]

[[6] Ver. 23.—עַל פְּנֵי הָאֲדָמָה. Rendered in our Version, "on the face of the ground." Rather, "on the face of the *Adamah*," the word, in the chapters before, used for the inhabited territory in distinction from ארץ, as in Gen. iv. 14;—ארץ, in that connection, being used for the *wide, unknown earth*, into which Cain feared he should be driven, as a wanderer and a vagabond. The use of אֲדָמָה here certainly seems to imply some territorial limitation. Even when ארץ occurs, it may be better rendered *land*, indefinitely, than with that idea of totality which our modern knowledge makes us attach to it. See further on this in the Excursus, at the end of the account.—T. L.]

EXEGETICAL AND CRITICAL.

1. *The Time of the Flood.*—The beginning of the flood is first determined in reference to the age of Noah. It was in the sixth hundredth year of Noah's life, that is, in the year when the six hundredth year of his life would be completed. The number 600 appears here to have a symbolical meaning, as also the week for his going into the ark. Six is the number of toil and labor. Next there is fixed the date of the beginning: on the seventeenth day of the second month. According to Knobel, must this date be reckoned from the first day of the six hundredth year of Noah's life. For this there appears no ground here, if we assume that the narrator had in view a known and determined numbering of the months. The question is this—whether the months are to be determined according to the theocratic year, which the Jews kept after the Exodus from Egypt, and which began with Nisan in April (so that the beginning of the flood would have fallen in the month Ijar, or May), or whether it was after the œconomic years' reckoning, according to which Tisri (September and October) made the end of the year (Exod. xxiii. 16; xxxiv. 32). Rabbi Joshua, Lepsius, and others, are for the theocratic time-reckoning. According to this, the flood began in the month that followed Nisan. Keil and Knobel, on the contrary, are for the œconomic reckoning, according to which the second month would have fallen in our October or November. "Josephus (*Antiq.* i. 3, 3) has in mind the month named by the Hebrews Marhezvan, which follows after Tisri; so the Targum of Jonathan, as well as Jarchi and Kimchi. The continuous increase, then, or swelling of the waters from the 17th of the second month, to the 17th of the seventh month, a period of five months, or 150 days, would fall in the winter months." Knobel. Instead of this, we hold that in a cosmical catastrophe, such as the flood appears to have been, the regard paid to the season of the year becomes fallacious; and then we are not here to think of any usual climatic events, such as took place in the case of the Egyptian plagues, though miraculously effected. It appears, therefore, to us, to have no bearing on the case, that the Euphrates and the Tigris fall towards the end of May, and in August and November reach their lowest point, or the consideration that, for the ancients, the winter season was a mournful time of desolation, etc. Knobel. It would seem from ch. viii. 22, that the flood broke through all the ordinary constitution of nature. In the first place must we endeavor to set ourselves right with respect to the connection in the dates as given in our narration. On the 17th day of the second month, then, came the flood, and it rained, from that time on, forty days and forty nights. The consequence was the height of water in the flood which continued for 150 days (ch. vii. 24). Then began the waters to fall, and, on the 17th day of the seventh month, the ark rested upon the mountains of Ararat. Thus far five months have passed. On the first day of the 10th month, that is, after about eight months, the tops of the mountains appeared. Finally, in the six hundred and first year of Noah's age, in the first day of the first month, the ground was becoming dry, and on the seven-and-

twentieth day of the next month, it had become wholly dry (ch. viii. 14). From the statement that this ensued in the six hundred and first year of Noah's age, it cannot follow that his birthday fell on New Year, but only that about one year had elapsed. The extreme end of the flood, however, was ten days after the full year which the flood had continued. Knobel conjectures that the flood was originally reckoned according to the solar year of 365 days, but that the Hebrew narrator, reckoning by lunar years, transposes the account to one year and eleven days (p. 81). That would make the solar year to have been before the lunar year, which seems to us impossible. It would seem to aid, to some extent, in getting a right view of the times of the year, to bear in mind that the dove which Noah let fly the second time brought back a fresh olive-leaf in its mouth (ch. viii. 11). That was probably forty days, and fourteen days, after the first day of the tenth month, and therefore, at all events, towards the end of the eleventh month. If we must regard this fresh olive-leaf as belonging to the spring season, then the beginning of the flood may have well fallen eleven months before, or in the time of May. But this conclusion is insecure, because the olive-leaf, in its budding, is not confined to the spring. For the opposite view, Delitzsch (p. 257) presents something that is specially worthy of notice, namely, that the observation of the earlier œconomic reckoning of time continued among the Jews after the introduction of the theocratic computation. If, however, the flood began with the autumnal rainy season, it must have ceased exactly as the rainy season of the next year commenced. In regard to the reckoning of the year, Knobel remarks that the Hebrews reckoned it according to lunar months, 354 days, other nations by solar months, making 365 days,—for example, the Egyptians and the Persians, and also, in astronomical matters, the Chaldæans.

In regard to the world-year of the flood, the citations of Delitzsch (p. 244) are worthy of attention. The mythologically enlarged numbering of the Babylonians, Delitzsch and others, reduce to the 2500th year before Christ. In respect to the day when the flood commenced, the Babylonian legend gives the 15th of Dasios.* This statement favors the Bible reckoning of the year from Nisan (that is, according to the theocratic reckoning), not from Tisri. For a table of the different monthly suns, see DELITZSCH, p. 246.

2. Vers. 10–16. *The opening of the Flood the shutting up of the Ark.*—**All the fountains of the great deep were broken up.**—The Niphal or passive form of בקע is to be noticed. It denotes violent changes in the depths of the sea, or in the action of the earth,—at all events, in the atmosphere (see the preceding Section). תהום, the deep of the sea, whose fountains (Job xxxviii. 16; Prov. viii. 28) or origins are conditioned by the heights and depths of the earth itself. This fact is placed first. The rain appears to be mentioned as a consequence. "Similar views of water in the interior of the earth found place among the Greeks and Romans; from this, too, many sought to explain the ebb and flow of the tides." Knobel. Only, here there is expressed no distinct view respecting the fountains of the sea-deep.* The expression, too, "the windows of heaven," is not to be too literally pressed.—**In the selfsame day entered Noah,** etc.—That is, by the

* [*Dasios* was the eighth month of the Babylonian and Macedonian year. See the Table of Delitzsch, p. 246.—T. L.]

[* "*The great deep,*" תְּהוֹם רַבָּה, vii. 21. Comp. Gen. i. 2; Prov. viii. 27, 28; Job xxxviii. 16; Ps. civ. 6; Jonah ii. 6; Is. li. 10, and other places. Sometimes *tehom* is joined with ים, and seems to be used as synonymous with the great sea, as in Ps. civ. 6; Jonah ii. 5; but for the primary idea we must look to Gen. i. 2. In creation, it was all water, or fluid (so conceived). Afterwards the land (the solid) is commanded to appear, and the waters are gathered to one place, מָקוֹם אֶחָד, whether it means the surface sea, or the supposed great abyss beneath. In the poetical parts of the Bible, the conception is that of the earth (the land or ground) as built upon the waters lying below. It was the contrast to the heaven, or skies above, as in Prov. viii. 28, בְּאַמְּצוֹ שְׁחָקִים מִמָּעַל בַּעֲזוֹז עִינוֹת תְּהוֹם. In regard to all this, it may be said, that the Bible is responsible neither for Neptunian nor Plutonian theories. Facts are given, but they are presented according to the *conceptions* of the day. Water gushed from the earth, and the writer describes it by saying that the fountains of the *tehom rabba*, the great deep, were broken up. Aside from the traditional creative account, nothing could have been more natural than the idea that the interior earth, or the space under the earth (whatever notions might have been had of the earth's shape or support), was a region of water. It was a direct deduction (true or false) from the phenomena of springs and wells,—and that, by a process strictly Baconian. Afterwards, but very early, the sight of volcanoes (see Ps. civ. 32) must have given also the idea of interior fire. We know, even yet, hardly any thing about it. Researches on the surface, or shell, of the globe, have given us much curious knowledge as to its progressive surface-formation, and the great periods which it indicates; but beyond this, our knowledge of the vast interior is about as great as that which one who had pierced half through the shell of an egg, would, by such means alone, have obtained of that most curious structure. He might conjecture that there was heat and fluid there, but that would be all. Perhaps it is well that we have so little means of penetrating this vast unknown. We could not rest very securely if we knew all that was going on inside the earth, or had even a glimpse of the surging, boiling, or burning, that may be taking place ten miles, or even ten furlongs, right beneath our feet. There is a *tehom rabba* there, filled with something that might make a rapid ruin of our earth, if we had nothing to trust to but the unknown nature, and no other insurance against it but our much-lauded science. Our only secure trust is in One in whom we believe, as having a higher than a physical purpose in the continuance of the earth,—one who "binds the floods from overflowing," and the fires from yet bursting forth.

This conception of the *tehom rabba* is most graphically presented Gen. xlix. 25. It is there called תְּהוֹם רֹבֶצֶת תָּחַת, "the abyss couchant below," like a wild beast crouching down and ready to spring upon his prey, just as in Gen. iv. 7 sin is described as רֹבֵץ, ready to spring upon a man at any moment.—In the Arabian tradition the waters are represented as coming out of an oven (the vaulted interior earth), and as being boiling hot. See *Koran*, Surat xi. 41, إِذَا جَآءَ أَمْرُنَا وَفَارَ ٱلتَّنُّورُ, "when our command went forth, then boiled the furnace." This came from the idea of Geysers, or hot springs, and may have had some truth in it, since it does not detract from Scripture to suppose that there may have been other minor facts respecting the flood, preserved in other and independent accounts. Sale says that the Arabians got this from the Jews; and so also Reckendorf states in the Introduction to his Hebrew translation of the Koran, citing from the Talmud (Sanhedrin), but this does not bear them out, since the word רותח, there used, means simply the effervescence or tumultuous boiling *motion* which Maimonides says came from the violence of the eruption, and not from heat. It is by him, and the Talmud, compared with the violent fermentations and eruptions of sensuality that brought on such an outbursting flood as a fitting judgment; and so says Rabbi Hasada, in the passage quoted from the Sanhedrin: "They corrupted everything (ברותחין), in the boiling sensuality of their transgression, and by the boilings of an all-destroying water were they judged." Such a mode of interpretation is peculiarly Rabbinical, but the fact of hot eruptions (like those of the Icelandic geysers) may well have been, or of boiling water, as the Arabian account states it.—T. L.]

time of the breaking out of the flood was the difficult embarkation accomplished—happily accomplished. חַיָּה denotes here the wild beast. All birds, all winged creatures, Knobel takes as synonymous. But since the kind is named before, there would seem to be intended a subdivision of the kind, and that what is said relates to birds in a narrower and in a wider sense.—**As God had commanded him, and the Lord shut him in.**—Here most distinctly presents itself the contrasting relation of these two names. Elohim gives him the prescription in relation to the pairs of animals for the preservation of the animal world, but Jehovah, the covenant God, shuts him in, that is, makes sure the closing of the ark for the whole voyage, and for the salvation of his people. This inclusion was, at the same time, an exclusion of the race devoted to death.

3. Vers. 17–24.—*The full Development of the Flood and its Effect, the Destruction of every Living Thing.* **And the flood was forty days upon the earth.**—The first forty days denote the full development of the flood, which lifted up the ark and set it in motion. The advance of the flood is measured by reference to the ark. It is lifted up; it is driven on. With the waves she sails, and over the high hills. The last is said in a general acceptation, as a measurement of the height of the flood by the height of the hills. The estimate that seems to be expressed by saying, "fifteen cubits did the waters prevail over the high hills," would neither give sense if taken literally, since the high hills have very different heights, nor could it mean that the flood was fifteen cubits above the highest mountain on the earth. But since now Noah could hardly have sailed directly over the highest mountain of the earth, much less have known the fact, we must suppose that this exact estimate was imparted to himself, or to some later writer, through direct revelation—an idea which is little in harmony with the true character of a divine revelation. We must, therefore, suppose that the epic-symbolical view according to which the flood rose high over all the mountains of the earth, became connected with the tradition that Noah found out the measure denoted, by some kind of reference to the mountain on which the ark settled. KNOBEL: "The representation may amount to this: since the ark drew about fifteen cubits water, its first settling on Ararat in the falling of the flood would give that measure. The 150 days, within which the destruction was accomplished, include the forty days of storm at the beginning. According to ch. viii. 2, the rain continued all through these 150 days. Still must we distinguish its more moderated continuance from the first storm of rain in the forty days." In respect to the universality of the flood, see Keil, whose judgment about it is similar to that of Ebrard, whereas Delitzsch is unwilling to insist upon it as an article of faith, especially the geographical universality (p. 260). Compare the preceding Section.

DOCTRINAL AND ETHICAL.

1. The threatenings of God are as certain as his promises; for God's word is certain. As sure, however, as is the word of God, so sure is faith in its holy fear, its holy confidence and joy.

2. As God has provided help and deliverance for men by means of exposed infants, or abandoned orphans, so also through old men, as in the case of Abraham, Moses, Noah. The like wonders happen in all times.

3. When the necessity is greatest, then is the help at the nearest, and the highest. When sin (and the flood) become most powerful, then grace, and the miracles of grace, become most mighty for deliverance.

4. The safe embarkation of a little world in the ark before the breaking out of the flood. A wonderful instinct, a still more wonderful procession, a wonderful peace as the consequence of a wonderful terror.

5. The animal-world in the ark, type and symbol of the animal-world in general: the mention of man and woman, man and wife, presents prominently the fact that the ark was to become the point of departure for new generations.

6. *Jehovah shut him in.*—The innermost motive for the salvation of every living thing is God's covenant with his own. Christ is here the head and star of history.

7. The ark, with its souls, in the waters of the great flood (sintflut), which was at the same time a sin-flood (sündflut), a destroying flood of wrath and judgment; in like manner Moses in the ark upon the Nile, and Christ on the cross and in the grave.—There are moments in which the kingdom of God seems lost, or in the most fearful peril, and yet is it all the more securely hidden and protected in the truthfulness of God himself, in the everlasting love he has for his people.

8. The terror of judgment in the flood immensely great, and yet not equal to the terror of the last judgment-day (1 Pet. iii. 4).

9. The *waters of the flood* as a symbol of the judgment of redemption, of the baptism at the world's end, and generally, of the passage of believers with Christ through death to life (Ps. lxix. 77), is to be distinguished from *the waters of the sea* as the symbol of peoples and nations, their births and revolutions, as compared with the kingdom of God (Ps. xciii; Dan. vii; Rev. xiii. 1).

10. The most fearful sorrows are measured by comparing them with the height of water in the flood, and the hardest days of sorrow are reckoned as the days of the deluge.

11. The symbolic of the forty days. Four is the number of the world, ten the number of the completed development. It therefore denotes the fulness of the world-times, and of the world's judgment.

12. God's dominion as great as God himself.

HOMILETICAL AND PRACTICAL.

See the preceding.—The embarkation into the ark.—Jehovah's shutting in.—The measured deeps of terror, the numbered days of trouble.—The ark as the cradle of the new human race rocked by the billows: 1. a frail chest, an infinitely precious content; 2. fearfully threatened, securely protected; trembling in the deep abyss of waters, lifted high on the wave of consecration.—The help of God in the floods of distress.—The watery grave: 1. deep for the human eye; not too deep for the eye of God.—The sea, too, shall give up her dead.—Noah's faith; its grandeur: as in contrast, 1. to the universal apostasy, 2. to the impending judgment, 3. to its once great task and labor, 4. to the sport of the world, 5. to the terrors of the flood, 6. to the terrors of the ani-

mal world inclosed with him—the ark a lion's den.—Noah in the floating ark, and Moses. Both, though seeming lost, preserved for the greatest things.

STARKE: As God suffered the waters to increase gradually, so had the ungodly time for repentance; a thing which may, perhaps, have happened in the case of many, so that the soul was saved in the destruction of the flesh. According to this, it would be false what the Jews say of the men who perished in the flood, that they have neither part in the eternal life, nor in the resurrection of the dead,—a conclusion which they draw from an improper interpretation of ch. vi. 3. It may be easily believed that the fish in great part died, not because the waters were seething hot, as the Rabbins say, but because, with the fresh water, there mingled itself the salt, which is contrary to the nature of many kinds of fish.

LISCO: God shut Noah in; so was the pressure into the ark prevented as against the godless, whilst Noah was made safe.

GERLACH: The clean beasts. Before their use as food they were offered in sacrifice, devoted to God; partly because in each enjoyment thanks should be offered to God, and partly because thereby even the enjoyment itself becomes sanctified.

CALWER, *Handbuch:* The first judgment of the world through water, the last through fire (2 Pet. viii. 6).—So sinks the old world in its grave. Jehovah, the trusted, shuts him in. So, too, watches over us the shepherd of Israel, who slumbers not nor sleepeth.—SCHRÖDER: There seest thou that all the words of God have the power of an oath (Val. Herberger).—A night of death reigns over a world abandoned to its doom. Because the earth was corrupt, morally, the Lord destroys it—(that is, gives it up to physical corruption). So Luther. To say the fountains were broken up, and the flood-gates were opened, is a biblical mode of speech whereby is expressed the fact, that the waters were not suffered to flow in their wonted manner (Calvin).—The Lord preserved the ark and Noah therein as a treasure (Verleb. Bibel).

THIRD SECTION.

The Ark, and the Saved and Renewed Humanity.

CHAPTER VIII. 1-19.

1 And God remembered Noah, and every living thing, and all the cattle that was with him in the ark; and God made a wind to pass over the earth and the waters 2 assuaged.[1] The fountains also of the deep and the windows of heaven were stop- 3 ped, and the rain from heaven was restrained. And the waters returned[2] from off the earth continually [to go and return, הלוך ושוב]; and after the end of the hundred and 4 fifty days the waters were abated. And the ark rested[3] in the seventh month, on the 5 seventeenth day of the month, upon the [4]mountains of Ararat. And the waters decreased continually until the tenth month; in the tenth month, on the first day of the 6 month, were the tops of the mountains seen. And it came to pass at the end of forty 7 days that Noah opened the window of the ark which he had made. And he sent forth a raven which went to and fro[5] until the waters were dried up from off the earth. 8 Also he sent forth a dove from him to see if the waters were abated from off the face 9 of the ground [חקלו, had become light or shallow, not had disappeared, as Lange says]. But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth; then he put forth his hand, and took her, 10 and pulled her in unto him into the ark. And he stayed (וַיָּחֶל) yet other seven days, 11 and again he sent forth the dove out of the ark. And the dove came in to him in the evening; and lo, in her mouth was an olive-leaf plucked off; so Noah knew that the 12 waters were abated from off the earth. And he stayed [וַיִּיָּחֶל Niphal] yet other seven 13 days[6] and sent forth the dove; which returned not again to him any more. And it came to pass in the six hundredth and first year, in the first *month*, the first *day* of the month, the waters were dried up from off the earth; and Noah removed the covering 14 of the ark, and looked, and behold, the face of the ground was dry. And in the second 15 month, on the seven-and-twentieth day of the month was the earth dried. And God 16 [Elohim] spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy 17 sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee, of all flesh, both of fowl and of cattle, and of every creeping thing, that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful and

18 multiply upon the earth. And Noah went forth, and his sons, and his wife, and his 19 sons' wives with him. Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

[[1] Ver 1.—וַיָּשֹׁכּוּ. E. V. *assuaged.* It differs from חסר, to ebb or fail (as used in ver. 3). שָׁכַךְ refers to the quieting, or becoming calm, of the waters after the ebullition that followed their eruption from the earth, and the heavy pouring of the water-spouts (LXX. *καταῤῥάκται*) from above. Its primary sense appears Esth. ii. 1; vii. 10, חמת המלך שככה, the wrath of the king was *calmed.* So in Hiphil, Numb. xvii. 20, where it denotes the *quieting* of popular commotion. LXX. *ἐκόπασε τὸ ὕδωρ, and the water grew tired.* The Vulgate confounds it with חסר, *imminutæ sunt aquæ.* The Syriac ܐܬܬܢܝܚܘ, "the waters rested;" the late Arabic Translation (Amer. Bib. Soc.), very beautifully and significantly, هدأت المياه, *the waters became quiet.* The distinction between this word and חסר is important in determining the stages of the flood.—T. L.]

[[2] Ver. 3.—וַיָּשֻׁבוּ. *Began to turn,* or to return. It denotes the turning-point after the waters had become calm. At first this *turning* was very slight, and the whole decrease for 73 days (compare vers. 4 and 5) was only fifteen cubits, or from the grounding of the ark, when the hills disappeared (as is evident from vii. 20), and their coming in sight again on the first day of the tenth month. This may be called the turn of the flood; so that we have three stages, 1. the becoming calm of the waters, 2. a period almost stationary, 3. the more perceptible, but still gradual subsiding expressed by the peculiar Hebrew idiom הָלוֹךְ וָשׁוֹב.—T. L.]

[[3] Ver. 4.—וַתָּנַח. The ark's grounding on one of the mountains of Ararat in the very height of the flood (whether one of the lower, or on its highest peak), is so inconsistent with the idea of the flood's having covered mountains known to be more than two miles higher, that some have maintained that נוח here must mean *resting over,* as though it were suspended quietly, and remained stationary at that distance, directly *above* the top of Ararat. If there were no other objection, the decisive answer to this is that the word, as it appears in every such connection, means resting *upon,* like the lighting of a bird. Thus it is followed by עַל, which cannot here be rendered *over* or *above.* Comp. Ex. x. 14; Numb. x. 36; xi. 25, 26; Isaiah xi. 2. There is an example of the noun thus used immediately following, ver. 9: "and the dove found no *rest* (מָנוֹחַ) for the sole of her foot."—T. L.]

[[4] Ver. 4.—עַל הָרֵי אֲרָרָט. The subject here being in the singular, this can only be rendered, among the mountains of Ararat, or upon one of the mountains of Ararat. The force of the language, if there were no other objection, is against the idea of its having been upon that high peak of Ararat that towers so much above everything around it. The diversity in the old Versions is also opposed to so definite and marked a view. The Vulgate has, *super montes Armeniæ;* LXX. *ἐπὶ τὰ ὄρη τὰ Ἀραράτ*; Targum of Onkelos, עַל טוּרֵי קַרְדּוּ, upon the mountains of *Kardu,* or the Karduchian; the Syriac the same, ܥܠ ܛܘܪܝ ܩܪܕܘ, as also Arabs Erpen. على جبال القرود. The Koranic Arabic has it constantly الجودى, Al Judi. The Samaritan Version (not the Hebraico-Samaritan) has the strangest of all. It says the ark rested on the mountains of Serendib, which is in the island of Ceylon. These various renderings are only important as showing, that anciently the place was regarded as in a measure unknown and indefinite. The old translators did not consider themselves as bound by the Hebrew אררט to confine it to the peak which afterwards solely acquired that title. The name might have been transferred to Armenia, or to other countries, just as the story of the flood itself was transferred, and located in different parts of the earth, according to the ancestral traditions of the various migrations. The place where the ark grounded could not, at the time, have had a name to Noah and his sons, since, before this, there are no geographical distinctions recognized in the Bible except Eden, the names of the Paradise rivers (if they are not subsequent), and the land of Nod, or of the wanderer, which is clearly metaphorical. It is to be noted, that of all proper names in the Bible, there is no one that has less of the Shemitic form than this word אררט. As it occurs 2 Kings xix. 37; Jer. li. 27, it may have been a much later transfer, just as the old Pelasgi carried certain names through Asia Minor, Greece, and even Italy, or as the early sons of Gomer left traces of their ancestral name through Europe. In like manner the names of the old ark-mountain, like the story itself, may have been transferred to different countries; so that, if we had nothing to guide us but the literal face of the Hebrew account, the direction of the ark's moving, and the place where it rested, would be as indeterminable, geographically, as the land of Nod. The Samaritan Serendib would have as good a claim to be regarded as a right translation of אררט, as the Armenia of the Vulgate, and the *Kardu* (or *Karud*) of the Targums and the Syriac. The argument, however, for the region now commonly recognized, has a good support in the concurrence of the Chaldæan and Syrian traditions.—T. L.]

[[5] Ver. 7.—וַיֵּצֵא יָצוֹא וָשׁוֹב. "And it went *back and forth.*" The LXX., Vulgate, and Syriac, render it, "and did not return," as though they had read וְלֹא שָׁב. There can be, however, no doubt of the Hebrew text, fortified as it is by the Targums, the Samaritan Codex, and the Samaritan Version. The LXX., etc., may have derived the negative paraphrastically—the going back and forth being regarded as evidence that it did not re-enter the ark. Bochart, in his *Hierozoikon,* vol. ii. pp. 209, 210, makes a labored attempt to reconcile them.—T. L.]

[[6] Ver. 12.—"And he *waited* yet seven days." וַיִּיָּחֶל, as here pointed, is the regular *Niphal* of יחל, whereas וַיָּחֶל, ver. 10, has the form of the *Hiphil* of חיל or חול, and is so regarded by the modern commentators and lexicographers generally. From חול, *doluit,* they get the sense of waiting anxiously, painfully. It seems strange, however, that where the connection is so precisely similar, the word should be assigned to two distinct roots, though they are of forms that sometimes interchange senses. It is safer, therefore, to follow the Jewish authorities, who make them both from יחל. The first, says Rashi, is *Piel* (יְפַעֵּל), as though he regarded it as equivalent to וַיְיַחֵל (contracted into וַיָּחֶל), and the second *Hithpahel* (יתפעל) or יִתְיַחֵל, becoming by assimilation יִיַּחֵל, like יִנַּבֵּא for יִתְנַבֵּא. Aben Ezra, however, makes the second a regular *Niphal,* which is to be preferred, since there is a passive or deponent sense in the idea of *waiting,* as is seen in the Latin *moror, demoror, præstolor;* Greek, *ἐκδέχομαι, προσδέχομαι.* In regard to the first, it is easy to see how ויחל would become יָחֵל (yyā-hel = yā-hel), since to the ear there is hardly any perceptible difference in the pronunciation (the sounds *ia, iya,* and *ya,* being organically the same). So Rabbi Judah would read יְיֵלִיל, Isaiah xv. 2, 3; xvi. 7, for יְיֵלִיל (or *yé-lil* for *yyé-lil*), as stated by Jona ben Gannach in his Hebrew Grammar (lately edited in Hebrew), p. 28.—T. L.]

EXEGETICAL AND CRITICAL.

1. *Stages of the Flood as taken in their Order.* a. *To its highest point:* 1. Seven days, the going in to the ark; 2. forty days of the flood-storm; 3. one hundred and ten days, thereupon, of steady rain, and of the steady rising of the flood—so in general one hundred and fifty days. Threefold grade of advance: 1. The ark is lifted up from the ground; 2. the ark's going upon the face of the waters; 3. its rising fifteen cubits high above the mountains. b. *To the disappearance of the waters:* In the seventh month, on the seventeenth day of the month, that is, after five months, or one hundred and fifty days, just as the waters begin to fall, the ark rests on Ararat. On the first day of the tenth month, that is, after two months and about twelve days (Knobel: seventy-two days after the settling of the ark), the mountain-peaks project* above the surface of the water. After forty days Noah opens the window and lets fly the raven. Next goes forth the dove. It is not directly said how long after the flight of the raven was the first flight of the dove. The second flight of the dove, however, was seven other days after the first, and therefore it is inferred that there were seven days between the flight of the raven and that of the dove; the third flight, again, was seven days after the second. We must either reckon in here an unnamed portion of time, or the time between the flight of the raven and the flight of the first dove must have been longer than seven days. Hereupon follows the last section of time, from the first day of the first month to the seven-and-twentieth day of the following, or the period of the full drying of the earth. *In the six hundred and first year*, etc. Luther, following the Septuagint, and by way of explanation, adds, "of Noah's age."

2. Vers. 1-4. *The first Decrease of the Flood to the Resting of the Ark upon Ararat.* **And God remembered Noah and every living thing.**—God's remembering must be understood in an emphatic sense. God has always remembered Noah; but *now* he remembers him in a special sense—that he may accomplish his deliverance. There comes a turn in the flood, and the ground of it lay in the government of God. To the rule of judgment upon the human world, succeeds the rule of compassion for the deliverance of Noah and humanity, as also of the animal-world. It is his *compassion*, not simply his *grace*. For God remembered also the beasts. Thus did he remember them all, as Elohim, in his most universal relation to the earth. Had there been a longer continuance of the flood, there would not only have been want in the ark, but the ark itself would have been destroyed. A wind must blow to disperse and dry up the flood, whilst, on the other side, the fountains of the flood were closed. With the shutting of the fountains of the deep, or with the restoring of the continental tranquillity of the earth, and of the equilibrium of the atmosphere, there ceases also the extraordinary rain; and besides, the windows of heaven were closed. It is an inexactness of the narration, but which gives it an unmistakable historic character, that the time of the flood's advance is given as one hundred and fifty days, and that the point of time when the ark settles, and when, therefore, the actual sinking of the waters must have commenced, falls in like manner at the end of the one hundred and fifty days. For Noah, indeed, the first turning-point in the sinking of the waters, which had commenced already before the running out of the one hundred and fifty days, could not have been a matter of observation. For him, the first sure sign of the sinking of the waters was the grounding of the ark.—**And the waters returned.**—Here is the whole process preliminarily described—how the waters, in their undulations here and there, kept steadily settling more and more. Then follows the indication of the first decrease.—**Upon the mountains of Ararat.**—"אֲרָרָט is the name of a territory (2 Kings xix. 37) which is mentioned Jer. li. 27, as a kingdom near to Minni (Armenia),—probably the middle province of the Armenian territory, which Moses of Chorene calls Arairad, Araratia. The mountains of Ararat are, doubtless, the mountain-group which rises from the plain of the Araxes in two high peaks, the Great Ararat, 16,254 feet, and the Lesser, about 12,000 feet, above the level of the sea. This landing-place of the ark is of the highest significance for the development of humanity, as it is to be renewed after the flood. Armenia, the fountain-land of the Paradise rivers, a 'cool, airy, well-watered, insular mountain-tract,' as it has been called, lies in the middle of the old continent. And so, in a special manner, does the mountain of Ararat lie nearly in the middle, not only of the Great African-Asiatic desert tract, but also of the inland or Mediterranean waters, extending from Gibraltar to the sea of Baikal,—at the same time occupying the middle point in the longest line of extension of the Caucasian race, and of the Indo-Germanic lines of language and mythology, whilst it is also the middle point of the greatest reach of land in the old world as measured from the Cape of Good Hope to Behring's Straits—in fact, the most peculiar point on the globe, from whose heights the lines and tribes of people, as they went forth from the sons of Noah, might spread themselves to all the regions of the earth (compare VON RAUMER, 'Palestine')." Keil. See also DELITZSCH, p. 266. The Koran has wrongly placed the landing-place of Noah on the hill *Judhi** in the Kurd mountain-tract; the Samaritan version locates it on the mountains of Ceylon; the Sybilline books in Phrygia, in the native district of Marsyas.

* [The Hebrew נִרְאוּ here, in *Niphal*, would seem to have a more emphatic sense—became *distinctly visible*. It is another example of the remarkably optical style of this whole narrative. The Vulgate beautifully renders it, *apparuerunt cacumina montium*. They might have projected before, but now, on this day—perhaps the first clear day that afforded Noah an opportunity for taking an observation—they stood forth as conspicuous objects, in *open sight*.—T. L.]

* [There is no evidence of any hill so called among the Kurd mountains, or in any other region. In a note on the Koran, xi. 46, Sale regards it as a corruption for Jordi, or Giordi, but there is no trace of this in the Arabic. In the Koran and elsewhere, wherever the Arabian tradition appears, it is constantly written اَلْجُودِىّ, and is evidently a descriptive name from جاد, *præstans, bonus fuit*. It is, therefore, an epithet denoting *goodness, liberality*, or *mercy*: جبل الجودى, the hill of Mercy, or mount Mercy, as we say, the cape of Good Hope. Compare the Hebrew appellative, Deut. iii. 25, הַר הַטּוֹב, and especially such epithets as we find in Gen. xxii. 14, הַר יְהוָה יֵרָאֶה, *Mount Jehovah Jiraeh*, Mount in which the Lord appears. On Al-jude, see Herbelot, *Bib. Orient.* 375. A. He calls it Giouda, and finds a difficulty in locating it, but conjectures it to be near a village called *Thamanin*, from the *eight* persons saved in the ark, as is supposed.—T. L.]

The Hindoo story of the flood names the Himalaya, the Greek Parnassus, as the landing-place of the delivered ancestor." Knobel. Delitzsch and Keil agree in the supposition of the Armenian highlands.

3. Vers. 5-12. *The time of the Signs of Deliverance, and of the increasing Hope, from the first Decrease until the Disappearance of the Flood.* The first sign of deliverance was the resting of the ark upon Ararat. Now it continues still until the first day of the tenth month (Tammuz), or from seventy to seventy-three days, when there appears the second sign: the peaks of the Armenian highlands become visible; at all events, the ark, on their summit, had become free from the influence of the water. Noah, however, is not satisfied, until after forty days more, that the flood will not return; and then he opens the window (חַלּוֹן) of the sky-light (צֹהַר). Fresh light and air awaken, or rather gradually reanimate, the torpid animal-world, and Noah's longing desire sends forth the raven through the opened window. (It is to be remarked that the ark had only one male raven, because from the unclean animals there was taken but one pair. From the staying out or returning of the raven Noah might, at all events, draw inferences; but this bird is noted for his appetite, that which makes all life in the ark strive for freedom. The raven, therefore, may be first ventured on this craving flight, since he can find food from the dead bodies left by the flood upon the mountains. "In the ancient world, the raven was regarded as a prophetic bird, and was therefore held sacred to Apollo. Something of this appears (1 Kings xvii. 4, 6) in his connection with the prophet Elias. He was thus esteemed among the Arabians, who assumed to understand the voice and flight of the birds. Especially was he regarded as a prophet of the weather, as inferred from his flight and cry. Pliny describes him as a wild and forgetful bird,* who forgets to come back to his nest. And so he came not back to the ark; but Noah could know from this that the earth was no longer wholly covered with water." Knobel. We may refer here to the two ravens on the shoulders of Odin. Without returning into the ark, he flew here and there between the ark (to which he was bound by fear and sympathy, the attraction of his mate perhaps, and on the outside of which he could rest) and the emerging mountain-tops, where he found food and freedom.—**And he sent forth the dove.**—The raven lights everywhere; therefore his remaining out furnishes no proof of the drying of the lower places. But the dove lights upon the plains, and not in the slime and marsh; therefore does its flying abroad give information whether or no the plains are dry. The Septuagint translates מֵאִתּוֹ by ὀπίσω αὐτοῦ, the Vulgate, *post eum*, Luther correctly, *from himself*. (So the English translation, *from him*.) It is perhaps indicated that he had to drive it from him. The time of sending away is reckoned by Baumgarten, Knobel, and others (after Aben Ezra and Kimchi), as being seven days after the sending of the raven; because it is said, ver. 10, he waited other seven days. The delicate dove finds no place fit for her lighting, because all the lower lands are yet covered, and so she turns back. And Noah drew her back again into the ark. The question may be asked: Since the top of Ararat was free from water, why did not Noah go out with the beasts? It is, however, a truthful characteristic that he did no such thing; since a hasty disturbance of the beasts might have yet brought the whole in danger of destruction. But the second sending forth of the dove, after seven other days, brings to him the fourth and fairest sign of deliverance: the dove returns with a fresh olive-leaf in its mouth. "וַיָּחֶל fut. *Hiphil* from חיל,* to be in trouble, to wait painfully and longingly." Delitzsch. "The olive-tree has green leaves all the year through, and appears to endure the water, since THEOPHRASTUS, *Hist. Plant.* 48, and PLINY, *Hist. Nat.* 13, 50, give

* [This is rather from Servius, in his Note on *Virg. Georgic.* lib. i. 410, and who incorrectly ascribes it to Pliny. See Bochart, *Hieroz.* ii. 207. B. The idea, however, may have come from the tradition of the raven's not returning to the ark, as the story is told in other accounts than that of the Hebrew. There was another wide-spread ancient belief respecting him, which is given by Pliny, x. 12, by Aristotle, *Hist. Nat.* ix. 31, and mentioned by the Rabbins, as well as the Christian Fathers, that this bird is cruel to its young, and early ejects them from the nest before they are prepared to gather food for themselves. Whether true or false, it seems to have furnished the ground for one of the most touching illustrations of the divine care for the helpless to be found in the Scriptures. See Ps. cxlvii. 9, "who giveth to the young ravens when they cry," Job xxxviii. 41, "who provideth for the raven his food, when his young ones cry unto God, they wander for lack of meat." The Arabians had the same tradition, and employ it in a similar illustration of the divine compassion, giving it in almost the very words of the Hebrew. Thus in a verse to be found in Hariri, Seance xiii. p. 151 (De Sacy ed.),

يَا رَازِقَ النَّعَّابِ فِى عُشِّهِ

"O Thou that providest for the young raven in his nest." On which the Scholiast makes a very singular comment: "When the young raven," he says, "or the *naabu*, breaks the egg, it comes out white, which so frightens the parents that they fly far away; for the raven is the most timid and cautious of birds. When this takes place Allah sends to it the flies that fall into the nest. And so it lives for forty days, until its feathers are grown, and it becomes black, when the parents again return to it," etc. The truth or falsehood of such a belief, or of the fact of abandonment in any way, does not affect the force or beauty of the illustration drawn from it. Our Saviour most tenderly makes use of it, Luke xii. 24. On the prophetic powers, or the weather-foretelling powers, of the raven, see the striking passage, *Virg. Georgic.* i. 410, and the philosophic explanation the poet there attempts to give of the animal signs of the weather in general.

It might be a question worth studying: how far the whole *science* of bird-divination, so prevalent in the ancient world, may have had its origin, like that of other perverted beliefs, in the use Noah made of the raven and the dove in determining (*divining*, we might say) the natural signs of safety for himself and the ark, and so the gracious signs of the divine mercy and promise. So prevalent was the belief and the practice, that οἰωνός (bird) in Greek becomes a name for omen, or fortune, good or bad. So the Latin *auspicium* (*avispicium*)—our words *auspice*, *auspicious*, though the latter is generally taken in a favorable sense. The Hebrew words עוֹנֵן, part. מְעוֹנֵן, (denoting divination by clouds,) as used Lev. xix. 26, Deut. xviii. 10, et al., show the prevalence of a precisely similar superstition, and furnish some proof of such an origin, in the perversion of what were originally holy and believing acts. Just so they perverted the memory of the brasen serpent. There may, however, have been another, or a concurrent, ground of these bird-divining practices of the Greeks and Romans, in a primitive notion that the inhabitants of the air (the birds of heaven, as Scripture calls them) were nearer to the divine, or that from their superearthly position they may have had a superhuman sight and knowledge of things on the earth. Comp. Job xxviii. 7, "a path which no fowl knoweth, which the eagle's eye hath not seen." Also ver. 21, where of the mysterious wisdom it is said: "it is hid from the eyes of all living, and concealed from the birds of the heavens"—a poetical mode of saying, it is beyond all human divining, or human investigation.—T. L.]

* [See remarks on this derivation in the textual notes, No. 6, page 308.—T. L.]

an account of olive trees in the Red Sea. It comes early in Armenia (Strabo), though not on the heights of Ararat, but lower down, below the walnut, mulberry, and apricot tree, in the valleys on the south side (RITTER, "Geography," 10. p. 920). The dove must, therefore, have made a wide flight in search of the plains, and on this account have just returned at evening time. This olive-leaf,—which was not something picked up on a mountain-peak, where it might have been floated by the water, but (טרף) something torn off, and, therefore, fresh plucked from the tree,—taught Noah what was the state of things in the earth below. It was the more fitting here, since the olive-branch was an emblem of peace (2 Macc. xiv. 4; Dion., Halic., Virg., Liv.), and yet in the text it is not an olive-branch (Symm, Vulg.), but only an olive-leaf." Knobel.—The sign gave intelligence that at least the lower olive-trees, in the lower ground, were above the water; the olive-leaf, moreover, in the mouth of the dove, was a fair sign of promise.—**Yet seven other days.**—This time the dove returns no more. The attraction of freedom and the new life outweighs the desire to return; in which it is presupposed that it is an attraction which the others will follow. "The dove is found also in the classical myths. According to PLUTARCH (*De Solert. Animal.* 13), Deucalion had a dove in the ark, which indicated bad weather by its return, and good weather by its onward flight." Knobel. It was, in like manner, a prophetic bird at Dodona, according to Herodotus and others; and the ancients were also acquainted with its use as a letter-carrier, according to Ælian and Pliny. On the significance of the dove in the New Testament, see the account of the baptism of Jesus.—**In the six hundred and first year.**—This reckoning completes the old life of Noah. His seventh hundred is the beginning of his sabbath-time.—**In the first month, in the first day,** etc.—This date looks back to the beginning of the flood, in the second month of the previous year, on the seventeenth day. Now Noah removes the covering of the ark, and takes a free look around and upon the new earth. The waters, no longer flowing back, were evaporating from the earth, and the ground was in the process of becoming dry. Yet still he waited a month and twenty-seven days, that he might not too hastily expose to injury the living seminarium of the ark, the precious seed of the new life that had been entrusted to his care. But he waited only for the clear direction.—**And Noah removed the covering of the ark.**—מִכְסֶה. Because this word is used elsewhere only of a covering made of leather and skins with which they covered the holy vessels on the march (Numb. iv. 8, 12), and of the third and fourth covering of the ark of the testimony (Exod. xxvi. 14, etc.), it does not follow, as Knobel supposes, that the author had in view a similar covering. The deck of an ark on which the rain-storms spent their force, must surely have been of as great stability as the ark itself.—**And God** (Elohim) **spake to Noah.**—It is Elohim, because this revelation belongs to the universal relation of God to the earth. "The time of the flood, according to verse 14, amounted to twelve months and eleven days, that is, three hundred and sixty-five days, or a full solar year; consequently in the course of one full circuit of the natural change or period (שָׁנָה), does the earth become destroyed and renewed. In the fact that Noah might not leave the ark from his own free, arbitrary will, there is expressed his preservation of the seal of the divine counsel, and of the divine work." Baumgarten. New blessings upon the creatures, similar to those which were pronounced at the creation, are connected with his going forth at the divine command; it is the beginning of a new world. "As in creation the beasts were blessed before man, so is it here." Baumgarten. In the beasts going out of the ark in pairs there is given to us a clear idea of the stability of the new order in nature, and of the security for its continuance.

[NOTE ON THE WEEK, AND ON THE SEVENTH DAY OBSERVANCE IN THE ARK.—"*And he waited seven days,*" ver. 10. "*And he waited seven other days.*" Dr. Lange gives little attention to the important question connected with this language, as he passes over, with a very few remarks, the whole question of the sabbath in Gen. i. There is certainly indicated here a sevenfold division of days, as already recognized, whatever may be its reasons. Of these, no one seems more easy and natural than that which refers it to the traditionary remembrance of the creation, and its seventh day of rest, although some of those who claim to be "the higher school of criticism" reject it. Had such a reference to a sevenfold division been found in some ancient Hindoo or Persian book, and along with it, or in a similar writing closely connected with it, an account of a hexameral creation with its succeeding day of rest, they would doubtless have discovered a connection between the ideas. But here they do not hesitate to violate their own famous canon, that "the Bible is to be interpreted like any other ancient writings." Now it may be regarded as well settled that such a division of time existed universally among the Shemitic and other Oriental peoples. (See this clearly shown in the article *Week*, in Smith's "Dictionary of the Bible.") It is a fact, too, well established, that a similar division existed among the Egyptians, as is particularly stated, with the names given to the days of the week, by DION. CASSIUS (*Hist. Rom.* xxxvii. 18). They are the names of the seven celestial bodies, and yet there are no astronomical phenomena that could of themselves have given rise to it. It is evidently an after-thought. The things named must have been known before, and when the original reason of the division was lost, the planetary series was adapted to it, although it had to be taken in an irregular and disproportioned manner. This was to give it mystery and interest, and to accommodate it to the astrological superstition, which early came in, of lucky and unlucky days. The same names came into the Roman (ecclesiastical) and Saxon calendars. They could not so readily have found place, had there not been some previous ground in the Occidental heathen ideas (Roman and Scandinavian), although they do not appear in classical literature.

But how shall such a division be explained? The reference to the lunar phases seems plausible, but will not bear close examination. It is true that a lunation (about twenty-nine and one-half days) is approximately divisible into four parts, of nearly seven days each, but the beginnings and endings, especially of the second and fourth quarters, are so obscure, and incapable of easy determination, that it could never have been adjusted with the required practical precision to any settled weekly reckoning of definite days. Besides, in that case, the week would have had its series commence and end with the divisions of the lunation. But we find nowhere any such reckoning. The week has no reference to

the month. Such a day, of such a month, is in all calendars, but first or second week, of such a month, is nowhere found. Again, there were adjustments of the months to the solar year by admitted inequalities and intercalations, but there is no trace anywhere of any such attempts to regulate the days of the week with reference to the month. A seventh portion of time computed from an ever-shifting beginning would have been of no use, or would only have introduced confusion. The week, therefore, must have had, and did have, its reckoning from some point entirely independent of any annual, monthly, or even astronomical calculus. It must, too, have been from some remote period, fixed in itself (or supposed to be so fixed), just as we reckon our weeks from the day of Christ's resurrection, in a series continuing steadily on, though there has been, since then, repeated rectifications of the month (or moons), and even a change of style in respect to the year. The weekly series has been unbroken.

The Jewish reckoning of the seven days, and of the sabbath, we know, was thus independent. In Exod. xvi. 23, we find the particular sabbath there mentioned as coming on the sixteenth day of the second month (the day after they came to the Wilderness of Sin), and on the twenty-third following, as reckoned without reference to any monthly or annual beginning. It comes on such a day, but computed by itself, and seems to have been thus known as something dating from some ancient, remote period, and kept in remembrance even during the ignorance and debasement of a servile bondage. It must have come by tradition from their patriarchal ancestors, and was probably the same seventh day which was recognized by the Egyptians (their day of Saturn, Remphan, Hebrew כִּיּוּן, Arabic كَيْوَان; see Amos v. 26, Septuagint version, and Acts vii. 43), although with them the observance may have lost its original idea and reason, and become wholly idolatrous or superstitious. Therefore does Moses tell the Jews to *remember*, and *keep it holy*, calling back their minds to the primitive ground of its institution. So Kimchi and Aben Ezra, in their comment on Amos v. 26, say "that כִּיּוּן (*Kiyun*) is the same with שַׁבְּתַי, *Shabbatai* (Saturn, or the sabbath-god), for they made to him an image, whilst another interpretation makes it to be כּוֹכַב שַׁבְּתַי, the star of Saturn, and so is he called כיואן, Khivan, in the tongue of the Arabians and the Persians." In the earliest Egyptian mythology, as in the most ancient Greek derived from it, the dynasty of Saturn (Κρόνος=χρόνος, time), or the old creative, *generative* power, was before that of Ζεύς, the light, or the Sun; that is, his day (dies Saturni) was before the dies Solis, or, *sun-day*, the primitive dies Jovis.* So does the darkened mirror of heathenism give to all these early things both a pantheistic and a polytheistic hue. The Hebrew revelation alone preserves them truthful, pure, and holy. The silence of the Scriptures in respect to the patriarchal observance of the sabbath, religiously or otherwise (unless this that is said of Noah be an exception), furnishes no answer to the strong inference to be derived from Exod. xvi. and xx. See remarks on this in Note on the Sabbath, page 197.

* [This name was also given to Thursday, as ruled by the planet Jupiter, but in the most ancient mythology it must have come directly after Saturn, as dies Solis.—T. L.]

The more we examine these acts of Noah, the more it will strike us that they must have been of a religious nature. He did not take such observations, and so send out the birds, as mere arbitrary acts, prompted simply by his curiosity or his impatience. God had "shut him in," and as a man of faith and prayer he looks for the divine directions in determining the times of waiting. Every opening, therefore, of the ark, and every sending forth of the birds, may be regarded as having been accompanied or preceded by a divine consultation. He "*inquired of the Lord*," as the Scripture records other holy men as having done. What more likely, then, than that such inquiry should have its basis in solemn religious exercises, not arbitrarily entered into, but on days held sacred for prayer and religious rest. When this was done, then the other, or more human means of inquiry that were in accordance with it, would be resorted to. In this point of view, the sending forth of the raven and the dove may be reverently regarded as divine *auspications*. (See remarks in marginal note, p. 310.) They immediately followed such stated religious exercises, and hence his periods of waiting would, in the most natural and appropriate manner, be regulated by them. On any other view, his proceedings would seem wholly reasonless and arbitrary. The idea gives an interest to the life of this lonely, "righteous man," during his long sojourn in the ark. He did not *forget* God, nor God's ancient hallowing of a certain day in seven, and, therefore, is there the stronger emphasis in what is said ver. 1, that "the Lord *remembered* Noah." See Lange's most striking and beautiful remarks on this expression, p. 309.

There must be reasons for such a seven-days' waiting, and what more natural and consistent ones could there be than those here stated? It amounts to nothing to say that seven is a sacred or mystic number. How came it to be such? Though afterwards thus used in Scripture, there could have been nothing of this sacredness at that early day, unless it had come from the still earlier account of the creation. It must have been founded on some great *fact*; for, of all the elementary numbers, seven may be said to have the least of any mathematical or merely numerical interest, such as gave rise to peculiar speculations in the earliest thinking. There was a mystery about the number *one*, as the fountain of the infinite numerical series, or as representing a point, the principium of all magnitude. *Two* had an interest as representing the line, and as the root of that most regular of all series, the binary powers. *Three* was the binding of unity and duality, and represented the triangle, the simplest or most elementary plane figure in space. *Four* (the *tetractys* of Pythagoras) represented the tetraedron, or the most elementary solid. *Five* was the number of the fingers on the hand, and thus became the origin of the universal decimal notation. *Six* was the double triad, and so on. But it is not easy to find any such mathematical or numerical peculiarity in *seven* that could have drawn special attention to it, as having, in itself, anything mystical or occult. It is not a square, nor a power of any kind; it is not what is called an oblong number, or one that can be divided into factors. It represents no figure that, like the hexagon or pentagon, can be geometrically produced. Its sacredness, or mystery, therefore, could only have arisen from some great historical truth, or institution, supposed to have been connected with it; and if we "interpret the Hebrew

books like other ancient writings," this origin could have been no other than a belief in the great events mentioned Gen. i., as laying the foundation for all subsequent veneration of the hebdomadal number and period.—T. L.]

DOCTRINAL AND ETHICAL.

1. The great turning. As the first half of the flood pictures especially the judgment of death, so the second half presents the redemption from judgment, as it goes forth in its gradual development, with its redemptive and anticipatory signs.

2. God remembered Noah. Everything (every affliction of the pious) endures its time; the goodness of God endureth forever. God's remembering in a special sense. His righteousness makes a special knowledge, and a special beholding, inside of his general omniscience and omnipotence; so his mercy and his compassion make a special remembrance within his consciousness, wherein there are known to him all his works from the beginning. That is, God is a living, personal God, showing himself to be such in his government, and in his revelation which makes joyful again the believers in his grace, after they had been exposed to temptation. Each deliverance, each help, especially each experience of salvation, rests upon a remembrance of God. God's remembrance of man and man's remembrance of God meet each other, as eye meets eye, in the actual manifestation of saving acts. The compassion of God embraced also the animal-world, but conditions itself through the grace that embraces believing men.

3. As the spirit of God moved over the waters at the beginning of creation, so goes forth here, over the floods of the deluge, the wind that saved, as an emblem of the same divine spirit. It was a wind of life—a vernal wind—for the new earth.

4. As the fountains of the deep were broken up before the windows of heaven were opened, so also were they closed before them. In order that the rain might cease at Ararat, it was necessary that before this the evaporation in the opposite regions of the earth should have come to an end.

5. *Ararat.* The home of Adam, the home of Noah. Our first home the heights of Paradise, our second home the salvation hills of Ararat, our third home Golgotha, our everlasting home the highest heavens.

6. The salvation is unfolded gradually, and announced in a gradual series of saving signs: 1. The resting of the ark; 2. the appearance of the mountain-tops; 3. the flying forth of the raven; 4. the olive-leaf of the dove; 5. the dove's not returning. Thus it is that the time of deliverance is a time of patience, and of alternate desire and hope. "Blessed in hope" (Rom. viii.).

7. The raven and the dove. The sympathy and the co-operation of the beasts in the kingdom of God. The unity of the raven and the dove, and at the same time their contrast, denotes the community of creaturely interests, as well as the contrast between the interests of the creature generally, and the kingdom of God in particular; for the raven is a figure of the universal life, the dove an emblem of the church.

8. The signs of hope increase from seven to seven days—an indication of the idea of the Sabbath and of Sunday.

9. "The fresh leaf from the olive-tree is the first sign of life from the buried earth. A significant sign: for the oil, as a gentle yet penetrating substance, is the symbol of the anointing of the Holy Spirit. This is brought by that purest bird of the heavens, which even among the heathen is held sacred (see Herod. 2. 55). The green olive-leaf in the mouth of the dove is a sign that the earth is not merely laid waste (we may rather say purified), but also consecrated by the waters." Baumgarten. And yet we must distinguish between the symbolic significance of the oil, of the olive-tree, and of the olive-leaf. The oil denotes the spirit, the olive-tree (Zach iv. 11–14; Rev. xi. 3, 4) denotes spiritual men, the holy Israel; and in correspondence with this the olive-branch denotes the partakers of the spirit (Rom. xi.), the blossoms of the spirit, the signs of love and peace.

10. "If we take the human race and the earth as a totality, the flood is the dividing of the old from the new. The old earth, with the humanity that had become flesh, the ἀρχαῖος κόσμος,* is destroyed, but even this destruction is the preservation of the righteous man, of Noah, in that he is delivered from the corruptive community of the flesh. On this account is it said, 1 Pet. iii. 20, 'eight souls were saved by water,' and even there (ver. 21), the flood is named a type of baptism. The water of the flood is, therefore, the baptismal water of the earth, which drowns the old whilst it preserves and quickens the new. This view of the flood, moreover, has passed over into the consciousness of the Church. In the prayer for the consecration of the baptismal water in the *Sacramentarium Gregorianum* it is said: *Deus qui nocentis mundi crimina per aquas abluens*, etc." Baumgarten.

11. As baptism makes a distinction between the old and the new man, so did the flood make a distinction between the old and the new humanity, which were, therefore, types on both sides. So did the Red Sea divide the children of Israel from the Egyptians, who were drowned in the same (1 Cor. x. 2).

12. As Noah went into the ark at the command of God, so also must he, at the same command, go out. That he was in no perturbation, did not wilfully and hastily go forth from the ark, is a sign that we must not anticipate the hour of God's help, nor throw ourselves hastily out of the ark of the church in sectarian impatience, but wait the Lord's time in which to go out of the ark into a new world.

13. The renewal of the blessing of propagation upon the creature is a confirmation of the first blessing (Gen. i.), a repeated expression of God's goodness, and of his complacency in life. Contrast as against dualism and a sickly asceticism.

HOMILETICAL AND PRACTICAL.

See the Doctrinal and Ethical. The figures of the coming salvation. 1. The resting of the ark, the firmly grounded church; 2. the emerging of the mountain-tops, the mountains of God as the sign of heaven; 3. the flight of the dove, "the longing of the creature;" 4. the dove with the olive-leaf, the spirit of life, with the announcement of peace; 5. the remaining out of the dove and the opening of

* [This word κόσμος, as used by Peter, does not necessarily denote the earth as *a whole*. It means a former state of things as distinguished from the present. As employed, it has the same generality, and the same limitation, as οἰκουμένη, when used for the inhabited world, real or supposed.—T. L.

the ark, the free intercourse between the church and the consecrated world; 6. the going forth from the ark, the passing over of the church into the new world.

STARKE: It is certain that God had not forgotten Noah; but the Scripture is wont to speak after the manner of men, namely, as man, sometimes, represents to himself God as speaking. According to this, God's remembrance denotes the revelation of his gracious will and pleasure, according to which he reveals to the wretched that help which before was hidden (Hieronymus). A life of faith is the most difficult of all,—such a life as Noah and his sons must have lived, who could only cling to the hope of aid from heaven, since the earth was covered with water, so as to give them no ground of trust. It was, therefore, no vain word when the Holy Spirit says that "God remembered Noah." For it shows that from the day in which he first went into the ark, God had not spoken to him, nor made to him any revelation. He could see no ray of the divine mercy, but must sustain himself alone upon the promise he had received, whilst, in the meantime, the waters of death are raging all around him, as though God had indeed forgotten him (Luther). The leaf represents the gospel, for oil denotes compassion and peace, of which the gospel teaches.—*Bibl. Wirt:* "O, my Christian friend, hast thou been a long time confined in a wearisome ark, whether it be of some difficult calling, or some painful state; ask not counsel of the charmer, but wait with patience until God, through righteous means, shall bring thee help therefrom."

GERLACH: God does, indeed, remember all his works, in all times, and in every way, but the prayer "remember me" (Ps. xxv. 7; Luke xxiii. 42) goes forth from the image of God in man; and by reason of this we have no rest until we can rejoice in all the attributes of God through an inward, personal communion with him. The word here denotes the trials of Noah, when God hid himself, and the enjoyment of his gracious favor, when he again reveals himself.

Calwer Handbuch: The olive-leaf has been ever held as a symbol of peace.

SCHRÖDER: God had exercised Noah's faith and patience (Calvin). What is said of the raven, Luther makes to correspond, allegorically, with the office of the law. ["In the blackness of the raven is a sign of sorrow, and its voice is unlovely. So, therefore, are all preachers of the law who teach the righteousness of works; they are ministers of death and sin, as Paul names the ministry of the law (2 Cor. iii. 6; Rom. vii. 10). Nevertheless, Moses was sent out with this doctrine even as Noah sent forth the raven. And yet such teachers are nothing else than ravens that fly round the ark, bringing no certain sign that God is reconciled. But what Moses says of the dove is a very lovely figure of the gospel."]

[EXCURSUS ON THE PARTIAL EXTENT OF THE FLOOD, AS DEDUCED FROM THE VERY FACE OF THE HEBREW TEXT.*—This account of the flood furnishes a happy illustration of what may be called the *subjective* truthfulness of the Scripture narratives. There is meant by this that the language is a perfect representation of an actual, conceptual, and emotional state in the mind of the author. By the author is meant the one in whose soul such emotions and conceptions were first present, from whatever cause, outward or inward, they may have been derived. Whether this was ecstatic vision, or a conviction in the mind supposed to come from a divine influence, or an actual eye-witnessing, it is all faithfully told, just as it was conceived in vision, impressed upon the thought, or seen by the sense. The words are in true correspondence with such a state of soul, an honest imprint of it, according to the influences felt, and the degree of knowledge by which those influences might be affected, or the choice of language controlled. In either case, too, may the term inspiration be applied to it, if we admit the idea of a divine purpose as specially concerned in the communication. It is a special series of divine *acts* in the physical world, and in the souls of men, that makes *revelation* strictly, or in that higher sense to which the term is limited in connection with the scriptural narrations. It is this *extraordinary doing*, whether in nature or above nature, commencing with creation and continued in a series through the whole history of the Church, which constitutes the real manifestation of the divine in the human, of the infinite in the finite, in distinction from that *ordinary* course in nature and history which cannot thus reveal God personally, because it is merged in the totality, or the one general movement, of the universe. This common movement may be called a revelation, but it is addressed to the universal reason, and reveals only a general intelligence having nothing special for man, either as a race or as individuals. The other is a special epistle to humanity and to individual men, having our name throughout, attested by chosen witnesses taken from a chosen people who are the spiritual first-born, or representatives of the race. But still it is this extraordinary *doing* which is the revelation properly, whilst the biblical writings are only the human record of it, sharing in the finity of the medium, or more or less imperfect according to the necessary imperfections of knowledge, conception, and language, in those to whom such recording is given. Had writing never been invented, it might have been a purely oral or traditional account, and then it would have been still more imperfect, but the actual revelation would have remained the same, to be ascertained in the best way we could amidst the deficiences and obscurities of such oral or monumental modes of transmission. Surely the absence of writing could no more have prevented God's having his witness in this world, than the absence, for so many centuries, of the art of printing; and the want, neither of types nor of alphabets, could have been an absolute bar to that witnessing being *in* the human, and *through* the human, as well as *to* the human. Now in such record of revelation the great thing required for the satisfaction of our faith is a conviction of this perfect subjective truthfulness on the part of the human media. It is a far higher thing, a much more precious thing, than any scientific correctness, or any outward verbal accuracy, which, even if it could be secured through human language and human conceptions, could only be by a mechanical, automaton-like process, or with the loss of all that is truly human in the transmission. It would not be a revelation, or the history of a revelation, given to men through men, and so it would not be truly God speaking in humanity. The element of most value, through which we most truly draw nigh unto God, and He unto us, would be lacking in

* [The great importance of the question, and the fact that Dr. Lange fails to give a decided view, form the plea for the length of this Excursus. Delitzsch also seems undecided, though he presents some views strongly favorable to the theory of limitation.—T. L.]

the process. With this distinction between the revelation strictly, and the record of such revelation, we are the better prepared to understand the import of that third term which is so often confounded with them. Inspiration has respect to the manner and means by which such human conceptions are called out and employed, whilst still remaining strictly human. This may be in various ways, and we may apply the terms higher and lower to them, but with danger of error, if in so doing we make any one of them to be less a true inspiration than the other. All the faculties of man may be used for this purpose. God may employ the imagination (the ecstatic imagination, for that is still human, and in another state may be ordinary and normal), the mental convictions impressed by a divine power, or, when no other means are required, the *sense* and *memory* of holy, truthful men, whose holiness and truthfulness, in such case, are as much an effect of divine inspiration as any afflatus more immediately affecting what are called the higher or deeper faculties of the soul.

Thus may we believe that all the Scripture is inspired, that it everywhere has this subjective truthfulness, whether it appears in holy visions of the past and future, or in rapt devotional exercises, or in the sublime doctrinal insight of souls drawn heavenward, or in the pictures it gives us of musing, soliloquizing minds, presenting now their exulting faith, and then again their fears and sad despondencies in view of the dark problems of life. It shows itself in its plain, unpretending, unsuspicious narratives of events, whether it be the supernatural, the great natural, or that filling in of the ancient home-life which, though so far from us, we recognize as so true and so consistent, calling out the feeling that it is indeed a reality that lies before us, and that these words represent actual scenes and actual emotions as true and vivid as any that now occupy our own minds. Thus may we believe all Scripture to be an honest record from beginning to end, from the most astoundingly marvellous to its minutest historical, geographical, biographical, and genealogical details. This view, although admitting human imperfections of language and conceiving, is very different from that theory of partial inspiration that assumes to choose what portions it shall accept, rejecting others as fabricated, false, and legendary. It is all faithful, all θεόπνευστος, all given to us for our "instruction in righteousness," constituting in its totality the plenary word of God, the honest human record of that great series of divine doings in the world, in nature, in history, and in the souls of men, to which we give the special name of a divine revelation. Thus received and firmly held in its truthful human aspect, the belief in a great objective truth corresponding to it is irresistible for all sober, thoughtful, truly rational souls. The human in the Bible compels the acceptance of the divine; the ordinary and the natural in its life-like narratives demands the supernatural as its complement. We are forced thus to believe or to admit that the very existence in the world of such a record so kept, so attested through the ages, so lying in the very heart of human history, is as great a marvel for the *reason*, as any supernatural or miraculous which it contains for the *sense*.

It is this subjective truthfulness of the Scriptures that furnishes the matter of interpretation. The great end is to get at the conceptual and emotional states which the words originally represented in the minds of the first narrators. The objective truth they represent in the natural or supernatural belongs to the theological reasoning as guided in its inferences by the general truths of the Scriptures, or other knowledge we may have of nature and of God. The one interpretation is to be according to the laws of rhetoric and language in their widest sense, the other according to "the analogy of faith," in all by which God makes himself known to the human mind.*

Thus should we aim at interpreting the Scripture narrative of the flood. We have, as an outward ground, the world-wide tradition of such an event far greater than any inundation of waters, or change in nature, recorded in any later or more partial history. The classical story, the Indian, the Persian, etc., are well known; but it is found everywhere. In the remotest and most isolated region to which the traveller penetrates, there meets him this tradition of a great catastrophe by water, and of a "righteous man" who was saved in an ark. It is told with the same general features, and often with a surprising similarity of detail, whether it be in the wilds of Siberia, by the rivers of southern Africa, or in the isles of the Pacific. No other event ever made such an impression on the ethnological memory; and hence it has survived through wastes of historical silence in which other facts, however great their local or tribal interest, have utterly perished. One of two conclusions is inevitable: either the catastrophe was of vast extent, reaching almost every portion of the globe as now known, or it took place in the earliest times of the human existence, when men were confined to a comparatively small part of the earth, whence each wandering people carried it, localizing it afterwards in their own history, their own geography, and ascribing the deliverance, each one, to the ancestral head of their own race.

There is a ground of truth in all these stories. No rational mind can doubt it. The most sceptical of the German critics have felt themselves compelled to admit its substantial verity. Now let any one compare them all with this sublime scriptural narrative, and then let his reason, his rhetorical taste, his judgment of the truthful in style, the subjectively real in conception, and the life-like in narration, determine which is the original, severely simple in its chasteness and grandeur, and which are the legendary copies,—which is the *editio princeps*, preserved (by some strong influence in opposition to the ordinary human tendency) from grotesque exaggeration, from mythical indistinctness and confusion, from false embellishment, from interpolated deformities, from all that characterizes the story-telling, wonder-making style—and which are the spurious *addenda*, betraying, by all these marks of their secondary character, that they are the far-off, dimly-seen, and monstrously disproportioned impressions of what, to the scrip-

* [In respect to the first kind, the famous canon of the rationalist, undoubtedly holds true: the Scriptures, in their human language, are to be interpreted as other books. When, however, it is applied to the second, or what may be called the theological exegesis, it ignores and denies what is most peculiar in the Bible as a book composed during two thousand years, by different writers, in widely different styles, and embracing a vast variety of ideas, yet preserving, from beginning to end, a holy aspect, and a religious unity, that no other writings possess, and which have given it a place in the very core of human history, such as no other book, no other literature, or literary series, can lay any claim to. Not less absurd would it be than to interpret Homer's Iliad as an accidental or arbitrary series of fragmentary unconnected ballads, after the profoundest criticism, grounded on the truest Homeric feeling, has decided it to possess an epic unity and an epic harmony worthy of the high poetical inspiration from which it flows. —T. L.]

tural narrator, was an actual scene full of a soul-awing and fancy-restraining emotion.

The Bible story has nothing of the wonder-making about it. It is too full of the overpowering real to allow of such a secondary excitement of the mind and the imagination. The emotion is too high to admit of any play of fancy. It is contemplation in its most exalted state, having no room for anything but the great spectacle before it, and that as seen in its grandest features. Hence so calm and yet so full of animation, so severely chaste yet so sublime. It is a telling from the eye, and it speaks to the soul's eye of the thoughtful reader, giving the impression of an actual spectacle. The style throughout is adapted to produce such impression. It is a truthful effect, or the narrative is to be regarded as a most skilful fiction, a most ingenious forgery, exhibiting a life-like power of painting and invention utterly inconsistent with any antiquity to which it can be ascribed. The writer or relator is one who stands in *mediis rebus*. The awful spectacle is present to his absorbed sense or to his vivid memory. He is startled by it to abruptness of description. Though long expected, the catastrophe is sudden in its coming. Torrents descend from the heavens like bursting clouds; chasms are seen in the opening earth, and floods issuing from their subterranean reservoirs. A writer less interested, less awed by the actual scene, would have used comparisons here, or indulged in redundancy of language. The Scripture historian gives it all in one brief verse: "The fountains of the great abyss (the tehom rabba) were broken (נִבְקְעוּ, were *cloven*), the windows of heaven were opened." The attempt to reconcile this with any scientific correctness is worse than trifling. To resolve it into a poetical metaphor, or any rhetorical artifice of language, takes away all its emotional power. He speaks according to his conception as grounded on the state of his knowledge. He evidently had the old idea of waters above the firmamentum, now descending through the parted barrier. How ill-judging the interpretation that, for any fancied reconciliation with present knowledge, would obliterate the marks of this precious subjective truthfulness, so full of evidence for the great antiquity of the account, and the actuality of the scene as conceived and described. One all-absorbing image of power is before him. The deluge from above and the eruptions from the earth, whatever may have been their cause, have an awful rapidity of effect; and with what graphic touches is this set forth in the vivid Hebrew idioms! The ark is lifted clear from the earth (מֵעַל הָאָרֶץ), and goes forth (תֵּלֶךְ, walks forth), עַל־פְּנֵי הַמָּיִם, on the face of the waters. וַיִּגְבְּרוּ הַמַּיִם, the floods prevail exceedingly, מְאֹד מְאֹד, stronger, stronger—higher, higher—הָלוֹךְ וְגָדֵל, "*go and increase*," constantly waxing, gradual but irresistible, steadily visible in their rise as measured by the submerged plains, the disappearing hills, until to the remotest extent of the visible horizon, תַּחַת כָּל הַשָּׁמַיִם, "under the whole heavens," it is water everywhere as far as eye can see, one vast sky-bounded waste, shoreless and illimitable as it appeared to the absorbed and wondering gaze of the one from whose sense and memory this story has come down to us. This is what he *saw*, and this is all that the interpreter can get from his language. What he may have *thought*, we know not. He may have supposed the flood to be universal. Probably he did so; but then his universality must have been a very different thing (*in* conception) from the notion that our modern knowledge would connect with the term. He knew of no land that was not covered by water; he had been told that God meant to destroy the human race, and so far as the extent of the flood was necessary for that purpose, he doubtless supposed the judgment executed.* But we have only to do, as interpreters, with what he actually saw, the language in which he has recorded it, the necessary conceptions which it suggests, and by which it was itself suggested. We have no right to force upon him, and upon the scene so vividly described, our modern notions, or our modern knowledge of the earth with its Alps and Himmalayas, its round figure, its extent and diversities, so much beyond any knowledge he could have possessed or any conception he could have formed. It may be said that such idea of terrestrial universality is included in his words, such as ארץ *earth*,—"under the *whole* heavens," תחת כל השמים, —"*all* the high mountains under the *whole* heavens;" but then the question arises, On what scale of knowledge are they to be interpreted? If we say the modern, calling it the absolute sense (on the supposition that such absolute scale has even yet been reached), then we make him a mere mechanical utterer of sounds whose intended meaning lay not in his understanding, or a writer of words representing, in their truthfulness, neither the emotions felt, nor the spectacle that lay before his eye. A very slight change in our English translation, and that a very justifiable one, greatly affects this impression of universality. Read *land* for *earth* wherever the word occurs, as, for example, the *whole land*, or the *face of the whole land*, and the scale, to our imagination, is at once reduced. Thus we actually have, in one place, ch. vii. 23, אדמה instead of ארץ, and yet nothing is more evident than that in the previous chapters the first word is used of the Eden-territory and the region adjacent. In like manner is this word אדמה used in the account of the general corruption of the race by the intermarriages of the Sethites and the Cainites, ch. vi. 1: "When men began to multiply upon the face of the adamah," עַל פְּנֵי הָאֲדָמָה. It is not only without any warrant from Scripture, but in the face of the fair inferences to be drawn from its artless language, that some have regarded the antediluvian human race as spread over the wide surface of the earth according to our present knowledge. Equally, too, against the impression to be fairly derived from the account, is the idea of a vast population as in any way to be compared with that which has since existed and now exists. We know nothing of any physical or moral reasons that may have accelerated or retarded it. The Scripture simply says, in its introduction to the account of the flood, that men *began* to multiply, הֵחֵל לָרֹב, evidently implying that they had not been very numerous before in either line, and that the mixture and the multiplication were, at the same time, cause and effect of the corruption. The fair inference, therefore, is, that it took place, together with the judgment that followed, whilst they were yet confined to this

* [Delitzsch, though undecided in the main, presents the whole case, or the whole ground of argument for and against, when he says, page 262: "The Scripture demands the universality of the flood, only for the earth as *inhabited*, not for the earth *as such*; and it has no interest in the universality of the flood in itself, but only in the universality of the judgment of which it is the execution."—T. L.]

tract, whatever may have been its extent. It was the open, easily cultivated part of the earth (though it had already become sterile in the days of the Sethite Lamech), to which the early men in their gregarious habits yet adhered. There had not come the roving, migrating, pioneering impulse which was first given after the flood, and for the very purpose of breaking up the gregarious tendency which again manifested itself in the plain of Shinar. This reluctance to leave the adamah, or the old homeland of the race near Eden, shows itself in Cain's language, Gen. iv. 14: "Behold thou art driving me forth this day, מֵעַל פְּנֵי הָאֲדָמָה, from the face of the adamah, that I may become a wanderer בָּאָרֶץ in the (wide) earth," as distinguished from the father-land where the protecting divine presence (פָּנֶיךָ) was supposed still to dwell. Cain, bold and evil as he was, felt this. The thought, even though coming from his own vengeance-haunted imagination, was a terror to him, and we may rationally suppose that the feeling was still more strongly shared by his descendants, whom the account represents as still living near the Sethites and corrupting them by their vicinity. All great movements in the world have come from a superhuman impulse, breaking up previous habits, and strangely changing those fixed conditions of human society into which races, when left to themselves, are ever tending; sometimes even when their talk is loudest of progress and change as ever coming from themselves. The course of history is marked by such new movements, unaccountable in their beginning from anything in the previous human (which may probably have been tending strongly in the opposite direction), yet afterwards, from the very fact of sequence, seeming to fall inductively into the natural flow of events. At all events, if we take the Scripture text for our guide, there is no reason to believe that any of the antediluvians (with the exception, perhaps, of a few solitary rovers), had ever crossed the deserts, or ventured upon the seas, or scaled the mountains, or penetrated far into the dense wildernesses that separated the primitive adamah from the vast unknown of earth around them. We may fairly suppose, too, that it was one of the designs of the deluge-judgment to prevent a race which had so dehumanized themselves, or, in the language of Scripture, "corrupted its way," from spreading over the surface of the globe. But how different was it when the movement came which is recorded Gen. xi. 8, whether we regard the "confounding of languages" there mentioned as the cause or the effect of the dispersion. It was, in either view, equally supernatural, or, if the term is preferred, an *extraordinary* divine intervention, deflecting the course of the human movement from what it would have been had it been left solely to the antecedent human tendency. They were settling down into the old adamah gregariousness, to be followed by the same impieties, not only (for that could be borne with), but by the dehumanizing vices that demanded extinction. "Wherefore the Lord scattered them from thence over the face of all the earth." The Hebrew verb is a very strong one, וַיָּפֶץ אֹתָם, "He drove them asunder"—He sent them far and wide—He broke them up. Compare Deut. xxxii. 8, Acts xvii. 26. Their reluctance to leave the old home-land, like that of Cain in the earlier time, is shown by the same word, and that strong particle פֶּן so expressive of caution and alarm; xi. 4, פֶּן נָפוּץ עַל פְּנֵי כָל הָאָרֶץ, "lest we be scattered over the face of the *whole* earth,"—the wide earth, the unknown, unbounded earth. We must take the language according to the feeling and knowledge of the day. It was *der unabsehbare Bann*, as Lange expresses it, No. 15, p. 264, the illimitable exile in *space* which had something of the terror *des endlosen Bannes*, of the endless exile in *time*. But though the pioneering effort needs something extraneous to start it, it is afterwards carried on by its love of novelty, which, when once excited, ever feeds the impulse, overcoming the sense of insecurity until it becomes a passion instead of a dread. Thus, as the terror of the unknown gives way, the new impetus soon acquires a rapidity more strange even than the former reluctance, as is attested by other and more modern examples in the world's history. In the long stagnation of the middle ages geographical knowledge, at least among the Europeans, had actually receded. Less was known of the world in the days of Bede and Alcuin than in those of Ptolemy. But how soon after the start given to Di Gama and Columbus, and by these to others, was the state of things, in this respect, wholly changed! The *orbis terrarum* immediately began to expand, and so rapidly was the horizon extended, that less than half a century added more to the knowledge and civilized occupation of the earth than a thousand years had done before. In less than thirty years after Columbus had seen the light upon the shore of the first West India isle, Magellan had advanced to the southern extremity of the American continent and accomplished the circumnavigation of the globe. It was not because the men of the tenth and twelfth centuries lacked vigor of body or mind, but because God's time had not yet come.

So was it when the first great dispersion of mankind commenced. Before the flood, there is no evidence that even Egypt was known or inhabited—we mean scriptural evidence; and notwithstanding the assertions of Bunsen and others, we think it can be shown (in its proper place) that there is no reliable evidence of any other kind. Dwelling as they did, mainly, in the region between the Euphrates and the Indus, the antediluvians had never ventured upon the wide desert that intervened, nor attempted the long way up the rivers and by the mountains of the North. But now the tribes of Ham are streaming down the Persian Gulf, following the Gihon as it winds round Southern Arabia, until they reach the narrow part of the Red Sea. The new impulse soon carries them over into upper Egypt or the ancient Æthiopia, whence they find their way down into Mitzraim (the Narrows), the country of the lower Nile, whilst others start off again for the vast regions of Central Africa. One branch of the sons of Japheth direct their course to the dense Northern wilds, and thence dividing, begin their long march through Middle and Northern Europe in the one direction, or through Middle Asia and towards the American continent in the other. Another branch of the same family roam through Asia Minor, one part crossing at the Bosporus (*βοος πορος*, as the Greeks afterwards translated the old name, in accordance with one of their fables), the ancient Ox-ford, or cattle-passage, whence they proceed into the Thracian and Danubian forests; whilst another host of pioneers make the Ægean isles their stepping places to Greece, Italy, and Spain. The bold sons of Canaan have ventured upon ships, and are making their way to the extremities of the Mediterranean and even to the Atlantic. In the

mean time the descendants of Shem keep nearer to the old homeland, barely diverging into Elam (Persia) and Assyria, moving mainly up the Euphrates to Mesopotamia, Syria, Palestine, and thence to Northern Arabia. There is every reason to believe that under this mighty impulse that drove them from Shinar, more was done in two or three centuries towards settling the earth than had been accomplished in the 1,600 or 2,000 years of the antediluvian period; and this fact alone, when taken in connection with its divine causality, is a sufficient answer to those who think that the Hebrew chronology does not give time enough for the great historical beginnings that so soon made their appearance. The world has ever moved by starts, and races, like individuals, oftentimes do more, and live more, in very short periods than they do in others comparatively long.

This is dwelt upon here as having a bearing upon the position of the human race, and the spread of its population, before the flood. The emphasis with which the new movement is announced in the xith chapter, and more fully described in the xth (see especially ver. 32), furnishes the strongest reason for believing that nothing of the kind, or on such a scale, had ever taken place upon the earth before. "From *these* (מֵאֵלֶּה) were parted (were divided, נִפְרְדוּ, isolated), the nations in the earth after the flood."

In the antediluvian period there seems to have been a distinction between ארץ and אדמה, but the former word had not acquired the greater definiteness of after usage. In fact, it must have been utterly indefinite. This is safely inferred from the views we are compelled to form of the primitive territorial notions of mankind. In the earliest times the conception of the earth must have been that of unlimited extent, and of an undivided wild or waste. Nothing to the contrary had been made known, either by experience or by revelation. It was simply the contrast of the *sky* above and the *ground* beneath, like the conception presented in the earliest Greek antithesis of *οὐρανὸς* and *χθών*. We must ever bear this in mind when we attempt, as we ever ought to do in interpreting, to get back into the conceptions of the ancient narrator. In no other way shall we get the image of which the language is the necessary as well as the only adequate reflexion. There had not even come in the greater definiteness which belongs to the Greek *γαῖα*, although the Noachian conception, with its heaven above and its abyss below, resembles very much that which is presented in the Homeric oath, *Odyss.* v. 184:

> *Ἴστω νῦν τόδε Γαῖα καὶ Οὐρανὸς εὐρὺς ὕπερθεν,*
> *καὶ τὸ κατειβόμενον Στυγὸς ὕδωρ*—

still less was it (in conception, at least, whatever may have been the speculative thought), the *tellurian* idea (see Cicero's use of the word *tellus*, Repub. vi. 17, *tellus media et infima et in quam feruntur omnia*), of a body, whether spherical or otherwise, lying in a limited space with space all around it. This is not rationalizing against the authority of Scripture. We must judge of this old writer's conception by his knowledge, real or supposed, which we have no reason to think was in any way changed by that divine afflatus of truth and holiness which made him the faithful recorder of this wonderful scene. This is the very ground on which we trust its graphical correctness, as representing, not a mechanical knowledge (connected with no sense-experience or actual memory in the narrator), but a vivid seeing, with a corresponding vividness of emotion.

The same may be said of other parts of the account, which carry an air of absolute universality, simply because we interpret them by the absolute or scientific notion of our own day. Thus the expression already referred to, "under the whole heaven," is the primary optical language for the visible horizon.* It might have been regarded as the real horizon, but if so it would only be the writer's thought, his speculative notion, and we have no right, as interpreters, to substitute this for what he actually *sees* and evidently means to describe as *seen*. If any will insist upon this language as denoting an absolute tellurian universality (as Wordsworth, Keil, and Jacobus have done), let them turn to the same words, Job xxxvii. 3, where they are applied to the thunder and the lightning, and connected with other language still more suggestive of extent in space. "Hark, the trembling of his voice, and the deep muttering (הֶגֶה) that goeth forth from his mouth; under the whole heavens, תַּחַת כָּל הַשָּׁמַיִם, he directeth it, and its lightning, עַל כַּנְפוֹת הָאָרֶץ, to the wings (or extremities) of the earth." It is the long reverberating roar that is heard all round the sky, and the vivid flash which for a moment lights up the whole horizon. There are other passages where the expression would seem to take in more than the immediate sense, but it never goes beyond the conceptual limit which is determined by the knowledge, real or supposed, of the utterer, or of those to whom it is addressed. As in Deut. iv. 19: it means there generally the nations far and near, according to the geographical ideas of the times. Its absolute universality would require us to believe that there is not an island in the Pacific, nor a region in the Arctic or Torrid Zone, to which the Jews were not to be dispersed. And so in Deut. ii. 25, where the same wide words, "under the whole heavens," are used in a still more limited sense of the nations immediately surrounding the Jews, though in every direction,—around them *on all sides*.

In a similar manner are we justified in interpreting the seemingly universal terms which relate to the animals. They were all that the narrator knew. He receives the divine command as measured by his knowledge and convictions, and executes it accordingly. They were the familiar animals by which he was surrounded in the district where he lived. In the terror produced by the great catastrophe, they instinctively come to the ark; as in all great commotions of nature the most ferocious beasts are known to seek the protection of human shelter. Or we may rationally suppose (taking the supernatural as an essential part of the account), that they were determined by a peculiar divine *instinct*, which would be, to the lower nature, in analogy with the prophetic *insight* given to the higher. So far as mere natural signs are concerned, their keener and more instinctive senses would discern the coming on of the deluge in its terrestrial and aërial symptoms sooner than it would become manifest to the human cognition, and as they

* [It is the appearance so graphically described, though in other language, Job xxvi. 10: חֹק חָג עַל פְּנֵי מָיִם עַד תַּכְלִית אוֹר עִם חֹשֶׁךְ, "The circle he hath marked upon the face of the waters, at the ending of the light in the darkness,"—or where the visible disappears in the invisible.—T. L.]

crowd towards the ark or flutter around its protecting roof, there would be given just that impression of universality which the language conveys. The conviction he had upon his mind of the divine command, though from the very nature of the case limited by his knowledge of the living things immediately around him, would express itself in the same general terms. He was directed to take of the בְּהֵמָה, the cattle, the common or domestic animals, clean and unclean.* It was to be *from all*, מִכֹּל, a term general instead of distributive, and those taken of the בְּהֵמָה were to be in pairs of species. Thus regarded, the language is all truthful in the highest sense of the word truthfulness. It is subjectively truthful, that is, it gives the fact and the spectacle as it is seen and *felt*,—not as *calculated*, or with that logical and arithmetical precision whose tendency, in a matter of such indeterminateness, would have been to produce distrust rather than the confidence of faith. Greater precision would have betrayed the mere wonder-maker, or the mere story-teller, not speaking from any conceptual experience; whilst, on the other hand, the largeness of the terms, even where it looks like hyperbole, is evidence of the actuality and truthfulness of the emotion that produced them. Thus the impression made on the mind of the beloved disciple by his constant contemplation of the person and the acts of his adored Master: "And there are many other things which Jesus did, the which if they were written every one, I suppose that not even the world would contain the books that should be written." What words could more truthfully convey this inward state of soul! "And *all* Judea, πᾶσα ἡ Ἰουδαία, went out to him, and *all* the country round about Jordan, πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου, and were baptized." Matt. iii. 5. "And there were dwelling in Jerusalem Jews, devout men, from every nation, ἀπὸ παντὸς ἔθνους, *under the heaven*." Acts ii. 5. The language in these cases is the *true* and natural expression of emotion produced by a vast and exciting spectacle. How much more worthy of our trust it is—how much stronger a conviction of an eye-witnessed actuality does it produce, than it would have done had the writers been more guarded and exact in their numerical proportions. So is it in the mode of representation that we find in the account of the flood. There is something in this subjective truthfulness far more precious for our faith in the old document than any objective or scientific accuracy could have been; whilst, at the same time, it leaves us perfectly free to draw, from other ideas connected with the event, such inferences of universality, or of partiality, as its relation to other theological truth, as well as to later knowledge, may demand.

Again: those parts of this account which relate the prophetic knowledge, or the prophetic conviction, present, indeed, something different from the optical representations, but are nevertheless to be interpreted substantially on the same principle of their subjective truthfulness, leaving the higher objective truth for which they stand, or of which they are the human language, to be interpreted by what we have called the higher method of theological exegesis. Now this is what we truly gather from the words given to us: A righteous and holy man, living in the midst of a profane and sensual generation,—a lonely man, holding high communion with God, and constantly in spiritual conflict with the earthly and the vile around him,—has impressed upon his soul a conviction that the end of the world, or of the race, is near. It is so strong, so deep, and constant, that he feels it to come from God. It does come from God. It is so vivid, that it is to him the actual divine voice to his inmost soul. It comes so near, that he recognizes in the sharp impression which it makes the very times in which the great catastrophe is to come, and has impressed upon his soul, as by a divine direction, the way and the means through which he and his family are to be preserved. Thus "warned of God in respect to things not as yet seen, he prepares an ark for the salvation of his house (Heb. xi. 7), by which he condemned the world, and became an heir of the righteousness which is by faith." These divine convictions are all truthfully told, just as they are truthfully felt, and given to us from the sense or memory of the first narrator. We cannot doubt that he was thus impressed, that he thus felt, that he thus acted, that the events following corresponded to this vivid impression, and that they are most faithfully narrated. Thus believing in the subjective, the conviction of an objective supernatural, and of a divine objective reality, and of a great divine purpose connected with the history of the world and the Church, comes irresistibly to the spiritual mind having faith in a personal God constantly superintending the affairs of earth through a constant superintending providence, both general and special.

As compared with other stories of the great flood, it is the very simplicity of the account which furnishes the convincing evidence of its having been an actual telling from the eye. Myths, so called, are never told in this way. There is no *conceptual* lying back of them, presenting the appearance of having ever come from any sense or memory. They arise, we know not how, like national songs that never had any individual composer. They represent ideas, notions, strangely combined, rather than conceptions having their ground in any sense-spectacle, real or supposed. In poetical picturing, on the other hand, or in rhetorical description, there is, indeed, a distinct *conceptual*, but it is one for the most part artificially made by the writer or narrator himself. However accurate its limning may be, it carries with it its own testimony that it never came from any actual or even possible seeing.

* [There is no mention of "the wild animals as included" in the בְּהֵמָה, as that judicious commentator, Murphy, well observes (p. 211). There were "the fowl, and the creeping thing." The first included the birds in general (who would be most defenceless, and who would most naturally, of themselves, resort to the ark for shelter), and the smaller well-known animals, who would come under the general denomination. There is no evidence of its here including insects or reptiles. And then again, it must be ever borne in mind how our view of the universal terms in respect to the animals is affected by the prejudgment of the absolute universality of the flood as covering all the globe. The *all* in the one case is very much modified by the *all* in the other. If the flood was confined to the basin of the Euphrates and Tigris, it would have swept away the then existing human race, but not the animal races who had roamed farther into the wildernesses and deserts. There is not a syllable to show that lions came from Africa or bears from Siberia. The generality of the terms, then, cannot be carried farther than the ends intended, which were the preservation of Noah and his family, as the seed of a new human race, and of the animals in the district where he lived as "the seed" of other animals that would be wanted for the new population, either in their immediate, or their more remote and indirect, utilities.

On the question of the universality of the flood, the reader is referred to the Commentary on Genesis by James G. Murphy, LL.D., Professor of Hebrew, Belfast. On this subject especially is he learned and judicious, yet with a reverence far removed from latitudinarianism.—T. L.]

Thus Ovid's description of the flood is most vivid, and in some respects most true to nature, or what may, very probably, have been the actual state of things—such as fishes swimming among the branches of the elm, or the sea-calves sporting in the vineyards; but no eye ever saw this; it is wholly imagined, whilst the power of thus imagining, and of thus painting it in language, is wholly inconsistent with that emotion which belongs to the actual spectacle of such an event. Especially is this true of the more labored, or artistically poetical, in such descriptions. Ovid's picture of the south wind is, indeed, most admirable, but we recognize in it only the highest style of art, wonderful, indeed, in its grouping and in its coloring, yet without feeling, and producing no impression of reality.

> Madidis Notus evolat alis,
> Terribilem picea tectus caligine vultum;
> Barba gravis nimbis, canis fluit unda capillis;
> Fronte sedent nebulæ, rorant pennæque sinusque.
> *Metamorph.* i. 264.

"The south wind flies abroad with humid wings, his dreadful face covered with pitchy darkness; his beard is loaded with showers; the flood pours from his hoary hairs; clouds sit upon his brow; his wings and robes are dripping with the rain." We know at once that a man who writes thus never saw the flood, or anything like it. It is all poetry, not in the Bible style, as the name is applied to the more emotional portions of the Scriptures, but in the Greek sense of ποίησις, ποίημα, something *made*, a fictitious composition artificially colored and invented. Some have regarded the language, Gen. vii. 11—"the windows of heaven" and "the fountains of the great deep," as of this poetical or rhetorical kind. Thus Jacobus compares the first to an "eastern expression" denoting that "the heavens are broken up" with storms, and even Murphy speaks of it as a "beautiful figure;" but all such views detract from the real grandeur, as they also do from the truthfulness, of the account. This opening of the heavens, and breaking up of the deep, were realities to Noah, so conceived by him, and as honestly related as the lifting up of the ark and the disappearing of the mountains. The awful scene itself would never have called out such imagings as those of Ovid, or suggested such language. The Syrian tradition, as given by LUCIAN in the *Syria Dea*, comes nearest to the simplicity of the scriptural narrative; but even there, there are parts of the representation which we feel instinctively could never have come from any actual eye-witnessing. The rising of the rivers, for example, on which this tradition dwells, must have been a very insignificant part, if any part at all, of so sudden and terrific a spectacle, as it is set forth in the Bible, and as it must have been, from the very nature of the case, when the floods from above came like bursting clouds or water-spouts, and the breaking and sinking of the earth made a scene so different from anything that could have been produced by a freshet, even of the most extensive kind. So, too, in the Arabian tradition, though in most things closely resembling the scriptural, we find the same tendency to embellishment. See it as given in the *Koran*, Surat xi. 40. There is also a mingling with it of the romantic or sentimental which shows the legendary or mere story-making style of perversion. It represents Noah as having a fourth son who is an unbeliever, and it attempts to make an affecting scene between this lost child, who flies to the mountain, and his imploring father, as the ark is borne past him by the separating waters. The Chaldean is evidently a magnified copy of the Hebrew narrative, but in its enlargement all proportion is lost sight of. The ark is represented as a stadium, or furlong, in length. It is in the same way they have treated the modest Hebrew chronology, keeping its genealogical division in the account of the ten generations before Xisuthrus, but running its decimals and hundreds into thousands and hundreds of thousands to agree with the excessive antiquity of their fabled annals. It is the Bible record swelled out by the inflated Oriental imagination, which everywhere, except in the case of the Hebrews, was unrestrained by any divine check upon the tendency of each nation to give itself a mythical antiquity.

There is one point in the Scripture narrative of the flood which would seem to establish the fact of its limited extent, had it not been for that prejudgment of universality which has influenced so many commentators. In ver. 19 the narrator seems to hurry towards the climax of the scene: "And the waters prevailed exceedingly, מאד, מאד, and all the high hills under the whole heaven were covered." The verse following explains and confirms this by an additional particular: "Fifteen cubits upward did the waters prevail (גברו, they were fifteen cubits *strong*, or, as we say, fifteen cubits *deep*), and the hills (the same word, הרים, thus rendered ver. 19) were covered." Now take this in connection with ver. 4 of ch. viii: "And the ark rested (ותנח) in the seventh month, the seventeenth day of the month (at the end of five months, one hundred and fifty days, or at height of the flood) upon the mountains of Ararat" (הָרֵי אֲרָרָט in the plural—or *one of the mountains* of Ararat taken as the name of a range or mountainous country, one of whose peaks afterwards obtained the name by way of eminence.* Here we evidently have the place from which these fifteen cubits were reckoned, and it furnishes the key to the right understanding of what the writer meant to convey as the extent of his knowledge and experience, whatever might have been his opinions as to anything beyond. There is no evidence that this was the high peak of Ararat; the impression (from the use of the plural) is all the other way. Taking all these things into consideration, the explanation is most natural and easy. The ark had drifted up the basin of the Euphrates and Tigris until it grounded on the highlands that formed its northern bank or border, and that, too, not far from a land of the olive and the vine. The surrounding mountains, or high hills, had previously been in sight, but at this time, or just before it, they disappeared. These are the same "mountains under the whole heaven" mentioned ver. 19. Fifteen cubits strong were the waters, and the mountains were covered. When the ark rested, there was no land anywhere in sight. Noah ascertains the depth by measurement, or by his knowledge of the ark's draught of water, and as it did not float again, he takes this time as the summit of the flood. He may have supposed the whole earth covered, as far as he knew anything about the earth as a whole; but we must take what he *saw*, what he knew, and what he describes as coming evidently from his experience. Without some such view we have no standard. It may be said, too, that this mountain on which the ark rested could not have

* [See the marginal note on these words, הרי ארט, page 308.—T. L.]

been the high peak of Ararat, nor one from which that peak was in sight; since, in the one case, the surrounding mountains must have disappeared much earlier, and, in the other case, the declaration of their disappearance would not have been true. Again, had it been the high peak of Ararat, then, in the going down of the waters, a very large part of it must have been wholly bare before the others became visible (נראו), as is said viii. 5; but this is contrary to the whole impression derived from that part of the account. All these difficulties (difficulties, we mean, on the face of the account) become greatly increased, if we suppose that the flood was not only above Ararat, or one of the mountains of Ararat, but also covered the whole globe, and mountains known to be twelve thousand feet, or more than two miles, higher than any in Armenia. In such case, besides there being no standard of measurement for the fifteen cubits, there would be a strangeness and inconsistency in the language, since this highest mountain would be as much covered by a rise of one cubit above its summit as by fifteen. The expression implies excess, as measured from some known condition, or it has no meaning. How did the describer know it?

This may be answered by saying that Noah knew it divinely, that is, by a knowledge and a memory having no basis in any actual knowing or sense-experience. It was an impression made upon his mind. Now, had it been so related, it would have been perfectly consistent with that subjective truthfulness on which we insist. Other things are thus stated among the immediate antecedents of the flood, but this appears in the midst of the vividly optical, and in direct connection with facts having every appearance of being described from sense. As a thing utterly unknown and unknowable without such divine intimation, or as a fact that might have been, but which sense necessarily failed to reach, it would be like Ovid's "dolphins in the subaquean woods," or his "sea-calves swimming in the vineyards," except that it has an air of statistical particularity, which, as thus given, affects its credit, either as prose or poetry. There are other things that, on the supposition of universality, must have been utterly beyond experience, but which are very confidently stated, and vividly described, just as things would be that fall directly under the observation of the eye.* A sphere of water covering the entire globe would have left no means of determining the time of greatest elevation, or the period of abatement before the hills again appeared. The Jewish commentators maintain the universality as essential to the honor of their Scriptures. But they are critics who overlook nothing, and they therefore keenly see these difficulties. In order to avoid them, they distinguish between what was known from the spirit of prophecy, בְּנְבוּאָה, and what is narrated from sense, בְּרְגִישָׁה, or experience. Our Rabbins, says Maimonides, were led to this from the knowledge (afterwards obtained) that there were mountains in Greece (Europe, he means) higher than Ararat, which, he tells us, was in the lower part of the earth-sphere (כַּדּוּר), not far from Babylon. To overcome the objection, he adopts the singular view, that the resting on Ararat, though at the height of the flood when the waters became even, was some time after the highest mountains were submerged. This submersion, or rather supermersion, came from the great commotion, the tossing or boiling of the waters (רְתִיחָה),—the violent eruption from the earth causing them to dash and surge over the highest parts, thus covering them, but not as an even mass or *æquor*. He makes a distinction, which has some ground, between שכך, the calming of the waters, and חסר, their abating. It was after the going down of this wild commotion, or when the waters came to a level, that the ark *happened to be* (יקר מקרה) over the region of Ararat, and settled down upon it. It was also a part of this singular view that the ark, in consequence of its load and its great specific gravity, did not truly float, but was lifted up by the great force of the up-pouring waters, and this, he holds, is what is meant by the words vii. 18, וַתֵּלֶךְ עַל פְּנֵי הַמָּיִם, "*it went upon the face of the waters*,"—wherever the waters drove it. Such views, from so sober a commentator, are only of value as showing the immense difficulties attending this opinion of universality—difficulties that come not more from outside objections than from the face of the account itself, if we depart from the plain optical interpretation.

The whole argument may be briefly summed by a careful consideration of the three main aspects of the Noachian account: 1. The divine communications warning Noah of the impending judgment, and directing him to prepare an ark for the saving of himself and his house. Whether these were made in vision, or by vivid impressions upon the mind, they are truthfully received and truthfully related, that is, translated into human speech as representing the conceptions and knowledge of the relator in respect to the subjects of such divine communication. The human race were to be destroyed, and the earth, or land, they inhabited, was to be covered with water. In such warning, God did not teach him geography, nor give him the figure of the earth, nor the height of the unknown, far-distant mountains. 2. The directions in respect to the animals. These are to be interpreted in the same way, and with the same limitations of knowledge and conception. He was to take of the living thing (or the animals) under the threefold specification of the *behēma* (the cattle), the fowl, and the creeping thing. They were the animals with which he was familiar, as belonging to the region in which he lived. He was aided by a divine instinct in the creatures, supernaturally given in the beginning, and now supernaturally excited. But God did not teach him zoölogy, nor the vast variety of species, nor is there any evidence that animals came from the distant parts of the unknown earth, such as the giraffe from Southern Africa, the elephant from India, or the kangaroo from Australia. 3. The actual event itself, and this under two aspects: *a*. The flood as optically described by some one in the ark (Noah or Shem). Here we have certain data which seem unmistakable in the inferences to be deduced from them. If we look steadily at the connections of events as they are most artlessly narrated, the conclusion appears almost unavoidable, that the mountains mentioned, vii. 20, as covered by fifteen cubits, and that come again in sight, viii. 5, as seen from the same place whence they disappeared

* [Such, for example, as the חָלוֹךְ וְחָסוֹר, viii. 5, a peculiar Hebrew idiom, denoting most graphically a gradual yet constant subsidence (Vulg., *ibant et decrescebant aquæ*), or, the period of highest water, which could have had no mark for the eye, if they covered the highest land upon the earth, twelve thousand feet, or more than two miles, above the high peak of Ararat itself.—T. L.]

at the height of the flood, and when the ark grounded on the seventeenth of the seventh month, are the same "high hills under the whole heaven," that are mentioned vii. 19. We have here what Noah *saw*, or knew from *sense*,—the visible objects around him, the grounding, the disappearing, the reappearing—all referring to the same phenomena, one part being as much optical as another, and the knowledge of any one of these facts, as they appear on the face of the narrative, as much referrible to experience as that of any other. *b.* The inferred extent. Noah had no means of measuring the distance to which the ark drifted. We judge of it from what can be ascertained of its termini. It started from a place near the old Eden-land (in the neighborhood of the Persian Gulf), and it struck on one of the mountains of Armenia in the north. This could not have been the high Ararat, for then the lesser Ararat, which is only seven miles distant, and four thousand feet, or nearly a mile, lower, must have been long under water, contrary to the vivid impression made by what is said vii. 20 and viii. 5. It could not have been the lesser peak, for then the higher (only seven miles distant) would have been clearly visible, and four thousand feet above the water during the whole time of the ark's resting. It must, therefore, have been some high land on the borders of the mountainous region, and at quite a distance, S. or E., from either. This distance of the ark's sailing before it grounded (taking into view the fact that there was no land then visible from it in any direction, although there had been just before) would give a flood which probably covered the old adamah, together with Babylonia, Assyria, the neighboring parts of Persia and Media, Mesopotamia, Syria, Palestine, Egypt, Arabia, and a good portion of Asia Minor, with peaks, perhaps, here and there, projecting above its surface. Subsequent events seem to confirm this view. From the unknown, rugged, mountainous region where the ark rested, the Noachidæ soon found their way back (at a time, too, when, as appears from xi. 4, the flood was in fresh remembrance) to the plain of Shinar. To this they were led by the primitive gregarious tendency (see remarks, p. 317), and their aversion to being driven into the unknown, until there came that remarkable divine impulse which, for the first time, sent them far and wide to the remotest regions of the earth. Each pioneering family carried with them the story of the terrible judgment, locating it in different lands according to the traditions of their ancestors, and each distorting or embellishing it after their own mythical or legendary fashion. The Bible alone gives us the veritable account, truthfully and vividly told, carrying every mark of being an actual eye-witnessing, and furnishing the best data for determining its locality, its probable extent, its true chronology, and, what is of greater value than all else, its theological bearing, as one of the great divine interventions in the history of the world and of the church.—T. L.]

FOURTH PART.

THE GENESIS OF THE NEW, WORLD-HISTORICAL, HUMAN RACE; OF THE CONTRAST BETWEEN THE FORM OF SIN THAT NOW COMES IN, AND OF THE NEW FORM OF PIETY; OF THE CONTRAST BETWEEN THE BLESSING OF SHEM (CULTUS, THEOCRACY) AND THE BLESSING OF JAPHETH (CULTURE, HUMANISM); OF THE CONTRAST BETWEEN THE DISPERSION OF THE NATIONS, AND THE BABYLONIAN COMBINING OF THE NATIONS; BETWEEN THE BABYLONIAN DISPERSION, OR THE MYTHICAL HEATHENISM, AND THE INDIVIDUAL SYMBOLIC FAITH IN GOD OF THE PATRIARCHS. THE FIRST TYPICAL COVENANT. CH. VIII. 20–XI. 32.

FIRST SECTION.

The First Typical Covenant. The Primitive Precepts (Noachian Laws). The Symbol of the Rainbow.

CHAPTER VIII. 20–IX. 17.

20 And Noah builded an altar unto the Lord, and took of every [1] clean beast and of 21 every clean fowl and offered burnt offerings on the altar. And the Lord smelled a sweet savour,[2] and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth [here, 22 excusing]; neither will I again smite any more everything living as I have done. While the earth remaineth [all the days of the earth] seedtime and harvest [the order of nature], and cold and heat, and summer and winter,[3] and day and night, shall not cease.

CH. IX. 1 And God [Elohim] blessed Noah and his sons, and said unto them, Be fruitful,
2 and multiply and replenish the earth. And the fear of you and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, and upon all that moveth upon the earth, and upon all the fishes of the sea; into your hands are they
3 delivered. Every moving thing that liveth shall be meat for you; even as the green
4 herb have I given you all things. But flesh which is the life thereof [its soul, its animation],
5 which is the blood thereof, shall ye not eat. And surely your blood of your lives[4] [of each single life] will I require; at the hand of every beast will I require it [take vengeance for it], and at the hand of man; at the hand of every man's brother will I require the
6 life of man. Whoso sheddeth man's blood, by man[5] shall his blood be shed: for in
7 the image of God made he man. And you, be ye fruitful, and multiply; bring forth
8 abundantly in the earth, and multiply therein. And God [Elohim] spake unto Noah,
9 and to his sons with him, saying [לֵאמֹר], And I, behold, I establish my covenant with
10 you, and with your seed after you; And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out
11 of the ark, to every beast of the earth [that shall proceed from them in the future]. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.
12 And God [Elohim] said, This is the token of the covenant which I make between me
13 and you and every living creature that is with you, for perpetual generations: I do set my bow[6] in the cloud, and it shall be for a token of a covenant between me and
14 the earth. And it shall come to pass, when I bring a cloud over the earth, that the
15 bow shall be seen in the cloud:[7] And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more
16 become a flood to destroy all flesh. And my bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every
17 living creature of all flesh that is upon the earth. And God [Elohim] said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.

[[1] Ch. viii. ver. 20.—מִכֹּל—*from all the pure of the cattle*, and *from all the pure fowl*. The word denotes selection. It can hardly mean one of every kind deemed pure among the cattle; much less can it have this large meaning in respect to the fowl (or the birds), among whom the pure species far excelled the impure, which are mentioned as exceptions (twenty-four in number), Lev. xi. 13; Deut. xiv. 12. If Noah had had every earthly species of bird in the ark (seven of all that were regarded as pure), and offered of each in sacrifice, it would have required an immense altar. There was evidently a *selection*, and such use of the term מִכֹּל here may serve as a guide in respect to its antecedent uses, justifying us in limiting it to the more common kinds of all species known to Noah, and inhabiting the portion of the earth visited by the flood.—T. L.]

[[2] Ver. 21.—נִיחֹחַ A word of a very peculiar form, like נִיצֹץ, Is. i. 31. Aben Ezra compares it with נַאֲפוּפֶיהָ, Hos. ii. 4. It denotes rest intensively; the rest, not of mere *quietude*, or cessation, but of *satisfaction*, complacency, delight. An *odor of rest*—of complete and *gratified* acceptance. Compare the suggested language, Zeph, iii. 17, expressing God's great satisfaction in Jerusalem, יַחֲרִישׁ בְּאַהֲבָתוֹ, *He shall rest in his love*. The word ניחח occurs here for the first time, and is evidently meant to have a connection with the name נֹחַ (Noah), but becomes the common phrase (ריח ניחח) to denote the pleasant odor of the sacrifice, in Exodus, Leviticus, etc. Hence the New Testament Hebraism as seen in the word εὐωδία, in such passages as 2 Cor. ii. 15, a *sweet savour* of Christ, Eph. v. 2, *a sweet-smelling savour*, Phil. iv. 18, as also the use of ὀσμή, 2 Cor. ii. 16, *the savour of life unto life*. The Jewish interpreters here, as usual, are afraid of the anthropophatism, and so the Targum of Onkelos renders generally, *The Lord received the offering graciously*. In like manner the Jewish translator Arabs Erpenianus. Aben Ezra affects a horror of the literal sense. חלילה, he says—"O profane! away with the thought that God should smell or eat." With all their reverence for their old Scriptures, these Jewish interpreters had got a taste of philosophy, and hence their Philonic fastidiousness, as ever manifested in a desire to smooth over all such language.—T. L.]

[[3] Ver. 22.—חֹרֶף, rendered *winter*—more properly *autumn*, though it may include the winter, as קַיִץ may include the spring.—T. L.]

[[4] Ch. ix. ver. 5.—דִּמְכֶם לְנַפְשֹׁתֵיכֶם, *your blood of (or for) your souls*. Maimonides renders it דמכם שהוא נפשותיכם, *your blood which is your souls*. LXX., αἷμα τῶν ψυχῶν ὑμῶν, *blood of your souls*.—T. L.]

[[5] Ver. 6.—בָּאָדָם. E. V. *by man*. This would seem rather to require the term בְּיַד, *by the hand of man*, the usual Hebrew phrase to denote instrumentality. That it was to be by human agency is very clear, but the ב in באדם may be better taken, as it is by Jona ben Gannach (Abul-Walid), in his Hebrew Grammar, p. 33, to denote *substitution,—for man, in place of man—life for life*, or *blood for blood*, as it is so strongly and frequently expressed in the Greek tragedy. The preposition ב, in this place, he says, is equivalent to בַּעֲבוּר, *on account of*, and he refers to 2 Sam. xiv. 7, "Give us the man who smote his brother, and we will put him to death, בְּנֶפֶשׁ אָחִיו, *for* the soul (the life, or *in place of*) his brother," Exod. xx. 2, וְנִמְכַּר בִּגְנֵבָתוֹ, "and he shall be sold *for* his theft," as also, among many other places, to Gen. xliv. 5. וְהוּא נַחֵשׁ יְנַחֵשׁ בּוֹ, where, instead of "divining *by* it," as in our English versions and the Vulgate, he gives what seems a more consistent rendering: "he will surely divine *for* it" (בעבורו), that is, *find out by divination*, who has in his possession the lost cup. Such also seems to have been the idea of the LXX. in Gen. ix. 6, where they have

nothing for באדם but *ἀντὶ τοῦ αἵματος αὐτοῦ, in return for his blood.* Arabs Erpenianus renders it فى قول انسان *by the word, or command, of man,* indicating a judicial sentence. So the Targum of Onkelos, *by the witnesses according to the word of judgment,* and so also Rashi and Aben Ezra, באדם בעדים, *by man, that is, by the witnesses.*—T. L.]

[[6] Ver. 13.—קַשְׁתִּי, *my bow,* as just before, ver. 11, בְּרִיתִי, *my covenant.* The language seems, on the very face of it, to imply a thing previously existing, called, from its remarkable appearance, the *bow of God,* and now appointed as a sign of the previously existing covenant. Had it been a new creation, the language would more properly have been: I will make, or set, *a bow* in the cloud. See remarks (in the Introd. to the i. ch. p. 144) on the rainbow as the symbol of constancy in nature, from its constant and regular appearance whenever the sun shines forth after the rain. For further views on this, and for the opinions of the Jewish commentators, see also note, p. 328.—T. L.]

[[7] Ver. 14.—This verse should be connected, in translation, with the one following. As it is rendered in E. V., the appearing of the bow is made the subject of the sentence (though apparently the predicate), whereas the sequence of the conjunction ו, and of the tenses, would give the sense thus: And it shall come to pass, when I bring the cloud, etc., and whenever the bow appears in the cloud, that I will remember my covenant; the conjunction before וְזָכַרְתִּי having an illative force.—T. L.]

EXEGETICAL AND CRITICAL.

1. Vers. 20-22. *The offering of Noah and the acceptance and promise of Jehovah.* The offering of Noah is not, as has been maintained, to be referred back from the later time of the law, to the primitive history. It reflects itself, moreover, in the mythological stories of the flood (Delitzsch, p. 268). **An altar to the Lord.** The altar is called מִזְבֵּחַ, place of slaying the victim, from זָבַח, as θυσιαστήριον from θύειν. That the sons of Adam offered without an altar is a mere supposition. According to Keil there was no need of an altar, because God was still present in paradise to men. In the judgment of the flood was paradise destroyed; the place of his presence was withdrawn, and he had taken his throne in the heaven, that from thence, hereafter he might reveal himself to men. (Comp. ch. ii. 5, 7). "Towards heaven must now the hearts of the pious lift up themselves; their offerings and their prayers must go up on high, if they would reach God's throne. In order to give the offerings this upward direction, elevated places were fixed upon, from which they might ascend heavenwards in fire. Hence the offerings derived their name of עֹלוֹת, from עֹלָה, the *ascending,* not so much because the animal offered was laid upon the altar, or made to ascend the altar, but rather because of the ascending (of the flame and smoke) from the altar towards heaven. (Comp. Judg. xx. 40; Jer. xlviii. 15; Amos iv. 10). In like manner Delitzsch in relation to Ps. xxix. 10; (according to Hofmann: "Prophecy and Fulfilment," pp. 80, 88). If by this is meant that the religious consciousness, which once received God as present in paradise, must now, through its darkness by sin, revere him as the Holy One, far off, dwelling on high, and only occasionally revealing himself from heaven, there would be nothing to say against it; but if it is meant as a literal transfer of the place of the divine dwelling and of the divine throne, it becomes a mythologizing darkening of the divine idea (see Ps. 139). Christ was greater than the paradisaical Adam; notwithstanding, in prayer, he lifted up his eyes to heaven (John xi. 41); and already is it intimated, Gen. i. 1, that from the beginning, the heaven, as the symbolical sign of God's exceeding highness, had precedence of the earth. That, however, the word עוֹלָה may have some relation, at least, to the ascendency of the victim upon the altar is shown by the expression העלה in the Hiphil. The altar was erected to Jehovah, whose worship had already, at an earlier period, commenced (ch. iv. 4). Everywhere when Elohim had revealed himself in his first announcements, and had thus given assurance of himself as the trusted and the constant, there is Jehovah, the God amen, in ever fuller distinctness. As Jehovah must he especially appear to the saved Noah, as the one to whom he had fulfilled his word of promise in the wonderful relation he bore to him.—**Of every clean beast.**—According to Rosenmuller and others, we must regard this as referring to the five kinds of offerings under the law, namely, bullock, sheep, goats, doves, turtle doves. This, however, is doing violence to the text; there appears rather to have been appointed for offering the seventh surplus example which he had taken, over and above the three pairs, in each case, of clean beasts.—**And offered it as a burnt offering.**—We are not to think here of the classification of offerings as determined in the levitical law. The burnt offering forms the middle point, and the root of the different offerings (comp. ch. xxii. 13); and the undivided unity is here to be kept in view. There is, at all events, contained here the idea of the thank offering, although there is nothing said of any participation, or eating, of the victim offered. The extreme left side of the offering here, as an offering for sin and guilt, was the Herem or pollution of the carcases exposed in the flood (like the lamb of the sacrifice of Moses as compared with the slain first-born of the Egyptians); the extreme right side lay in that consecrated partaking of flesh by Noah which now commenced.—**And the Lord (Jehovah) smelled a sweet savor.**—The savor of satisfaction. An anthropomorphic expression for the satisfied acceptance of the offering presented, as a true offering of the spirit of the one presenting it.*—**And said in his heart.**—Not merely he said to himself or he thought with

* [The flame mounting heavenward from the great altar of Noah, the vast column of smoke and incense majestically ascending in the calm, clear atmosphere, transcending seemingly the common law of gravity, and thus combining the ideas of tranquillity and power, would of itself present a striking image of the natural sublime. But, beyond this, there is a moral, we may rather say, a spiritual sublimity, to one who regards the scene in those higher relations which the account here indicates, and which other portions of Scripture make so clear. It offers to our contemplation the most vivid of contrasts. There comes to mind, on the one hand, the gross selfishness of the antediluvian world, ever tending downward more and more to earth and a sensual animality—in a word, devoting life to that which is lower than the lowest life itself; whilst now, on the contrary, there rises up in all its rich suggestiveness, the idea of *sacrifice,* of *life devotion* to that which is higher than all life, as symbolized in the flame ascending from the offered victim. It is, moreover, the spirit of confession, of penitence, of perfect resignation to the will of God as the rational rule of life,—all, too, prefiguring One who made the great sacrifice of himself for the sins of the world, and who, although historically unknown to Noah, was essentially embraced in that recognition of human demerit, and of the divine holiness, which is styled "the righteousness of faith."

himself; it means rather, he took counsel with, his heart and executed a purpose proceeding from, the emotion of his divine love.—**I will not again curse.**—In words had he done this, Gen. iii. 17, but actually and in a higher measure, in the decree of destruction Gen. vi. 7, 13. With the last, therefore, is the first curse retracted, in as far as the first preliminary lustration of the earth is admitted to be a baptism of the earth. According to Knobel, the pleasing fragrance of the offering is not the moving ground, but merely the occasion for this gracious resolve. But what does the occasion mean here? In so far as the saving grace of God was the first moving ground for Noah's thank offering, was this latter also a second moving ground (symbolically, *causa meritoria*) for the purpose of God as afterwards determined.—**For the imaginations of man's heart.**—The ground here given for God's forbearance and compassion seems remarkable. Calvin: "*Hic inconstantiæ videtur deus accusari posse. Supra puniturus hominem, causam consilii dicit, quia figmentum cordis humani malum est. Hic promissurus homini gratiam, quod posthac tali ira uti nolit, eandem causam allegat.*" Between this passage, however, and the one ch. vi. 6, there is a twofold difference. In the latter there precedes the sentence: Jehovah saw that the wickedness of man was great upon the earth; in connection with this corruption of actual sin, the evil imagining of the human heart itself, is reckoned for evil, as being its fountain. Here, however, the burnt offering of Noah goes before. In connection with this sacrificial service, expressing the feeling of guilt and the want of forgiveness, the evil imagination of the human heart appears as a sufferer of temptation. The innate sinfulness is not disease *merely*, but as it stands in organic connection with the actual sin, is also *guilt*. It is, however, disease too; and precisely in its connection with the disposition for pardon, and the better desire of man, is it regarded as disease by God, and as being, therefore, an object of his compassion. Moreover it is called here simply יֵצֶר לֵב, the involuntary unconscious sense and imagination, but there (Gen. vi. 6), it was "the imagination of the thoughts (the purposes) of his heart," and, therefore, a matter of consciousness; here it is *wickedness from his youth up*, there, it is *only wickedness*, nothing else but wickedness, wickedness throughout and continually. In the effect of the flood, and in the light of the sacrificial offering, which Noah offers not only in his own name, but in that of his family and race, the guilt of the innate sinfulness of the human race appears typically weakened in the same way as in the evangelical church-doctrine, the condemnation of hereditary sin is taken away by baptism, of which the flood is a type.* Knobel lays stress on the fact that it is said *from his youth up*, not *from his mother's womb;* but the word evidently

Whilst thus the new spirit of sacrifice ascends from the baptized earth, heaven is represented as bending down to meet the symbol of reconciliation; the infinite descends to the finite, and humanity, in verification of the Scripture paradox, rises through its very act of lowliness and *self*-abasement. The wrath all gone, infinite compassion takes now its place, and this is expressed in that striking Hebraism, רֵיחַ נִיחוֹחַ "the odor of rest," typifying the εὐωδία Χριστοῦ (2 Cor. ii. 4) "the sweet savor of Christ in them who are saved."

The writer of this old account knew as well as Philo, or Strauss, or any modern rationalists, that God did not smell nor eat; but the emotional truthfulness of his inspiration made him adopt the strongest and the most emotional language without fear of inconsistency or anticipated cavil. "How gross!" says the infidel, "this representation of God, snuffing up the odor of burning flesh;" but it is he who "snuffs" at God's holy altar (Mal. i. 13). It is he who is "gross" in his profane mockery of a spirituality which his carnal earthliness utterly fails to comprehend.—T. L.]

* [There is no need here of labored attempts to remove apparent inconsistencies. The most simple and direct interpretation of Scripture is generally that which is most conservative of its honor as well as of its truthfulness. The passage seems to assign the same reason for sparing the world that is given vi. 5, 6, for its destruction; and in both cases there is used the same particle כִּי. Some would render it *although:* "I will not again smite, etc., *although* the imagination of the heart of man is evil." Others, like Jacobus, would connect it with the words בַּעֲבוּר הָאָדָם *for man's sake*, intimating that it should never more be done for this reason. But nothing of the kind helps the difficulty, if there be any difficulty. There are but very few places (if any) where כִּי can be rendered *although*. The passages cited by Noldius under this head in almost every case fail to bear him out. It is a particle denoting a *reason*, and sometimes a *motive*, like the two senses of the Greek ὅτι and the Latin *quod*, or the two English conjunctions *because* and *that*. The idea presented by Lange gives the key. Sin is both *guilt* and *disease*. Man's depravity, therefore, is the object both of *vengeance* and *compassion*, two states of feeling which can exist, at the same time, perfect and unweakened, only in the divine mind, but which are necessarily presented to us in a succession, produced by varying circumstances on the finite or human side. It is in reference to the former that the language is used, Gen. vi. 5, 6, where כִּי denotes the *reason* of the vengeance. Here, in like manner, it expresses the *reason* of the mercy. Noah's offering had made the difference, not changing God, but placing man in a different relation to him as viewed under a changed aspect. He is the *poor* creature, as well as the *guilty* creature. He is depraved from his *youth*, not meaning, we think, a less severe description of his sinfulness, as Lange seems to intimate, but giving a deeper view of it, as a greater *calamity*. It is not the mere habit-hardening or world-hardening of manhood and old age, as contrasted with the comparative innocence of childhood; but the sources of the evil lie deep, away back in his very infancy. It is the hereditary, or disease, aspect that induces the language, which seems like regret on the part of Deity for an act so calamitous, though so just and necessary: "neither will I again smite every living thing *as I have done.*" It is as though *his heart smote him*, to use a transplanted Hebraism elsewhere employed of man, or as it is said of David, 1 Sam. xxiv. 6. It would not be a stronger expression, or more anthropopathic, than that used Gen. vi. 6, "*and he was grieved at his heart.*" It is not, however, simply the idea of hopelessness in view of man's incorrigibility, but an expression of holy and infinite compassion, such as the closest criticism will more and more discover as abounding in this old book of Genesis, even in the midst of the severest threatening of judgment. The greatness of man's sin reveals the greatness of the divine sorrow on account of it. The sinner, too, is allowed to feel it, and make it a ground of his pleading for forgiveness; as the Psalmist prays, Ps. xxv. 11 "*pardon mine iniquity, for* (כִּי) *it is great.*" In that passage, too, some would render כִּי *although*, to the great marring of the force and pathos of the supplication. Christ did not die for small sins, as Cranmer has well said.

It is a peculiarity of the Holy Scriptures thus to set forth unshrinkingly the sharp contrasts, as we may reverently call them, in the divine attributes. None but inspired writers could venture to do this; and how boldly do they present them! often, too, in closest connection without betraying any fear of cavil, or charge of inconsistency. The tremendous wrath, and the most melting mercy appear in the same chapters, and sometimes in immediately succeeding verses. Among others, compare Nahum i. 1, 7. What a burning stream of indignation finds its closing cadence in the words: "Jehovah, he is good, a stronghold in the day of trouble, he knoweth them that put their trust in him." Such strong contrasts appear especially in portions of Scripture which the careless reader passes over as indelicate, like Ezek. xvi., that awful picture of impurity and utter depravity, as presented in the history of the meretricious and utterly abandoned woman who symbolised the Jewish and Israelitish people. A too fastidious taste would forbid the reading of that chapter, at least in any public religious service, but it is this most revolting representation (as some would style it) which is the very thing that makes the divine forgiveness and compassion at the close so full of a melting tenderness, beyond what any other kind of language could express: "Nevertheless I will *remember* my *covenant* with thee in the days of thy youth, and I will establish with thee a

means that just as soon as the heart comes to its peculiar imagining, or the sensual imagining that is appropriate to it, *then* immediately appears the innate sinfulness.—**Whilst the earth remaineth.**—"The three first pairs of words do not denote, as the Jewish interpreters (see Raschi) explain it, six times of the year reckoned by two months each (a division found in the Vedas and the Avesta), but they divide the year into two halves each, as the old Greeks did into θέρος and χειμών (in Hesiod it is ἄμητος and ἄροτος), namely the summer (including the autumn), beginning with the early rising of the Pleiades, and the winter (including the spring, see Job xxix. 4) beginning with the early setting (IDELER, Chron. 1, p. 241)." Delitzsch. And yet the antitheses are not tautological. *Seed-time* and *harvest* denote the year according to its most obvious significance for man. *Cold* and *heat* are according to the equilibrium of the year, lying at the ground of seed-time and harvest, and conditioned by the regular change of temperature. *Summer* and *winter* present the constant appearance of this change, the order of which is imaged in the small and ordinary changes of *day* and *night* that belong to the general course of nature. Delitzsch supposes that this new course of nature, consisting in interchanges of temperature, is opposed to a "serene or uninterrupted warmth that prevailed before the flood." That the earth in the primitive period had an even temperature may be regarded as very probable; but not that the flood, in this respect, made any sudden turning point, although such an epoch in the earth's life must, at the same time, denote the beginning of a change. At all events, the new order of nature is not denoted as a mere imperfect earth, for this purified earth will God never again cover with a flood. Delitzsch admirably remarks: "they are God's thoughts of peace which he gives to Noah's inner perception as an answer to his offering; as even now every one who prays in faith gets from the heart of God an inward perception that his prayer is answered." The doubled form, לֹא אֹסִף, has as in Is. liv. 9, the power of an oath. As an establishment of the new order of nature, this promise corresponds to the creative words ch. i.

2. *The blessing of God on the new humanity, its dominion, its freedom and its laws* (ch. ix. 1–7). The benediction of Noah and his sons, ver. 1, corresponds to the blessing of Adam and Eve, i. 28. In like manner, the grant of dominion over the animal world corresponds to the appointment there expressed. The distinct license here given for the slaying of the beasts corresponds to ch. i. 29, and ch. ii. 16. The prohibition of eating blood corresponds to the prohibition of the tree of knowledge. Finally, the command against murder has relation, without doubt, to the murder committed by Cain (ch. iv). Delitzsch: "After that the general relations of nature, in view of such a ruin as has happened in the flood, are made secure by promise, there are given to men new physical, ethical, and legal foundations."—**And the fear of you.**—Your fear, as the effect, מוֹרָא. The exciting of fear and terror are to be the means of man's dominion over the animals. Delitzsch remarks: "It is because the original harmony that once existed between man and nature has been taken away by the fall and its consequences. According to the will of God, man is still the lord of nature, but of nature now as an unwilling servant, to be restrained by effort, to be subjugated by force." Not throughout, however, is nature thus antagonistic to man; it is not the case with a portion of the animal world, namely, the domestic animals. It is true, there has come in a breach of the original harmony, but it is not now for the first time, and the most peculiar striving of the creature is against its doom of perishability (Rom. viii. 20). Moreover, it is certainly the case, that, the influence of the *fear* of man upon the animals is fundamentally a normal paradisaical relation. But a severer intensity of this is indicated by the word *dread*. Knobel explains it from the fact, that henceforth the animal is threatened in its life, and is now exposed to be slain. Since the loss of the harmonic relation between man and the animals (in which the human majesty had a magical power over the beast), the contrast between the tame and the wild, between the friendly innocence and the hostile dread of the wilder species, had increased more and more, unto the time of the flood. Now is it formally and legally presented in the language we are considering. Man is henceforth legally authorized to exercise a forcible dominion over the beasts, since he can no longer rule them through the sympathy of a spiritual power. Also the eating of flesh, which had doubtless existed before, is now formally legalized; by which fact it is, at the same time, commended. A limitation of the pure kinds is not yet expressed. When, however, there is added, by way of appendix, *all that liveth* (that is, is alive), the dead carcase, or that which hath died of itself, is excluded, and with it all that is offensive generally. There is, however, a distinct restriction upon this flesh-eating, in the prohibition of the blood: **But flesh with the life thereof.**—Delitzsch explains it as meaning, "that there was forbidden the eating of the flesh when the animal was yet alive, unslain, and whose blood had not been poured out,—namely, pieces cut out, according to a cruel custom of antiquity, and still existing in Abyssynia. Accordingly there was forbidden, generally, the eating of flesh in which the blood still remained." It is, however, more to the purpose to explain this text according to Lev. xvii. 11, 14, than by the savage practices of a later barbarous heathenism, or by Rabbinical tradition. "With its life," therefore, means with its soul, or animating principle, and this is explained by its blood, according to the passage cited (Deut xii. 23); since the blood is the basis, the element of the nerve-life, and in this sense, the soul. The blood is the fluid-nerve, the nerve is the constructed blood. The prohibition of blood-eating, the first of the so-called Noachian commands (see below), is, indeed, connected with the moral reprobation of cruelty to animals, as it may proceed to the mutilation of the living; it is, therefore, also connected with the avoidance of raw flesh (בָּשָׂר חַי, or living flesh, 1 Sam. ii. 15. Knobel). "The blood is regarded as the seat of the soul, or the life, and is even denoted as נֶפֶשׁ, or the soul itself (Lev. i. 5), as the *anima purpurea* of Virgil, *Æn.* ix. 348; even as here נַפְשׁוֹ is explained by the apposition דָּמוֹ. But the life be-

covenant of eternity. Then shalt thou *remember* thy ways, and be ashamed, and thou shalt know that I am thy Lord, that thou mayest *remember* and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith Adonai Elohim, thy Lord and thy God." The Hebrew is, literally, *when I have made an atonement* (בְּכַפְּרִי לָךְ) for thee, or a *covering* for thee. Ezek. xvi. 63. It is in these strong contrasts,—in these apparent inconsistencies, as some would call them,—that the great power and pathos of the Scripture appear.—T. L.]

longs to God, the Lord of all life, and must, therefore, be brought to him, upon his altar (Deut. xii. 27), and not be consumed by man." Knobel. This is, therefore, the second idea in the prohibition of the blood. As life, must the life of the beast go back to God its creator; or, as life in the victim offered in sacrifice, it must become a symbol that the soul of man belongs to God, though man may partake of the animal materiality, that is, the flesh. Still stronger is the restriction that follows: **And surely your blood of your lives.**—"The soul of the beast, in the blood of the beast, is to be avoided, and the soul of man, in the blood of man, is not to be violated." Delitzsch. At the ground of this contrast, however, lies the more general one, that the slaying of the beast is allowed whilst the slaying of man is forbidden.—**Will I require;** that is, the corresponding, proportionate expiation or punishment will I impose upon the slayer. The expression לְנַפְשֹׁתֵיכֶם, Knobel explains as meaning "*for your souls*," for the best of your life (comp. Lev. xxvi. 45; Deut. iv. 15; Job xiii. 7). According to Delitzsch and Keil לְ expresses the regard had for the individual. And this appears to be near the truth. The blood of man is individually reckoned and valued, according to the individual souls.—**At the hand of every beast.**—The more particular legal regulation is found in Exod. xxi. 28. Here, then, is first given a legal ground for the pursuit and destruction of human murderous and hurtful beasts. Still there is expressed, moreover, the slaying of the single beast that hath killed a man. "In the enactments of Solon and Draco, and even in Plato, there is a similar provision." Delitzsch.—**And at the hand of man.**—"אִישׁ אָח, brother man, that is, kinsman; comp. ch. xiii. 8; so, אִישׁ כֹּהֵן, a priest-man, etc. By the words אִישׁ אָחִיו is not to be understood the next of kin to the murdered man, whose duty it was to execute the blood-vengeance (Von Bohlen, Tuch, Baumgarten), as the one from whom God required the blood that was shed, but the murderer himself. In order to indicate the unnaturalness of murder, and its deep desert of penalty, God denotes him (the murderer) as in a special sense the brother of the murdered." Knobel. Besides this, moreover, there is formed from אִישׁ the expression *every man* (Delitzsch, Keil). *Every man, brother man.*—**The life of man.**—*Man* is emphasized. Therefore follows, emphatically, the formula: **Whosoever sheddeth man's blood,** and at the close again there is once more *man* (הָאָדָם) prominently presented.—**By man shall his blood be shed:** "namely, by the next of kin to the murdered, whose right and duty both it was to pursue the murderer, and to slay him. He is called גֹּאֵל הַדָּם, the demander of the blood, or the blood-avenger. The Hebrew law imposed the penalty of death upon the homicide (Exod. xxi. 12; Lev. xxiv. 17), which the blood-avenger carried out (Numb. xxxv. 19, 21); to him was the murderer delivered up by the congregation to be put to death (Deut. xix. 12). Among the old Hebrews, the blood-vengeance was the usual mode of punishing murder, and was also practised by many other nations." Delitzsch and Keil dispute the relation of this passage to the blood-vengeance. It is not to be misapprehended, 1. that here, in a wider sense, humanity itself, seeing it is always next of kin to the murdered, is appointed to be the avenger; and 2. that the appointment extends beyond the blood-vengeance, and becomes the root of the magisterial right of punishment. On the other hand, it cannot be denied that in the patriarchal relations of the olden time it was a fundamental principle that the next of kin were not only justified in the execution of the law of blood, but on account of the want of a legal tribunal, were under obligation to perform the office. This primitive, divinely-sanctioned custom, became, in its ideal and theocratic direction, the law of punishment as magisterially regulated in the Mosaic institutions (but which still kept in mind the blood-vengeance), whereas, in the direction of crude heathenism, which avenged the murder even upon the relations of the murderer, it became itself a murderous impulse. Delitzsch remarks, that God has now laid in the hands of men the penal force that belonged to him alone, because he has withdrawn his visible presence from the earth,—according to the view, before cited, of his transfer of the divine throne to the heavens.—**For in the image of God made he man.**—This is the reason for the command against murder. In man there is assailed the image of God, the personality, that which constitutes the very aim of his existence, although the image itself, as such, is inviolable. In murder the crime is against the spirit, in which the divine kinsmanship reveals itself, and so is it a crime against the very appearing of God in the world in its most universal form, or as a prelude to that murder which was committed against the perfect form of man (or image of God in man), Zach. xii. 10; John iii. 10, 15).—**But be ye fruitful.**—The contrast to the preceding. The value of human life forbids its being wasted, and commands its orderly increase.—**Bring forth abundantly in the earth**—In the spreading of men over the earth, and out of its supplies of food (by which, as it were, the life of the earth is transformed into the life of man) are found the conditions for the multiplication of the human race. Thus regarded, there is only an apparent tautology in the verse, not an actual one.

3. Vers. 8-17. *The covenant of God with Noah, with his race, and with the whole earth.*—**To Noah and to his sons with him.**—Solemn covenanting form. The sons are addressed together with Noah; for the covenant avails expressly for the whole human race.—**And I, behold I establish.**—The words, *and I*, (וַאֲנִי) form a contrast to the claims of God on the new humanity as an introduction to the promise. According to Knobel, God had established no covenant with the antediluvians. Not, indeed, in the literal expressions here employed; since it was after men had had the experience of a destroying judgment. According to the same (Knobel), the Jehovist, in ch. viii. 21 presented the matter in a way different from that of the Elohist here. Clearly, however, does the offering of Noah there mentioned, furnish the occasion for the entire transaction that follows in this place. The making of a covenant with Noah is already introduced, and announced ch. vi. 18; it stands in a development conditioned on the preservation of Noah's faith, just as a similar development is still more evident in the life of Abraham (see Jas. ii. 20-23). Keil remarks that "הֵקִים בְּרִית is not equivalent to כָּרַת בְּרִית, that is, it does not denote the formal concluding, but the establishing, confirming, of a covenant,—in other words, the realization of the covenanting promise" (comp. Gen. xxii. with Gen. xvii. and xv.). Delitzsch: "There begins now the era of the divine ἀνοχή

(Rom. iii. 26) of which Paul preached in Lystria (Acts xiv. 15)." In its most special sense, this era begins with the origin of heathenism, that is, from the Babylonian dispersion. With a right fulness is the animal world also included in this covenant, for it is elohistic,—universalistic; it keeps wholly predominant the characteristic of compassion for the creaturely life upon the earth, although man forms its ethical middle point, with which the animal world and the kosmos are connected. The covenant with the beasts subsists not for itself, and, in respect to its nature, is only to be taken symbolically.—**Shall not be cut off any more.**—This is the divine covenant promise—no new destruction,—no end of the world again produced by a flood.—**My bow in the cloud, it shall be for a token.**—In every divine covenant there is a divine sign of the covenant; in this covenant it is said: *my bow do I set.* According to Knobel the rainbow is called God's bow, because it belongs to the heaven, God's dwelling place. It is a more correct interpretation to say, it is because God has made it to appear in the heaven, as the sign of his covenant. According to the same, the author of the account must have entertained the supposition that there had never been a rainbow before the time of the flood. Delitzsch is of the same opinion.* It is, indeed, a phenomenon of refraction, which may be supposed of a fall of water, and sometimes, also, of a dew-distilling mist. But the far visible and overarching rainbow supposes the rain-cloud as its natural conditioning cause. We have already remarked that from the appointment of the rainbow, as the sign of the covenant, it by no means follows that it had not before existed as a phenomenon of nature (ch. ii.). The starry night, too, is made the sign of a promise for Abraham (ch. xv.). Keil is not willing to infer that hitherto it had not rained, but only presents the conjecture that at an earlier period the constitution of the atmosphere may have been different.—**And I will look upon it that I may remember.**—An anthropomorphising form of expression, but which like every other expression of the kind, ever gives us the tenor of the divine thought in a symbolical human form. Here it is the expression of the self-obligating, or of the conscious covenant truthfulness, as manifested in the constant sign. "In his presence, too, have they power and most essential significance." (Von Gerlach).

[Note on the Appointment of the Rainbow as the Sign of the Covenant.—In regard to this it may be well to give the views of some of the older Jewish commentators, if for no other purpose, to show that what is really the most easy and the most natural interpretation comes from no outside pressure of science, but is fairly deducible from the very letter of the passage. Thus reasons Maimonides respecting it: "For the words are in past time, אֶת קַשְׁתִּי נָתַתִּי, my bow *have I* set (or did set) in the cloud, not, *I am now setting*, or about to set, which would be expressed by אָנִי נוֹתֵן, according as he had said just before, הַבְּרִית אֲשֶׁר אֲנִי נֹתֵן, the covenant which *I am now* establishing. Moreover the form of the word קַשְׁתִּי *my* bow, shows that there was something to him so called from the beginning. And so the Scripture must be interpreted: the bow which I put (נתתי) in the cloud in the *day* of creation, shall be, from this day, and henceforth, for a sign of the covenant between me and you, so that every time that it appears, I will look upon it and remember my covenant of peace. If it is asked then, what is meant by the bow's being a sign, I answer that it is like what is said Gen. xxxi. 48, in the covenant between Jacob and Laban, הִנֵּה הַגַּל הַזֶּה עֵד, *lo, this heap is a witness, etc.*, or Gen. xxxi. 52, עֵדָה הַמַּצֵּבָה, *and this pillar shall be a witness, etc.* And so also Gen. xxi. 30, אֶת שֶׁבַע כְּבָשֹׂת תִּקַּח מִיָּדִי, *seven lambs shalt thou take from my hand*, לְעֵדָה *for a witness.* In like manner everything that appears as thus put before two, to cause them to remember something promised or covenanted, is called אות. And so of the circumcision; God says, it shall be a sign of the covenant, לְאוֹת בְּרִית, between me and you. Thus the bow that is now visible, and the bow that was in nature (בטבע) from the beginning, or from of old (מעולם) are one in this, that the sign which is in them is one." He then proceeds to say that there are other and mystic interpretations made by some of the Rabbins, but this great critic is satisfied with the one that he has given. Aben Ezra says that the most celebrated of the Jewish Rabbins held the same opinion as Maimonides, namely, that the rainbow was in nature from the beginning, though he himself seems to dissent.

"And I will look upon it to remember the בְּרִית עוֹלָם, the covenant of eternity." Let us not be troubled about the anthropopathism, but receive the precious thought in all its inexpressible tenderness. Lange most beautifully characterizes such mutual remembrance as eye meeting eye. We all know that God's memory takes in the total universe of space at every moment of time: but there are some things which he remembers as standing out from the great totality. He remembers the act of faith, and the sign of faith, as he remembers no other human act, no other finite phenomenon. May we not believe that there is the same mutual remembrance in the Eucharist? The "*remember me*" implies "I will remember thee." The eye of the Redeemer looking into the eye of the believer, or both meeting in the same memorial: this is certainly a "real presence," whatever else there may be of depth and mystery in that most fundamental Christian rite—the evangelical אות בְּרִית עוֹלָם, or sign of the everlasting covenant.

The Hebrew אות is not used of miraculous signs, properly, given as proofs of mission or doctrine. It is not a counteraction of natural law, or the bringing a new thing into nature. Any fixed object may be used for a sign, and here the very covenant itself, or a most important part of it, being the stability of nature, there is a most striking consistency in the fact that the *sign* of such covenant is taken from nature itself. The rainbow, ever appearing in the "sunshine after rain," is the very symbol of *constancy*. It is selected from all others, not only for its splendor and beauty, but for the *regularity* with which it cheers us, when we look out for it after the storm. Noah needed no witness of the supernatural. The great in nature, in that early age when all was wonderful, was regarded as manifesting God equally with the supernatural. Besides, in the flood itself there was a sufficient witness to the extraordinary.

* [The opinion of Delitzsch is not so broad as this. He seems, rather, to hold that the rainbow *existed* in nature before the flood, but had not *appeared*, on account of the absence of the conditions. See Delitzsch, p. 276.—T. L.]

There was wanted, then, not a miracle strictly as an *attestation* of a message, or as a sign of belief, like the miracles in the New Testament (when there was a necessity for breaking up the lethargy of naturalism), but a vivid *memorial* for the conservation rather than the creation of faith. The Hebrew word for miracle is more properly פֶּלֶא, though it may be used simply for *prodigy*, like the Greek τέρας, in distinction from the New Testament σημεῖον, which is properly a *proof* or *attestation* of a miraculous kind. Τέρας simply means anything wonderful, whether in nature or not. Superstition converts such appearances into portents, or signs of something impending, but in the Bible God's people are expressly told "not to be dismayed at the signs of the heavens as the heathen are." Jer. x. 1. The word there used is this same אוֹתוֹת in the plural, but accommodated to the heathen perversion. To the believing Israelites the signs of the heavens, even though strange and unusual, were to be regarded as tokens of their covenant God above nature yet ruling in nature, and ever regulating the order of its phenomena. There is a passage sometimes quoted from HOMER, *Il.* xi. 27, 28:

Ἴρισσιν ἐοικότες ἅστε Κρονίων
Ἐν νέφεϊ στήριξε ΤΕΡΑΣ μερόπων ἀνθρώπων.

"Like the rainbows which Zeus fixed in the cloud a sign to men of many tongues." But τέρας there has the sense of prodigy, or it may denote a wonderful and beautiful object. We cannot, therefore, certainly infer from this any traditional recognition of the great sign-appointing in Genesis. So Plato quotes from Hesiod the genealogy of Iris (the rainbow), as the daughter of Θαύμας or Wonder, as a sort of poetical argument that Wonder is the parent of philosophy, as though the rainbow were placed in the heavens to stimulate men in the pursuit of curious knowledge. But it is the religious use that is prominent in this as in all the Bible appeals to the observation of nature. It is for the support of faith in the God of nature, "that we may look upon it and remember;" and this is admirably expressed in a Rabbinical doxology to be found in the Talmudic *Kidduschin*, fol. 8, and which was to be recited at every appearance of the rainbow, ברוך אתה יהוה אלהינו וגו׳, "Blessed be thou Jehovah our God, King of eternity (or of the world), ever mindful of thy covenant, faithful in thy covenant, firm in thy word," comp. Ps. cxix. 89, *Forever, O Lord, thy word is settled in heaven.* The Targum of Onkelos translates Gen. ix. 13: "And it shall be a sign, בין מימרי ובין ארעא, between *my word* and the earth."

It is not unreasonable to suppose some reference to this place in that difficult passage Hab. iii. 9, עֶרְיָה תֵעוֹר קַשְׁתֶּךָ, most obscurely rendered in our English version, "thy bow was made quite naked—the oaths of the tribes—the word." Kimchi translates it *revealed, made manifest.* It is commonly thought that all that is said in that sublime chapter has reference to events that took place during the exodus, but there is good ground for giving it a wider range, so as to take in other divine wonders, in creation and in the patriarchal history.—T. L.]

DOCTRINAL AND ETHICAL.

1. There are the most distinct indications that the flood, as the greatest epoch of the primitive time, made a turning point, not only in the spiritual life of humanity, but also in its physical relations,—yea, in the very life of the earth itself. Only we may not, in the first place, regard this turning point as a sudden change of all relations; just as little as the fall (Gen. iii.) suddenly brought in death, or as the confusion of tongues produced immediately the wide-spread diversities of language. And, in the second place, again, it must not be regarded as a change of all relations for the worse. There is supposed to have been a change of the atmosphere (concerning the rain and the rainbow, see above). At all events, the paradisaical harmony of the earth had departed at an earlier day. But, on the other hand, there comes in now a more constant order of the atmospherical relations (ch. viii. 22). Again, some have called it a sudden change in the duration of human life. But to this is opposed the fact that the aged Noah lived 350 years after the flood. It is evident, however, that during the period of Noah's life the breaking through of death from the inner to the outer life had made a great advance. And to this the fear which the flood brought upon the children and grandchildren of Noah (not upon himself) may have well contributed. As far as relates to the increasing ferocity of the wild beasts towards men, the ground of their greater estrangement and savageness cannot be found in their deliverance in the ark. Already had the mysterious paradisaical peace between man and beast departed with the fall. Moreover, the words: "all flesh had corrupted its way," (ch. vi. 12) indicate that together with men's increasing wickedness the animal world had grown more ferocious. But if the mode of life as developed among men made the eating of flesh (and drinking of wine) a greater necessity for them than before, then along with the sanctioning of this new order of life, must there have been sanctioned also the chase. And so out of this there must have arisen a state of war between man and the animal world, which would have for its consequence an increased measure of customary fear among the animals that were peculiarly exposed to it.

2. Immediately after the flood, Noah built an altar to Jehovah, his covenant God, who had saved him. The living worship (*cultus*) was his first work, the *culture* of the vineyard was his second. The altar, in like manner, was the sign of the ancestral faith, as it had come down from paradise and had been transmitted through the ark. This faith was the seed-corn as well as sign of the future theocracy and the future church. It was an altar of faith, an altar of prayer, an altar of thanksgiving, for it was erected to Jehovah. But it was also an altar of confession, an acknowledgment that sin had not died in the flood, that Noah and his house was yet sinful and needed the symbolic sanctification. In this case, too, was the offering of an animal itself an expression of the greater alacrity in the sacrifice since Noah had preserved only a few specimens of the clean animals. This readiness in the offering was in that case an expression of his faith in salvation, wherein, along with his prayer for grace and compassion, there was inlaid a supplication for his house, for the new humanity, for the new world. His offering was a burnt-offering, a whole burnt-offering (Kalil) or an ascending in the flame (Olah), as an expression that he, Noah, did thereby devote himself with his whole house, his whole race, and with the whole new earth, to the service of God. The single kinds of offering were all included in this central offering. It was this sense of his offering

which made the strong burnt odor of the burning flesh, a "sweet savor" for Jehovah in a metaphorical sense. The attestation of Jehovah makes it evident in what sense Noah offered it. It expresses 1. an averting of the curse from the ground, 2. the fact that the hereditary sinfulness of man was to be an object of the divine compassion. The sinful tendency in its connection with the act of sin is guilt, but in its connection with the need of salvation and salvation itself, it is an evil, the sorest of diseases and suffering (see above); 3. the promise that Jehovah would not again destroy every living thing; 4. the establishment of a constant order of nature; such as the prosperity of the new human race demanded. On this promise of sparing compassion for sinful men, and which God as Jehovah pronounces, there is grounded the renewed relation into which, as Elohim, he enters with all humanity, and the creature world connected with it. This relation is denoted by grants made by God to man, and demands which he makes of man, whereupon follows the establishment of the Elohistic covenant with Noah and all living. The Grants of God: 1. the repetition of the blessing upon Noah and upon all his house, as before upon the animals; 2. the renewed grant of dominion over the beasts; the sanction given to the eating of flesh. In contrast with these grants that guarantee the existence and well-being of the human race, stand the demands or claims made in respect to human conduct. The first is the avoidance of the eating of flesh with the blood, whereby there is together established the sanctification of the enjoyment, the avoidance of savageness as against nature, and of cruelty as against the beast. The second not only forbids the shedding of human blood, but commands also the punishment of murder; it ordains the magistracy with the sword of retribution. But it expresses, at the same time, that the humane civil organization of men must have a moral basis, namely the acknowledgment that all men are brothers (אִישׁ אָחִיו every man, his brother man), and with this again, a religious basis, or the faith in a personal God, and that inviolability of the human personality which rests in its imaged kinsmanship with God. On this follows the establishment of the covenant. Still it is not made altogether dependent on the establishment of the preceding claims. It is a covenant of promise for the sparing of all living that reaches beyond this, because it is made not for individuals but for all, not merely for the morally accountable but for infants, not merely for men but also for the animal world. Notwithstanding, however, this transcending universality of the divine covenant, it is, in truth, made on the supposition that faith in the grace and compassion of Jehovah, piety in respect to the blessing, the name and the image of Elohim, shall correspond to the divine faithfulness, and that men shall find consolation and composure in the sign of the rainbow, only in as far as they preserve faith in God's word of promise.

3. In the preceding Section we must distinguish between what God says in his heart, and what Elohim says to Noah and his sons. The first word, which doubtless was primarily comprehensible to Noah only, is the foundation of the second. For God's grace is the central source of his goodness to a sinful world, as on the side of men the believing are the central ground for the preservation of the world, as they point to Christ the absolute centre, the world's redeemer, having, however, his preserving life in those who are his own, as his word testifies: *Ye are the salt of the earth.* We must, then, again distinguish between the word of blessing, which embraced Noah and his sons, and with them humanity in general, and the word of the covenant which embraced all living (ch. ix. 10).

4. The institutions of the new humanity: 1. At the head stands the altar with its burnt-offering as the middle point and commencing point of every offering, an expression of feeling that the life which God gave, which he graciously spares, which he wonderfully preserves, shall be consecrated to him, and consumed in his service. 2. The order of nature, and, what is very remarkable, as the ordinance of Jehovah, made dependent on the foregoing order of his kingdom of grace. 3. The institution of the marriage blessing, of the consecration of marriage, of the family, of the dispersion of men. 4. The dominion of man over the animal world, as it embraces the keeping of cattle, the chase, manifold use of the beasts. 5. The holding as sacred the blood—the blood of the animal for the altar of God, the blood of man for the priestly service of God; the institution of the humanitat,* of the humane culture and order, especially of the magistracy, of the penal and judicial office (including personal self-defence and defensive war). 6. The grounding of this humanitat on the religious acknowledgment of the spiritual personality, of the relation of kinsman that man bears to God, of the fraternal relation of men to each other, and, consequently, the grounding of the state on the basis of religion. 7. The appointment of the humanization of the earth (ver. 7) in the command to men to multiply on the earth—properly, upon it, and by means of it. As men must become divine through the image of God, so the earth must be humanized. 8. The appointment of the covenant of forbearance, which together with the security of the creature-world against a second physical flood, expresses also the security of the moral world against perishing in a deluge of anarchy, or in the floods of popular commotion (Ps. xciii). 9. The appointment of the sign of the covenant, or of the rainbow as God's bow of peace, whereby there is at the same time expressed, in the first place, the elevation of men above the deification of the creature (since the rainbow is not a divinity, but a sign of God, an appointment which even the idolatrous nations appear not to have wholly forgotten, when they denote it God's bridge, or God's messenger); in the second place, their introduction to the symbolic comprehension and interpretation of natural phenomena, even to the symbolizing of forms and colors; thirdly, that God's compassion remembers men in their dangers, as indicated by the fact, that in the sign of the rainbow his eye meets their eye; fourthly, the setting up a sign of light and fire, which, along with its assurance that the earth will never again be drowned in water, indicates at the same time its future transformation and glorification through light and fire.

5. In the rainbow covenant all men, in their dealings with each other, and, at the same time, with all animals, have a common interest, namely, in the preservation of life, a common promise, or the assurance of the divine care for life, and a common duty in the sparing of life.

6. The offering as acceptable to God, and its prophetic significance.

* [Our word humanity will not do here at all; as it corresponds to the German *menschheit;* whilst our humanitarianism, on account of its abuse, would be still worse. It is defined by what follows.—T. L.]

7. The disputes concerning original sin have variously originated from not distinguishing its two opposing relations. These are, its relation to actual sin, Rom. v. 12, and to the desire for deliverance, Rom. vii. 23–25.

8. The magical or direct power of man over the beasts is not taken away, but flawed, and thereupon repaired through his mediate power, derived from that superiority which he exercises as huntsman, fisher, fowler, etc. In regard to the first, compare LANGE'S "Miscellaneous Writings," vol. iv. p. 189.

9. The ordinance of the punishment of death for murder, involves, at the same time, the ordinance of the magistracy, of the judicial sentence, and of the penal infliction. But in the historical development of humanity, the death-penalty has been executed with fearful excess and false application (for example, to the crime of theft); since in this way, generally, all humane savageness and cruelty has mingled in the punitive office. From this is explained the prejudice of the modern humanitarianism against capital punishment. It is analogous to the prejudice against the excommunication, and similar institutes, which human ignorance and furious human zeal have so fearfully abused. Yet still, a divine ordinance may not be set aside by our prejudices. It needs only to be rightly understood according to its own limitation and idea. The fundamental principle for all time is this, that the murderer, through his own act and deed, has forfeited his right in human society, and incurred the doom of death. In Cain this principle was first realized, in that, by the curse of God, he was excommunicated, and driven, in self-banishment, to the land of Nod. This is a proof, that in the Christian humanitarian development, the principle may be realized in another form than through the literal, corporeal shedding of blood (see LANGE'S treatise *Gesetzliche Kirche als Sinnbild*, p. 72). It must not, indeed, be overlooked, that the mention is not merely of putting to death, but also of blood-shedding, and that the latter is a terrific mode of speech, whose warnings the popular life widely needed, and, in many respects, still needs. Luther: "There is the first command for the employment of the secular sword. In the words there is appointed the secular magistracy, and the right as derived from God, which puts the sword in its hands." Every act of murder, according to the Noachian law, appears as a fratricide, and, at the same time as malice against God.

10. To this passage: "for in the image of God made he man," as also to the passage, James iii. 9, has the appeal been made, to show that even after the fall there is no mention of any loss of the divine image, but only of a darkening and disorder of the same. Others, again, have cited the apparently opposing language, Coloss. iii. 10, and similar passages. But in this there has not always been kept in mind the distinction of the older dogmatics between the conception of the image in its wider sense (the spiritual nature of man) and the more restricted sense (the spiritual constitution of man). In like manner should there be made a further distinction between the disposition of Adam as conformed to the image (made *in*, or *after* the image) and the image itself as freely developed in Christ (the express image, Heb. xiii.), as also finally between the natural man considered in *the abstract*, in the consequences of his fall, and the natural man in *the concrete*, as he appears in the operation of the *gratia præveniens*. This perfect developed image Adam could not have lost, for he had not attained to it. Neither can men lose the ontological image as grounded in the spiritual nature, because it constitutes its being; but it may darken and distort it. The image of God, however, in the ethical sense, the divine mind (φρόνημα πνεύματος), this he actually lost to the point where the *gratia præveniens* laid hold on him, and made a point of opposition between his gradual restoration and the fall *in abstracto*. But to what degree this image of God in fallen man had become lost, is shown in this very law against murder, which expresses the inalienable, personal worth, that is, the worth that consists in the image as still belonging to man, and thus, in contrast with grace, must man become conscious of the full consequences of his sinful corruption according to the word: what would I have been without thee? what would I become without thee?

11. With this chapter has the Rabbinical tradition connected their doctrine of the seven Noachic precepts. (BUXTORF: *Lexicon Talmudicum*, article, *Ger*, גֵּר). They are: 1. *De judiciis;* 2. *de benedictione Dei;* 3. *de idolatria fugienda;* 4. *de scortatione;* 5. *de effusione sanguinis;* 6. *de rapina;* 7. *de membro de animali vivo sc. non tollendo.* The earlier supposition, that the Apostolical decree (Acts xv.) had relation to this, and that, accordingly, in its appointments, it denominated the heathen Christians as proselytes of the gate (on whom the so-called Noachian laws were imposed) is disputed by MEYER, in his "Commentary on the Acts of the Apostles" (p. 278), though not on satisfactory grounds. The matter of chief interest is the recognition, that in the Israelitish consciousness there was a clear distinction between revealed patriarchal precepts and the Mosaic law. Such a distinction is also expressed by Christ, John vii. 22, 23. So, too, did the Levitical law make a distinction between such precepts as were binding upon aliens (proselytes of the gate) and such as were binding upon the Jews (Lev. xvii. 14; see *Bibelwerk*, Acts of the Apostles, p. 215). It lies in the very nature of the case, that in Acts xv. the seventh precept of the tradition, according to its wider appointment, was divided into two (namely, abstinence from blood and from things strangled), and that, moreover, only those points came into the general view, in respect to which heathen Christians, as freer Christians, might be liable to fail. It was, in fact, a monotheistic patriarchal custom, which, as the expression of the patriarchal piety and humaneness, became the basis of the Mosaic law, and on this basis must the heathen Christians have come together in ethical association, if, in their freedom from the dogmas of the Mosaic law, they would not endanger even the churchly and social communion of the Jewish Christians (see LANGE: *Geschichte des Apostolischen Zeitalters*, ii. p. 187). The prohibition of blood-eating has here no longer any dogmatic significance, but only an ethical. The Greek Church mistook this in its maintenance of the prohibition (*Trullanic Council*, 692), whereas, the Western Church, in the changed relations, let the temporary appointment become obsolete.

12. On the symbolical significance of the rainbow, see DELITZSCH, p. 277, and LANGE'S "Miscellaneous Writings," i. p. 277, from which Delitzsch gives the following passage: "The rainbow is the colored glance of the sun as it breaks forth from the night of clouds; it is its triumph over the floods—a solar beam, a glance of light burnt into the rain-cloud in sign of its submission, in sign of the protection of all living through the might of the sun, or rather the

compassion of God." To this adds Delitzsch: "As it lights up the dark ground that just before was discharging itself in flashes of lightning, it gives us an idea of the victory of God's love over the black and fiery wrath; originating as it does from the effects of the sun upon the sable vault, it represents to the senses the readiness of the heavenly light to penetrate the earthly obscurity; spanned between heaven and earth, it announces peace between God and man; arching the horizon, it proclaims the all-embracing universality of the covenant of grace." He then cites some of the mythical designations of the rainbow. It is called by the Hindoos, the weapon of Indras; by the Greeks, Iris, the messenger of the gods; by the Germans, Bifröst (*living way*), and Asen-brücke, "*bridge of Asen;*" by the Samoeids, the *seam* or "border of God's robe." There are, besides, many significant popular sayings connected with its appearance. KNOBEL: "The old Hebrews looked upon it as a great band joining heaven and earth, and binding them both together; as the Greek ἶρις comes from εἴρω, to tie or bind,* they made it, therefore, the sign of a covenant, or of a relation of peace between God in heaven, and the creatures upon the earth. In a similar manner the heavenly ladder, Gen. xxviii. 12." On this, nevertheless, it must be remarked, that the Hebrews were conscious of the symbolic sense of the designation; not so, however, the Greeks, who were taken with the fable merely. In like manner, too, did the Hebrew view rest upon a divine revelation. How far the mere human interpretation may be wide of the truth, is shown by the fact, that classical antiquity regarded the rainbow as for the most part announcing "rain, the wintry storm, and war."

[NOTE ON THE ANCIENT, THE UNIVERSAL, AND THE UNCHANGING LAW OF HOMICIDE.—The divine statute, recorded ch. ix. 6, is commonly assailed on grounds that are no less an abuse of language, than they are a perversion of reason and Scripture. The taking the life of the murderer is called *revenge*—no distinction being made between this word, which ever denotes something angry and personal, and *vengeance*, which is the requital of *justice*, holy, invisible, and free from passion. On this false ground there is an attempt to set the Old Testament in opposition to the New, notwithstanding the express words of Christ to the contrary. This perverse misnomer, and the argument grounded upon it, apply equally to all punishment, strictly such—to all retributive justice, or to any assertion of law that is not resolvable into the merest expediency, excluding altogether the idea of *desert*, and reducing the notion of crime simply to that of mischief, or inconvenience. It thus becomes itself *revenge* in the lowest and most personal sense of the term. Discarding the higher or abstract justice, giving it no place in human law, severing the earthly government wholly from the divine, the proceeding *called* punishment, or justice, is nothing more nor less than the setting the mere personal convenience of the majority, called society, against that of the smaller numbers whom such society calls criminals. This has all the personality of revenge, whether with passion, or without; whereas, the abstract justice, with its moral ground, and its idea of intrinsic desert, alone escapes the charge. Intimately connected with this is the question respecting the true idea and sanction of human government,—whether it truly has a moral ground, or whether it is nothing higher than human wills, and human convenience, by whatever low and ever falling standard it may be estimated. If the murderer is punished with death simply because he deserves it, because God has commanded it, and the magistrate and the executioner are but carrying out that command, then all the opposite reasoning adverted to falls immediately to the ground. It has neither force nor relevancy.

The same, too, may be said in respect to much of the reasoning in favor of capital punishment, so far as it is grounded on mere expediency, and is not used as a collateral aid to that higher principle by which alone even a true expediency can be sustained. Should it even be conceded that this higher principle is, in itself, and for its own sake, above the range of human government, still must it be acknowledged in jurisprudence as something necessary to hold up that lower department of power and motive which is universally admitted to fall within it. Reformation and prevention will never be effected under a judicial system which studiously, and even hostilely (for there can be no neutrality here) shuts out all moral ideas. There may be a seeming reform in such case; but it has no ground in the conscience, because it is accompanied by no conviction of desert, to which such influences must be wholly alien. The *deterring* power, on the other hand, must constantly lose its vigor, as the *terror* of the invisible justice fades away in the ignoring of the law, and there takes its place in the community that idea of punishment which is but the warring of opposite conveniences, and the collision of stronger with weaker human wills.

Men are not merely permitted to take the life of the murderer, if the good of society require it, but they are commanded to do so unconditionally. In no other way can the community itself escape the awful responsibility. Blood rests upon it. Impunity makes the whole land guilty. A voice cries to heaven. Murder unavenged is a pollution. Numb. xxxv. 33; Ps. cvi. 38; Mic. iv. 11. Such is the strong language of the Scripture as we find it in Genesis, in the statute of the Pentateuch—which is only a particular application of the general law—and in the Prophets. Such, too, is the expression of all antiquity—so strong and clear that we can only regard it as an echo of this still more ancient voice—the τριγέρων μῦθος, as Æschylus styles it in a passage before referred to, Note, p. 257. The Greek dramatic poetry, like the Scriptures, presents it as the crime inexpiable, for which no lesser satisfaction was to be received: "Moreover ye shall take no satisfaction for the life of the murderer, who is guilty of death." Numb. xxxv. 31.

> τὰ πάντα γάρ τις ἐκχέας ἀνθ' αἵματος
> ἑνός, μάτην ὁ μόχθος—
>
> Lavish all wealth for blood, for one man's blood—
> 'Tis all in vain. ÆSCH., *Choeph.* 518.

And this gives the answer to another false argument: It was only a law for the Jews, it is said. The first refutation is found in this passage, which is certainly universal, if anything can be called such. It was just after that most fearful judgment which had been brought upon the earth by lust and murder. It is not a prediction, but a solemn statute made for all, and to all, who then constituted the human race. It has the strongest aspect of universality. The reason for it, namely, the assailing the image of God, not only embraces all earthly human-

* [Plato, in the Cratylus, fancifully connects it with εἴρω, εἴρομαι = φημί, *to speak*, and gives it the idea of *messenger* (Hermes], or *interpretation.*—T. L.]

ity, but carries us into the spiritual and supernatural world. The particular law afterwards made for the Jews refers back to this universality in that repeated declaration which makes it to differ from all other Jewish laws that do not contain it: "This shall be a statute to you in all your places, in all generations." The language is universal, the reason is universal, the consequences of impunity are universal.

Such, too, was the sentiment of all antiquity, a thing we are not to despise in endeavoring to ascertain what is fundamental in the ideas of ethics and jurisprudence. The law for the capital punishment of homicide was everywhere. The very superstitions connected with it, as shown in the expiatory ceremonies, are evidence of the deep sense of the human mind, that this crime, above all others, must have its adequate atonement; and that this could only be, life for life, blood for blood—

φόνοι φόνους αἰτούμενοι.

Even in the case of accidental homicide, an expiatory cleansing was demanded. These ideas appear sometimes in harsh and revolting forms. The language is occasionally terrific, especially as it appears in the ancient tragedy; but all this only shows the strength and universality of the feeling, together with the innate sense of justice on which it was grounded. Aristotle reckons the punishment of murder by death among the νόμιμα ἄγραπτα, the universal "unwritten laws," as they are styled by Sophocles in the *Antigone*, 454, although, in the latter passage, the reference is to the rights of burial, and the sacredness of the human body—ideas closely connected with the primitive law against murder as a violation of the divine image in humanity. All of this class of ordinances are spoken of as very ancient. No man knew from whence they came, nor when they had their origin.

> οὐ γάρ τι νῦν γε κἀχθές, ἀλλ' ἀεί ποτε
> ζῇ ταῦτα, κοὐδεὶς οἶδεν ἐξ ὅτου 'φάνη.
>
> Not now, nor yesterday, but evermore
> Live these; no memory tracks their birth.

To the same effect does the philosopher quote the lines of Empedocles, περὶ τοῦ μὴ κτείνειν τὸ ἔμψυχον, "on the crime of taking life," or slaying that which has soul in it,—very much in the language of the Hebrew phrase הֹרֵג נֶפֶשׁ, Numb. xxxi. 19. For this, he says—namely, the punishment of homicide by death—is not the law in one place, and not in another,

ἀλλὰ τὸ μὲν πάντων νόμιμον.

See ARISTOTLE'S *Rhetorica*, lib. i. ch. xiii. Comp. also SOPHOCLES: *Ajax*, 1343, and the *Œdipus Tyran.* 867.

The "blood revenge," or rather, "the blood vengeance," as it should be called, *Die Blutrache*, has an odious sound, because pains have been taken to connect with it odious associations, but it is only a mode of denoting this strong innate idea of justice demanding retribution in language corresponding to the horror of the crime,—the enormity of which, according to the Scripture, is not simply that it is productive of inconvenience—pain and deprivation to the individual and loss to society—but that it is assailing the image of God, the distinguishing essence of humanity. So that it seems to justify the Rabbins in what might otherwise appear an extravagant saying, namely, that "he who slays one man intentionally is as though he had slain all men." He has assailed humanity; as far as lies in his power, he has aimed at the destruction of the human race. The same thought, Koran, v. 35.

The crime of murder must be punished, the land must be cleansed; and so before organized human government had, or could have had existence, to a sufficient extent for prompt and methodical judicial processes, it was not merely permitted, but enjoined upon, those nearest the transaction, to execute the divine sentence. Those who were disobedient to this command were themselves stained with blood, or as long as it was unexecuted. Hence the phrase גֹּאֵל הַדָּם, which becomes the general name for the *pursuer* or *prosecutor;* whence it has passed into the law language of almost all criminal codes. He is also called the Redeemer or *rescuer*. In this sense it is transferred to the Great Redeemer, our next of kin, the avenger of the spiritual murder of our race, as against the great demonic homicide who is called ἀνθρωποκτόνος ἀπ' ἀρχῆς—"a manslayer from the beginning," John viii. 44; compare also Job xix. 25. From the criminal side of justice, we may say, this term, by a very natural transition of ideas, is carried to the civil, and so the Goel, or Redeemer, is also the next of kin who buys back the lost inheritance.

Sometimes the objection to capital punishment assumes a pious tone, and quotes the Scriptural declaration: "Vengeance is mine." See, however, the true interpretation of this phrase, as given by the Apostle himself, Rom. xii. 19, and in what immediately follows in ch. xiii., about the magistracy as ordained of God. It is God's justice, not merely delegated to, but imposed upon, human society, thus making it the very antithesis of that *revenge* with which it is so sophistically confounded. The odious term, it may be repeated, is far more applicable to that doctrine of expediency which, in discarding the idea of desert, has nothing deeper or firmer to build upon than the shifting notions of human convenience, and the antagonism of human wills. There is undoubtedly given to men great freedom in determining the details of jurisprudence, and in fixing the gradations of punishment. Here, to a certain extent, expediency may come in as a modifying influence, harmonizing with the higher moral principle which cannot be kept out of law without destroying all its healthy, conserving power. But some things are fundamental; and they cannot be changed without weakening all the sanctions of human government. Among these is the punishment due to the crime of blood-shedding. God has fixed it. The State, indeed, may disobey; it may contemn other social ordinances having a like divine institution; but in so doing it discards its own highest idea, and rejects the only foundation on which it can permanently rest. It builds alone on human wills, and that is building on the sand.

The reason here given: "for in the image of God made he man," seems to have an intensity of meaning which forbids its being confined to the spiritual or immaterial. It penetrates even the corporeal or organic nature, as Lange appears to intimate. There is a sense in which it may be said to inhere even in the body, and, through it, to be directly assailable. The human body itself is holy, as the residence of the Spirit, as the temple in which this divine image is enshrined, and through which it is reflected. Compare the ναὸς Θεοῦ, 1 Cor. iii. 16. Something like this seems to be implied in the strange expression הֹרֵג נֶפֶשׁ, as it occurs, Numb. xxxi. 19, and

which is identical with the ancient Arabian phrase قتل نفس, as found in the Koran. See Surat. v. 35, من قتل نفس بغير نفس, "he who slays a soul except for a soul," that is, unless in retribution for a soul. This is the literal sense, strange as it may sound; but נֶפֶשׁ may be taken here in the general sense of person, as ψυχὴ is used in several passages of the New Testament—the soul put for the whole personality. Or there may be the ellipsis of some such word as אֹהֶל, the tabernacle of the soul, an assault upon which is an assault upon the soul itself; and this may also be the explanation of the Hebrew phrase מַכֵּה נֶפֶשׁ, he who smiteth a soul. Compare Gen. xxxvii. 21, לֹא נַכֶּנּוּ נָפֶשׁ, "let us not smite him (Joseph) the soul." But in a still closer sense the body may be called the *image* of the soul, the reflection of the soul, even as the soul is the image, or *in* the image of God. And this furnishes good ground for such transfer of the sense, even to that which is most outward in the human constitution. We may trace the shadow of the idea as surviving even in the Greek poetry, where the human body is styled ἄγαλμα θεῶν. See EURIPIDES: "Suppliants," 616, where it is applied to the decomposed and mouldering remains of the Argive warrior when carried to the funeral-pyre:

τὸ σὸν ἄγαλμα πόλεος ἐκκομίζομαι
πρὸς πυρὰν ὑβρισθέν.

To the funeral-pyre thine image bear I forth
Marred as it is.

It is spoken of as something sacred to the patron deity of the Argive state, like a statue or a shrine. See also PLATO: *Phædrus*, 251 A. The expression הֹרֵג נֶפֶשׁ may also have some connection with the old idea of the blood as the seat of the soul, regarded as representing it, and thus indirectly bearing the image of God. In any view, there is implied something holy in humanity, and even in the human body—something in it transcending matter or material organization, and which is not thus inherent in any other organic life, or corporeal structure.

But the murderer, too, it may be said, is made in the image of God, and therefore should he be spared. The answer to this is simply the citation of the divine command. His life is expressly demanded. He is חֵרֶם, ἀνάθεμα, one devoted. See 1 Kings xx. 42: "Because thou hast sent away אִישׁ חֶרְמִי, the man of my doom (or of my dooming), therefore shall thy soul be in place of his soul," נַפְשְׁךָ תַּחַת נַפְשׁוֹ. See also עַם חֶרְמִי, "the people of my doom," Is. xxxiv. 5. The judicial execution of the murderer is truly a *sacrifice*, an expiation, whatever may be objected to such an idea by a false humanitarianism which seems to have no thought how it is belittling humanity in its utter ignoring of anything above man, or of any relation between the human and the eternal justice.

Harsh as they may seem, we need these ideas to give the necessary strength to our relaxing judicial morality, and a more healthy tone to the individual and social conscience. The age is fast going into the other extreme, and crime, especially the crime of blood-shedding, is increasing in the ratio of our spurious tenderness. The harshness is now exhibiting its other and more hypocritical phase. Those who speak with contempt of the divine law, are constantly railing at society as itself the criminal in the punishment of crime, and as especially malignant and revengeful in discharging the divinely imposed duty of executing justice upon the murderer.—T. L.]

HOMILETICAL AND PRACTICAL.

See the Doctrinal and Ethical. Ch. viii. 20 would present a good text for a thanksgiving sermon. In connection with ver. 21, it would be suitable for an exposition of thankfulness. Ver. 21 would be adapted to a sermon on human sinfulness in the light of the divine compassion. How God's speaking in his heart re-echoes in the innermost heart of the believer. Ver. 22 would be suitable for a representation of the connection between the kingdom of grace, and the kingdom of nature with its laws. Ch. ix. 1, A marriage-blessing at the celebration of a wedding. Vers. 2 and 3, The worth and sacredness of the creaturely life (sparing of the animal, consecration of all enjoyment). Ver. 5, The holy estimation of human life. The chief point of view in the whole Section is the covenant of God with Noah as the type of all covenants that follow; since they all rest upon the personal relation of God to man; all are of God's free institution; all, moreover, as ethically personal alliances (after the manner of a contract), are an interchange of divine promises and human vows, of divine claims and human faith; all are sacramentally sealed. How God binds himself in his sacramental signs, and in them truly remembers the man who remembers him. How the divine eye of grace and the human eye of faith meet each other in the sacrament. The rainbow, the extraordinary phenomenon of heaven, and, on that account, an image of the divine kindness, compassion, and friendship. The light of the heavenly sun in the colors of the earthly rainbow.

STARKE: Ch. viii. 20. The building of the altar; probably upon the mountains of Ararat. Noah valued thankfulness before all earthly business. It is not said through what means God made known to Noah his acceptance of the offering. We may conjecture that the offering was set on fire by fire from heaven (but the expression of satisfaction here follows the burning of the offering).—Ver. 21, concerning the abuse of these words in the exculpation of sin (in many ways does the element of mildness in them become misapprehended).—Ch. ix. 1, Because before the flood God was provoked at the sin of unchastity, it becomes necessary, in consideration of the fearful display of wrath, to show that he is not hostile to the lawful connection of man and woman, nor does he condemn, but rather designs through it the multiplication of the human race. Therefore, in this text is the marriage-state praised and celebrated, since thereout flows not only the order of the family and the world, but also the existence of the church.—Ver. 3, Just as every herb does not serve for food, so also is not everything thereto serviceable that, by means of life, moves upon the earth.—Ver. 4, The aim of the prohibition is mainly that the way of cruelty may be barred to men.—Ver. 6, The magistracy is God's ordinance, and derives the sword from no other authority (Rom. xiii. 14). Starke prefers the view that the rainbow had existed before the flood, as in like manner he supposes, that before the flood men might eat of flesh.—Ver. 15, LUTHER: When the Scripture says "God remembers," it means that

we feel and are conscious that he remembers it, namely, when he outwardly presents himself in such a manner, that we, thereby, take notice that he thinks thereon. Therefore it all comes to this: as I present myself to God, so does he present himself to me.

SCHRÖDER: After God's curse on the occasion of the fall, we meet with the offerings of Cain and Abel; again do offering and altar connect themselves with the judicial curse of the flood.—"The Lord smelled a sweet savor," in the Hebrew, a savor of rest (resting, or satisfaction); ("it denotes that God rests from his wrath and has become propitiated." Luther). Therefore is it a savor of satisfaction—a chosen expression that becomes fixed in its application to the burnt-offering.—"Jehovah spake to his heart," that is, he resolved with himself. In the creation of man, ch. i. 26; ii. 18, and also in his destruction, there precedes a formal decree of God; and no less does the divine counsel precede the covenant for man's preservation. Prayer was always connected with the sacrifice; in fact, every offering was nothing else than an embodied prayer.—*While the earth remaineth.* There is, therefore, even to the earth in its present state, a limit indicated (2 Pet. iii. 5, 7, 10; Isaiah lxvi.; Rev. xx. 11; xxi. 1).—Ch. ix. 1, The Noachian covenant is a covenant of Elohim, a covenant with the universal nature. Luther finds in our Section the inauguration of an order of instruction, of economy, and of defence (Noah's offering, the blessing of the family, inauguration of the magistracy).—Ver. 7, God does not love death, but life. The covenant is re-established, for as made with Adam it had failed. According to Calvin the rainbow had existed before, but was here again consecrated as a sign and a pledge.

SECOND SECTION.

The Revelation of Sin and of Piety in Noah's Family—The Curse and the Blessing of Noah—The twofold Blessing, and the Blessing in the Curse itself.

CHAPTER IX. 18–29.

18 And the sons of Noah that went forth of the ark were Shem, and Ham, and
19 Japheth; and Ham is the father of Canaan. These are the three sons of Noah; and
20 of them was the whole earth overspread. And Noah began[1] to be a husbandman, and
21 he planted a vineyard; And he drank of the wine, and was drunken; and he was un-
22 covered within his tent. And Ham, the father of Canaan, saw the nakedness of his
23 father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.
24 And Noah awoke from his wine [his sleep of intoxication], and knew what his younger son
25 had done unto him. And he said, Cursed be Canaan; a servant of servants[2] shall he
26 be unto his brethren. And he said, Blessed be the Lord God of Shem [Jehovah, God
27 of the name, or who preserves the name]; and Canaan shall be his servant. God shall enlarge Japheth[3] [one who spreads abroad], and he shall dwell[4] in the tents of Shem; and Canaan
28 shall be his servant. And Noah lived after the flood three hundred and fifty years.
29 And all the days of Noah were nine hundred and fifty years; and he died.

[[1] Ver. 20.—וַיָּחֶל נֹחַ אִישׁ הָאֲדָמָה, rendered "and Noah began to be a husbandman,"—*man of the adamah*, or *man of the soil—γεωργός—agricola.* It cannot mean that this was the first time he had practised husbandry, but the beginning of it after the flood, when he and his sons had descended into the low country.—T. L.]

[[2] Ver. 25.—עֶבֶד עֲבָדִים, "*a servant of servants*,"—a Hebraism to denote the intensity or degradation of Canaan's servitude—the lowest and vilest of servants, or, as they are afterwards characterized, "*hewers of wood and drawers of water*," in distinction from the ordinary subjugation of a conquered people. For remarks on בְּנוֹ הַקָּטָן, "*his younger son*," or *little son*, and its reference to Canaan alone, see appended Note, p. 337, on Noah's curse and blessings.—T. L.]

[[3] Ver. 27.—לְיֶפֶת —— יַפְתְּ, "*shall enlarge Japheth.*" *Europe* (εὐρώπη), *wide-faced, extensive, spacious.* This supposed residence, as it mainly was, of the sons of Japheth, had this name very early. From its unknown extent it was probably so called in comparison with the better known parts of contiguous Asia. The Greeks may have simply translated the early tradition of the prophecy into the name εὐρώπη, and afterward perverted it, according to their usual course, by one of their absurd fables.—T. L.]

[[4] Ver. 27.—וְיִשְׁכֹּן, "*and he shall dwell*," etc. Who shall dwell? The Jewish authorities, with few exceptions, say it is God, the subject of the verb just preceding, and this is, doubtless, according to grammatical regularity. See Aben Ezra, Rashi, and others. Sometimes, to avoid the seeming anthropopathism, they substitute for God the word אוֹרוֹ, *his light*, or שְׁכִינָה (*Shekinah*), deriving it from this very verb ישכן. Thus, the Targum of Onkelos, וְיַשְׁרֵי שְׁכִנְתֵּהּ בְּמַשְׁכְּנֵהּ דְּשֵׁם, "His *Shekinah* [or *indwelling*) shall abide in the *dwelling* (*mashkeneh*) of Shem." So the Arabic, both of the Polyglott and of Arabs Erpenianus, ويسكن نوره فى اخبيا شم, "His *Light* shall dwell in the tents of Shem." See further, appended note, p. 337. on the blessing of Noah.—T. L.]

EXEGETICAL AND CRITICAL.

1. *The Significance of this Jehovistic Section.* This second event in the life of Noah after the flood is evidently of the highest meaning; as was the first, namely, Noah's offering and God's blessing and covenant. In the first transaction there are delineated the ground-features of the new constitution of the earth, as secured by the covenant of God with the pious Noah. In the present Section we learn the advance of culture, but we recognize also the continuance of sin in the new human race; still, along with the earlier contrast between piety and perverseness, there comes in now the new contrast of a blessed life of *culture* as compared with the religious life of a divine *cultus*, or worship. In what Noah says of his sons, we read the ground-forms of the new state, and of the world-historical partition of mankind. In Knobel's representation of it, this higher significance of the Section is wholly effaced. In the curse upon Canaan (according to this view), and in his appointment to servitude, the Jehovist would give an explanation of the fact, that the Canaanites were subjugated by the Hebrews, and that Phœnician settlers among the Japhethites * appear to have had a similar fate. But that the curse was pronounced upon Canaan, and not upon Ham, was because other Hamitic nations, such as the Egyptians, etc., were not in the same evil case. Still, it is not Canaan, but Ham himself, who is set forth as the shameless author of the guilt, (?) because the writer would refer certain shameless usages of the Hamitic nations to their first ancestor. Now, on the simple supposition of the truth of the prediction, and of the connection between the guilt of the ancestor, and the corruption of his descendants, this construction must fall to the ground. Knobel cites it as "an ancient view," that the cursings of those who are distinguished as men of God, have power and effect as well as their blessings.

2. Ver. 19. **By them was the whole earth overspread.**—A main point of our narration. "The second event in the life of Noah after the flood shows us the germs for the future development of the human race in a threefold direction, which is prefigured in the character of his three sons." To this end the repetition of their names. The mention of Canaan introduces the mention of the land in the following verse, as used for the inhabitants of the land; as in ch. x. 25; xi. 1, and other passages in which cities and lands are frequently named instead of their population." Keil.

3. Vers. 20, 21. *Noah's Work, his Indulgence and his Error.* The translation: "and Noah began to be a husbandman" is rightly set aside by Delitzsch and Keil. The word for husbandman has the article, and is, therefore, in apposition with Noah. Noah, as husbandman, began to plant a vineyard. The agriculture that had been interrupted by the flood, he again carries on, and makes it more complete by means of the new culture of the vine. Armenia, where he landed with the ark, is an anciently known vine-land. "The ten thousand (Xen., *Anab.* 4, 4, 9) found in Armenia old and well-flavored wines: even at this day the vine grows there, producing wine of great excellence, even at the height of four thousand feet above the level of the sea (Ritter: Geography, x. p. 554). That the culture of the vine came from Asia is well known. The Greek myth ascribes it to Dyonysus or Bacchus, representing it, sometimes, as derived from the Indians, and again, as belonging to the Phrygians, who were related to the Armenians (Diod. Sic. 362; Strabo, 10)." Knobel. The story designates a hill on the northwest, adjacent to the Great Ararat, and furnishing the means of its ascent, as the region where Noah set out his vine-plants. The village of Arguri (Agorri), which in 1840 was destroyed in an eruption of Ararat, stood upon the place referred to. Frequent projections of stones, and outpouring streams of lava and mud, have, in the course of time, destroyed all the fertile soil of Ararat (K. Koch, in "Piper's Year Book," 1852, p. 28)." Delitzsch. The wine-garden of Noah is a mild reflex of paradise in the world of the fallen human race; and this enjoyment, in its excessively sinful use, to which Noah led the way, although he was not aware of its effect, has become a reflex of Adam's enjoyment of the tree of knowledge; with this difference, however, that Noah erred in ignorance, and not in the form of conscious transgression. Intoxication by wine makes men lax in respect to sexual sin; and this connection is gently indicated in the fact that Noah, as he lay unguarded in his tent, exposed himself contrary to the law of modesty. In the error of the father there reveals itself the character of the sons.

4. Vers. 22, 23. *The Behavior of the Sons.* Ham's conduct was, at first, a sin of omission. He saw the nakedness (the shame) of his father, and neither turned away his eyes nor covered him; then he told it to his brethren without, and this was his sin of commission. His behavior had the character not merely of lustful feeling, but of utter shamelessness; whereas the act of the two brothers presents a beautifully vivid image of delicacy, being at the same time an act of modesty and of piety. Reverence, piety, and chastity, are, in children, the three foundations of a higher life; whereas in impiety and sensual associations, a lower tendency reveals itself. Out of the virtues and the vices of the family come the virtues and the vices of nations, and of the world. At the same time, the manner in which the two sons treat the case, presents a charming image of prudence and quick decision. They seize the first best robe that comes to hand, and that was the שִׂמְלָה, spread it out, and as they go backward with averted faces, lay it upon the nakedness of their father.

5. Vers. 24–29. *Noah's Curse and Blessing. His end.*—**And Noah awoke from his wine;** that is, the intoxication from wine (see 1 Sam. i. 14; xxv. 37).—**And knew.**—This seems to suppose that his sons had told him, which, however, may have been occasioned by his asking about the robe that covered him. The whole proceeding, however, must have come to light, and that, too, to his own humiliation.—**His younger son** (literally, his son, the little, or the less; see ch. v. 32).—The effect upon him of the account is an elevated prophetic state of soul, in which the language of the seer takes the form of poetry.—**Cursed be Canaan.**—The fact that he did not curse the evil-doer himself, but his son, is explained away, according to Origen, in a Hebrew Midrash, which says that the young Canaan had first seen his grandfather in this condition, and

* [The Phœnicians, as distinguished from the Canaanites and Sidonians, were probably *Shemites*, as they spake the Shemitic language, and thus made it the language of the whole district. This corresponds to what is said by Herodotus and Strabo, that they came from the Persian Gulf—the land of Shinar, the old home-land.—T. L.]

told it to his father—clearly an arbitrary exegesis. According to Hävernik and Keil, all the sons of Ham were included in the curse, but the curse of Ham was concentrated on Canaan. Keil and Hengstenberg find, moreover, a motive in the name כְּנַעַן, which does not mean, originally, *a low country*, but the *servile*. "Ham gave to his son the name of obedience, a thing which he himself did not practise." Hengstenberg supposes that Canaan was already following his father's footsteps in impiety and wickedness. According to Hofmann and Delitzsch, Canaan had the curse imposed upon him because he was the youngest son of Ham (ch. x. 6), as Ham was the youngest son of Noah. "The great sorrow of heart which Ham had occasioned to his father was to be punished in the suffering of a similar experience from his own youngest son." Rightly does Keil reject this. The exposition of Knobel we have already cited; according to it the later condition of the Canaanites was only antedated in the prophecy of Noah. Before all things must we hold fast to this, that the language of Noah is an actual prophecy; and not merely an expression of personal feeling. That the question has nothing to do with personal feeling is evident from the fact, that Ham was not personally cursed. According to the natural relations, the youngest grandchildren would be, in a special manner, favorites with the grandfather. If now, notwithstanding this, Noah cursed his grandchild, Canaan, it can only be explained on the ground that in the prophetic spirit he saw into the future, and that the vision had for its point of departure the then present natural state of Canaan. We may also say, that Ham's future was contained in the future of Canaan; the future of the remaining Hamites he left undecided, without curse and without blessing, although the want of blessing was a significant omen. Had, however, Noah laid the curse on Ham, all the sons of Ham would have been denoted in like manner with himself; even as now it is commonly assumed that they were, though without sufficient ground (see DELITZSCH, p. 281). There is no play upon the name Canaan, as upon the name Japheth —a thing which is to be noted. But that in the behavior of Canaan Noah had a point of departure for his prophecy, we may well assume with Hengstenberg.—**A servant of servants**; that is, the lowest of servants. If the language had had in view already the later extermination of the Canaanites, it must have had a different style. The form of the expression, therefore, testifies to the age of the prophecy. We must also bear in mind, that the relation of servant in this case denotes no absolute relation in the curse, or any developed slave relation, any more than the relation of service which was imposed upon Esau in respect to Jacob. There even lies in it a hidden blessing. The common natures must, of themselves, take a position of inferiority; through subordination to the nobler character are they saved, in the discipline and cultivation of the Spirit.—**Blessed be Jehovah, God of Shem.**—The blessing upon Shem has the form of a doxology to Jehovah, whereby, as Luther has remarked, it is distinguished as a most abundant blessing, which finally reaches its highest point in the promised seed. "If Jehovah is the God of Shem, then is Shem the recipient and the heir of all the blessings of salvation which God, as Jehovah, procures for humanity." Keil. —**And Canaan shall be his servant.**—The word לָמוֹ (regularly לָהֶם) is taken by Gesenius as a poetical expression for לוֹ; Delitzsch refers it, as plural, to both brothers—Keil and Knobel to their descendants. The descendants, however, are represented in the ancestor, and, therefore, the explanation of Gesenius gives the only clear idea.—**God shall enlarge Japheth,** [or, as Lange renders it], **God give enlargement to the one who spreads abroad.**—In the translation we retain the play upon the word, and the explanation of the name Japheth. Keil explains the word (meaning literally, to make room, to give space for outspreading) as metaphorical. To make room is equivalent to the bestowment of happiness and prosperity. It must be observed, however, that the name Shem, and the blessing of Shem, denotes the highest *concentration;* whilst in opposition to this the name Japheth and the blessing of Japheth, denotes the highest *expansion*, not only geographically, but also in regard to the spread of civilization through the earth, and its conquest both outwardly and intellectually. This is the spiritual mission of Japhethism to this day—namely, the mental conquest of the world. The *culture* life of Japheth, as humanitarian, scientific, stands in harmonious contrast with the *cultus*, or religionism, of Shem. Therefore, too, must Japheth's blessing come from Elohim.—**And he shall dwell in the tents of Shem.**—The words, *he shall dwell*, are by some (Onkel, Dathe, Baumgarten) referred to Elohim. But this had already been expressed in the blessing of Shem, and had therefore nothing to do with the blessing of Japheth. What is said relates to Japheth; and that, too, neither in the sense that the Japhethites shall settle among the Shemites, or that they shall conquer them in their homes (Clericus, Von Bohlen, and others), but that Japheth's dwelling in the tents of Shem shall be in the end his uniting with him in religious communion (Targum Jonathan, Hieronymus, Calvin, and others). The opposite interpretation (Michaelis, Gesenius, De Wette, Knobel, and others), which explains Shem here (שֵׁם) as meaning literally *name*, or *fame* (dwell in the tents of renown), appears to have proceeded from a misapprehension of the prophetic significance of the language. To dwell in the tents of any one, Knobel holds, cannot mean religious communion. That would be true, if the one referred to had not immediately before been denoted as an observer of the true religion. That the Japhethites, that is, the Greeks, early dwelt in the tents of renown, is, in this respect, a matter by itself, which had already been set forth in Japheth's own blessing, as implied in what is said of his expansion. As the brothers, whatever contrast there might have been in their characters, had been one in their piety towards their father, so must their posterity become one in this, that they shall finally exchange with each other their respective blessings—in other words, that Japheth shall bring into the tents of Shem what he has won from the world, and, in return for it, share in the blessing of the Name—the name Jehovah, or the true religion.—**And Noah lived.**—In the Armenian legend, Arnojoten, in the plain of the Araxes, has the name of his place of burial. With the death of Noah, the tenth member of the Genealogical table, ch. v., finds its conclusion.

[NOTE ON THE CURSE OF CANAAN—THE SUPPOSED CURSE OF HAM—THE BLESSING OF SHEM AND JAPHETH. Gen. ix. 24. *And Noah awoke from his wine, and knew what his youngest son had done unto him.* וַיִּיקֶץ, LXX. ἐξένηψε, became fully conscious of his condition. Comp. 1 Cor. xv. 24. וַיֵּדַע, *knew, became sensible of.* It is not the word that

would have been employed had he learned it from the information of others. It denotes intelligence—by the eye, as Is. vi. 9,—by the touch, Gen. xix. 33, —experience by any sense, Deut. xi. 2,—or by the exercise of the mind as following such experience, Judg. xiii. 21. *Had done unto him*, עָשָׂה לוֹ. This is something more than an omission or a neglect. The word is a very positive one. Something unmistakable, something very shameful had been done unto the old man in his unconscious state, either the stripping off his robe, or some act of abuse or mockery of such a nature that it becomes manifest to him immediately on his recovery. It may be remarked, too, that אֵת אֲשֶׁר may more properly be rendered, indefinitely, *a thing which*, or *something which*, his youngest son had done unto him. But who was the culprit? Of this, too, the patriarch appears to have been immediately sensible, or to have immediately inferred it from something he must have known of the supposed perpetrator. He seems to have had no doubt. Now Ham had done nothing to his father. On discovery of his state he hastens to his brothers, it may be with the same filial intentions that they more promptly carried out. The sight appears to have been accidental and involuntary. The word is וַיַּרְא, *he saw*, not וַיַּבֵּט, *he looked at*, *spectavit*, *ἐθεάσατο*, *gazed at*, implying interest, emotion. There is in the account no intimation of any of that scoffing demeanor that some commentators have so gratuitously charged upon him. He saw and told his brothers. At all events, his fault, if there was one, was simply an omission, which seems to fall altogether short of the force of the words עָשָׂה לוֹ, *had done unto him*, regarded, too, as something obvious or immediately discoverable by the one who had suffered the indignity. There seems to be a careful avoidance of particularity. The language has an euphemistic look, as though intimating something too vile and atrocious to be openly expressed. Thus regarded, everything seems to point to some wanton act done by the very one who is immediately named in the severe malediction that follows: "Cursed be Canaan." He was the *youngest son* of Ham, as he was also the youngest son of Noah according to the well-established Shemitic peculiarity by which all the descendants are alike called sons. Beside the general designations, sons of Israel, בני ישראל, sons of Judah, etc., see such particular cases as Gen. xxix. 5, where Laban is called the son of Nahor; Ezra v. 1, where the prophet Zachariah is called the son of Iddo; whereas, as appears from Zach. i. 1, he was his grandson. בְּנוֹ הַקָּטָן is rendered in our English version, his *younger son*, to make it applicable to Ham, on the supposition that he was the middle son, younger than Shem. But this will not do. It would be a vague way of designating him at any rate, even if the language would allow it. But the term קטן can only denote the *younger* (minor) when used of one of two, and standing in contrast with גדול. Standing alone, as it does here, or in connection with three or more, it can only be rendered *minimus*, the *little one* distinctively, the least or youngest of all. The terms are derived from the early family state with its disparity of appearance in size, though afterwards retained or transferred to express simply juniority, as the Latin *major* and *minor* in like cases. The primitive association, however, is not wholly lost, and this makes the term such a favorite to express the very youngest in the family, who is regarded as the *little one* long after he has grown up to maturity of age and size. So Benjamin, even when he was twenty-three years of age, was still הַקָּטָן, the little one. The term, it is true, denotes comparative juniority, yet still it derives its etymological emphasis from the fact that he was יֶלֶד זְקֻנִים, *τηλυγέτος*, the late-born, the child of old age, and so still thought of as the little one of the family. To the father, especially, or to the grandfather, an epithet of this kind retains all its force. Such, most likely, was the relation between Noah and the young Canaan, until his vile abuse of it called out the greater severity of malediction. So David, too, was specially named after he had arrived at robust manhood. The other sons of Jesse are called collectively גְּדֹלִים, and are named, moreover, first, second, third, etc., but of David it is said הוּא הַקָּטָן, he was the little one, *minimus*, youngest of all. See also Gen. xxix. 18, where, from a similar association of ideas, Rachel is called בִּתְּךָ הַקְּטַנָּה, thy little daughter, though in that case there were but two of them.

Everything points to Canaan as the youngest son, at that time, of all the Noachic family. He was the direct object of the curse, which, instead of ascending to the father, contrary to everything else of the kind in the Bible, was so fully accomplished in Canaan's own direct descendants. So clear is this, that some of the best commentators, including most of the Jewish, although still keeping Ham as the main figure, in consequence of the old prepossession, represent Canaan as playing an active part in the business. It is the current Jewish tradition, that he first saw the exposure and told it to his father. Others ascribe to him a shameful act of mutilation, from whence it is thought came the old fable of Saturn. "It was Canaan that did it," says Aben Ezra, "although the Scripture does not in words reveal what it was." Rashi also gives the story of mutilation, יש אומרים סרסו, and he refers to the Sanhedrin of the Talmud. That most acute critic, Scaliger, not only ascribes the act to Canaan, whether it was a positive exposure or anything else, but acquits Ham of all positive blame: "*Quid Cham fecit patri suo? Nihil; tantum fratribus de patris probro nuncius fuit.*" Scalig., Elench., p. 54.

Ham might have been called the *younger* son in respect to Shem, as he was the elder in respect to Japheth, but this would neither answer to בן קטן here, nor suit the evidently intended distinctiveness of the designation. On the other hand, he was in no sense *minimus* or *youngest*, unless there is wholly disregarded the order in which the names occur at every mention of the three: Shem, Ham, Japheth. See Gen. v. 32; vi. 10; vii. 13; ix. 18; x. 1. This would make him the middle one, at all events, whether Shem or Japheth were regarded as the eldest. The determination of the latter question would depend upon the interpretation of Gen. v. 32, and x. 21. "Noah was five hundred years old and begat Shem, Ham, and Japheth." It is not at all credible that the births of these sons should have been so near together that they all took place at, or even about, the time when Noah was five hundred years old. It appears from Gen. xi. 10, that Shem was born about this time, making him about one hundred years old at the beginning of the year after the flood. Now, if we render Gen. v. 32: "Noah was five hundred years old, and had begotten," or, when he had

begotten, etc., making the series end at that time, which is perfectly consistent with the Hebrew idiom, then the first-named would probably have been the youngest, as last begotten, and marking the date. If they were all born afterwards, the inference would, for the same reason, have been just the other way. In favor of the first view, which would make Japheth the elder, there is the rendering which our English version gives to Gen. x. 21: *Shem, the brother of Japheth the elder*, instead of, *the elder brother of Japheth*. Some commentators have favored this on the ground that Shem must have been born after Noah was five hundred years old, because his own age is stated as being one hundred years, two years (שְׁנָתַיִם or the second year, or, as the dual form more strongly implies, between one and two years) after the flood. But besides the minute trifling of such an interpretation, there is a grammatical difficulty in the way which is insuperable. In the expression אֲחִי יֶפֶת הַגָּדוֹל, the two first words being in regimen, the epithet הַגָּדוֹל must belong to the whole as a compound: *Japheth's brother, the elder;* otherwise it would be like making the adjective in English agree with the possessive case. Compare Judges ii. 7, כָּל מַעֲשֵׂה יְהוָה הַגָּדוֹל, *every great work of the Lord;* 1 Sam. xvii. 28, אֱלִיאָב אָחִיו הַגָּדוֹל, *Eliab his elder brother*, where the pronoun corresponds to the noun in regimen, and, especially, such cases as Judges i. 13; iii. 9, which are precisely like this, logically and grammatically: אֲחִי כָלֵב הַקָּטֹן, *Caleb's younger brother*, not, *the brother of Caleb the younger*. So far the sense may be said to be fixed grammatically, but the fair inference from the context, and the fact that appears in it that there were three brothers, would seem to give it not only a comparative, but a superlative sense: *the brother of Japheth, the elder one*,—implying that there were two brothers older than Japheth, and that Shem was the oldest of them. If we look at the whole context (Ham and his genealogy having been just disposed of), we shall see that there was more reason for the narrator's saying this than for merely mentioning that Shem was older than Japheth. These considerations would seem to fix the position of Ham as the middle son; although, without them, it might have been reasonably argued that Ham himself was the oldest, from the fact that his descendants, with the exception of Canaan (unless we may reckon the Phœnicians among them), so get the start, in history and civilization, of both Shem and Japheth.

A very strong argument against the hypothesis that Ham was cursed here instead of Canaan, arises from the want of allusion, in all other parts of the Scripture, to any such sweeping malediction as involving all Ham's descendants. The accomplishment of the curse upon Canaan is mentioned often, and the frequent allusion to them as "hewers of wood and drawers of water," is only an emphatic repetition of Noah's words, עֶבֶד עֲבָדִים, *servant of servants* —not *slave of slaves*, as some would take it, but an intensive Hebrew idiom to denote the most complete subjugation, such as the Canaanites were reduced to in the days of Joshua and Solomon.* How utterly strange would such language have sounded, had it been applied, at any time during the national existence of the Jews, to the lordly descendants of Cush, Mitzraim, and Nimrod! "Shall be servant to them," לָמוֹ, a collective term for the descendants of Shem, who had just been blessed. So is it taken by all the Jewish expositors, who regard the antecedent in ver. 26 as being Shem alone, no other being mentioned or implied, and in ver. 27, as being Shem and the God of Shem who should dwell in his tents. See also GESENIUS, *Lehrgeb.*, p. 221. Instead of having ever been servant to Shem, either in the political or commercial sense, Mitzraim held the Israelites for centuries in bondage; Cush (the Æthiopians and the Lubims) conquered them (see 2 Chron. xii. 3; xvi. 8); the nation that Nimrod founded sacked their cities and brought their land under tribute. Instead of being servants to Japheth, the descendants of Ham were founding empires, building immense and populous cities, whilst the sons of the younger brother, with the exception of the Mediterranean or Javanic line, were roaming the dense wilds of Middle and Northern Europe, or the steppes of Central Asia, ever sinking lower and lower into barbarism, as each wave of migration was driven farther on by those that followed. The more abject race, as some would hold them, were the pioneers of the world's civilization, advancing rapidly in agriculture and the arts, organizing governments admirable for their order though despotic in form, digging canals and lakes to fertilize the desert, everywhere turning the arid earth into a luxuriant garden, whilst the early Gomerites, and those who followed them in their wilderness march to the extreme west of Europe, were falling from iron to copper, from copper to stone, from the implements of Lamech, and of the ark and tower-builders, to the rude flint axes and bone knives that some have regarded as remains of pre-adamite men. The Hamites go down to Egypt, or ascend the Euphrates, and how soon uprise the pyramids, the immense structures of Thebes, the palaces of Babylon and Nineveh, whilst the other wretched wanderers of the wild woods and marshes were building rude huts on piles, over lakes and fens, to protect themselves from the wild beasts, or herding in caves with the animals whose bones are now found mingling with their own. Such was their *progress* until there met them again that primitive central light, which had been preserved, especially in the Shemitic, and had never gone wholly out in the Hamitic and Javanic lines. Even this Greek or Javanic branch of the Japhethan family, though ever preserving a position so much higher than that of their Northern consanguinii (this coming from their Mediterranean route furnishing greater facilities of intercourse, and keeping up an accessible proximity between the different pioneering waves and the source whence they came) derived, nevertheless, their earliest *culture*, from the Egyptians and Phœnicians, as, in still later times, they received their highest *cultus* from a Shemitic source. The wisest among the Greeks ever traced their best thinking to the East, that is, to a

* [The fact that, of all the descendants of Ham, Canaan was the nearest object of interest to the Jews, and so historically of most importance to them, gives the reason of the somewhat peculiar designation, Gen. ix. 18, where a kind of note is affixed to Ham's name, stating that he was the father of Canaan, or rather that this was another name specially given to him by the Israelites, as being best known to them, or called to mind to them, through his son; וְחָם הוּא אֲבִי כְנָעַן, "Ham, that is, the father of Canaan," or Ham, that is, 'Abi-Canaan,—according to a method of naming that has ever prevailed among the Arabians, down to this day, as Abu-Beker, Abulwalid, or, as in this case, Abu-Canaan, where the son is better known, or an object of nearer interest than the father who is thus named after him.—T. L.]

Shemitic or Hamitic origin. They were ever kept in connection with the primitive light and primitive spiritual vigor, and this was the chief respect in which they differed from our Japhethan ancestors who were so early lost in the woods, and who had no fresh emanations from this central life until long after, when it had been renewed to more than its primitive power by the coming of Christ and Christianity.

The application of this curse to Ham was early made by commentators, but its enormous extension to the whole continent of Africa belongs to quite modern times. The first, though having so little support in the letter of the Scripture, had some plausible ground in the unfavorable contrast that Ham's neglect, or carelessness, presents to the pious earnestness of his two brethren; and this may give the reason why he is, personally, neither cursed nor blessed. It derived countenance, also, from the subsequent wickedness of the great Hamitic nations, and that constant antagonism between them and Israel which appears throughout the Bible. The second feeling seems almost wholly due to certain historic phenomena that have presented themselves since the discovery of America. What has favored this tendency has not been alone, or mainly, the defence of slavery, as some would allege; since men have supported it, like Dr. Lange and others, who abhorred the idea of human bondage in all its forms. It has been, rather, the desire to give a worldly, political importance to the Scriptural predictions, especially the early ones, thus magnifying the Scriptures, as they suppose, and furnishing remarkable evidences of the truth of revelation. Very modern changes in the relative position of continents are seized upon for this purpose, to the ignoring or obscuring the true dignity of the Divine Word. It is safest to regard prophecy as ever being in the direct line of the church, and to judge of the relative importance of world-historical changes solely by this standard. Except as standing in visible relation to the chosen people, the chosen church, or to that *extraordinary* divine doing in the world which is styled revelation, the greatest earthly revolutions have no more super-earthly value than have to us the dissensions of African chiefs, or the wars of the Heptarchy. To the divine eye, or to the mind that guided the Biblical inspiration, human politics, whether of monarchies or republics, and all human political changes, *in themselves considered*, or out of this visible relation, must be very insignificant things. Judged by such a rule, Trojan wars, Peloponnesian wars, or the wars of Bonaparte, fall in importance below the wars of Canaan, or Hiram's sending cedar-rafts to Joppa to aid Solomon in the construction of the temple.

It is this feeling which has also affected the interpretation of Noah's blessing of Shem and Japheth, Gen. ix. 26, 27, especially the words וְיִשְׁכֹּן בְּאָהֳלֵי שֵׁם, *and he shall dwell in the tents of Shem.* It is somewhat remarkable that the Jewish authorities should have given what seems the more spiritual, and even evangelical, interpretation here, whilst so many Christian commentators have been fond of what may be called the political or secular aspect of the prophecy, referring it, as many of them do, to the mere predominance of European power and culture among the Asiatic nations in these latter days. To support this there is carelessly assumed an ethnological view untenable in the wide extent given to it. Europe is Japheth, Shem Asia, Ham Africa. At all events, the prophecy is supposed to set forth three types, embracing all mankind. It is thought to be greatly to the honor of Scripture that it should display such a philosophy of history bearing upon the remote, latter ages, as though this were a greater thing than that fixed spirituality of view which is the same for all ages, and for less or greater territory in space. It is easy to find events which are regarded as supposed fulfilments. The English in India, the French in Tonquin, Opium wars in China, Russia forcing its way into Central Asia; it is all Japheth dwelling in the tents of Shem; it is the fulfilling of the Scriptures. There is a bad moral influence in this. An interest in the prediction, or in its supposed interpretation, blinds the moral sense to the enormity of some of the acts by which it is thought to be verified. Much of it, moreover, is false ethnology. The British subjugation of the Hindoos, instead of being Japheth dwelling in the tents of Shem, is nothing more than Japheth dwelling in the tents of Japheth. This political mode of interpretation has affected other prophecies of the Bible, and there is reason to believe that it has been especially blinding in the study of the Apocalypse. It proceeds, often, upon the idea that events which seem very large to us, greatly magnified as they are by nearness or other perspective influences, must have the same relative rank in the divine estimation. Now, the Scriptures teach us, that it is ofttimes directly the reverse; see Luke xvi. 15, what is said about "things highest in the sight of men," τὸ ἐν ἀνθρώποις ὑψηλόν. Great as they may seem to us, they may have comparatively little bearing upon that which is the special object of the divine care in human history; whilst their over-estimate favors the false idea, that the church is for the world, and not the world for the church. They may even have much less to do, than is generally imagined, with the highest secular progress of mankind. One political eruption may be the mere filling up of a vacuum produced by another, leaving unaffected the general historical evenness, or making even less deflection from the general course of things than other events of seemingly much less show and magnitude.

Now, in distinction from the political, there is what may be called the spiritual interpretation of this very ancient prophecy, as given by some of the best Christian commentators (see the references to them in Pole's "Synopsis," and the *Philologica Sacra* of Glassius, p. 1998), and held, with few exceptions, by the Jewish authorities. The Targum of Onkelos interprets the Hebrew by making אֱלֹהִים the subject of יִשְׁכֹּן, and renders it paraphrastically, וְיַשְׁרֵי שְׁכִינְתֵּהּ בְּמַשְׁכְּנֵהּ דְשֵׁם, His Shekinah shall dwell in the dwelling of Shem (or of the Name). Maimonides, Rashi, and Aben Ezra, all follow this, though they also allude to a secondary sense: that Japheth should learn in the schools of Shem, which is also expressed in the Targum of Jonathan. This, however, is founded on the former idea of the divine indwelling light, in the blessing of which all nations are ultimately to share. So the Judaico-Arabic translation of Arabs Erpenianus: His Light shall dwell in the tents of Shem; the words *light* and Shekinah being interposed to avoid the seeming anthropomorphism. The rendering, the Shekinah, is suggested to them, moreover, by the etymological connection between שכן (Shakan), the verb here for dwelling, and שְׁכִינָה, the Shekinah: as though such

language as we have Deut. xii. 11, לְשַׁכֵּן שְׁמוֹ שָׁם, and Ps. lxxxv. 10, לִשְׁכֹּן כָּבוֹד בְּאַרְצֵנוּ, came directly from this passage. Some Christian commentators carry this still farther, recognizing the same etymology in the Greek *ἐσκήνωσε* (root, S K N) of John i. 14. Surely the fact has been so. God has specially dwelt in the tents of Shem; "He hath put his glory there." The Shemite family alone preserved the pure monotheism as against the Eastern pantheism and the Western polytheism lying on each side of it. Even the Arabians and the Syrians kept the holy *Name*. A chosen branch had the Shekinah, the visible, divine presence, the temple, the promise, and the type of the Messiah. There is, finally, the presence and dwelling of the Messiah with the spiritual Israel down to this day. The interpretation, too, must have been very ancient, antecedent to Targums and Talmuds, as it seems to have colored everywhere the poetry and language of the Old Testament. Hence that frequent imagery of God's *dwelling* with his people, or the converse in expression, though essentially the same in thought, His being his people's "dwelling-place in all generations." See 1 Kings vi. 13; viii. 29; Exod. xxv. 8; Ps. xc. 1; Ezek. xliii. 9; Zech. viii. 3. Such was Shem's blessing here literally expressed, though clearly implied in the previous verse: "blessed be the Lord God of Shem (the name), which was the highest mode of saying, blessed be Shem himself, the people whose God is Jehovah. Ps. xxxiii. 12; cxliv. 15.

But besides its Scriptural and evangelical fitness, this interpretation has the strongest grammatical reasons. Two verbs in Hebrew, like יפת and ישכן, joined by the conjunction, whether taken copulatively or disjunctively (that is, whether rendered *and* or *but*), must have the same grammatical subject, unless a new one clearly intervenes, or the context *necessarily* implies it. Neither of these exceptions exist here, and, without them, it is irregular to make the *object* of the first verb the *subject* of the second. He (God) will *enlarge* Japheth, but he will *dwell* in the tents of Shem. The contrast is between the two acts of Deity, the enlarging—the indwelling—an antithesis that seems demanded by the parallelism, but is wholly lost in the other version. If it is the same subject (the blesser), then there are two objects; and two distinct blessings stand in striking contrast. It is outer growth and inner sacredness. Two states, moreover, and two dispositions are described: Japheth, the foreign rover, Shem, the home devotee, abiding mainly in the old father-land, preserving the

Sacra Dei, sanctosque patres.

Japheth is to have enlargement of territory, and, ultimately, worldly power; Shem, though small, is to have the special divine presence and indwelling. He is the divine inheritance (see Deut. xxxii. 9) among the nations.

The more secular interpretation has, indeed, some strong points of seeming fulfilment, which may affect the sense and the imagination; but for the *reason*, as well as for *faith*, how much greater is the idea of such divine indwelling than that of any outward changes, whether of power or culture, in the relations of mankind! Our estimate of causes, as great or small, even in their earthly aspect, is much affected by an after-knowledge of the effects with which they are *seen* to be connected. As we look back they appear greatly magnified through the medium of such sequence. It is like the mind correcting the perspective errors of the sight in respect to size and distance. What Philosophy of History, written three hundred years before Christ, even though it had been more acute than any modern production of the kind, could have given the true place of the Jewish people of that day, or would even have taken any notice of them, or regarded them as having any rank among the potent causalities of the world! How small, how secluded, how unrecognized their earthly position at that time! Nothing short of prophetic insight could discover what then lay concealed from all the learning and wisdom of the age,—the divine Name and the divine presence, unfigured on Egyptian monuments, *unknown* in Athenian temples (see Acts xvii. 23), but dwelling, as a reserve power, in the sequestered tents of Shem.—T. L.]

DOCTRINAL AND ETHICAL.

1. See the preceding Annotations.

2. Noah the enlarger and the ennobler of human culture. The dangers of progress in civilization. Men become intoxicated with the success of their worldly efforts—especially in the beginning. After the waters of the flood the gift of wine. Under the sacrament of the rainbow, Noah as husbandman and vineyard-keeper, prepares the elements of the New Testament sacrament, bread and wine.

3. The vine is a mild reflex of the tree of knowledge; how Noah's sin becomes a mitigated figure of the sin of Adam.

4. Noah, whom all the waters of the flood did not harm, received hurt through his unguarded indulgence in a small measure of wine. The history of Adam teaches us the sacredness of limitation, the history of Noah teaches us a holy carefulness in respect to measure or degree. Moderation was a fundamental law of the ancient Chinese, as the piety that preserved Shem and Japheth.

5. The intimate connection between intoxication by wine and sexual unguardedness, or sensual indulgence in the sins of voluptuousness (see the history of Lot).

6. The three sons of Noah. The simple contrast: Cain and Abel, or godless *culture* and a holy *cultus*, develops itself in a more manifold contrast: Shem and Japheth, Shem and Ham, Japheth and Ham. For the interpretation of these contrasts, see just above. It is evident, however, that many Christians even now recognize only the contrast of Cain and Abel; that is, they do not recognize that the line of Japheth had likewise its blessing from God, although he can only reach the blessing of Shem after great wanderings. In the heart of the prophecy, Japheth has already taken up his abode in the tents of Shem, when, on the contrary, Shem himself, in the unbelieving Jews, has been given up to a long-lasting alienation.

7. Shem and Japheth are very different, but are, in their piety, the root of every ideal and humane tendency. The people and kingdom of China are a striking example of the immense power that lies in the blessing of (filial) piety; but at the same time a proof that filial piety, without being grounded in something deeper, cannot preserve even the greatest of peoples from falling into decay, like an old house, before their history ends.

8. The blessing of Shem, or the faith in salvation,

shall avail for the good of Japheth, even as the blessing of Japheth, humanitarian culture, shall in the end avail for Shem. These two blessings are reciprocal, and it is one of the deepest signs of some disease in our times, that these two are in so many ways estranged from each other, even to the extent of open hostility. What God has joined together, let not man put asunder.

9. It is a fearful abuse of God's word, when men refer to the curse of Canaan in defence of American slave-traffic, and slave-holding—as is done in the southern portions of the United States. For in the first place, Canaan is not the same as Ham; in the second place, the conception of a servant in the days of Noah is not that of a slave in modern times; in the third place, Canaan's servitude is the service of Shem, therefore of the Prince of Shem, that is, he becomes the servant of Christ, and in Christ is free; fourthly, as servant of Shem, and servant of Japheth, he becomes a domestic partner in the religion of Shem, as well as in the civilization of Japheth. On the other side, however, it is a misapprehension of the curse as exhibited in history, when the essential equality of all men before God is regarded as a direct abstract equality of men in their political relations. This comes from not taking rightly into account the divine judgments in history, and the gradualness of the world's redemption (see Rom. x. 12). The reader is referred to MICHEL's "History of the Cursed Races of France and Spain" (Paris, 1847), as also the "History of the Cursed Villages" (Delessert, Paris). But such histories do not weigh merely on Canaan, or even generally on Ham. They are always economic, that is, temporary, not perpetual dooms. They are districts in which human compassion shall yet appear as a prophet announcing the turning away of the divine wrath, or as a priest interceding against it.

10. The sons of Noah do not appear to clear up the facts in respect to the race-formations. It is quite evident, however, that Ham (the hot, the dark, the southern) forms a special race, and that with the Æthiopian type the Malayan stands in close relation. On this side there becomes evident the whole power of the life from nature, as the spiritual life becomes subservient to it. Whilst, therefore, it is partly an imperfect distinction when we regard the Shemitic and the Japhethic race (the people of renown, as consisting in the name of God, the δόξα τοῦ θεοῦ, and the people of the outward and bold dispersion over the earth) as having become blended in the Caucasian, it is also in part a proof of the fact that community in the higher spiritual tendency may cause very great contrasts to lose themselves in almost imperceptible distinctions. It is, however, quite consistent with the nature of the "outspreading," that is, of Japheth, that whilst, on the one side, he may become one with Shem in the Caucasian, he may, on the other, represent the Mongolian, and in the American, even make a near approach to the race of Ham. On the question of races, see LANGE's "Posit. Dogmatic," p. 324. On the theocratic significance of Shem, Ham, Japheth, compare DELITZSCH, p. 282.

11. The fact that Noah lived three hundred and fifty years after the flood, is a proof that the cosmical change which was brought on by the flood is not to be regarded as sudden in all respects—not, at least, in its relation to human life.

12. The poetical form of Noah's blessing shows that he spake in a highly rapt state of soul, in which he was as much elevated above any passionate, inhuman wrath against Canaan, as above any weak human sympathy for him. The form of curse and blessing, where both are divinely grounded, indicate a prophetic beholding of the curse and blessing, but not a creating, much less any arbitrary or magical production of the same.

13. The tenor of the Noachian blessing in its Messianic significance, cannot be mistaken. It connects itself with the name Shem. The Protevangel announced a future salvation in the seed of the woman; the language here connects the same with the name of God which was to be entrusted to Shem. Shem is to be the preserver of the name of God, of Jehovah—the preserver of his religion, of his revelation. With this office is he, as the thoughtful, the contemplative one, to dwell in tents, whilst, in some way, God is to be glorified in him, a fact which Noah can only express in the form of a doxology. In this way Shem has it as his task: 1. to rule over Canaan, and to educate him as the master the servant; 2. to receive Japheth as a paternal guest who returns after a long wandering, and to exchange with him good for good—the goods of *cultus* and the goods of *culture*.

14. The number of Noah's sons is three, the number of the Spirit. The Spirit will get the victory in the post-diluvian humanity that has been baptized in the flood.

HOMILETICAL AND PRACTICAL.

See the Doctrinal and Ethical. The form of life in Noah: 1. Wherein similar to that of Adam? 2. wherein similar to that of Christ? 3. wherein it possesses something peculiar, that lies between them both. Noah's wine-culture—the sign of a new step in progress in the life of humanity.—The vine in its significance: 1. In its perilous import; 2. in its higher significance.—God hath provided not merely for our necessity, but also for our refreshment and festive exhilaration. The more refined his gifts, so much the more ought they to draw us, and make us feel the obligation of a more refined life. Noah's weakness; its connection with his freedom, his struggle and inquiry. The watchfulness and discipline of the Spirit is the only thing that can protect us against the intoxication of the sense.—How one sensual excess is connected with another.—How the sins of the old have for their consequence the sins of the young. Impiety (irreverence, want of a pious fear), a root of every evil, especially those of an impure tendency.—Piety a root of everything noble. It has two branches: 1. devoutness; 2. moral cultivation. The harmony of Shem and Japheth. O, that it were so in our times. How they should mutually feel the obligation to cover their father's nakedness; that is, in this case, the harm of the earlier time and tradition. What glorious effects would come from the harmony of Christendom and civilization? Shem, Ham, and Japheth: 1. All three distinct characters and types; 2. regarded as two parts, they are two sons of blessing, one child of the curse; 3. as one group. Canaan the servant of Shem and Japheth. Japheth the guest and the domestic inmate of Shem.—The blessing of Noah: 1. Its most universal significance; 2. its Messianic significance.—Noah's joy, sorrow, and consolation after the flood: 1. The expanding race; 2. the new development of evil; 3. the presignal of the patriarchal faith.

STARKE: *Inebriatus est, non quod vitiosus esset,*

sed quod inexpertus mensuræ assumendæ. Basil.—*Noah ad unius horæ ebrietatem nudavit femoralia sua, quæ per sexcentos annos contexerat.* Hieron.—*Quem tantæ moles aquarum non vicerant, a modico vino victus est.* EPHRAEM (Natalis Alexander i. p. 228: *Ebrietas hæc non solum innoxia sed et mystica fuit.* Hieronymus interprets the planting of the vine of the planting of the Church; Noah exposed, he interprets of Christ on the cross; Ham, of the Jews, and so on. In a similar manner Augustine). (As it happens to people in sleep, when they become warm; they uncover themselves unconsciously to get air; and so it happened to Noah.) The sin of excess cannot be excused by the example of Noah. This transgression did not, however, cast him out of the grace of God; for we see that in the prophetic spirit he announces the future destiny of his sons, which certainly could never have happened if the Spirit of God had departed from him. But none the less holds true in this respect what Luther says, namely, that they who go too far in excusing the patriarch throw away the consolation which the Holy Spirit has deemed it necessary to give the Church in the fact that the greatest saints do sometimes stumble and fall (Ps. xxxiv. 9).—The nobler the gift, the worse the abuse (1 Cor. ix. 7; Sirach xxxi. 35; 1 Tim. v. 23).—Ham: *Sic in sacro Dei asylo inter tam paucos diabolus unus servatus est.* Calvin.—HEDINGER: The spreading of sin is just as much an evil as the perpetration of sin.—LANGE: The curse went not forth properly, against the spiritual in men, as though beforehand they had been declared to have forfeited eternal life, but properly against the corporeal only. So it was, that among the Canaanites there were some who were actually blest (there are cited as examples the cases of Melchisedek and the Gibeonites). Even at this day, it is true that Japheth dwells in the tents of Shem, since the promised land has come into the hands of the Turk instead of the Egyptian sultan. This appears also in a more spiritual manner, since in the New Testament heathen and Jews have become one in their conversion to Christ. (Noah's long life after the flood is represented as designed to instruct his posterity in the knowledge of God.)

GERLACH: It is worthy of remark, that the father of Prometheus in the Grecian fable, and who was a giant, bears the name of Japetus.—BUNSEN: Ver. 18 is the introduction to an old family tradition concerning the irreverence and dissoluteness in the family of Ham, with special reference to Canaan.

CALWER HANDBUCH: Noah's human sin regarded as excusable, gives occasion to Ham's inexcusable sin. The curse comes mainly upon Canaan, since it was just in his race that the most shameless and unnatural abominations prevailed. At the present day the last trace of this people, together with their name, has disappeared from the earth. The highest distinction is that which God hath appointed for Shem. It is the propagation of the kingdom of God by means of his descendants (John x. 16). LUTHER: And so there was a real scandal in the case, in that when Ham stumbled upon his father's drunkenness, he judged him wrongly, and even took satisfaction in his sin.

SCHRÖDER: VALER. HERBERGER: Here will the reviler say, this is the text for me: Noah behaved himself in a sottish and unseemly way, and therefore may I do the same. Hold, brother. Noah's example serves not at all your turn. Only once in his life had Noah overshot the mark; but how oft hast thou already done as much? Noah did not do it purposely or wittingly. The lesson thou art to learn from Noah is not drunkenness, but to guard thyself from drunkenness, that thou mayest not, through his example, come to mischief, and cause a scandal. Wouldst thou be joyful, so let it joy remain. Pleasant drink, and wholesome food God grudges not to thee. Drink and eat, only forget not God and thine hour of death. Neither forget the death of Christ; on this account it was, that formerly the image of the cross was made in the bottom of the tankard. Let a man come to the table as to an altar, says Bernhard. In the weakness of Noah there is enkindled the wickedness of Ham. "Then saw Ham." Love covers; he (Ham), instead of veiling his father's nakedness, only the more openly exposes what he had left uncovered. As a son he transgresses against his father; so, as a brother, would he become the seducer of his brother.—CALVIN: His age did not excuse him. He was no merely mischievous boy, who, in his inconsiderate sport betrayed his own thoughtlessness, for he had already gone beyond his hundredth year. LUTHER; Whilst, in other cases, the servant has only one master, Canaan here is the servant of two lords, therefore doubly a servant. (In this way, indeed, it is, that by Shem he is drawn to piety, whilst by Japheth he is educated to a human civilization.)—The sins of Ham, as the deep stain of the Hamitic race in general. Farther on the writer speaks of the corruption of Canaan, and the evil reputation of the Phœnicians and Carthaginians.

CALVIN: Shem holds the highest grade of honor. Therefore it is that Noah, in blessing him, expresses himself in praise of God, and dwells not upon the person. Whenever the declaration relates to some unusual and important pre-eminency, the Hebrews thus ever ascend to the praise of God (Luke i. 68).—Japheth: God gives enlargement to the enlarged.—LUTHER: Since Abraham, in his fiftieth year, had so good and excellent a teacher in Noah, he must have had quite a growth in doctrine and religion.—HERBERGER: Fear not the cross, since here thou hast before thee one who bore it for nine hundred and fifty years.

THIRD SECTION.

The Ethnological Table.

CHAPTER X. 1–32.

1 Now these are the generations [genealogies] of the sons of Noah; [they were] Shem, Ham, and Japheth; and unto them were sons born after the flood.

1. The Japhethites (vers. 2–5).

2 The sons of Japheth; Gomer [the Cimmerians, in the Taurian Chersonesus; Crimea], and Magog [Scythians], and Madai [Medes], and Javan [Ionians], and Tubal [Tibereni], and Meschech
3 [Moschi], and Tiras [Thracians]. And the sons of Gomer[1]; Ashkenaz[1] [Germans, Asen], and
4 Riphath [Celts, Paphlagonians], and Togarmah [Armenians]. And the sons of Javan[2]; Elishah[2] [Elis, Æolians], and Tarshish [Tartessus; Knobel: Etruscans], Kittim [Cyprians, Carians], and
5 Dodanim [Dardanians]. By these were the isles [dwellers on the islands and the coasts] of the Gentiles [the heathen] divided[3] in their lands; every one after his tongue, after their families, in their nations.

2. The Hamites (vers. 6–20).

6 And the sons of Ham; Cush [Æthiopians], and Mizraim[4] [Egyptians], and Phut
7 [Lybians], and Canaan [Canaanites, Lowlanders]. And the sons of Cush; Seba [Meroe], and Havilah [Abyssinians], and Sabtah [Æthiopians in Sabotha], and Raamah [Eastern Arabians], and Sabtecha [Æthiopian Caramanians]: and the sons of Raamah; Sheba and Dedan
8 [Sabæan and Dadanic Cushites, on the Persian Gulf]. And Cush begat Nimrod [we will rebel]: he
9 began to be a mighty one in the earth. He was [he became] a mighty hunter before the Lord[5]; wherefore it is said, Even as Nimrod [is he] the mighty hunter before the Lord.
10 And the beginning of his kingdom was Babel [Babylon, see ch. xi. 9], and Erech [Orchoe],
11 and Accad, and Calneh [Ktesiphon], in the land of Shinar [Babylonia]. Out of that land went forth Asshur[6] [Assyrians], and builded Nineveh [city of Ninus], and the city Rehoboth
12 [city markets], and Calah [Kelach and Chalach; completion], And Resen [bridle] between Nine-
13 veh and Calah; the same is a great city. And Mizraim begat Ludim [Berbers? Mauritanian races], and Anamim [inhabitants of the Delta], and Lehabim [Libyans of Egypt], and Naph-
14 tuhim [middle or lower Egyptians], And Pathrusim [upper Egyptians], and Casluhim [Cholcians], out of whom came Philistim [emigrants, new comers], and Caphtorim [Cappadocians? Cretans?].
15 And Canaan begat Sidon [Sidonians, fishers] his firstborn, and Heth [Hittites, terror],
16 And the Jebusite [Jebus, Jerusalem, threshing-floor], and the Amorite [inhabitants of the hills],
17 and the Girgasite [clay, or marshy soil], And the Hivite [paganus?], and the Arkite [inhabit-
18 ants of Arka, at the foot of Lebanon], and the Sinite [in Sinna, upon Lebanon], And the Arvadite Arabians on the island Arados, north of Tripolis], and the Zemarite [inhabitants of Simyra, on the western foot of Lebanon], and the Hamathite [Hamath, on the northern border of Palestine]: and afterwards
19 were the families of the Canaanites spread abroad. And the border of the Canaanites was from Sidon as thou comest to Gerar [city of the Philistines], unto Gaza [city of Philistines, stronghold]; as thou goest unto Sodom [city of burning], and Gomorrah [city of the wood], and Admah [in the territory of Sodom, Adamah?], and Zeboim [city of gazelles or hyenas], even unto
20 Lasha [on the east of the Dead Sea, earth cleft]. These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations.

3. The Shemites (vers. 21–31).

21 Unto Shem also, the father of all the children of Eber [on the other side], the brother of Japheth the elder [Lange, more correctly, translates, elder brother of Japheth], even to him were
22 children born. The children of Shem; Elam [Elymæans, Persians], and Asshur [Assyrians],

and Arphaxad [Arrapachitis, in Northern Assyria, fortress, or territory of the Chaldæans], and Lud
23 [Lydians in Asia Minor], and Aram [Aramæans in Syria, highlanders]. And the children of Aram,
Uz [Aisites? native country of Job], and Hul [Cœlo-Syria], and Gether [Arabians], and Mash
24 [Mesheg, Syrians]. And Arphaxad begat Salah [sent forth]; and Salah begat Eber [from the
25 other side, emigrant, pilgrim]. And unto Eber were born two sons: the name of the one was
Peleg [division]; for in his days was the earth divided; and his brother's name was
26 Joktan [diminished; by the Arabians called Kachtan, ancestor of all the Arabian tribes]. And Joktan
begat Almodad [measured], and Sheleph [Salapenians, old Arabian tribe of Yemen, drawers of the sword],
and Hazarmaveth [Hadramath, in S. E. Arabia, court of death], and Jerah [worshipper of the moon, on
27 the Red Sea], and Hadoram [Atramites, on the south coast of Arabia], and Uzal [Sanæ, a city in Yemen],
28 and Diklah [a district in Arabia, place of palm-trees], And Obal [in Arabia, stripped of leaves], and
Abimael [in Arabia, father of Mael, the Minæans?], and Sheba [Sabæans, with their capital city, Saba],
29 And Ophir [in Arabia, probably on the Persian Gulf], and Havilah [probably Chaulan, a district between
Sanæ and Mecca, or the Chaulotæ, on the border of stony Arabia], and Jobab: all these were sons of
30 Joktan. And their dwelling was from Mesha [according to Gesenius, Mesene, on the Persian
Gulf], as thou goest unto Sephar [Himyaric royal city in the Indian Sea, Zhafar], a mount of the
31 east. These are the sons of Shem, after their families, after their tongues, in their lands,
32 after their nations. These are the families of the sons of Noah, after their generations
[genealogies], in their nations: and by these were the nations divided in the earth after
the flood.

[[1] Ver. 3.—גֹּמֶר, Gomer (G M R). These radical letters are found extensively combined in the history and geography of Europe; as though some early, roving people had left the mark of their name from the Pontus, or Black Sea, to Ireland: G M R., K M R., K y M M e R i i (*Cymmerians*), by metathesis, K R M., C R i M e a, G R M., *Germani*, C y M R I, *Cymri*, *Cimbri*, *Cumbri*, *Cumberland*, *Humberland*, *Northumberland*, *Cambria*, etc. They may not be all etymologically connected, but there is every probability that they were left by the same old people, ever driven on Westward by successive waves of migration. אַשְׁכְּנַז, Ashkenas, by metathesis אכשנז, Aksenas, Axenas, may be the old name for the Black Sea, or the country lying upon it. The Greeks called it ἄξενος, for which they accordingly found a meaning in their own language—*the inhospitable*—afterwards euphemised to εὔξεινος—the Euxine.—T. L.]

[[2] Ver. 4.—יָוָן, *Jwan, Javan, Iwan, Ion*. There can be no doubt that this is Greece. Compare Joel iv. 6; Ezek. xxvii. 13; Dan. viii. 21. It is the name or patrial epithet of Greece in the cognate languages, as given to it in historical terms: Syriac, ܝܘܢܝܐ, Chald. יְוָנָי, Arab. يُونَانُ, and also by the Greeks themselves, when they would present the name in its old, Oriental form; as in the Persæ of Æschylus, when the mother of Xerxes is made to call them Ἰαόνες, and their land γῆν Ἰαόνων (line 175), and in another place, 563, διὰ δ' Ἰαόνων χέρας. See also, Herod., i. 56, 58. אֱלִישָׁה, Ἑλλας. דֹּדָנִים, in some Hebrew copies רֹדָנִים, which the LXX read, and rendered Ῥόδιοι.—T. L.]

[[3] Ver. 5.—נִפְרְדוּ, *were parted*. Maimonides says this term was applied to the Japhethites because of their far roving, which parted them from each other in separate isles and coasts; whereas it is not said of Ham's descendants, because they were near to each other, forming dense and contiguous populations.—T. L.]

[[4] Ver. 6.—מִצְרַיִם. This dual name has been supposed to denote the political division of Upper and Lower Egypt. It would seem more likely to have a geographical significance: The *Narrows*—the two narrows, or the *double narrows*—the straits. What could be more descriptive of this long and very narrow strip of territory, lying on both sides of the Nile, many hundred miles in length, and averaging only a dozen or so in breadth. It is strange that Rosenmüller should say of this name, that it is uncertain whether it is Hebrew or Egyptian. It is purely Hebrew, and no other proper name in the language ever had a clearer significance. This appearance of extreme narrowness, with mountains or deserts on each side, must have suggested itself at the earliest date, whereas, the other idea must have had a later origin. The son of Ham, who first settled Egypt with his children, must have been at once struck with this territorial peculiarity, so different from anything in the Northern or Eastern regions, whence he came. The name which he gave to it afterwards came back to him as its settler and proprietor. There is reason to suppose that Mitzraim was not his earliest name. It was rather a territorial designation, afterwards genealogically and historically adopted. The original name of this first settler may have been *Gupt*, *Copt*, or *Cupht*, from which came the other popular designation, Αἰ-γυπτ-ος, Egypt.—T. L.]

[[5] Ver. 9.—"*Mighty hunter* (whether of men or beasts) לִפְנֵי יְהוָֹה *before the Lord*," to express his notoriety for boldness and wickedness, as something ever before the divine presence; so bad, that God could not take his eyes from it. Compare with it Gen. vi. 10, the whole earth corrupt, לִפְנֵי אֱלֹהִים.—T. L.]

[[6] Ver. 11.—יָצָא אַשּׁוּר. In support of the view that אַשּׁוּר here denotes the *place whither*, instead of being the *subject* of the verb יָצָא, Maimonides refers to Numb. xxxiv. 4, 5, וְיָצָא חֲצַר אַדָּר וְעָבַר עַצְמֹנָה, "and it went out (to) Hazar-addar, and passed over (to) Asmonah;" also to Numb. xxi. 33, וַיֵּצֵא עוֹג מֶלֶךְ הַבָּשָׁן אֶדְרֶעִי, "And Og, king of Bashan, went out (to) Edrei;" in neither of which cases is there a preposition. He refers also to Micah v. 5, where "Asshur and the land of Nimrod" are mentioned together.—T. L.]

GENERAL REMARKS ON THE ETHNOLOGICAL TABLE, OR THE GENEALOGICAL TREE OF THE NATIONS.

1. *The Literature.*—See Matthew, p. 19; the present work, p. 119; Kurtz: "History of the Old Testament," p. 88; Knobel, p. 107; Keil, p. 108; a full and well-arranged survey see in Delitzsch, p. 287; also the notes in Delitzsch, p. 629. See also the articles, Babel, Babylon, Nineveh, and Mesopotamia, in Herzog's Real-Encyclopedia. Layard's account of "Excavations at Nineveh," together with the "Description of a Visit to the Chaldæan Christians in Kurdistan, and to the Jezidi or Worshippers of Satan." German of Meissner, Leipsic,

1852. Here belong also the "Ethnographical Works, or the National Characteristics," etc: Lazarus and Steinthal. "Journal of Popular Psychology." Berlin: Dumler, 1859. Berghaus, Friedrich von Raumer, Vorlander, and others.

2. The basis of the genealogical table. According to Hävernik and Keil, this document was grounded on very old tradition, and had its origin in the time of Abraham. According to Knobel, the knowledge of the nations that is represented in it, had its origin, in great part, in the connection of the Hebrews with the Phœnician Canaanites. Delitzsch assigns its composition to the days of Joshua. The signs of a high antiquity for this table present themselves unmistakably in its ground features. There belong here: 1. The small development of the Japhethan line; on which it may be remarked, that they were the people with whom the Phœnicians maintained the most special intercourse; 2. the position of the Æthiopians at the head of the Hamites, the historical notices of Nimrod, as also the supposition that Sodom and Gomorrah were then existing; 3. the discontinuance of the Jewish line with Peleg, as well as the accurate familiarity with the branching of the Arabian Joktanites, who have as much space assigned to them alone as to all the Japhethites, when for the commercial Phœnicians they would be of least significance. The table indicates various circles of tradition—more universal and more special. The Japhethan groups appear least developed. Besides the seven sons, the grandchildren of Japheth are given only in the descendants of Gomer and Javan, in the people of anterior Asia, and in the inhabitants of the coasts and islands of the Mediterranean Sea. Magog, Madai, Thubal, Meshech, and Tiras are carried no farther. The table certifies a very copious tradition of the Hamites. First, there are mentioned the four sons of Ham, then five sons of his firstborn, Cush, then the two sons of Raamah, the fourth son of Cush. These two are, therefore, great-grandchildren of Ham. Nimrod is next presented as a specially prominent son of Cush. Then follows the second son of Ham, Mizraim, with six sons. The sixth, Casluhim, is again presented in the mention of the Philistim and Caphtorim, who are, therefore, also great-grandchildren of Ham. Phut, the fourth son of Ham, is the only one who is carried no farther. The fifth, Canaan, appears with eleven sons; namely, Sidon, the ancestor of the Phœnicians, and the heads of the other Canaanitish tribes. Shem, finally, has five sons, of whom, again, Elam, Asshur, and Lud, are no farther developed. The line of his son, Aram, appears in four sons, grandchildren of Shem. Of the sons of Shem, Arphaxad is treated as most important. The line goes from Shem through Arphaxad and Salah, even to the great-grandchild, Eber. Eber forms the most important point of connection in the Shemitic line. With his son Peleg the earth is divided; that is, there is formed the strong monotheistic, Abrahamic line, in contrast with the line of his brother Joktan and the Arabian Joktanites. Joktan is developed in thirteen sons, great-grandchildren of Shem.

From this survey it appears: 1. That the table has a clear and full view of the three ground-types or points of departure of the Noachian humanity—Shem, Ham, Japheth. It however, inverts the order of the names, because Shem, as the ancestor of the people of the promise, is the peculiar point of aim in the representation. Japheth, however, comes first, because, since the history of Israel stands in nearest reciprocal connection with that of the Hamites, the Japhethites in this respect take the back ground. 2. The table has, in like manner, a clear view of the nearest descendants of the three sons of Noah, of the seven sons of Japheth, of the four sons of Ham, and the five sons of Shem. It presents us, therefore, the sixteen ground-forms of commencing national formations. 3. In the case of five sons of Japheth, one son of Ham, and three sons of Shem, the genealogy is not carried beyond the grandchildren. 4. In respect to the Japhethites, it does not, generally, go beyond the grandchildren; among the Hamites it passes through the grandchild, Raamah, to the great-grandchildren; so, likewise, through the grandchildren, the Casluhim; among the Shemites, through Arphaxad, it proceeds to the great-great-grandchildren, and these, through the great-great-grandchild, Joktan, are carried one step farther. 5. The table occupies itself least with the Japhethans; beyond the Medes, the people of Middle Asia and the eastern nations generally come no farther into the account. It appears, however, to have little familiarity with the Phœnicians proper, since it only makes mention of Sidon, whilst it exhibits a full acquaintance with the Egyptians, with the inhabitants of Canaan, and with the Arabian tribes. In this peculiar form of the table lies the mark of its very high antiquity. 6. It contains three fundamental geographical outlines, one political, and besides this, an important theocratic-ethnographic notice. *Geographical:* 1. The mention of the spreading of the Javanites (Ionians) over the isles and coasts of the Mediterranean; 2. the spreading of the Canaanites in Canaan; 3. the extension of the Joktanites in Arabia. *Political:* The first founding of cities (or states) by Nimrod. *Theocratic:* The division of the world in the time of Peleg, the ancestor of Abraham.

Kurtz recommends the following as fundamental positions in deciding on the names in the ethnological table: 1. The names denote, for the most part, groups of people, whose name is carried back to the ancestor; the race, together with the ancestor, forming one united conception. 2. Moreover, the one designation for a land and its inhabitants, must not be misapprehended; for example, the names Canaan, Aram, etc., pass over from the land to the people, and then from the people to the ancestor. 3. In general, the table proceeds from the *status in quo* of the present, solving the problem of national origin formally in the way of evolution (unity for multiplicity), but materially in the way of reduction, in that it carries back to unity the nations that lie within the horizon of the conceiving beholder. The last position, however, hardly holds of the sons of Noah himself; just as little can it be applied to the genealogies of the Shemitic branching. In regard, then, to the sources of the table, Kurtz also remarks: "together with Hengstenberg and Delitzsch, we regard the sources of this ethnological table to have been the patriarchal traditions, enriched by the knowledge of the nations that had reached the Israelites through the Egyptians. Hengstenberg had already begun to make available, in proof of this origin, the knowledge of the peoples that was expressed on the Egyptian monuments. In assigning its composition (as a constituent element of Genesis) to about the year 1000 B. C., Knobel must naturally regard the ethnological knowledge of the Phœnicians as its true source." On the significance of the table, the same writer (Kurtz) remarks: "Now that the sacred history is about to leave the nations to go their own way, the preservation of their names

indicates, that notwithstanding this, they are not wholly lost to it, and that they are not forgotten in the counsel of everlasting love. Its interest for the Old Testament history consists particularly in this, that it presents so completely the genealogical position which Israel holds among the nations of the earth. It is, moreover, like the primitive history everywhere, in direct contrast with the philosophemes and myths of the heathen." In relation to the idea, that henceforth the nations are to be suffered to go their own way, Keil reminds us of Acts xiv. 16; in relation to the prospect of their restoration, he describes the ethnological table as a preparation for the promise of the blessing which is to go forth from the promised race over all the races of the earth (ch. xii. 23). For the historicalness of the ethnological table, Keil presents the following arguments: 1. That there is no trace of any superiority claimed for the Shemites; 2. no trace of any design to fill up any historical gaps by conjecture or poetic invention. This is seen in the great differences in the narration as respects the individual sons of Noah; in one case, there is mention made only to the second; then again to the third and fourth member; of many the ancestors are particularly mentioned; whilst in other cases the national distinctions alone are specified; so that in respect to many names we are unable to decide whether it is the people or the ancestor that is meant to be denoted; and this is especially so because, by reason generally of the scantiness and unreliability of ancient accounts that have come down to us from other sources concerning the origin and commencements of the nations, many names cannot be satisfactorily determined as to what people they really belong.

Against the certainty of this ethnological table, there have been made to bear the facts of linguistic affinity. The Phœnicians and the Canaanites are assigned to Ham, but their language is Shemitic. Tuch ascribes this position of the people aforesaid among the Hamites to the Jewish national hatred, and would regard it as false. But on the contrary, it must be remembered that the Jews, notwithstanding their national hatred, never denied their kinsmanship with the Edomites and others. Knobel solves the philological problem by the supposition that the Canaanites who migrated to that country might have received the Shemitic language from Shemites who had previously settled there. Add to this that the affinity of the Phœnicians and Canaanites with the Hamitic nations of the south seems to be established (KURTZ, p. 90; KAULEN, p. 235). As to what concerns the Elamites on the Persian Gulf, we must distinguish them from the eastern Japhethic Persians. Besides these philological difficulties, there has been set in opposition to the ethnological table the hypothesis of autochthonic human races. We have already spoken of this. And again, say some, how, in the space of four hundred years, from Noah till the Patriarchal time, could such a formation of races have been completed? On that we would remark, in the first place, that the American and Malayan races have only been known since the time of modern voyages of discovery. The Mongolian race, too, does not come into the account in the patriarchal age. There is, therefore, only the contrast between the Caucasian and the Æthiopic. For the clearing up of this difficulty, it is sufficient to note: 1. The extraordinary difference, which, in the history of Noah, immediately ensued between Shem and Japheth on the one side, and Ham on the other; 2. the progressive specializing of the Hamitic type in connection with the Hamitic spiritual tendency towards its passional and the sensual; 3. the change that took place in the Hamitic type in its original yielding conformity to the effect of a southern climate. The Hamitic type had, moreover, its universal sphere as the Æthiopic race; this constituted its developed ground-form, whilst single branches, on the other hand, through a progress of ennobling, might make an approach to the Caucasian cultivation.* That Shem and Japheth, however, in their nobler tendency, should unite in one Caucasian form, is not to be wondered at. The great difference between the Shemitic type and the Japhethan, as existing within the Caucasian, is, notwithstanding, fully acknowledged. Since, however, the Shemitic type in its nobler branches, may make transitions to the Caucasian; so also may separations from the Japhethic and Shemitic form, perhaps, the Mongolian and the American races, in consequence of a common tendency (see KURTZ, p. 80. "The Direction of the Noachidæ.")

There have also been objected to the table chronological difficulties; in so far as it forms a middle point for the assumption of Jewish and Christian chronology. According to Bunsen, the time before

* [*Caucasian Cultivation.* Caucasus, or Caucasia, denotes, geographically, the region between the Black and Caspian Seas. Ethnologically, no term is more indefinite. If we take it of the territory above indicated, it may be truly said, that its inhabitants were, at this early time, and long afterwards, the lowest in the human scale. Where it was not *ἄβατος ἐρημία*, as described by Æschylus, it was occupied by tribes proverbial for their barbarism. "The savage Caucasus" (*ἀπάνθρωπος, ἀτέρπης*) becomes a name for all that was most rude and ferocious. See the account given by Herodotus of the wretched hordes that then lived the lowest nomadic life between these two seas, *ἀπ' ὕλης ἀγρίης ζώοντα*, deriving their sustenance from the wild products of the forest, painting themselves with the figures of animals, and living like them, in ways so gross, that Rawlinson and others omit the passage in their translations,—*μίξιν τε τούτων τῶν ἀνθρώπων εἶναι ἐμφανέα κατάπερ τοῖσι προβάτοισι.* HEROD. i. 203. To say that the Egyptians and Phœnicians, or the Hamites in general, or any single branches of them, "through an ennobling (*durch Veredelung*) might make an approach to the Caucasian culture," that is, be raised higher in the scale of civilization, would be very much like ascribing a similar elevating influence to the Finns and the Laplanders, as exercised upon the French and English. The savage, as we now understand the term, was not the primitive condition of mankind; but the earliest appearance of it as a degeneracy, as a loss of the *humane-ness*, of spiritual superiority, and a tendency to the wilder animal state, presented itself in this very region. The inhabitants have shown the same ever since. No part of the earth, geographically known, has had less of a history, or been less connected with history (if that is a criterion of ethnological rank) than this boasted Caucasia, or Circassia. The Kalmuc, and other Tartar tribes that even now roam its wilds, though perhaps possessing a more comely personal appearance, like the wild horses of the same region, are inferior in civilization, and in some kinds of literary *culture*, to the inhabitants of Bornou and other kingdoms of Central Africa, in which the old Egyptian and Ethiopian humane-ness has not wholly gone out, or has been kept alive through Arabian influence. The sons of Japheth, who went north, were the earliest of the human race to become wholly savage, and the longest to continue such, until met, at a much later day, by the Southern and Mediterranean streams of civilization carrying with it the Christian *cultus*. Even the Javanites, the Greeks—not the earliest Pelasgi, merely, but the later Hellenes and Dorians—were, for a long time, the Barbarians, as compared with the Egyptians and the Phœnicians. See how Homer everywhere speaks of these older and more civilized peoples, as compared with his own countrymen. The ancient stream of light has since turned northward, as it may again be deflected to the south; but all the boasting about Caucasian supremacy is in the face of history. It is a carrying of the most modern ideas, and the most irrational of modern prejudices, into our estimate of the ancient world, or of the human race, during much the greater part of its existence.—T. L.]

Christ must be reckoned at 20,000 years,—namely, to the flood, 10,000, and from the flood to Abraham, 7,000 (see, on the contrary, DELITZSCH, p. 291). Taking these 20,000 years, the ante-Christian humanity loses itself in a *Thohu Vabohu* running through many thousand years of an unhistorical, beastly existence, wherein the human spirit fails to find any recognition of its nobility.

Delitzsch, in his admirable section on the ethnological table, remarks, p. 286: "The line of the promise with its chosen race, must be distinguished from the confusion of the Gentiles; such is the aim of this great genealogical chart, and in accordance with which it is constructed. It is a fundamental characteristic of Israel, that it is to embrace all nations as partakers of a like salvation in a participation of hope and love,—an idea unheard of in all antiquity beside.* The whole ancient world has nothing to show of like universality with this table. The earth-describing sections of the Epic poems of the Hindoos, and some of the Puranas, go greatly astray, even in respect to India, whilst the nearest lands are lost in the wild and monstrous account that is given of them. Their system of the seven world islands (*dvipas*) that lay around the Meru, seems occupied with the worlds of gods and genii rather than with the world of man. (LASSEN, in the "Journal of Oriental Knowledge," i. p. 341; WILSON, *The Vishnu Purana*). Nowhere is there to be found so unique a derivation of the national masses, or so universal a survey of the national connections. A tinge of hopeful green winds through the arid desert of this ethnological register. It presents in perspective the prospect that these far-sundered ways of the nations shall, at the last, come together at the goal which Jehovah has marked. Therefore does Baumgarten complete the saying of Johannes von Müller, "that history has its beginning in this ethnological table," with a second equally true, "that in it also, as its closing limit, shall history find its end." We may undervalue this table if we overlook the fact that, in its actual historical and ethnological ground-features it presents, symbolically, a universal image of the one humanity in its genealogical divisions. We may overvalue it, or rather, set a false value upon it, when we attempt to trace back to it, with full confidence, all the known nations now upon the earth. Even the number 70, as the universal symbol of national existences, can only be deduced from it by an artificial method; as, for example, in DELITZSCH, p. 289. It is only in the symbolical sense that the catalogue may be regarded as amounting to this number.

Neither can we derive this subdividing the nations to such a multiplicity of national life, from the confusion of languages at Babel. The natural subdivision of the people has something of an ideal aspect; the increased impulse given to it at Babel had its origin in sin. We regard it, therefore, as a strong proof of the canonical intuition that this ethnological table precedes instead of following the history of the tower-building. Kurtz treats the history of Babel as earlier than that of the register; and Keil, too, would seem inclined to identify the diversity of the nations with the confusion of tongues (p. 107).

After these general remarks, we will confine ourselves to the most necessary particulars.

EXEGETICAL AND CRITICAL.

1. Vers. 2–5.—*The Japhethites.*—**Gomer.**—The *Cimbri*, as well as the *Cumry* or *Cymry* in Wales, and in Bretagne, are to be regarded as in relation with the Cimmerians. They represent the northwestern portion of the Japhethan territory.—**Magog** appears to represent the whole northeast, as the Scythians, in the most general way, denote the cycle of the northeastern nations. "The Sarmatians, for the most part, lie to the west. The chief people in the army of Gog, Ezek. xxxviii. 2, 3; xxxix. 1, is ראשׁ, that is the Rossi, or Russians." Knobel.—**Madai**; the Medes, who inhabit the south and Southwest.—**Javan,** belonging to the south, the Græco-Italian family of nations.—**Thubal and Meshech** as well as **Thogarma,** inhabiting the middle tracts: Iberians, or Georgians, Armenians, Pontus, the districts of Asia Minor generally.—**Gomer's Sons: Ashkenaz** is referred to the Germans, by others to Asia Minor, the Asiones. Ashkenaz is explained by Knobel as denoting the race of Asen. The oldest son of the Germanic Mannus was called Iskus, equivalent to Ask, Ascanios.—**Riphat** is referred by Knobel to the Celts, by Josephus to the Paphlagonians; in which there is no contradiction, since the Celts also (the Gauls) had a home in Asia (Galatia).—**Thogarma.**—The Armenians to this day call themselves the House of Thorgom or Thorkomatsi.—**Sons of Javan: Elisa** is referred to Elis and to the Æolians, **Tarshish** to Tartessus, and also to the Etruscans, whom, nevertheless, Delitzsch holds to have been Shemites; **Kittim** is referred to the Cyprians and the Carians; **Dodanim** to the Dardanians.

2. Vers. 6–20.—*The Hamites.* The three first sons of Ham settled in Northern Africa. 1. The Æthiopians of the upper Nile; 2. the Egyptians of the lower Nile; 3. the Libyans, west of the Egyptians, in the east of Northern Africa. The Cushites appear to have removed from the high northeast (Cossæ), passing over India, Babylonia, and Arabia, in their course towards the south; for "in these lands the ancients recognized a dark-colored people, who were designated by them as Æthiopians, and who have since, in part, perished, whilst a few have kept their place to this day." Knobel.—**Mizraim.**—The name denotes *narrowing*, *enclosing*; its dual form denotes the double Egypt (upper and lower Egypt); Αἴγυπτος is probably from Kah-ptah, land of Ptah. The old Egyptian name is Kemi, Chemi, (with reference to Ham).—**Canaan.**—Between the Mediterranean Sea and the western shore of Jordan.—The name Pœni (Puni), allied to φόνος, blood, and φοινός, blood-red, denotes the Phœnicians in their original Hamitic color.—**Sons of Cush. Seba.**—Meroë, which, at one time, according to Josephus, was called Seba.—**Chavila.**—In the Septuagint, Εὐιλα. The Macrobians (or long living), Æthiopians of the modern Abyssinia.—**Sabta.**—Sabbata, a capital city in Southern Arabia. "To this day there is

* [The most secluded people in ancient times, the only one possessing, and carrying with them in their history, a *world-idea*, and this dating from the very earliest period! See Gen. xxviii. 14, and still earlier, Gen. iii. 15: "In thee and in thy seed shall all the families of the earth be blessed." This certainly presents the Jewish nation in a most remarkable light, demanding the attention of all who talk about the philosophy of history, and especially of those who are fond of describing the Old Testament as presenting an outward, narrow, and exclusive economy. How universal the influence of Grecian culture and Roman conquest, yet neither of them had what may be called a world-idea, or anything like the Messianic conception.—T. L.]

in Yemen and Hadramaut a dark race of men who are distinct from the light-colored Arabians. So it is also in Oman on the Persian Gulf." Knobel. —**Raamah.**—Septuagint: Ῥέγμα, in Southeastern Arabia—Oman. There, too, there are obscure indications of Raamah's sons Sheba and Dedan.—**Sabtecha.**—Dark-colored men on the east side of the Persian Gulf, in Caramania.—Aside from these, *Nimrod* is also made prominent as a son of Cush, vers. 8–12. Knobel regards this section as a Jehovistic interpolation, and so does Delitzsch. The name Jehovah, however, as occurring here, is no proof of such a fact; it comes naturally out of the accompanying thoughts. The only thing remarkable is, that Nimrod is not named in immediate connection with the other sons of Cush, but that the two sons of Raamah go before him. It is, however, easy enough to be understood, that the narrator wished first to dispose of this lesser reference.* Interruptions similar to it are of repeated occurrence in the table, as is the case also in other genealogies (1 Chr. ii. 7; xxiii. 4, 22).—**He was a mighty hunter.**—"The author presents Nimrod as the son of Cush, putting him far back before the time of Abraham, and assigns him to the Æthiopian race. In fact, the classical writers recognize Æthiopians in Babylonia in the earliest times. They speak, especially, of an Æthiopian king, Cepheus, who belongs to the mythical time, and there is mention of a trace of the Cephenians as existing to the north of Babylon." Knobel. In the expression, "he began to be a hero, or a mighty one upon the earth," there is no occasion for calling him a "postdiluvian Lamech" (Delitzsch). He began the unfolding of an extraordinary power of will and deed, in the fact mentioned, that he became a mighty hunter in the presence of Jehovah. The hunting of ravenous beasts was in the early time a beneficent act for the human race. Powerful huntsmen appear as the pioneers of civilization; a fact which clearly proclaims itself in the myth of Hercules. And so the expression, "Nimrod was a mighty hunter before Jehovah," may mean, that he was one who broke the way for the future institutions of worship and culture which Jehovah intended in the midst of a wild and uncultivated nature. There is another interpretation: he was so mighty a hunter, that even by Jehovah, to whom, in other respects, nothing is distinguished, he was recognized as such (Knobel; Delitzsch); but this seems to us to have little or no meaning. Keil holds fast to the traditional interpretation: *in defiance of Jehovah*, and, at the same time, takes the literal sense of animal-hunting in connection with the tropical sense of hunting men, so that he explains it, with Herder, as meaning an ensnarer of men by fraud and force. Neither the expression itself, nor the proverb: "like Nimrod, a mighty hunter before the Lord," justifies this view. By such a proverb, there may be denoted a praiseworthy, Herculean pioneer of culture, as well as a blameworthy and violent despot. In truth, the chase of the animals was, for Nimrod, a preparatory exercise for the subjugation of men. "For him and his companions, the chase was a training for war, as we are told by Xenophon (*Kunegete*, C. i.), the old heroes were pupils of Chiron, and so, μαθηταὶ κυνηγεσίων, disciples of the chase." Delitzsch.—**And the beginning of his kingdom was Babel.**—Knobel: "His *first* kingdom in contrast with his second." This, however, is not necessarily involved in the expression, "the beginning." It denotes rather the basis. In thus playing the hero, Nimrod established, in the first place, a kingdom that embraced Babel, that is, Babylon, Erech, or Orech, in the southwest of Babylonia, Akkad (in respect to situation Ἀκκήτη), in a northern direction, and in the Northeast, Calneh, in respect to territory corresponding to Chalonitis, or Ktisiphon, on the east shore of the Tigris. This establishment of an empire transforming the patriarchal clan-governments into one monarchy is not to be thought of as happening without force. The hunter becomes a subjugator of men, in other words, a conqueror.—**Out of that land went forth Asshur.** [Lange translates: **Out of that land went he forth towards Asshur.**] —The Septuagint, Vulgate, and many interpreters (Luther, Calvin) regard Asshur as the grammatical subject, and give it the sense: Asshur went forth from Shinar. On the contrary, the Targum of Onkelos, Targum of Jonathan, and many other authorities, (Baumgarten, Delitzsch, Knobel) have rightly recognized Nimrod as the subject. Still, it does not seem clear, when Knobel supposes that Nimrod had left his first kingdom for the sake of founding a second. Moreover, it is not to be supposed that he barely extended his rule over an uninhabited territory for the purpose of colonizing it. It was rather characteristic of Nimrod, that he should seek still more strongly to appropriate to himself the occupied district of Assyria by the establishment of cities. The first city was Nineveh (at this day the ruin-district called Nimrud), above the place where the Lycus flows into the Tigris; the second was Rehoboth, probably east of Nineveh; the third Calah, northward in the district of Kalachan, in which there is found the place of ruins called Khorsabad; the fourth was Resen, between Nineveh and Calah. —**The same is a great city.**—The first suggested sense would seem to denote Resen as the great city, or as the greater city in relation to the others named with it. On the contrary, remarks Knobel: Resen is nowhere else mentioned as known to antiquity, and could not possibly have been so distinguished, as to be called in this short way *the great* city. Rather does the expression denote the four cities taken together, as making Nineveh in the wider sense, and which, both by Hebrews and Assyrians, was thus briefly called the great city." According to Ktesias, it had a circumference of four hundred and eighty stadia (twenty-four leagues), with which there well agrees the three days' journey of Jonah iii. 3; it embraced the quarter founded by Nimrod, out of which it grew in the times that followed Nimrod, when the Assyrian kings gradually combined the four places into one whole; thus the whole city was named Nineveh after its most southern part. The ancient assertions respecting the circuit of the city are confirmed by the excavations. "These four cities correspond, probably, to the extensive ruins on the east of the Tigris, that have lately been made known by Layard and Botta, namely, Nebi-Junus and Kujundschik, opposite Mosul, Khorsabad, five leagues north, and Nimrud, eight leagues north of Mosul." Keil. See also the note (p. 112) on the agreement of Raw-

[* Maimonides seems to give a better explanation of this. He says: "These, Seba and Havilah, were heads of peoples, and the sons of Raamah became two peoples: but Nimrod did not become a people (genealogically), wherefore the Scripture saith simply, and 'Cush begat Nimrod,' and not, the 'sons of Cush were Nimrod, and Seba, and Havilah.'" That is, Nimrod does not come in the ethnological register of peoples, though he is mentioned afterwards as a historical person. He applies the same principle of interpretation to other similar cases. —T. L.]

linson, Grote, Niebuhr, and others, as opposed by the conjectures of Hitzig and Bunsen.—**The sons of Mizraim: 1. Ludim.** As distinguished from the Shemitic Ludim, ver. 22; Movers regards it as the old Berber race of Levatah that settled by the Syrtis,—so called after the manner of other collective names of the Mauritanian races. According to Knobel it was the Shemitic Ludim, who, after the Egyptian invasion, were called Hyksos. This is in the face of the text. 2. **Anamim.** This is referred by Knobel to the Egyptian Delta. 3. **Lehabim.** Ægyptian Libyans, not to be confounded with לוּבִים, the Libyans proper. 4. **Naphtuhim.** According to Knobel, the people of Phthah, the god of Memphis, in Middle Egypt; according to Bochart, it agrees with Νέφθυς, that connects with the northern coast-line of Egypt. 5. **Pathrusim.** Inhabitants of Pathros, Meridian land, equivalent to Upper Egypt, or Thebais. 6. **Casluhim.** The Colchians, "who, according to Herod., ii. c. 105, had their descent from the Egyptians." This may probably be held of one branch of Mizraim; whereas the origin of the Cushites themselves would seem to point back to Colchis (see Gen. ii.).—**Out of whom came Philistim.**—The name is explained as meaning emigrants, from the Æthiopian word *fallasa*. According to Amos ix. 7; Jer. xlvii. 4, the Philistines went forth from Caphtor. We may reconcile both these declarations, by supposing that the beginning of the settlement of the Philistines on the coast-line of Canaan, had been a Casluhian colony, but that this was afterwards strengthened by an immigration from Caphtor, and then their territory enlarged by the dispossession of the Avim, Deut. ii. 23.—**And Caphtorim.**—By old Jewish interpreters these are described as Cappadocians; they are regarded by Ewald as Cretans. Both suppositions may agree in denoting the course of migration taken by the Caphtorim.—**The sons of Canaan:**—"Notwithstanding the Shemitic language, the Phœnician Canaanites are here reckoned among the Hamitic nations, and must, therefore, have had their origin from the South. In fact, ancient writers affirm that they came from the Erythræan Sea, that is, from the Persian Gulf, to the Mediterranean. And with this agrees the mythology which makes the Phœnician ancestors, Agenor and Phœnix, akin, partly to Belus in Babylonia, and partly with Egyptus (Danaus the Æthiopian)." Knobel. 1. **Zidon.** Although originally the name of a person, this does not exclude its relation to the famous city so called, צִיד, primarily, to lay nets; it appears, however, to denote fishing as well as hunting proper. Sidon was the oldest city of the Phœnicians. 2. **Heth.** This also stands as the name of a person, whereas the designations of the Canaanites that follow have the form of national appellations. In this position of Heth, together with Sidon the first-born, they would appear to be denoted as the peculiar point of departure of the Canaanitish life. The Hittites (Hethites) on the hill-land of Judah, and especially in the neighborhood of Hebron, were only a branch of the great original Hittite family (1 Kings x. 29; 2 Kings vii. 6). The Kittim also, and the Tyrians, are, according to Knobel, comprehended in this name. 3. **The Jebusites.** Distinguished as the inhabitants of the old Jebus, Jerusalem. 4. **The Amorites.** On the hill-land of Judah, and on the other side of Jordan, the mightiest family of the Canaanites; therefore may their name embrace all Canaanites (chs. xv. 16; xlviii. 22.) 5. **The Girgasites.** (ch. xv. 21; Deut. vii. 1; Josh. xxiv. 11); their relation to the Gergesenes (Matt. viii. 28) is very uncertain. 6. **Hivites** (or **Hevites**) in Sichem (ch. xxxiv. 2), at Gibeon (Josh. ix. 7), and at the foot of Hermon (Josh. xi. 3). "The five last sons of Canaan dwelt northward in Phœnicia." Knobel. **The Arkites.** Denoted from the city Arka, north of Sidon. **The Sinites,** named from the city Sina, mentioned by Hieronymus, still farther north. More northern still **the Zemarites,** named from the city Simyra (Sûmrah, by the moderns). Farthest north **the Arvadites** (also on the island Aradus); on the northeast, **the Hamathites,** name from the city Hamath, still existing.—**And afterwards were spread abroad.**—This spreading extends from the Phœnician district along the coast. The Kenites, mentioned ch. xv. 19–21, the Kenezites, and the Kadmonites, are regarded by Delitzsch as people of Hamitic descent. So also the Rephaim, besides whom there are still farther named the Perezites. The same thing may probably be said of the Geshurim, mentioned 1 Sam. xxvii. 8. The Susim and Emim, ch. xiv., he (Delitzsch) holds to be not Canaanites, but a people of a later introduction (p. 300). An immigration of Shemites must, in truth, have preceded that of the Hamites into Canaan.—**The sons of Shem** (vers. 21–31). **The father (ancestor) of all the children of Eber.**—This declaration calls attention beforehand to the fact, that in the sons of Eber the Shemitic line of the descendants of Abraham separates again in Peleg, namely, from Joktan or his Arabian descendants. 1. **Elam.** Elamites, the most easterly Shemites who dwelt from the Persian Gulf to the Caspian Sea; at a later day they are lost, together with their language, in the Persians. 2. **Asshur.** Assyrians to the east of the Tigris, from thence extending towards Syria and Asia Minor. Their mother-country was a plain; hence the name (from אָשַׁר). Their Shemitic language also underwent a change, and became foreign to the Hebrew. 3. **Arphaxad.** Their dwelling-place was in Arrapachitis, on the east side of the Tigris, from which they spread out; by Ewald and Knobel it is interpreted as referring to the Chaldæans, which Keil, however, regards as uncertain. 4. **Lud.** The Lydians of Asia Minor, related to the Assyrians (see Keil, p. 114; by Knobel they are referred to the Canaanite and Arabian races). 5. **Aram.** Arameans, in Syria and Mesopotamia.—**The sons of Aram: Uz** and **Gether,** probably Arabians; **Hul** and **Mash,** probably Syrians.—**The sons of Arphaxad:**—The names **Salah** and **Eber** (*sending forth* and *passing over*) denote the already commencing emigration of the Abrahamic race. The two sons of Eber are called Peleg (*division*) and Joktan (*diminished, small*). With them there is a division of the Abrahamic and the Arabian lines. Peleg is the ancestor of the first. This is the explanation: in this manner was it that "in his day the earth was divided." Fabri interprets this expression of a catastrophe that took place in the body of the earth, whose form was then violently divided into the later continental relations (in his treatise on the "Origin of Heathenism," 1859). Delitzsch interprets it as referring, in general, to the division of the earlier population; Keil explains it of the division that took place in consequence of the building of the tower of Babel.* Knobel refers the language of the separa-

* [This would seem to be the interpretation which most readily commends itself to the plain reader. The division of the earth is referred to as something easily known from

tion of the two brothers, Peleg and Joktan, in which Joktan and his sons took their way to the south. We find here indicated the germ of the facts by which the earth, that is, the population of the earth, became divided into Judaism and Heathenism. For the separation of Abraham is no immediate or sudden event. The interrupted emigration of Terah had been previously prepared in Salah and Eber; fully so in Peleg. Therefore is Peleg's son called רְעוּ, friend of God. In contrast with Salah (the sent), Eber (the passing over), and Peleg (the separating, division), Serug denotes again *the complicated* or *entangled*, Nahor, the *panting*, possibly the *ineffectual striving*, and, finally, Terah, the *loitering*, the one who tarries on the way. Then comes Abram, the *high father*, with whom the race of the promise decidedly begins. We have no hesitation in taking these names as at the same time historical and symbolical.—**The sons of Joktan:** In their multiplicity they present a remarkably clear figure of the Arabian tribes. "Thirteen names, some of which can still be pointed out in places and districts of Arabia, whilst others have not, as yet, been discovered, or have been wholly extinguished." Knobel. Concerning their strife, and perhaps, too, their merging in the Hamites, who were in Arabia before them, compare KNOBEL, p. 128.—**The beni Kahtan,** sons of Joktan, or Joktanidæ, form their leading point of view in Northern Yeman. 1. **Almodad.** The name El Mohdad is found among the princes of the Djorhomites, first in Yemen, and then in Hedjez. 2. **Sheleph,** the same as Salif, the Salapenians in a district of Yemen. 3. **Hazarmaveth,** the same as Hadramaut (court of death), in Southeastern Arabia, by the Indian Ocean; so named because of the unhealthy climate. 4. **Jereh.** Sons of the moon, worshippers of the moon; south from Chaulan. 5. **Hadoram.** The Adramites, on the south coast of Arabia. 6. **Uzal.** One with Sanaa, a city of Yemen. 7. **Diklah,** meaning *the palm;* probably cultivator of the palm-tree; they may be placed conjecturally in the Wady Nadjran, abounding in dates. 8. **Obal.** Placed by Knobel with Gebal and the Gebanites. 9. **Abimael.** Father of Mael;* undetermined. 10. **Sheba.** The Sabæans, a trading people whose capital city is Mariaba. 11. **Ophir.** Placed by Knobel to the southwest of Arabia, the land of the Himyarites. Lassen, Ritter, and Delitzsch, remove Ophir to the mouths of the Indus. For the different views, see Gesenius. It would appear, however, that the point of departure for Ophir must still be sought in Arabia. 12. **Havilah.** District of Chaulan, in Northern Yemen; probably also colonized in India (see DELITZSCH, p. 808). 13. **Jobab.—And their dwelling was from Mesha.**—Concerning these undetermined bounding districts of Mesha and Sephar, compare Keil.—**And by these were the nations divided.**—A preparation for what follows, see the next chapter.

what is contained in the narrative, or is soon to be mentioned. Had there not been such a division so prominently put forth in the xith chapter, there might be some room for speculation. But the obvious connection seems to shut out every other view: He was called Peleg (division), for in his day did that great event take place that is soon to be mentioned, and which is the ground of all these genealogical divisions. See BOCHART: Phaleg.—T. L.]

* [אֲבִימָאֵל, Abi-mael—a kind of naming similar to that by which Ham was designated, אֲבִי כְנַעַן, *Abi-Canaan*, father of Canaan, a method which afterwards becomes quite common among the Arabians. In this, and in the appearance of the article in אַלְמוֹדָד, El-modad, verse 26. above, we have germs of peculiar forms in the Arabic dialect, showing that it was already deviating from the Hebrew, or the Hebrew from it, whichever may have been the oldest.—T. L.]

DOCTRINAL AND ETHICAL.

See the Exegetical.

1. The religious significance of the ethnological table: 1. Personal characters form the basis of the human world; the relation of God to humanity is conditioned by the personal relation of God to personal being. The revelation of salvation, therefore, tends also to take upon itself a genealogical form. The ethnological table is the extended ground-outline of the relation between God and humanity, and of those that men bear to one another. The genealogies are trees of human life that God has planted. 2. In the christological point of view, the genealogical table is the prefiguration of the universality of the gospel, corresponding to the universality of the divine love, grace and compassion. 3. It gives us a clear idea of the regular gravitation of humanity to its centre in Shem, Eber, Abraham, Christ; that is, the genealogy of Christ. 4. As the branching of the three principal races places them in contrast, so, in a special manner, is this the case with the branching of the Hamitic race into the better lines, and in the Canaanites; and so also the branching of the Shemites, or that of the sons of Eber in the line of the descendants of Joktan, and in the line of the promise. 5. The signs of preparation for the later calling of Abraham are already contained in the names of his ancestors from Salah and Eber onward.

2. On the names Babel and Nineveh, compare the Theological dictionaries; on the history of Babel and Nineveh, see the historical works. We must be careful here, not to confound the beginning of this very old city, including in it the Babylonian tower, with its later world-historical development, and its falling into ruin. Nevertheless, even the ruins of that city are still a speaking witness, not only for the fulfilling of the divine predictions and threatenings, by the prophets, but also of the historical consistency and truthfulness of these very narrations in Genesis. Concerning the geographical relations, especially the situation of Babylon on the Euphrates, and of Nineveh on the Tigris, compare the maps of the old world in the Bible-atlas of Welland and Ackerman; the Historico-Geographical Atlas of the Old World, by Kiepert; the Atlas of Kutscheit, and others. Already, in Xenophon's time, Nineveh lay in ruins; according to Strabo, it perished with the Assyrian Empire (see in HERZOG'S "Real-Encyclopedia" the article on the Ruins of Nineveh). Babylon was much broken by the Persian kings, especially by Xerxes; Alexander the Great would have restored it, but contributed only the more to its destruction; the founding of Seleucia laid it in ruins. As Seleucia lies opposite to the ruins of Babylon, so does Mosul to those of Nineveh.

3. STARKE: In this chapter we see the origin of many nations in all parts of the world, and therefore, the power of the blessing which God, after the flood, had renewed to men in respect to their multiplying and propagation; and so, finally, we learn the fathers from whom Christ was born according to the flesh. Neither Noah nor his sons begat any offspring during the time of the flood. The same may be conjectured to be true of the animals which were shut up with him

in a dark dungeon, and as it were in the midst of death.—LANGE: Many readers, when they come to this tenth chapter, are wont to regard it as of little value; some really think it to be superfluous, or of little use, on account of so many unknown names. But, in truth, we ought to regard it as a right noble gem in the crown of Holy Writ, the like of which has never been, or can be shown, from any writings of the old heathenism that yet remain to us.*—GERLACH: There is no account of antiquity which gives us so full and so general a survey of the ancient nations, as this ethnological table; as appears from the fact, that the exactness and truth of the national divisions as presented in the same, are ever more and more confirmed. The heathen had no other relations to people who were foreign to them, than those of war and trade, with the addition, perhaps, of a certain community of religious legends, knowledge, and culture; irrespective of this, however, each nation remained shut up within itself. In the history of revelation, on the other hand, before the narrative of the dispersion of the nations stands the promise that Japheth shall find a home in the tents of Shem.—BUNSEN: So much is now clear, that the races of Shem are the Shemites of philology. This is not clear at all; just as little, in fact, as that the Gallic Franks must be of Romanic origin. Compare in other places the learned explanation of the ethnological table by Bunsen. Says the same authority (vol. i. part 2, p. 63): "The ethnological table is the most learned among all the ancient documents, and the most ancient among the learned. For tradition predominates far above research, though the latter is not wanting. In its core it must be regarded as earlier than the time of Abraham; but this by no means excludes the idea that Moses may have made investigations respecting it." So says SCHRÖDER: "From this chapter must the whole universal history of the world take its beginning." To the same effect Joh. von Müller. Citation of the historical catalogues of Heathen nations, as they are found in the palace of Karnak, a ruin of the old city Thebes, in Bendidad, and on the monuments of Persepolis. These have throughout a national character. Nimrod's chase of the beasts was the bridge of transition to the hunting of men (Jer. xvi. 16; Lam. iii. 52; iv. 18; Matt. iv. 19; Luke v. 10).

4. On the numbering of the seventy nations, which the Rabbins make out of this table, as Delitzsch farther constructs it, see KEIL, p. 116. Delitzsch traces a relation between the seventy peoples, and the seventy disciples, Luke x. 1, and designates the number as that of the divinely-ordained multiplicity of the human. Probably, also, the name of the Septuagint has reference to the heathen nations for whom the Alexandrian translation of the Old Testament was designed. Keil objects, that the numbering can only come out clean and round when we assign the name of nations to Salah and Eber. But Salah might have actually had more sons. And, besides, it is not necessary that the symbolical numbers should always literally correspond to the historical. This frequent appearance of the number seventy resolves itself into some early symbolizing. Seven is the number of God's work, including his holy day of rest; ten is the number of the perfect human development; the seventy nations were, therefore, the entire outspreading of God's host, under his rule.

5. Nimrod's despotic power, at least if we judge from the name, was denoted as a rebellion, as a revolution. It partook of both forms of revolution against the divine ordinance: 1. From above downwards; 2. from below upwards; of which the first seems, in truth, to have been the oldest.

* [It is as essential to an understanding of the Bible, and of history in general, as is Homer's catalogue, in the second book of the Iliad, to a true knowledge of the Homeric poems and the Homeric times. The Biblical student can no more undervalue the one than the classical student the other.—T. L.]

HOMILETICAL AND PRACTICAL.

In the homiletical treatment of the ethnological table, we must, of all things, avoid giving way to uncertain and etymological and historical conjectures. It contains, however, enough points of certainty to make it a page of Holy Writ rich in life and instruction. Thereto belongs the threefold division of the nations according to the names Japheth, Ham, and Shem, the wide, wide, world-wandering of Japheth, in which the grandchildren and great-great-grandchildren disappear from the horizon of the theocratic consciousness; the early ripe, yet most ancient development of the Hamitic culture, with its corruptions, in which the ungodly Cainitic culture once more mirrors itself; the reciprocal intercourse of the Shemites and the Hamites in the early time; finally, the gradual, yet authentically historical preparation for the calling of Abraham, and for the Messianic theocracy in the line of Shem. If the sermon is designed with reference to the ethnological table, the best ground will be furnished by taking directly ch. x. 1, or Deut. xxxii. 8; or better still, some New Testament text most appropriate for the purpose, as Matt. xxviii. 19; John x. 16; Acts xiv. 16, 17; xv. 18; xvii. 26; Rom. xi. 32; Eph. iii. 6; 1 Pet. iv. 6; Rev. xxi. 24.—The baptism of the flood a forerunning emblematic baptism of the whole human race. As God knows the name of the stars (that is, their most interior being, Isaiah xl.), so does he likewise know the name of all men and of all races (Matt. xxii. 32). The theocratic, believing consciousness hath ever proved itself to be also a humanitarian consciousness, or one that embraces all humanity.—The higher significance of historical tradition.—The commendation of the world's history in the history of God's kingdom.—The relation between the history of God's kingdom and the world-history: 1. The contrast; 2. the connection; 3. the unity (in its wider sense is the whole world's history a history of the kingdom of God).—Shem's history, the last in the world, the first in the kingdom of God.—The elect and their appointment to be salvation for all.—The distinction: 1. Among the sons of Noah; 2. of Japheth; 3. of Ham; 4. of Shem.—Nimrod's threefold position: 1. As the pioneer of civilization; 2. as oppressor of the patriarchal liberties; 3. as the instrument of God for the development of the world.—Peleg, or the dividing and the uniting again of humanity.

SCHRÖDER: All these sons, the white posterity of Japheth, the yellow and dark sons of Ham, however they may live in temporal separation, are all still God's children, and brothers to one another.

[EXCURSUS ON THE HEBREW CHRONOLOGY—THE STATE OF THE PRIMITIVE MEN—THE RAPID BEGINNINGS OF HISTORY. The brief Hebrew chronology is urged as an objection to the Scriptures. Hence the tendency, even among believers, to prefer the

numbers given in the Septuagint. There is hardly time enough, it is thought, for the great historical commencements, and the scale on which they appear, so soon after the flood. Others, like Lepsius and Bunsen, would go very far beyond the LXX., carrying up the human chronology, and that of the Egyptian monarchy along with it, twenty thousand years before the time of Christ, and twelve or fifteen thousand years before the flood. The main ground of this theory is not so much the monuments, though Bunsen has much to say about them, as an assumption respecting the earliest condition and slow progress of the human race. With regard to the monuments, on which so much reliance is placed, there is not space, nor occasion, to say much here. Those who refer to them with most confidence have to admit that there is great difficulty in determining their meaning as well as their historical authority, even if rightly interpreted. It is made a question, too, whether, in many cases, they represent successive or cotemporaneous dynasties. Their barrenness in respect to almost everything else but names, detracts also from their chronological testimony. Like the Chaldean, Hindoo, and Chinese statements, they are hardly anything else but numbers. There is little or no filling up of these blank statistical spaces with anything like a veritable life-like history. Had much that is on these monuments been found in the early Scriptures, it would have made them the scoff of the infidel and the rationalist. There is, however, one concise argument, which, if rightly considered, ought to dispose of the whole matter. Egypt was visited, two thousand three hundred years ago, by a most intelligent Greek, whose valuable history has come down to us entire. In faithful narrative of what he saw, as he saw it, and of what he heard, as he heard it, Herodotus is excelled by no writer, ancient or modern. His pains and fidelity are attested by those immense journeys, whose extent would be deemed a wonder, even with all the facilities of modern travel. Now this most credible witness saw these monuments in their freshness, and when they were as intelligible to the Egyptian priests, as would be to us the contents of a modern census. They decipher for him these hieroglyphics, now so puzzling, and give him, as deduced therefrom, what they understand to be the Egyptian history. It is contained in his second book. Can we ever expect a better interpretation than the one made under such circumstances, and under the direction of such competent guides? They had every motive to present their nation in its most antique and imposing aspect, knowing, as they doubtless did, that the inquirer was collecting materials for a history of the world, as then known. If they erred at all, it would most likely have been on the side of an excessive antiquity. And yet, the chronology of Herodotus* may, without any great difficulty, be made to agree with that of the Bible—certainly with that of the Septuagint. In regard to the monuments, such a view should be deemed conclusive. Herodotus is, after all, the great historical authority in respect to the antiquity of the Egyptian monarchy; and he is likely to remain so, since we have no reason to expect any interpretation of these hieroglyphics that escaped his eager search, or the intelligence of his well-informed and zealous instructors.

The other ground, that is, the necessity of a very long time to bring about such results in the slow progress of mankind, is a sheer assumption, that may at once be met by arguments drawn from the intrinsic aspects of the case. It all depends upon the hypothesis with which we start in respect to the condition of the primitive *men;* and this involves, first of all, an inquiry as to the primitive *man*, or the *primus homo*, or whether there ever really was such a distinct individual, the head of a distinct race, having a supernatural beginning at a distinct moment of time. Some, who favor the view of the low primitive condition of man, from which he struggled slowly up into language and a distinct human consciousness, making his appearance in history only after he had been many ages upon the earth, may still hold to something like a creation of the species; but logically it is very difficult to separate such a doctrine from that eternal-development theory, which, in opposition to the axiom *de nihilo nihil*, or, what is equivalent to it, that *more cannot come out of less*, would bring the highest life out of the lowest forms of matter, and make God himself (supposing it to acknowledge something under that name) the end instead of the beginning of nature. On the contrary, the admission of a creation, in any intelligible sense of the word, is the admission of a distinct time, a distinct moment of time, when the thing created began to be, which a moment before was not. This, however, does not demand the idea of an instantaneous coming from nothing, or even *de novo*, of everything belonging to, or connected with the new existence, but only the new and distinct beginnning of that which especially makes *it what it is*, a new, peculiar entity, separate from everything else. To apply this to man, the origin of his physical, his earthly, may have been as remote as any geological theory of life-periods, or any biblical interpretation supposed to be in accordance with it, may allow. If we admit the idea of growth, or succession in creation, as perfectly consistent with supernatural starts regarded as intervening and originating its successive processes, then man may have been long coming from the earth, from the deepest

* [The Egyptian chronology here intended is that which can be made out, though in a very general way, from the outlines of actual history as derived by Herodotus from the monuments, and the priests' interpretation of them, together with other accounts, traditional or otherwise, which they give to him. Mones was the first king, who stands away back at the beginning of Egyptian history. The next one of any historical note is Mœris, who had not been dead 900 years when Herodotus was in Egypt, and must have been, therefore, about 1,350 years before the time of Christ. All that the priests had between these two was contained in a papyrus roll, having the bare *names* of 330 monarchs, whom, if real, a thousand years, or so, would easily dispose of, on the supposition of cotemporaneous dynasties, or frequent revolutions, such as Egypt must have had as well as other nations, reducing reigns to one or two years, and many of them to months. Let the reader call to mind how rapidly emperors succeed each other during some parts of the later Roman history. These other kings, the priests tell him, were "*persons of no account*," with the exception of Mœris, before mentioned, thus showing, that with all their parade of rolls and dynasties, Menes and Mœris were the only two conspicuous points in the Egyptian antiquity, until 1,400 years before Christ. Such are the only data for chronology, though the Egyptian priests pretend to fill up this empty, unhistorical space, with 341 generations, making about 10,000 years (see HEROD., ii. 100, 142); but this is evidently due to that national pride which elsewhere led to the same extravagant reckoning. They found little or nothing of record or monument to confirm it, or they certainly would have given it to the historian. What they tell him, that during this period of 300 generations, the sun had twice risen where he now sets, and twice set where he now rises, is enough to show what historical value belongs to the empty numbers with which they would fill up this waste extent of time. See RAWLINSON's Herodotus.—T. L.]

parts of the earth, as is said Ps. cxxxix. 15. The formation of the human physical may have begun in the earliest stages of the *κτίσις*, or world-building. The words מִן עָפָר, "*from the dust*," may denote a process comparatively quick or slow. The essential faith is satisfied either way; since it only demands two things—a dual derivation of the completed humanity, and an order, that is, a succession, whether in nature or in time (or in both), rather than any precise duration. Even the common notion of an outward plastic formation of the body implies the use of a previous nature in a previous material or materials—that is, a use of them according to such natures. There is essentially the same idea in the employment of previous growths and processes, as in that of previous material, although with the conception of such successions there necessarily comes that of time, longer or shorter. How many steps there were we cannot know; but in thus bringing up the human physical through lower structural forms, there may have been outwardly approximations to the human, long before there was reached that humanity proper in which nature and spirit unite. Without scientific comparison and deduction, the simplest inspection of nature is sufficient to suggest the thought that man is built upon types from below him, even as he is formed in the image of that which is above him. If then such a view of successive evolutions from the dust, instead of an immediate outward plastic formation of the human earthly, be not inconsistent with the comprehensive language of Scripture, we should not be startled at the thought of there having been anthropoidal forms * of various degrees of approximation, some of them, perhaps, larger than any now found upon earth, and which may have perished, like some of the larger or mammoth species of mammalia. If the explorations of science have brought to light any such remains, our faith need not be disturbed by the question of their pre-historicalness. The interpreter of Scripture is little concerned, either in affirming or denying such discoveries. Whatever be their date, we have not yet come to the humanity proper, the Adamic humanity, that humanity which Christ assumed and raises to a still higher sphere. The animal world is not yet surpassed. But there *is a* moment when the human race now upon the earth had its distinct beginning, and that, too, in a *primus homo*,—the "first Adam"—even as there is a "new man," a new humanity, that is to have its finish or completion in a second Adam, or last Adam (*ἔσχατος Ἀδάμ*), as the apostle calls him. This beginning of humanity upon earth was not a physical act merely, or the mere completion of a physical progress. It took place in the spiritual sphere. The true creation of man was not merely a *formation*, or an *animation*, but an *inspiration*, a direct, divine inspiration (Gen. ii. 7); and now there is what before was not, a בריאת, a new thing upon earth, not simply something higher physically (though even that would require a divine intervention), but an entity distinct as connected with a higher or supernatural world. This Adamic man, thus divinely raised out of nature, and lifted above the pure animality, is the one of whom the Bible gives us so particular an account. He was the one who first awoke to a true rational human consciousness. Thus man "became a living soul." The emphasis is in the *manner* of the inbreathing; but to distinguish it wholly from the *animation* of other kinds who are also called נפש חיה, the wondrous event is described in other language as a sealing, a forming into a higher type, pattern, idea, or image, —not physically, but spiritually. The all-important article of faith is the dual succession, whether regarded as an order in time, or as an order of constitution without reference to time: "first the *natural* (*τὸ ψυχικόν*, the animal), afterwards that which is spiritual" (*τὸ πνευματικόν*). First that which comes from nature (*τὸ ἐκ γῆς χοϊκόν*), "from the earth, earthy," second, that "which bore the image of the heavenly," * or of "the Lord from heaven."

Corresponding to this is the specific designation by which man is distinguished among the created orders. The animals and plants are made each לְמִינֵהוּ, after its מִין, *εἶδος*, *species*, *form*, denoting difference in organic structure, and therefore something ultimately *outward* as exhibited in its last analysis, however hidden it may seem to the primary observation of the sense. It is not to be thought that the Scripture writers, in their simplicity, intended to speak scientifically or philosophically, but a deeper term was wanted in the case of man, and we have it in a remarkable change of language. Man is nowhere said to be לְמִינֵהוּ, *juxta genus suum*, or *secundum speciem suam*, but when this new entity is to be brought into the kosmos, God is represented as saying to himself, or as though addressing some higher associate than nature, "Let us make man בְּצַלְמֵנוּ

* [There is so much of caricature and grotesqueness in the appearance of the simia tribe of animals, that we revolt at the thought of any connection with them, even as a link in the mere physical. Their actions are so absurd, they are such a mere mimicry of reason, ludicrous, yet actually lower than the sober instinct of other kinds, that the outward resemblance makes us the more disdain the idea of even a physical relationship. It is thus that the ape-nature places itself in stronger contrast to the human than that of other animals having less outward likeness, either in form or in action. And yet such resemblance, in some degree, is very general. There is something in the most common animal-faces around us, that would startle us by its human look if we had seen nothing of the kind before.—T. L.]

* [There is a very great difficulty in confining this language of the apostle, 1 Cor. xv. 46, 47, to the historical incarnation, or to the effect of the coming of Christ at the beginning of the Christian era. It must refer to something constitutive of humanity in the beginning, before the fall, and in the very process of the becoming man. Otherwise it would follow, that before such historical advent, man was an animal merely, wholly earthly and sensual, *ψυχικός*, *χοϊκός*. If the *πνεῦμα ζωοποιοῦν*, the "life-giving spirit," in distinction from the *ψυχὴ ζῶσα*, the soul of life, or merely "living soul," was not in our humanity at its first constitution, then not only Adam, but Enoch, Noah, Abraham, Moses, David, Isaiah, were only natural men, *animal men*, having nothing, in a true sense, spiritual about them. If we would avoid this very strange consequence, the language referred to must have something of a creative or constitutive sense, and the *πνεῦμα ζωοποιοῦν*, must be regarded as the *φῶς φωτίζον πάντα ἄνθρωπον*, "the Light that lighteth every man coming into the world" of John i. 9, making, in the beginning, that peculiar constitution which we may call the completed man, and which was never wholly lost as a high spiritual power, however much it may have been marred in its ethical aspect. Christianity is indeed *καινὴ κτίσις*, "a *new creation*,' 2 Cor. v. 17, or the making of a "new man," but this is not inconsistent with the idea of a restoration, a *re-creation*, a renewed spirituality, or even the bringing back to a higher state than that from which man fell. The second Adam was not absent from the creation of the first. In the spiritual image of Him who is himself styled the express image, or hypostatic image, *χαρακτὴρ ὑποστάσεως*, Heb. i. 3, was man spiritually formed. Through it he became man, and therefore it is truly said of the incarnate Logos, that "he came to his own;" and thus also is he truly *bar-nosho, son of man*, the Hebrew and Syriac term for the generic *homo*. In his eternity, and in his historical incarnation, he is "the root as well as the offspring" of humanity.—T. L.]

in our image." The צֶלֶם, therefore, in the case of humanity, may be said to make the מִין, or to come in place of it. In other words, it is the spiritual image here, and not the physical organization, that makes the *species;* and most important is the distinction in all our reasonings about the essential *oneness* of humanity, and what most truly constitutes it.

From this *primus homo*, thus inspired, thus sealed, comes all of human kind that ever has been, or is now upon the earth. To apply what has been said to the more direct subject of this note, there is here the decisive answer to that view which would represent man as commencing in the savage state regarded as barely and imperceptibly rising above the animal. This inspiration is a great and glorious beginning. It is a new divine force in the earth. The fall does not at once destroy it, though giving a tendency to spiritual death, and spiritual degeneracy, carrying with it a physical decline. Even with this, however, the primitive divine impulse in the first man, and in the first men, makes them something very different from what is now called the savage state, and which is everywhere found to be the dregs of a once higher condition, the setting instead of the rising sun, the dying embers fast going out, instead of the kindling and growing flame. All past and present history may be confidently challenged to present the contrary case. Among human tribes, wholly left to themselves, the higher man never comes out of the lower. Apparent exceptions do ever, on closer examination, confirm the universality of the rule in regard to particular peoples, whilst the claim that is made for the world's general progress can only be urged in opposition by ignoring the supernal aids of revelation that have ever shone somewhere, directly or collaterally, on the human path.

The high creative impulse manifested itself in the Antediluvian period in its resistance to the death-principle, which, through the spiritual, the fall had introduced into the human physical organization. It showed itself in a rapidly developed, though a suicidal or self-corrupting civilization, in the line of Cain, and in an extreme longevity in the holier line of Seth. With a branch of the latter it passed the flood, impaired, it may be, but unspent. The preserved race, tending again to a sensual gregariousness, received a new divine impulse, which may almost be regarded as resembling a second subordinate creation. It was not the renewal of holiness, but of spiritual vigor, making humanity sublime even in its wickedness. It was the spirit of discovery, sending men over the face of the before unknown earth. It was the pioneering spirit, ever leading them on to make new settlements, to overcome new difficulties, to engage in great works, all the more astounding when we consider the little they possessed of what may be called science. What a grand conception was that of building a tower that should reach unto the skies, and make them independent of the mutations they beheld in nature! How has such a thought, though taking far more scientific forms, ever swayed mankind, showing itself still in the pretentious claims of our present knowledge, so boasting, yet so small in comparison with the great unknown, and so little able to relieve the deep-seated evils of our fallen race. "Go to," said they, "let us build a city and a tower," as a defence against heaven. It was the same language that was afterwards re-echoed in the Promethean boast,* and that we still sometimes hear from a godless science, vaunting that it "has annihilated space and time," that it has disarmed the lightning:

Eripuit cœlo fulmen—

that it will yet deprive the ocean of its terrors, and introduce, at last, that millennium of human achievement which will make man independent of any power above or without him.

It was but a short time after the flood, when there appears this new heroic spirit, this vast ambition, in the very opening of the world's history. Scripture gives us but few points in the picture, but these are most impressive: Nimrod, "the mighty hunter before the Lord," beginning the kingdom of Babylon; settlements rapidly following it on the upper Euphrates; the descendants of Ham already upon the Nile; the sons of Javan wending their way by the islands and coasts of the Mediterranean; Tyre and Sidon taking their place "at the entry of the sea," as though already looking out to become "the merchant of the people for many isles." It was the time of the tower-builders, the pyramid-builders, the great city-builders, the empire-founders. Along with the pioneering and colonizing spirit, there was also the associative tendency, so different from any thing we now see in any modern savagism. There was, also, in vigorous exercise, the government idea, or the government instinct, if any prefer thus to name it, leading men to form great polities, and to recognize in government something of a divine or supernatural nature. We may call it hero-worship, but it was something very different from anything now known in savage tribes, and led to results utterly unknown as ever following from such a state.

Such were the primitive men as the Bible presents them to us, although their mere worldly greatness was to the Scripture writers a wholly subordinate subject. Secular history confirms the account. This it does in two ways: 1st, by its silence as to all before. If men had been so many ages on the earth, what were they doing all this time? What traces have they left of their existence? At the most, only a few ambiguous bones here and there discovered, after the keenest search, and in respect to whose real antiquity men of science are still contending. We ask in vain for the marks of progress, or of any transition state. A speaking silence, like that which seems to come from the blank chamber of the great pyramid, proclaims that man, the Adamic or Noachic man, is not much older than the pyramids,—two thousand years, perhaps, a little more or a little less. If we pay no attention to this striking fact, of the almost total absence of any human remains, it might, perhaps, be said, that history only commences after the emergence from the long savage state, and, therefore, gives no testimony to the many ages of human existence that might have been before it. This, however, supposes a sudden emergence, such as would seem to demand some new power, something like a divine or *ab extra* impulse, unfelt in the ages before, and which would not greatly differ—at least in the marvellousness and apparent supernaturalness of it—from what the Bible tells us of a new creation of humanity. It would imply something

* *Τοῖον παλαιστὴν νῦν παρασκευάζεται*
Ὃς δὴ κεραυνοῦ κρείσσον' εὑρήσει φλόγα,
Θαλασσίαν τε γῆς τινάκτειραν νόσον
Τρίαιναν, αἰχμὴν τὴν Ποσειδῶνος σκεδᾷ.
ÆSCHYLUS, *Prom. Vinct.* 919.

coming into the human movement, greatly accelerating it, at least, if not wholly originating. It would be something undeveloped, or very suddenly and strangely developed, from what went before. And this brings us to the second or positive evidence of history. If it testifies by its silence, still more impressive is it when it begins to speak, and this is at the time when something in human action deemed notable, or worthy of remembrance, demands its voice. The strong self-consciousness which is the result of awakened action immediately seeks its record. The observation of passing times, or chronology, begins with it. It is this commencement of movement that creates history, whether in writing of some kind—which there is good reason to believe was among the very earliest things, and called out by this very demand for a recording medium—or in the measured language of song, or in formal traditions, which, however vague and exaggerated, present an expressive contrast to an utterly unrecording silence.

The history that thus begins to speak has not the exactness of modern annals, but, as compared with what might have been expected on the other theory, its voice is loud and clear. It comes not with muttered tones, inarticulate and unintelligible. Its utterance is more emphatic in the very beginning than in some of the lapsed ages that follow it. How much more distinctly stand out the first Pharaohs, whether of sacred or secular history (see HEROD., ii. 100, 101), than the later shadows upon the monuments! The earliest history bursts upon us, as it were. It begins with men doing great things, raising pyramids, building cities,* founding states. It opens with the Egyptian and Babylonian empires, and that, too, as new powers in fullest vigor, and presenting every appearance of youthful greatness. The proper names given to us, whether of men or places, have nothing of the cloudy, mythical aspect, but stand out with all the distinctness of veritable life. Less is known of the most early East, of India and China, but sufficient to warrant the belief, that by the Ganges, as well as by the Nile and the Euphrates, a young humanity was giving evidence of mighty bodily powers and high spiritual energy; different, indeed, from the present, and presenting some aspects strange to our modern conceptions, yet very unlike the savage state, or a rise from such a state, had such a rise been ever shown in any early or later history of the world. In brief—the first historical appearances of men upon the earth are at war with this theory of savagism. Such independent emergings as are contended for do not now take place, and never have taken place within the times of known history. The savage condition, as has been said, and cannot be denied, is one ever sinking lower and lower, until aid is brought to it from without; and at the early time referred to there was no such aid except from a supernal and supernatural source.

On either view, we are compelled to admit the fact of a great beginning of humanity on the earth. The primitive man was a splendid being—not scientific, nor civilized, in our modern sense of the words, but possessing great power, both of body and soul. He had all to learn, yet learned most rapidly. Researches among the earliest monuments sometimes astonish us by the suggestions they offer of a knowledge supposed to belong only to modern times, or to which, in some cases, modern discovery has not yet reached. There is brought out evidence of results in the arts, in manufactures, and in the employment of mechanical aids, that we find it very difficult to account for. If we cannot believe them to have come from processes of investigation strictly scientific, then must we ascribe them to other powers of a high order, and in which we fail to surpass them—such as keen observation awake to every outward application of natural forces, most acute senses, and unrivalled manual skill. If it was the greatness of force and magnitude, it was greatness still, such as was never attained to by any savage people in historical times. These early men had great aims, they attempted great things, and they accomplished them rapidly. We have only to take this view, fortified as it is by Scripture and the early profane history, to account for what seems so wonderful to some writers, and which has drawn them to their long chronologies. As remarked elsewhere (p. 317), the history of human progress has ever been one of starts and impulses. As in the geological ages, so also within historical times, there are periods in which more has been done in a few generations, than, under other circumstances, has been accomplished in many centuries. Thus the time that intervened between the Scriptural flood and the first mention of the Egyptian monarchy, even as reckoned by the shorter chronology, may have brought on the world's history faster than ages of comparative torpor, such as have appeared in the varied annals of mankind.

Again, there is an intrinsic difficulty in such views as that of Bunsen, which, when closely examined, presents a greater incredibility than anything of which it professes to give the explanation. Admitting such idea of emergence after ages of unhistorical savagism, still the questions arise: Why was not this more universal after it had commenced? Why did it not appear in other parts of the earth? Why did the early light confine itself to one people for so long a time, making *Mitzraim* historically what it is geographically and etymologically, the *narrows*, a line immense in length with the scantiest breadth? During these fifteen thousand years, or more, of monumental history, all the rest of the

* [Four great cities are started in the very "beginning of Nimrod's kingdom, Babel, and Erech, and Accad, and Calneh in the land of Shinar," Gen. x. 10. This is confirmed by Herodotus. He speaks of it as a remarkable peculiarity of Assyria in his day—the number and greatness of its cities. They must have been founded in the earliest times, and by a people who had a passion for great structures—see HEROD., i. 178. Rawlinson regards this large number of important cities as one of "the most striking features of the Assyrian greatness." He shows, too, how remarkably it is confirmed by the modern discoveries among the vast Assyrian ruins: "Grouped around Nineveh were Calah (*Nimrud*), Scripture Calneh; Dur Sagina (*Khorsabad*); Tarbisa (*Sherifkhan*); Arbel (*Arbil*); Khazeh (*Shamamek*); and Asshur (*Shirgut*). Lower down, the banks of the Tigris exhibit an almost unbroken line of ruins from Tekrit to Baghdad, while Babylonia and Chaldea are throughout studded with mounds from north to south, the remains of the great capitals of which we read in the inscriptions. Again, in upper Mesopotomia, between the Tigris and the Khabour, Mr. Layard found the whole country covered with mounds, the remnants of cities belonging to the early Assyrian period." RAWLINSON'S Herodotus, vol. i. p. 243. These go back to the very beginnings of history. They make history. There is none before them, as there is no historical place for them in later annals, when these empires began to crumble, as they did at a very early period. So everything confirms the idea, that the pyramids and the great structures of Thebes and Memphis belong to the very beginnings of Egyptian history. They are monuments of the primæval men. From these ruins they yet speak to us of a period of great action, of a vast ambition suddenly manifesting itself, and before which silence reigned over all the earth.—T. L.]

earth was in comparative night. Established institutions, a regular monarchy for ten thousand years, at least, king inheriting from king, or dynasty succeeding dynasty, a political state unbroken for a period three times as long as the whole series of Assyrian, Babylonian, Persian, Roman, Mongolian, and Turkish empires—social orders uninterruptedly transmitted, records of all this preserved, monuments attesting it! It is incredible in itself—much more so when we consider the condition of the rest of the earth, even the nearest parts. In Egypt, ten thousand years of government, of civilization, of advanced agriculture, of social order, and all this time Greece, Italy, and even Asia Minor, in total darkness—uninhabited, or in the lowest unhistorical savagism! It is very hard to believe this. It presents a marvel greater than anything recorded in Genesis about the origin and early condition of mankind—greater for the imagination, far greater for the reason. Egyptian history would be like an Egyptian obelisk standing in the desert, spindling up to a vast height, whilst all around was desolation in the view that height presented. Such an antiquity in this one people, should we reason from it *a priori*, and connect with it the modern claim of progress, would throw out of proportion all the other chapters of history. It would bring the Roman empire before the days of Abraham, and make our nineteenth century antedate the Trojan war.

These considerations do not only support the Bible chronology as prolonged in the LXX., but furnish an argument in favor of the still shorter Hebrew reckoning. Taking the primitive men as the Bible represents them, and the latter gives ample time for all that is recorded. Connected with this there is another thought. How came this Hebrew chronology to present such an example of modesty as compared with the extravagant claims to antiquity made by all other nations? The Jews, doubtless, had, as men, similar national pride, leading them to magnify their age upon the earth, and run it up to thousands and myriads of years. How is it, that the people whose actual records go back the farthest have the briefest reckoning of all? The only answer to this is, that whilst others were left to their unrestrained fancies, this strange nation of Israel were under a providential guidance in the matter. A divine check held them back from this folly. A holy reserve, coming from a constant sense of the divine pupilage, made them feel that "we are but of yesterday," whilst the inspiration that controlled their historians directly taught them that man had been but a short time upon the earth. They had the same motive as others to swell out their national years; that they have not done so, is one of the strongest evidences of the divine authority of their Scriptures. And how fair is their representation! Egypt, Babylon, Assyria, Tyre, the early Javanic settlements, all starting about the same time, and from the same quarter of a late inhabited earth; this is credible, probable, making harmonious sacred and profane history. The other view of the long and lonely Egyptian dynasties is monstrous, out of all proportion—incredible. Had the Bible given such a long, narrow, *solitary* antiquity of twenty thousand, or even ten thousand, years, to the people whose history it mainly assumes to set forth, it would, doubtless, have called out the scoff of those whose sceptical credulity so easily receives the fabulous chronology of other nations.—T. L.)

FOURTH SECTION.

The Tower of Babel, the Confusion of Languages, and the Dispersion of the Nations

Chapter XI. 1–9.

1 2 And the whole earth was of one language [lip], and of one speech.[1] And it came to pass, as they journeyed[2] from the east[3], that they found a plain in the land of Shinar,
3 and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly [literally, to a burning]. And they had brick for stone, and slime had
4 they for mortar [cement]. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name [a signal, sign of renown], lest we be
5 scattered abroad upon the face of the whole earth. And the Lord came down to see
6 the city and the tower which the children of men had builded. And the Lord said, Behold, the people is one, and they have one language; and this they begin to do: and
7 now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language [on the very spot], that they may not under-
8 stand one another's speech. So the Lord scattered them abroad from thence upon the
9 face of all the earth; and they left off to build the city. Therefore is the name of it called Babel[4] [for בִּלְבֵּל, division of speech, confusion; other explanations: בָּב בֵּל, gate of Belus, בִּר־בֵּל, castle of Belus], because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.

[¹ Ver. 1.—שָׂפָה אֶחָת וּדְבָרִים אֲחָדִים, *one lip and one words*, as near as our English can come to it. LXX., χεῖλος ἓν καὶ φωνὴ μία πᾶσι; Vulg., *labii unius et sermonum eorumdem;* the Syriac, ܠܫܢܐ ܚܕ ܘܡܡܠܠܐ ܚܕ, one tongue and one speech; and so the Targum of Onkelos, לִישָׁן חַד וּמַמְלַל חַד. So Greek writers describe those who speak the same language as ὁμόγλωσσοι and ὁμόφωνοι. Rashi interprets דברים as referring to the thoughts and counsels rather than to language, regarding that as expressed by שפה: "They came to an understanding," or "into one counsel," באו עצה אחת; in which Vitringa agrees with him. Kaulen makes a labored distinction between שפה and דברים, the first of which he refers to the subjective element in speech, producing the grammatical *form*, the other to the objective, or the words as the *matter* of language. In proof, he cites such passages as Ps. xii. 3, שפת חלקות *lip of flatteries;* Exod. vi. 12, *uncircumcised lip;* Prov. xii. 19, *lips of truth*, etc.; Is. xxxiii. 19, עמקי שפה, *deep of lip*. But these examples only show that, when there is no contrast intended, שפה, *lip*, may be taken generally for language (like *lingua*, the tongue; see ver. 9, below), including not only words and pronunciation, but all of thought and expression that belongs to it. To show that דברים and שפה are not tautological here, he quotes Ps. lix. 13, דְּבַר שְׂפָתֵימוֹ, the *word* of their lips. But this is needless. It is clear that they are not tautological. They express two distinct ideas; and yet we may doubt whether there is intended such a philosophical antithesis as Kaulen would bring out, though most true in itself, and most important to be considered in the science of language. The first thought would be the other way, namely, that דבר (λόγος) denoted the subjective, and שפה *lip*, the outward or objective in language; since the first is used of a thought, thing, subject, that which *is expressed*, as well as the word or *expression*. The terms here are neither tautological, nor antithetical, but supplemental and intensive. It is the unity of language described in the most comprehensive manner: *one lip*, that is, *one pronunciation*, and the same words (דברים אחדים, every one of them (the plural taken distributively), that is, one name for each thing, and one way of speaking it. When they are put in direct contrast, then שפה, instead of the subjective element, as Kaulen maintains, would denote mere sound in distinction from sense, as in the phrase דְּבַר שְׂפָתַיִם, Is. xxxvi. 5; 2 Kings. xviii. 20; Prov. xiv. 23—*speech of the lips*, that is, mere empty boasting, sound without sense.—T. L.]

[² Ver. 2.—בְּנָסְעָם, literally, in their *pulling up*. It is used of the taking up the stakes of a tent (see it in its primary sense, Is. xxxviii. 12), and is thus pictorially descriptive of a nomadic life, like the Arabic رحل. It is used of the marching in the wilderness, and suggests here the idea of an encampment. The descendants of Noah had hitherto kept together in their rovings.—T. L.]

[³ מִקֶּדֶם—rendered *from the East*. Armenia, the supposed landing-place of the ark, was northwest of Shinar. This has led some to suppose, that the early human race made a detour through Persia, and so were travelling east when they came to Shinar. Others have regarded the ark-mountain as situated to the east, a view which can only be maintained by supposing the naming of the Armenian Ararat to belong to a later period, as a transfer from an older and more easterly region (see text, note p. 308). The original Scripture does not, of itself, determine the location as either east or west; so that the Samaritan version, that makes it Serendib (in Ceylon) is not to be rejected, as in itself false or absurd, any more than the Vulgate location in Armenia, or the Targum and Syriac mountains of Kardu, or the Arabian Mount Judi, wherever that may have been. Rashi seems thus to have regarded it when he interprets מִקֶּדֶם as a journeying from הר קֶדֶם (mountain of the East), mentioned just above, ch. x. 30. Others would render מִקֶּדֶם eastward, or to the east, referring to such passages as Gen. xiii. 11; Numb. xxxiv. 11; Josh. vii. 2; Judg. viii. 11, etc., in all of which, except the first, the term denotes *position* instead of moving direction, and may, therefore, be regarded as determined from the standpoint, real or assumed, of the narrator or describer. Bochart regards קֶדֶם as a name given to all the country beyond the Euphrates and Tigris, independent of the position of some parts of it in respect to other parts or to regions on the other side. This would seem the best way, if we must render מִקֶּדֶם from the east. But there is an older sense to the root, which may well be regarded as intended here. This primary sense is *ante, before*, or *in front of*. Hence its application to time as well as to space. The *old* country is afterwards called the East, and so קֵדְמָה becomes a word of local direction. This primary sense of *anteriority* gives the idea here demanded, which is not so much any particular direction (the geography not being the thing chiefly in view), as it is the general idea of progress. As they journeyed *onward*, מקדם, *right ahead*, in their nomadic roving—from one *before* to another, or from the place before them to one still farther on—they found a בִּקְעָה, or plain country. Gen xiii. 12 seems to be like this, and may be rendered in the same way: Abraham and Lot parted; the former settled (יָשַׁב) in the land where they were; or Abraham *stopped*, as we say in familiar English, but Lot *journeyed on*, וַיִּסַּע מִקֶּדֶם. Compare xi. 2, וַיֵּשְׁבוּ שָׁם, *and they stopped there* (in Shinar), where וישב is in a similar contrast to the nomadic word ויסע. Or it may be taken as a word of position: he pitched his tent eastward. In this place the Targum of Onkelos has בְּקַדְמֵיתָא, *in the East*, regarding it as denoting position. So also the Arabic في المشرق. The LXX., the Vulgate; and the Syriac render it *from the East*.—T. L.]

[⁴ Ver. 9.—קָרָא שְׁמָהּ בָּבֶל called its name *Babel*, כִּי שָׁם בָּלַל, because there he *confounded* (balel = balbel) the language, etc. There is difficulty, sometimes, in the etymologies given in the Hebrew Bible, but this seems to be a remarkably clear and consistent one. It seems strange that Dr. Lange should show himself inclined to the other far-fetched derivation, which would make it mean either the "gate of Bel," or "the gate of El." Naming cities from the gate is not the most early way, though it came in afterwards, from the gate becoming the important place of commercial, judicial, and political procedure. Schelling is right in saying that באב, باب, for gate, is confined alone to the Arabic, of all the Shemitic tongues. It is entirely unknown to the Hebrew, and if it is ever found in any very late Syriac, it comes from the comparatively modern Arabic use. There is reason, too, to regard בֵּל, notwithstanding a doubt expressed by Rawlinson (RAWLINSON: Herod., i. p. 247), as the same with בַּעַל, the deified power, or personage, that appears all over the East,—Baal, Lord, Master, and which becomes a general name for monarchs, like Pharaoh in Egypt. In the Babylonian, it becomes Bel or Belus; and in addition to the Phœnician Baal, or *Bal*, (appearing in many Phœnician and Carthaginian proper names, such as Hannibal, Adrubal, etc.), we find a Lybian Belus (see VIRG.: *Æn.*, i. 621), a Lydian Bel, connected also with a Ninus (HEROD., i. 7), besides the common Scriptural appellation of the idol deity so worshipped. In view of these facts, there must be rejected the idea of an early Babylonian monarch, to whom the name was exclusively given. They seem to have used the word in the plural, as the Phœnicians did (בעלים, Baalim), and this accounts for the form it takes, as expressed in Greek, in the *Persæ* of ÆSCHYLUS, 657, βαλὴν ἀρχαῖος. Though with a singular adjective, it can be nothing less than בַּעֲלִין (*Baalin*), or, as the whole would be expressed in the later Hebrew, בַּעֲלִין קַדְמֹנִין. To make this very ancient and memorable name בָּבֶל (Babel) equivalent to the Arabic باب بل, באב בל or בב בעל, *gate of Bel* or *Baal*, would be greatly straining etymology as well as history. Had such a derivation been found in the

Bible, it would doubtless have been contemptuously rejected, by some who go so far from the Bible to get it. Nothing can be more direct and consistent than the etymology given in Genesis. The verb בלל is the same with the intensive form בלבל, *balbal*, from which בבל is softened after becoming a fixed and oft-pronounced name. בלבל, *balbel*, is an onomatope, exactly like our word *babble*, and its sense of confusion is probably secondary, coming from this early onomatopic use. The letters L and R are cognate and interchangeable, in the Greek as well as in the Shemitic tongues. Hence *balbal* and *βαρβαρ* are the same. *Barbarian* did not, originally, mean *savage*, but one who speaks a different language, or who seems to the hearer to *babble*. It was the place where men first became barbarians to each other (see 1 Cor. xiv. 11), though the name, as an onomatope, would seem still to belong to them all.—T. L.]

GENERAL PRELIMINARY DISCUSSION.

1. *The literature: Bibelwerk*, Matthew, p. 19. The present work, p. 119, where the title of Niebuhr's work should be more correctly given: "History of Assur and Babel." Berlin, 1858. KURTZ: "History of the Old Testament." HAUG, on the "Writing and Language of the Second Kind of Cuneiform Inscriptions." Gottingen, 1855. J. BRANDIS, on the "Historical Results from the Deciphering of the Assyrian Inscriptions." Berlin, 1856. FABRI: "The Origin of Heathendom and the Problem of its Mission." Barmen, 1859. The latest: KAULEN: "The Confusion of Languages at Babel." Mainz, 1861. Explorers of the ruins of Babylon, especially Rich, Ker-Porter, Layard, Rawlinson, Oppert.

2. *The history of the building the tower at Babel forms the limit to the history of the primitive time.* It may be regarded as the genesis of the history of the human striving after a false outward unity, of the doom of confusion that God therefore imposed upon it, of the dispersion of the nations into all the world, and of the formation of heathendom as directly connected therewith. In the proper treatment of this there comes into consideration: 1. the relation of the historical fact-consistency of the representation to its universal symbolical significance for the history of the world, and to its special symbolical significance for the kingdom of God; 2. the relation of the fact itself to the common historical knowledge, as well as to the history of the kingdom of God; 3. the relation of the confounding, therein represented, to the original unity of the human race in its language, as well as to the multiplicity that originally lay in human speech; 4. the historical and archæological testimonies; 5. the reflection of the historical fact in the mythical stories.

3. Kurtz correctly maintains (History of the Old Testament, p. 95) against H. A. Hahn, that this place forms the boundary between the history of the primitive time and the history of the Old Testament. Evidently is the history of primeval religion distinguished from the general history of the Old Testament by definite monuments, namely, by the characteristic feature of the *faith in promise*, as presented in the genealogies, through which faith Abraham, as the type of the patriarchal religion, stands in contrast with Melchidezek, the type of the primitive religion, —even as the morning twilight of the new time stands in contrast with the evening twilight of the old. And so, too, according to Gal. iii. and Rom. iv., it is not Moses who is the beginning of the covenant religion, but Abraham. Moreover, in the history of the tower-building there is brought out not only the ground form for the historical configuration the world is to assume, but also the contrast between heathenism and the beginnings of the theocracy. For the sake of this contrast, according to our view, the section may still be regarded as belonging to the first period from the beginnings of the Shemitic patriarchalism; although when regarded in itself alone, and under the historical form of view of the Old Testament, it appears as an introduction to the history of Abraham.

4. *The genesis of the human striving after a false outward unity, or uniformity and conformity.* As in the history of Cain, the first beginnings of culture in the building of cities, in the discoveries and inventions of the means of living, of art, and of weapons of defence, were buried in their own corruption (since the germs of culture, however lawful in themselves, are overwhelmed in their ungodly worthlessness), and as in the history of Nimrod the post-diluvian beginnings of civilization, and of outward political institutions, were darkened by the indications of despotic violence, so also, in the history of the tower-building, must we distinguish the natural striving of the human race after an essential unity, from their aberration in a bold and violent effort to obtain an outward consistency, an outward uniformity (or conformity rather) to be established at the cost of the inward unity. DELITZSCH says correctly (p. 310): "the unity which had hitherto bound together the human family was the community of one God, and of one divine worship. This unity did not satisfy them; inwardly they had already lost it; and therefore it was that they strove for another. There is, therefore, an ungodly unity, which they sought to reach through such self-invented, sensual, outward means, whilst the very thing they feared they predicted as their punishment. In its essence, therefore, it was a Titanic heaven-defying undertaking." * The inward unity of faith ought to have been the centre of gravity, the rule and the measure of their outward unity. The historical form of their true unity was the religion of Shem; its concrete middle point was Shem himself. It sounds, therefore, like a derisive allusion to the despised blessing of Shem, when they say: Go to, let us build a tower for us, and make unto ourselves a *name* (a Shem). When, therefore, the tower-building, the false outward idea of unity is frustrated, then it is that Abraham must appear upon the stage as the effective middle point of humanity, and the preparer of the way for the unity that was to come. Abraham forms

* [The more carefully the peculiar language of this Babel history is considered, and especially its heaven-defying look, the more probable will appear the view supported by Bryant, which regards it as the origin of the heathen fable of the war of the giants against the gods. The war of the Titans was probably the same, though it appears as a duplicate of the event in the Greek mythology. The latter, however, being set forth as the more ancient event, may, with some reason, be referred to the antediluvian rebellion described in Gen. vith. Both of these myths must have had some historical foundation in actual human history; for nothing can be more wild in itself, or more inconsistent with what we know, or may conceive, of the earliest thinking, than those representations of allegorical wars of which some writers are so fond. In the first period of human life, men were too much occupied with the great *actual*, and this is shown by the very exaggerations of the form which it assumed in history. Myth-making and allegorizing came in afterwards. The war of ideas, of which some talk, shows a previous philosophizing, however crude. The sight of great physical convulsions may have suggested some of these stories; but the actual occurrence of great events in human history was their more probable source.—T. L.]

the theocratic contrast to the heathen tower-building. Since that time, however, the striving of human nature has ever taken the other direction, namely, to establish by force the outward unity of humanity at the expense of the inward, and in contradiction to it; this has appeared as well in the history of the world monarchies as in that of the hierarchies. The history of Babel had its presignal in the city of Cain, its symbol in the building of the tower, its beginning in the Babylonian world-monarchy; but its end, according to Rev. xvi. 17, falls in the "last time." The contrast to this history of an outward force-unity is formed by Shem, Abraham, Zion, Christ, the Church of believers, the bride of Christ, according to Rev. xxi. 2, 9.

5. *The genesis of the confounding to which it was doomed by God.* The germinal multiplicity, as contained in the unity of the human race, is to be regarded as the natural basis of the event. We cannot, as has been attempted by Origen and others, derive an organic division of the nations in their manifold contrasts (and just as little the varied multiplicity of life in the world) from the fall merely, or from human corruption. To this effect it is well observed by Delitzsch, that "even without that divine and miraculous interposition, the one original language, by virtue of the abundance of gifts and powers that belong to humanity, would have run through an advancing process of enrichment, spiritualization, and diversity." This germinal multiplicity forms, therefore, the other side, or the higher, spiritual side, in the confusion of languages; but this, too, we must distinguish in its genesis and in its world-historical consequences. Since the Babylonian tower-building denotes the genesis of the national separations as the genesis of heathendom (but not the monstrous development of heathendom which goes on through the ages), so, in like manner, does it denote the genesis of the speech-confounding, but not its great development in the course of time. This genesis, however, is to be considered in reference to the following points: 1. With the violent striving after an outward unity there is connected the crushing of the diversity. 2. This violent suppression calls out, by way of reaction, the effort and intensity of the diversifying tendency, or the conflict of spirits. 3. With this conflict of spirits there develops itself, also, the contrast of varying views and modes of expression. 4. The disordered and broken unity becomes dissolved into partial unities, which form themselves around the middle points of tribal affinity, and so form their watchwords. Thus far goes on the process of dissolution, in the sin and guilt of the strife after an outward unity. But here comes in the divine judgment in its miraculous imposition: the spirits, the modes of conception, the modes of expression, the tongues themselves, are all so confounded, that there becomes a perfect breach of unity, and more than this, a hostile springing apart of unfettered elements that had been bound up in a forced unity. So did the divine doom establish a genesis in the confusion of languages—a genesis which afterwards, in the course of time, came to its full development.

6. *The genesis of the dispersion of the peoples in all the world, and of the formation of heathendom that from thence began.* In opposition to the centripetal force of humanity, impaired by its own supertension and the outward alienating tendency, comes now the reaction of the morbid centrifugal power set free by the sentence of God. So commence the national emigrations of antiquity, setting away from the centre of community, forming in this a contrast to the migrations of the Christian time, which maintain their connection with the centre of humanity, the host of the Christian church. In greater and smaller waves of migration do the nations scatter abroad, and grow widely diverse in their separate lands, and in the midst of the views which they awaken; and this to such a degree that everywhere they lose themselves in a peculiarly paganistic autochthonic consciousness, or, as it may be generally styled, a servile life of nature. The line of Shem is least affected by the drawing of this centrifugal power. It extends itself slowly from Babylon, in a small degree to the east, and in great part to the southwest. The main stream of the Hamites takes a southwestern direction towards Canaan and Africa; another stream appears to have turned itself eastwardly over Persia and towards India. The great stream of the Japhethites goes first northward, in order to divide itself into a western and an eastern current; a part, however, in all probability, taking a still more northern direction, until, through upper Asia, it reaches the New World. The most evident division of the Shemites is into three parts, which still reflect themselves in the three main Shemitic languages. The fundamental separation has gone on into wider separations; for example, into the division of the Indian and the Persian Arians. These divisions are, again, in a great degree, effaced by combinations which proceeded from the contrast between earlier and later migrations in the same direction. So, for example, in eastern Asia, the Japhethites appear to have supervened upon the Hamites, in Asia Minor and Persia upon the Shemites; and so, in many ways, have the earlier Japhethite features been overlaid and set aside by the later. In Canaan, on the other hand, the Hamites appear to have supervened upon the original Shemitic inhabitants; and then, again, at a later date, the Israelites supervened upon the Hamitic Canaanites.

The most direct consequence of this dispersion of the nations was the formation of races, in which different factors coöperated: 1. The family type; 2. the spiritual direction; 3. the climate in its strong effect upon the physical ground-forms which were yet in their state of childlike flexibility. A further consequence was the formation of ethnographical contrasts in civilization. In reference to this there must be distinguished:

1) The contrast between the savage nations who had become utterly unhistorical, or perfectly separated from the central humanity, and the historical nations.

2) The contrast of barbarian nations who for a long time preserved a state of negative indifference as compared with the nations that were within the community of culture.

3) The contrast presented by the nations and tribes of isolated culture, as compared with the centralized culture, or that of the world monarchies as it appeared in its latest form, the Græco-Roman-humanitarian sphere of culture.

4) The contrast presented by the nations of this centralized *culture*, or as it finally appeared in the Græco-Roman-humanitarian *culture*, as compared with the central theocratic people of cultus or religion.

The last contrasts reveal, as the second consequence, a double counterworking against the paganistic isolization; the first is a tendency to the outer

unity (world-monarchy), the other a tendency to the inner unity (theocracy). A third consequence was the war between them.

7. *The relation of the historical fact-consistency of the Biblical representation to its symbolical significance for the universal history of the world.* It is difficult to determine the chronological order of the tower-building in the Biblical history; it is still more difficult to fix its place in the universal secular history. It is, however, more easy to do this when we assume that the history of the tower-building was that of a gradually elapsing event, which is here all comprehended in its germinal transition-point (as the commencing turning-point), conformably to the representation of the religious historico-symbolical historiography. Following the indications of the Bible itself, we must distinguish two periods: first, the founding of Babel, in consequence of an ungodly centralization fancy of the first human race, and the catastrophe of the commencing dissolution that thereby came in; secondly, the despotic founding of the kingdom of Babel by Nimrod, as connected with it. Add to this a third, which is in like manner attested by the Bible, namely, the further development of Babel as it continued on in spite of the dispersion, and to whose greatness the stories of Ninus and Semiramis, as well as the world-historical ruins of Babylon bear testimony. It is in perfect accordance with the theocratic historiography, that events which occupy periods are comprehended in the germinal points of their peculiar epochs. As this is the case with the tower-building, so does it also hold true of the confusion of languages, and the dispersion of the nations. In regard now to this germinal point especially, it has been wrongly placed in the days of Peleg, in supposed accordance with what was said, ch. x. 25, concerning the meaning of the name Peleg. Keil computes that Peleg was born one hundred years after the flood, and draws from thence the wider conclusion, that "in the course of one hundred and fifty to one hundred and eighty years, and in the rapid succession of births, the descendants of the three sons of Noah, who were already married and a hundred years old at the time of the flood, must have already so greatly multiplied as to render credible their proceeding to build such a tower" (p. 120). In respect to the third designated period of the tower-building, Delitzsch thus remarks in relation to the Biblical interpretation of the name Babel (for Balbel, a pilpel form in which the first Lamed has fallen out): "The name Babel denotes the world city where men became dispersed into nations, as the name Jerusalem denotes the city of God, where they are again brought together as one family. As the name Jerusalem obtains this sense in the light of prophecy, so is the name given to Babel, no matter whether with or without the design of the first namer, a significant hiero-glyph of that judgment of God which was interwoven in the very origin of this world-city, and of that tendency to an ungodly unity which it has ever manifested. That the name, in the sense of the world-city itself, may denote something else, is not opposed to this. The Etymologicum Magnum derives it ἀπὸ τοῦ Βήλου, and so, according to Masudi, do the learned Persians and Nabatæans. It has, accordingly, been explained as the *gate* or the *house*, or, according to Knobel, the *castle* of Belus (בָּ equal to בָּב or בֵּית, or בר for בִּירַת). Schelling's remark that *bab* in the sense of gate is peculiar to the Arabian dialect, is without ground; it is just as much Aramaic as Arabic. The verb בָּב, *intrare*, like בָּם *ascendere*, is a very old derivative from בא, *inire*. But Rawlinson and Oppert have shown, on the authority of the inscriptions, that the name of the god is not בַּל, but אֵל (the Babylonian Phœnician Kronos), and בָּבֶל, therefore, denotes the gate of El." If the development of heathenism, in a religious sense, and, therefore, the development of idolatry, is regarded as a gradual process, the heathenish tendency at the time of Nimrod could not have been far advanced. Its more distant beginning is probably to be placed in the very time of the catastrophe; for the confusion of fundamental religious views may, in general, furnish of itself an essential factor in the confusion of languages.

On the situation of the land of Shinar and Babylon this side of the Euphrates, compare the Manuals for the old geography by Forbiger and others. Concerning the ruins of the old Babel, and Babel itself, compare WINER's "Real Lexicon," the "Dictionary for Christian People," and HERZOG's "Real Encyclopedia," under the article "Babel." In like manner DELITZSCH, p. 212; KNOBEL, p. 127, and the catalogue of literature there given.

8. *The special symbolic significance of Babel for the kingdom of God.* Here there are to be distinguished the following stages: 1. The significance of the tower-building; 2. the Babel of Nimrod, or the despotic form of empire, and its tendency to conquest; 3. the significance of the world-monarchy of Nebuchadnezzar; 4. the Old Testament symbolic interpretation of Babel (Ps. cxxxvii.; Is. xiv.; Jer. l.; Dan. ii. 37; vii. 4; Habakuk); 5. The New-Testament apocalyptic Babylon (Rev. xiv., xvi., xvii.). Throughout Holy Scripture, Babel forms a world-historical antithesis to Zion.

9. *The relation of the confounding, as presented, to the original unity of the human race, as also to the original multiplicity as lying at the foundation of human speech.* The two poles by which the catastrophe of the speech-confounding are limited, are the following: In the first place, even after the confusion of languages, there exists a fundamental unity; there is the logical unity of the ground-forms of language (verb, substantive, etc.), the rhetorical unity of figurative modes of expression, the lexical unity of kindred fundamental sounds, the grammatical unity of kindred linguistic families, such as the Shemitic, the Indo-Germanic, and the historical unity in the blending of different idioms; as, for example, in the κοινή, or common dialect, there are blended the most diverse dialects of the Greek; so in the New-Testament Greek, to a certain extent, the Hebrew and old Greek; in the Roman languages, Latin, German, and Celtic dialects; so, also, in the English; in the Lutheran High German, too, there are different dialects of Germany. Science takes for its reconciling medium an ideal unity from the beginning of the separations; faith supposes a real unity, and so, finally, Christendom and the Bible. In the second place, however, it must be acknowledged that in the original manifoldness of human power and views there was already indicated a manifoldness of different modes of expression. "Indeed," says Delitzsch, "even if this wonderful divine interposition had not taken place, the one primitive speech would not have remained in stagnant immobility. By reason of the richness of the gifts that are stored in humanity, it would have run through a process of progressive self-enrichment, spiritualiza-

tion, development, and manifold diversity; but now, when the linguistic unity of humanity was lost, together with its unity in God, and with it, also, the unity of an all-defining consciousness, there came, in the place of this multiplicity in unity, a breaking up, a cleaving asunder, where all connection seems lost, but which, nevertheless, through a thousand indices, points back to the fact of an original oneness. For, as Schelling says, confusion of language only originates wherever discordant elements which cannot attain to unity can just as little come from one another. In every developing speech the original unity works on, even as the affinity partially shows; a taking away of all unity would be the taking away of language itself; and, thereby, of everything human,—a limit to which, according to Schelling's judgment, the South American Indians are approaching, as tribes that can never become nations, and which are yet a living witness of a complete and inevitable disorganization" (Delitzsch, p. 114, 115). In accordance with the religious character of Holy Scripture, we must, before all things, regard the confusion of languages as a confusion of the religious understanding. Languages expressive mainly of the subjective, languages of the objective, those of an ingenuous directness, and those of acute or ingenious accommodation, must very soon present great contrasts.

In regard to the original language, which preceded the confusion, and formed its ground, the learned men of the Jewish Synagogue, and after them, the church fathers, as well as many orthodox theologians (among the moderns with some limitation, Pareau, Havernik, Von Gerlach, Baumgarten), have expressed the opinion that the Hebrew was the language of the primitive time and of Paradise, and that it was propagated after the flood by the race of Eber. On the contrary, however, it is observed that Abraham himself did not originally speak Hebrew, but Aramaic.* "On this account," says Delitzsch, "we must regard as better grounded the position of the Syriac, Aramaic, and Persian writers, that the Syriac, or the Nabatæan, was the primitive speech, and that in the confusion of tongues it was still retained as the language of Babylon. But, moreover, the Shemitic in its general acceptation," he continues, "cannot lay claim to that perfection which must have belonged to the primitive speech. We find nothing to urge against the supposition that the original language, as such, may have become lost in those that are historically known" (Delitzsch, p. 316; Keil, p. 119). Nevertheless, we do not believe that this supposition receives any strength from what is a mere prejudice, namely, that in respect to its structure the paradise language must have been a very perfect one. The speech of holy innocence has no need to prove its claims through forms developed with great exactness. As the Shemitic verbal forms lie in the middle between the monosyllabic character of the Chinese and the polysyllabic character of the Indo-Germanic; as they carry with themselves, also, in a high degree, that impression of immediateness, of the onomatopic, of the sensible presentation of the spiritual, of the spiritualizing of the sensible, so, without doubt, do they lie specially near to the ground-form of different national tongues. In respect to the relation of the different languages, there may be compared the following writings as specially belonging to the subject, namely: Delitzsch: "Jeschurun;" Fürst: "Concordance;" "Treatises of Kunic," Ernest Renan; see Delitzsch, p. 632. Besides these, Kaulen, p. 70 (The Hebrew in its peculiar character stands nearest to the conception of the primitive speech).

Zahn, in his treatise ("The Kingdom of God," p. 90), presents a clear idea of the similarity of different languages. "The great 'Language Atlas' of Balbi is designed on the most carefully considered principles (Paris, 1826). After a keenly investigated division of language and dialect, he designates eight hundred and sixty languages as spoken on the earth, namely, fifty-three in Europe, one hundred and fifty-three in Asia, one hundred and fifteen in Africa, four hundred and twenty-two in America, one hundred and seventeen in the fifth portion of the world; and yet at this day must the whole sum be taken at a greater number, especially in consequence of researches in Africa." Kaulen. Linguistic investigations that belong here are connected with the names of Herder, Adelung, Vater, Klaproth, Balbi, Remüsat, W. Von Humboldt, Schleicher, Heyse, Bopp, Steinthall, Pott, Schott, Ewald, Fürst, Bunsen, Max Müller, Jones, Oppert, Haug, and others. In favor of the original unity of languages, as against Pott and others who call it in question, see Kaulen, p. 26; "Treatises on the Origin of Languages," by the same author, p. 106.

10. *The historical and archæological testimonies for the fact of the confusion of languages.* Bunsen: "Comparative Philology would have been compelled to set forth as a postulate the supposition of some such division of languages in Asia, especially on the ground of the relation of the Egyptian language to the Shemitic, even if the Bible had not assured us of the truth of this great historical event. It is truly wonderful, it is matter of astonishment, [it is more than a mere astounding fact,] that something so purely historical [and yet divinely fixed], something so conformable to reason, [and yet not to be conceived of as a mere natural development], is here related to us out of the oldest primeval period, and which now, for the first time, through the new science of philology, has become capable of being historically and philosophically explained." Between this history and the previous chapter must lie the primitive history of the eastern Asiatics, namely, the time of the formation of the Chinese language, that primitive speech that has no formative words, that is, no inflecting forms. The Chinese can hardly take rank as a radical language, but only as a very ancient and strikingly one-sided ramification. To the linguistic testimonies there may be added the fact that Babylon became the oldest world-monarchy; there is also its very ancient fame, and the fact that the influence which went out from Babylon has in the most varied forms pervaded the whole history of the world, to say nothing of its giant ruins and the desolation which has so long rested as a judgment upon them."

11. *The mirroring of the confusion of languages as found in the mythical stories.* See Delitzsch, p. 313; Lücken, p. 278; Eusebius, *Præparatio*, ix.

* [There could, at this time, have been no great difference between Hebrew and Aramaic. Even in the days of Jacob and Laban, they could not have diverged much; since they appear to have well understood each other in the very beginning of Jacob's residence. Afterwards, when they parted, they gave two different names (גַּלְעֵד and יְגַר שָׂהֲדוּתָא, Gen. xxxi. 47) to the monumental heap of stones; but in so doing, they probably sought as much diversity as the growing change in their respective dialects would afford.—T. L.]

14. ABYDENUS: "Some say that the men who first came forth from the earth, being confident in their greatness and strength, and despising the gods in their fancied estimation of their own powers, undertook to build a high tower in the place where Babylon now is. They would already have made a near approach to the Heavens, had not the winds come to the help of the gods and overturned their tower. Its ruins have received the name of Babylon. Men had hitherto spoken but one language, but now, in the purpose of the gods, their speech became diverse; to this belongs the war that broke out between Kronos and Titan.

EXEGETICAL AND CRITICAL.

1. Vers. 1 and 2. The settling in the land of Shinar.—**The whole earth,** that is, the whole human race.—**One language and one speech** (Lange more literally, **one lip and one kind of words**). The form and the material of language were the same for all.—**From the East** (Lange renders, **towards the East.** Our margin, **Eastward**).—From the land of Ararat, southeast (מקדם as one word: the land of, or from the East).—**A plane.**—For them, as they came from the highlands, the plane was the low country, a valley plane (בִּקְעָה).—**Shinar,** the same as Babylonia, though extending farther northward.—**And they dwelt there.**—The preference for the hill country does not appear to have belonged to the young humanity. Under the most obvious points of view, convenience, fertility, and easier capability of cultivation, seem to have given to these children of nature a preference for the plain. Even at this day do the uncultivated inhabitants of the hills sometimes manifest the same choice. In this respect Babylon had for them the charm of extraordinary fruitfulness. ZAHN ("Kingdom of God," p. 86) gives extracts from Hippocrates and Herodotus in proof of the singular productiveness of this land of the palm, where the grain yields from two hundred to three hundred fold. Thence came luxury, which was followed by the cultivation of the paradisaical gardens (Gardens of Semiramis) and a life of sensuality, together with a sensual religious worship.

2. Vers. 3 and 4. *The building of the tower.*—**They said one to another, Go to.**—Expressive of an animated, decided undertaking.—**Let us make brick.**—The plain was deficient in stones, whereas, on the contrary, it abounded in a clayey soil which would serve for making bricks, and asphaltum, which was good for mortar. They burnt them to stone instead of merely hardening them in the sun, which otherwise was the more obvious practice.—**And they said (again) Go to.**—Their success in preparing bricks for their dwellings encouraged them to go farther. They resolved upon the building of a city, and a tower whose top may reach, etc. At the ground of this there evidently lies the impression of immensity as derived from the Babylonian plane, which actually, in its great extent, as some travellers have described it, gives the conception of the sublime. The visible middle point of the same must have been the tower, standing up as a sign of unity for the whole human race. According to the representation, therefore, the words, "even to the heaven," would mean that the heaven was regarded as something that could be reached; although at a later period such language occurs in a hyperbolical sense.—**And let us make us a name.**—The expression עָשָׂה לוֹ שֵׁם denotes the appointing or establishing for one's self a signal of renown (Is. lxiii. 12, 14; Jer. xxxii. 20). The sign of security shall be for them, at the same time, a sign of their fame, and thus, doubtless, would they give themselves a name as a people.—**Lest we be scattered abroad.**—Not only as a visible signal, but by the glory of its fame shall the tower hold them together. This is the expression of the political and popular feeling of antiquity; in the pride of the national spirit the individual is lost with his strength and his conscience. Such is the characteristic feature of Babel everywhere, whether upon the Euphrates, the Tiber, or the Seine. The individual with his convictions, his freedom, his personality, must be wholly sacrificed to the name of uniformity, whether it be worldly or ecclesiastical. What is said here relates not merely to an ungodly, arbitrary, ambitious, individually titanic undertaking, but to the first introduction of that atheistical and antichristian principle which would not merely promote the prosperity and authority of the whole in connection with the well-being and the freedom of the individual person, but also make the individual an involuntary sacrifice to a unity, which becomes, in that way, a false unity, as well as a false idol placed on the throne of the living God,—and this whether it be called Babel, Rome, the Church, or "la grande nation." GÖTHE:

> "Be it truth, or be it fable,
> That in thousand books is shown,
> All is but a tower of Babel,
> Unless love shall make them one."

Or we may adopt as a various reading,

> When love of glory makes them one.

The question here relates to the destruction, in their very principles, of the Shemitic call to religion, and the Japhethic tendency to civilization, by a Hamitic confounding of religion and culture, to the obstruction of the true progress of the world and of the state, by resolving the constitution of human history into an immovable Hamitic naturalism. According to Knobel, the whole significance of the fact becomes resolved into one view. "This view (he says) the author imputes to them after the event, since Babylon, that most splendid city, as the Greeks regarded it (HEROD. i. 178), did, indeed, redound to the fame of its builders, but, at the same time, would thereby furnish a proof of their impious pride." And yet, even in Knobel, the world-historical substratum in the representation very clearly appears, when he says, that "according to Berosus and Eupolemus, there were stories among the Chaldæans that those who were saved in the flood, when they came to Babylonia, again restored the place, and especially built there a high tower. For that purpose there met together in Babylonia diverse masses of people, etc." He proceeds to say, moreover, that Babylon in later times became the central point of the nations, that it was, besides, a very ancient city, that two thousand years before Semiramis it was built for the son of Belus, and that, by reason of its huge magnitude, its temple of Belus, its high tower, and its dissolute morals giving it the appearance of the very home of sin (CURTIUS, v. 1, 36), as well as on account of its name, it had a peculiar fitness for the Scriptural author's narration. The symbolical sig-

nificance, however, of the appearance of Babylon, as matter of fact, is, in this way, wholly effaced.

3. Vers. 5–8. *The intervention of Jehovah, his counsel and his act.* Without the thought of any Jehovistic document, it would be readily conceived that the frustration of such an undertaking must proceed from God as Jehovah, the founder and protector of the divine kingdom. The *coming down* * of Jehovah forms a grand contrast to the rebellious *uprising* of the Babylonians with their tower. The higher they build, so much deeper, to speak anthropopathically, must he descend that he may rightly look into the matter. Moreover, the expression *go to*, as used by God, forms an ironical contrast to the two-fold *go to* (הָבָה, come on, give way now), as used by the Babylonians. The one nullifies the other and

* [Ver. 5.—וַיֵּרֶד יְהוָֹה, *And God came down.* The Targum of Onkelos renders this וְאִתְגְּלִי יְיָ, *and Jehovah was manifested*, or revealed himself. So most of the other Jewish authorities. They derived the idea, probably, from such passages as Hosea v. 15, where the opposite expression seems to represent God as *retiring*, and leaving the world to itself: אֵלֵךְ וְאָשׁוּבָה אֶל מְקוֹמִי, *I will go and return to my place.* So in the seventh verse, Onkelos renders it, *Come, let us be revealed.* The Arabic follows the Targum, and has تعالوا نتجلى. Compare also Micah i. 3, כִּי הִנֵּה יְהוָֹה יוֹצֵא מִמְּקוֹמוֹ וְיָרַד, "For lo, Jehovah goes forth from his place, and comes down and walks upon the high places of the earth." There is a spirituality in Rabbi Schelomo's interpretation of this which is lacking in most Christian commentators. "It represents God," he says, "as coming down from his throne of mercies, כסא רחמים, to his throne of judgment," כסא הדין, as though the one were in the serene upper heavens (comp. Ps. cxiii. 6), and the other nearer to the sphere of this turbulent earth,—implying also that the divine mercy is more *retired*, less visible to the sense, because more general and diffused, though seen by the eye of faith as sending rain upon the just and the unjust, whilst God's judgments in the world are more *manifest*, more extraordinary, more palpable to the sense. It is "his *strange* work," זָר מַעֲשֵׂהוּ, Is. xxviii. 21; עֲבֹדָתוֹ נָכְרִיָּה, "his extraordinary doing." The commentary of Aben Ezra on וירד, Gen. xi. 5, is very noteworthy: "This is thus said, because every thing that takes place in the world *below* depends from the powers that are *above*; as is seen in what is said (1 Sam. ii. 3) מִשָּׁמַיִם יִתָּכְנוּ עֲלִילוֹת, from the Heavens events are arranged (in our English Version it is given very poorly, *actions are weighed*). Wherefore God is said to *ride upon the heavens* (רֹכֵב הַשָּׁמַיִם, Deut. xxxiii. 26); for thus the Scripture speaks with the tongue of men." With this citation of Aben Ezra, comp. Ps. lxviii. 5, "Praise him that rideth on the Heavens by his name Jah," although many modern commentators differ from the Jewish in their rendering of עֲרָבוֹת. The riding on the Heavens is explained, by the commentator on Aben Ezra, as referring to the outer sphere (according to the astrological technics), in which there are inherent the higher or ultimate *causalities*, as Rabbi Tanchum says עֲלִילוֹת should be rendered in the verse above quoted, 1 Sam. ii. 3 (see TANCHUM: "Comment." Lam. i. 12), or סִבּוֹת, *deflecting* or *turning* causalities, as it is explained by him (see 1 Kings xii. 15). Similar interpretations are given by the Jewish commentaters of such words as הָבָה, ver. 7, *Go to now, Let us go down.* They are used to express the most direct opposition between the ways and thoughts of men and those of God. Says Rabbi Schelomo: "It is מִדָּה בְּנֶגֶד מִדָּה, measure for measure (*par pari*). Let us build *up*, say they, and scale the heavens; let us *go down*, says God, and defeat their impious thought." Other Rabbins, and Jewish grammarians, have a method of explaining such passages by a very concise yet most significant phrase. This mode of representing things, *more humano*, they call לְשׁוֹן הַדָּבָר, the language or "*tongue* of the event," or the action speaking. Thus Rabbi Tanchum characterizes the words אֲדֹנָי לֹא רָאָה, *the Lord not see it*, Lam. iii. 36, as لسان الحال, the tongue or speech of the condition (the supposed language of the wicked actions just before described), whether regarded as actually uttered or not. Thus here, God *speaks* in what he *does*, in most direct contrariety to the ways and thoughts of men. The event to be narrated by the sacred historian is the divine *intervention* in counteraction of human wickedness and folly. To be intelligible, it necessarily includes some statement of the divine thoughts or purposes, as inseparable parts of the *res gestæ*. This must be done after the manner of men, or it cannot be done at all. These divine purposes and acts are, therefore, represented as speaking. In fact they do speak; and this is what they say most emphatically. It is analogous to the frequent usage in Homeric Greek of φημί, to speak, for οἴομαι, to think; and, in Hebrew, of דבר, *word*, for *thought* or *thing*,—a connection of ideas which is obvious in the English *think* and *thing*, as also in the German *ding* and *denken*. This language of the event, if it would be expressive, must be characteristic and idiomatic. The הָבָה, *go to*, of man, is met by a direct response on the part of Deity, and to this end the very same term is used, not ironically, as Lange thinks, but as the most speaking form of the antithesis. This is not like the language of the prophet who hears words spoken in vision. In that case they are truly, though subjectively heard, as the mediate language of the inspiring power, and not alone of the inspired human medium. But in such narrations as these, nothing could better describe the rhetorical peculiarity than this formula of the Jewish critics. It is "the language of the occasion," not as uttered objectively, or heard subjectively, but still as virtually representing most important parts of the event.

Those who are offended at such a style cannot consistently stop short of a denial of all revelation, as either actual or possible. When we make the objection, we should consider how far it goes. Not only is there shut out the thought of any direct divine intervention in the world's history, but also every idea whatever of any divine action or personality. Look at the question carefully, and we are compelled to say that *thinking*, in any such way as we think, and even *knowing*, in the sense of any particular recognition of anything finite as finite, are as truly anthropopathic exercises as remembering and speaking. It is truly pitiable, therefore, when Rosenmüller, and other commentators like him, indulge in their usual apologising and patronizing talk about the simple belief of the early ages, *deos descendere, atque, ut ex antiqua persuasione credebatur, ad humanum morem consilia agitare, deliberare, rebus ex omni parte perpensis, decernere*,—"that the gods actually *come down* to see, etc." How far have we got, in these respects, beyond these simple "early people?" What advantage has the most rationalising commentator over them in the use of any language that will enable him to think of God, or talk of God, without denying the divine personality on the one hand, or bringing in something impliedly and essentially anthropopathic on the other. This language is as much for one age as for another; since here all ages, and all human minds, are very much on a par. But why, it may be asked, could there not have been used terms more general, and which would not have suggested such crude conceptions? It might have been simply said, God *intervened* to *prevent* the accomplishment of evil purposes, or he *provided* means in the course of his general providence, or government of nature and the world, for such an end. This, it may be thought, would have sounded better, and better preserved the dignity of the Scripture. But what is an *intervention*, but a coming between, and a *prevention* but a going before, and a *providing*, or a *providence*, but a looking into, a coming down to see what the children of men are doing? We gain nothing by them. Instead of helping the matter, our most philosophical language would only be the substituting of worn-out terms, whose early primary images had faded out, or ceased to affect us conceptually, for other language equally representative of the idea, whilst excelling in that pictorial vividness in which truly dwells that which we most need. This is the suggestive and emotive power, making words something more than arbitrary signs of unknown quantities, like the x y z of the algebraist, where the things signified are mere notions, having no meaning or value except as they preserve the equilibrium of a logical equation. We would have the Bible talk to us philosophically: "the infinite intelligence conditions the finite; the divine power is the conserving principle ever immanent in nature." But hear how much better the Scripture says this: "the God of old is thy dwelling-place, and underneath are the everlasting arms," זרעות עולם, the *arms* of eternity, the arms that hold up the world. The divine wisdom has adopted this style. It is a mode of diction ever fresh, yet equal to any other as a representative of that which is strictly ineffable, that is, un-

turns it against them.—**This they begin to do, and now nothing will be restrained from them.**—This reminds us of the declaration: *Adam is become like one of us.* Under the form of apprehension there lies an ironical expression of the conscious certainty of the divine rule.—**And the Lord came down.**—Delitzsch here again reminds us that (according to Hoffman) Jehovah, after the judgment of the flood, had transferred his throne to the heaven. Keil, however, correctly finds, at least in this place, only the anthropopathic expression of the divine interposition.—**Behold, the people is one.**—עַם, *connection, community.* The people, as a community, physically self-unfolding, is called גּוֹי (from גוה, probably in the sense of *mound-like, extending, swelling* *); the people, as an ethical community, a State, as constituted by an idea, is called עַם, from עמם (to bind together, to associate).—**They begin to do.**—An indication of the future Babel in the world's history:—**And now nothing will be restrained from them.**—In truth, if God interpose not, the prospect is opened, that the pride and confidence of men will advance with extreme rapidity towards the destruction of freedom, of the personal life, of the divine seed and kingdom.—**Let us go down and there confound their language.**—Upon the descent of Jehovah in his beholding, there follows his descent in his counsel.—**Let us.**—And here, again, according to Delitzsch, does Jehovah include with himself his angels, the executors of his penal justice. Here, as elsewhere, an inappropriate idea.—**Let us confound.**—Knobel would understand by בלל to *separate*, and accordingly translates Babel as meaning separation. But thereby is the conception of the act carried into the unmeaning. What is said does not refer properly to a separation merely of human speech. The manner in which it is confounded is not described. According to Koppen, the miracle must have consisted wholly in an inward process, that is, a taking away of the old associations of ideas connected with words, and an immediate implanting of new and diverse modes of expression.† According to Lilienthal, Hoffman (A. Feldhoff and others) it must have been wholly an outward process, a confusion of the lips, of pronunciation, of dialects; whilst Scaliger holds that differing meanings were connected with like words or sounds. The historical symbolical expression, however, may mean, perhaps, that the process of inward alienation and variation, the ground of which lay in the manifoldness of dispositions, and the reciprocity of spiritual tendencies, became fixed in diverse forms of speech and modes of expression, by reason of a sudden catastrophe brought upon them by God. The heathenish Babylonian tendency reflects itself still in the enigmatical, capriciously varying dialects of the same people, which is sometimes to be remarked in different quarters of the same city, or in the different peasantry of the same community, but which must have especially had place in the earlier times, when isolization became predominant. The first germ of the speech confounding must, accordingly, have shown itself as a diseased action which the fall introduced into the original innate germ of speech development. For a long time it remained naturally latent in the family of Noah, but manifested its full power in the time of the tower-building; and then the effect of that epoch prolongs itself through the whole history of the world. In like manner, however, was there a counter influence, too, from the days of Abraham onward. According to KAULEN (p. 220), the miracle consists in this, "that at that time, and in that region, there was introduced a linguistic change which, although it would have naturally come in in the course of things, would nevertheless have required for its full development other conditions of space and time than those presented." If there is meant by this only a wonderful acceleration of a natural development, the view does not satisfy. Rightly says FABRI (p. 31): "A confounding of languages presupposes a confusion of the consciousness, a separation of the original speech into many, a disorder and a breach in the original common consciousness in respect to God and the world.—The history of the tower-building is the history of the origin of heathenism."—**So the Lord scattered them abroad.**—Out of their purpose comes its direct opposite.—**And they left off to build.**—That is, as a community of the human race with that distinct tendency. The idea, however, is not excluded, that the Babylonians who remained behind kept on building Babel. The success of the enterprise was frustrated, but not analogous and limited undertakings of the same tendency; it appears, for example, in the great world monarchies. This first disappointment, however, was a type of all others, as they successively become apparent in the catastrophes of these world monarchies, and the last fulfilling will be found in the fall of Babylon, as mentioned in the Apocalypse. "That the structure itself was laid in ruins by an exercise of divine power which afterwards took place, is told us, indeed, by the sibyl, but not by the Scripture." Delitzsch.

4. **Wherefore is the name of it called Babel.**—In deriving the name from *bab*, gate, gate of Bel,

utterable in any of those sense-forms in which all human language must terminate, though still belonging to the spiritual intelligence, and known by it as something that truly *is*. Paul once heard the divine ideas expressed in their own proper words (2 Cor. xii. 4), but he could not translate these *ἄῤῥητα ῥήματα* into the speech of the lower sphere. The language of the Bible is the best that could be given us. It may present stumbling-blocks to the careless reader, or to those who wish to stumble, but still is it true, that the more we study the Holy Scriptures, even in their earliest parts, the more reason do we find to thank God that they are written just as they are.—T. L.]

* [The senses of *flowing together* which Gesenius gives, or of *extending, swelling*, as here presented, are not found in any use of the root גו or גוה, but are accommodated, as supposed primary senses, to the meaning required. It is better, however, to deduce it from the sense of *interiority*, inclusion (implying, exclusion, seclusion, separateness), which is common in the Chaldæan and Syriac. Thus regarded, it would be the political, rather than any physical idea—a nation as a political unity by itself, separate from all others—whilst עַם would denote *association*. A community within itself in its two aspects, of outward exclusion, and inner binding.—T. L.]

† [How easily this is done, whether by a power purely physical or divine, is seen in the cases of paralytics, where, the mind remaining clear, the connection between it and the vocal organs is suddenly changed; so that though speech is not lost, its utterances are misplaced, the name of one thing is given to another, or the connection between the usual word and the usual idea seems almost wholly broken up. The individual derangement is a very mysterious thing, as inexplicable now as in the earliest ages of the world. National and popular derangements are more rare, but history records strange movements, that suggest the thought, as the truest, if not the only possible, explanation. Our knowledge of man, of the immeasurable deep within him, of the infinite unknown around and above him, is too small to warrant any positive denial of such statements, or the possibility of such events, whether regarded as supernatural, or as falling within those natural causalities of which we talk so much, and yet, comparatively, know so little.—T. L.]

or El, the authority of the religious interpretation is not excluded, as KEIL supposes in his second note, p. 119. "Only we must distinguish between the frustration of the tower-building and the destruction of the later Babel that was still built on, and which, probably, for the first after the dispersion of the nations, came to be the seat of a heathenish worship." Concerning the significance and the building material of Babylon, the classical writers agree with the Old Testament,—for example: HEROD. i. ch. 178; STRABO, 16; DIODORUS, ii. 7; ARRIAN, *Alex.* vii. 17; CURT. *Alex.* 5, 1, 25; EUSTATH. *ad Dyonys. Perieg.* 1005. According to them the huge walls of Babylon were made of burnt brick, as were also the magnificent structure of the temple of Belus, and the hanging gardens. According to one, the circumference of the city amounted to 480 stadia, or 60,000 paces; according to others, 385 or 360 stadia (furlongs), making, therefore, a journey of from 18 to 24 hours. The building of most importance was the quadrangular temple of Belus, each side of which was two furlongs in length; out of this there arose, by eight terraces, a strong, massive tower, which, according to Herodotus, was one furlong in length and breadth, and, according to Strabo, one stadium (that is 600 feet) high. The accounts of modern travellers amount to a confirmation of the ancient statements. The remains of the temple of Belus that was overthrown by Xerxes, and now called Birs Nimrod, form a huge mound of ruins, consisting of burnt and unburnt bricks, cemented partly with lime and partly with bitumen. The whole plain of Babylon is covered with mounds of rubbish from the same materials (see KER-PORTER: "Travels," vol. ii. p. 301; BUCKINGHAM: "Travels in Mesopotamia," p. 472; LAYARD: "Nineveh and Babylon," p. 374; and RITTER'S "Geography," xi. p. 876). "The ancients, for the most part, ascribe the building of Babylon to Semiramis, but this can only be true of its extension and fortification. According to the ancient inscriptions, the city was older than this (Knobel on the Genealogical Table, p. 346), and, according to ch. x. 10, it must have been already in existence at the time of Nimrod." Knobel. In respect to the city, see also HERZOG'S *Real-Encyclopædie*, article "Babel." On the ruins of Babylon, see DELITZSCH, p. 312, with reference to the account of the traveller, James Rich. The Arabians regard the ruins of Birs Nimrod as the Babylonian tower that was destroyed by fire from heaven. Delitzsch, who at first regarded Birs Nimrod as the temple of Belus (as Rawlinson, too, supposes), remarks now, on the contrary, that the temple of Belus stood in the middle of the city, but that Birs Nimrod was situated in the suburb Borsippa, two miles south. But now, according to Oppert's supposition, Borsippa *means tower of languages*, and, therefore, the opinion has much in its favor that the Birs Nimrod had been already in the very ancient time, the observatory of the Chaldæan astrologers, with which the tower of the speech-confounding stands in historical connection. It seems difficult to suppose that the tower, which was to denote the centre of the earth, should be placed at a mile's distance outside of the city which was distinctly regarded as the capital of the earth. Moreover, this tower might, at a later day, have become the tower of Belus. Bunsen, nevertheless, decides for Birs Nimrod (with reference to Rawlinson), and the name supports the conclusion that the tradition speaks for this place. Of special importance, besides, is the inscription of Borsippa, as given by Oppert, which introduces Nebuchadnezzar as speaking, and according to which the first building of Birs Nimrod is carried back, in its antiquity, 42 generations. See FABRI, p. 49.

DOCTRINAL AND ETHICAL.

1. See the preliminary discussion. Analogous to this gigantic undertaking of the young humanity are the later monumental buildings of the Egyptians, of the Indians, of Greece, and of other lands. Like the mythological systems of the civilized nations of antiquity, they present an historical contradiction of a favorite modern view, according to which the whole human race had only gradually worked itself out of an animal or beastly state.

2. The character and the teleology of heathenism. The essence of heathenism is strikingly characterized in our narration as a diseased oscillation between the attraction of humanity to unity, on the one hand, and to multiplicity and unrestrained dismemberment on the other. From the Babylonish striving after an outward unity proceeds the first dispersion of the nations. This afterwards takes the form of a dismemberment of the same in a peculiar sense; it becomes, in other words, a heathenish, national, or local consciousness, an idolatrous, antochthonic consciousness, growing wild with the notions of a national earth and a national heavens, whilst, in its utter disorder, it sinks down to the mere prejudice which regards every stranger as an enemy (*hostis*), and proceeds, at last, to that absolute exclusiveness which causes the inhabitant of the island to put to death any one from abroad, and the Bushman to threaten every new comer with his poisoned arrows. In the same manner, from a religious striving after a pantheistic world-view, there originates the first declining of the spirit into polytheism. And then, too, the different world-monarchies furnish a proof that the diseased centripetal drawing in the world ever works in interchange with that centrifugal tendency. Upon the downfall of any such world-monarchy, there follows again, in various ways, a dissolution and a dispersion of elements. Even in the history of the Church do we find a shadowy outline of th same process; and yet it is just the task and the daily work of the essential Church to mediate more and more the true development and appearance, both of unity and variety, among the nations; though in truth it does this through the light and law of the Gospel as it goes out from the spiritual Zion, or that true kingdom of God which has its organization in the Church. The true reciprocity between unity and division constitutes the life of humanity. The false, feverish, exaggerated reciprocity, which tends to the overstraining, and, at the same time, the division and dissolution of both these influences, is its disease and its death. The striving of the world-monarchies breaks down against the power of the national individualities. Again, the national isolations are interrupted and broken up by the world-monarchies. But dispersion has the special effect to distribute the evil, to dismember, to send one people as a judgment upon another, until there is awakened in all a feeling of the need of deliverance and unity. Here belong the ethnographic and the mythologic systems. In respect to the first, compare LANGE'S "Miscellaneous Writings," i. p. 74. On the last, see Lange's treatise entitled, *Die Geistlich-Catholische Kirche als Sinnbild.*

3. As the myth of the Titans reflects itself in the

creative periods, so does it also in the Babylonish tower-building.

4. FABRI, p. 44: "In a manner more or less distinctly marked, since the time of Babel, has every nation, and every group of nations, had spread over it its peculiar veil (Is. xxv. 7) which has impregnated and penetrated the whole national consciousness. Even in the present age of the world does this remain, not yet broken through, morally and spiritually, by whole nations, but only by individuals out of every nation, who in Christ have attained to the participation of a new and divine birth,—these, however, being the very core and heart of such nations, and forming with one another a people in a people. For in Christ alone does man awake to a universal theanthropic consciousness." [True indeed, but Christ, according to Matt. xiii., works after the manner of leaven; and in fact, as a principle of new life for the whole humanity (Rom. v. 12), and the veils of the nations are gradually lifted up before they are wholly removed or torn away. It is not the individuals and the nations that form the contrast in the present course of the world, but the grain (the elect) and the chaff in the nations,—in other words, the contrast between the believing and the unbelieving —between people and people.]

5. The ironical element in the rule of the divine righteousness (see ch. iii. 22) appears again in the history of the tower-building, after its grandest display in the primitive time. It is just from the false striving after the idol of an outward national unity, that God suffers to go forth the dispersing of the nations. Without doubt, too, is there an ironical force in the words: "and now nothing will be restrained from them" (ver. 7).

6. In this demonical effort of the Babylonians to build a tower that should reach to heaven, there still remains an element of good. By means of it, in later times, they appeared as the oldest explorers of the stars, who discovered the zodiac and many other astronomical phenomena,—as astronomers, in fact, with their searching gaze raised to heaven, although their science was covered under an astrological veil. The unfinished tower was transformed into an observatory; and how vast the benefit that from thence has come to man!

7. The heathenish yet Titanic energy of the Babylonian spirit proves itself in the fact, that whilst in the one direction their worship went to the extreme of offering human sacrifices, it became, on the other, a service of revolting licentiousness.

8. "Let us build us a tower and make us a name." The antithetic relation which this watchword of theirs bore to Shem (the name), and the destination that God had given to him that he should be the potential central point of humanity, may also be indicated by the name Nimrod (נִמְרֹד, come on, now let us rebel). And so, according to the view of Roos, may the race of Ham have become engaged with special zeal in this tower-building, for the very purpose of weakening the prophecy. But, then, that would lead to the conclusion of a variance with the Shemites, and an overpowering of them, whereas our history represents it as a universal understanding. Moreover, in ch. x. 10, Nimrod appears, not as the builder of Babel, but as the founder of the kingdom of that name; whereas ch. xi. relates to the building of the city itself. We must, therefore, suppose that in the understanding mentioned, ch. xi., the Shemites were either infatuated, or that they were silenced. The text, however, supposes an understanding of the races. We may, perhaps, assume that, in the designation of the tower, Shem's priority was symbolically indicated, and that on this account his race would be satisfied. There would result, then, a distinct consequence. Upon this free federal cooperation of the patriarchal races, there followed the despotic exaltation of Nimrod, which contributed, moreover, to hasten the Babylonic dissolution. We make more difficult the view we take of the transaction when we measure the greatness of the tower before the dispersion by the later magnitude of the tower of Belus, or of the Bris Nimrod. "Mesopotamia," says Bunsen, "is covered from north to south with ruins and localities with which the name of Nimrod is everywhere connected; as in Babylonia so also in Nineveh, lying farther off and eastward from upper Mesopotamia; even the country of the Riphæan mountains, at the source of the Tigris, and so the part of Armenia which lies north from Nineveh, and west of the lake Van, has its Mount Nimrod."

HOMILETICAL AND PRACTICAL.

The tower of Babel in its historical and figurative significance: a gigantic undertaking, an apparent success, a frustrated purpose, an eternal sign of warning. 2. The repeating of the same history in the political and ecclesiastical spheres.—The spiritual history of Babylon to its latest fulfilling according to the Apocalypse. The confusion of languages at Babel, and the scene of the Pentecost at Jerusalem. —Babel and Zion.—Babel, confusion; Jerusalem, peace. Christianity, God's descent to earth, to unite again the discordant languages. Christianity, in what way it makes the languages one: 1. In that from all spirits it makes one spirit of life; 2. from all peoples one people; 3. from all witnessings, one confession of faith, one doxology, one salutation of love.

STARKE: Supposition, that first after the flood men drew from Armenia towards Persia, then eastward towards Babylon. HEDINGER: Pride aims ever at the highest. Avarice and ambition have no bounds (Jer. xxiii. 23; Luke i. 51).

LISCO: The design of the tower-building is threefold: 1. To gratify the *passion* for glory which would make itself a name; 2. defiance of God, reaching even to the heaven, his seat of habitation; 3. that the tower might be a point of union and of rendezvous for the whole human race. Selfishness ever separates; so was it here; love and humility alone constitute the true and enduring bond; but this is found only in the kingdom of God, never in the kingdom of the world. As here, so evermore, is Babel the name of pride, of show, of vain glory, of national subjugation, of fraud and tyranny upon the earth. As in this place, so is it always the emblem of insolence towards God, of soaring to heaven, of "making its throne among the stars," and, at the same time, of confusion, of desolation, of God's derisive irony in view of the giant projects of men (comp. Is. xiv.; Rev. xviii.).—GERLACH: There are now formed the sharply separated families of the nations, each confined to itself alone, and standing to others in an essentially hostile relation; each must now use and develop its own peculiar power. The whole heathen world knows no more any unity of the human race, until finally, through the Gospel, men again recognize the fact that they are all of one

blood, that they have all one great common want, and have for their father one God,—until, in short, the languages which the pride of *Babel* separated become again united in the love and humility of Zion.

CALWER HANDBUCH: It is worthy of remark that the modern researches into language have recognized the original affinity of most known languages to one common original speech. The sundering and parting of the nations is God's own work. As labor was the penalty for the sin of paradise, so is separation the punishment for this sin of pride. In both cases, however, was the punishment at the same time a blessing.

SCHRÖDER: It is the spirit of Nimrod that inflates humanity in the plane of Babylon. The tower, as historical fact, is to form the apotheosis of humanity.

LUTHER: They have no concern that God's name be hallowed, but all their care and planning turns to this, that their own name may become great and celebrated on the earth. This city and tower of men is fundamentally nothing else than an outward artificial substitute for the inner union before God, and in God.—ROOS: It is credible that Ham and his son Canaan should have been especially zealous to hinder this counsel of God, according to which a hard destiny was to befall them—that is, that there should be a separation of the nations, so that Canaan should become the servant of Shem and Japheth.—LUTHER: God comes down, that is, he gives special heed to them, he ceases to be forbearing. His coming down denotes his revelation of himself, his appearing in a new and great act, whether taken in the sense of mildness or severity. "O that thou wouldst rend the heavens and come down" (Is. lxiv.).—Ver. 7. The salvation of men is a matter of deep concern to our Lord; the boundary he would set to them is the barrier of grace and compassion.—G. D. KRUMMACHER: Human plans are confounded that the divine order may proceed from them. Such is the course of the world's history.

FIFTH SECTION.

The race of Shem. The Commenced and Interrupted Migration of Terah to Canaan. The Genesis of the Contrast between Heathendom and the germinal Patriarchalism.

CHAPTER XI. 10–32.

1. Genealogy of Shem—to Terah.

10 These are the generations of Shem: Shem was a hundred years old and begat
11 Arphaxad[1] [Knobel: probably, highland of Chaldæa] two years after the flood. And Shem
12 lived after he begat Arphaxad five hundred years, and begat sons and daughters. And
13 Arphaxad lived five and thirty years, and begat Salah [sending]: And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.
14 And Salah lived thirty years and begat Eber[2] [one from the other side, pilgrim, emigrant].
15 And Salah lived after he begat Eber four hundred and three years, and begat sons
16 and daughters. And Eber lived four and thirty years, and begat Peleg [division]:
17 And Eber lived after he begat Peleg four hundred and thirty years, and begat sons
18 and daughters. And Peleg lived thirty years, and begat Reu [friendship, friend]:
19 And Peleg lived after he begat Reu two hundred and nine years, and begat sons
20 and daughters. And Reu lived two and thirty years, and begat Serug[3] [vine-branch]:
21 And Reu lived after he begat Serug two hundred and seven years, and begat sons
22 and daughters. And Serug lived thirty years, and begat Nahor [Gesenius: panting]:
23 And Serug lived after he begat Nahor two hundred years, and begat sons and daugh-
24 ters. And Nahor lived nine and twenty years, and begat Terah [turning, tarrying]:
25 And Nahor lived after he begat Terah a hundred and nineteen years, and begat sons
26 and daughters. And Terah lived seventy years, and begat Abram [High father], Nahor [see ver. 2], and Haran [Gesenius: Montanus].

2. Terah, his Race and Emigration (vers. 27–32).

27 Now these are the generations of Terah: Terah bagat Abram, Nahor, and Haran;
28 and Haran begat Lot [veil, concealed]. And Haran died before [the face of] his father
29 Terah, in the lend of his nativity, in Ur [light; flame] of the Chaldees (כשׂדים). And Abram and Nahor took them wives: the name of Abram's wife was Sarai [princess]; and the name of Nahor's wife, Milcah [Queen], the daughter of Haran, the father of

30 Milcah, and the father of Iscah[4] [spier, seeress]. But Sarai was barren; she had no child.
31 And Terah took Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees to go unto the land of Canaan; and they came unto Haran and dwelt there.
32 And the days of Terah were two hundred and five years; and Terah died in Haran.

[[1] Ver. 1.—אַרְפַּכְשַׁד. Arphaxad,—pronunciation derived from the LXX., Ἀρφαξάδ; according to the Hebrew pointing, Arpakshad. It is a compound, evidently, of which the principal part is כשד, from which the later כשדים, Chaldæans. It would appear, on these accounts, to be the name of a people transferred to their ancestor, as in many other cases. Among the early nations names were not fixed, as they are with us in modern times. The birth name was changed for something else—some deed the man had done, or some land he had settled, and that becomes his appellation in history. Sometimes the early personal name is given to the country, and then comes back in a changed form as a designation of the ancestor. Thus Josephus speaks of the five primitive "Shemitic people, the *Elamites* (or Persians), the *Assyrians*, the *Aramites* (or Syrians), the *Lydians* (from Lud), and the *Arphaxadites*, now called Chaldæans."—T. L.]

[[2] Ver. 14.—עֵבֶר. The line of Shem in Arphaxad seems to have remained a long time after the flood in the upper country; and it may be doubted whether this branch of the Shemites, from whom Abraham was directly descended, were with the great multitude of the human race in the plain of Shinar, or had much, if any thing, to do with building the tower of Babel (see remarks of Lange, p. 367). Eber's descendants *came over* the river, and began the first migrations to the south. The word עבר may mean over in respect to either side, and so it might be applied to one that went over, or to one that remained. This passing over being a memorable event, the naming would come very naturally from it, whether as given to the ancestor who stayed, or to the descendants who left the old country. Each side would be *trans-euphratensian* to the other, and so truly עִבְרִים עִבְרִי, or Hebrews. It would be very much as we speak, or used to speak, of the old countries as transatlantic, on the other side of, or over the Atlantic; the Hebrew עבר having every appearance of being etymologically the same with the Greek ὑπέρ, German *über*, and our Saxon *over*. Compare Gen. xiv. 13, where אַבְרָם הָעִבְרִי, *Abram the Hebrew*, is rendered Ἀβρὰμ ὁ περάτης, *Abram the passenger*.—T. L.]

[[3] Ver. 20.—שְׂרוּג. Some would resort to the primary sense of שרג or סרג to get the meaning *entangled* (verwickelter), to make it correspond to some other derivations which are fancied here as denoting either the advance, or the retarding, of this early Shemitic movement. But besides the faintness and uncertainty of such derivations, the names they seem to indicate could only have been given long afterwards, when the facts on which they are supposed to be grounded had acquired a historical importance. Gesenius would render it *palmes*, a young *vine-shoot* (from שרג, to wind, *twist*). No name-giving could be more natural and easy than this. Compare שָׂרִיגִים, Gen. xl. 10, 12; Joel i. 7; and what is said in the blessing of Joseph, Gen. xlix. 22, פֹּרָת יוֹסֵף בֵּן פֹּרָת, fruitfulness Joseph, son of fruitfulness—our translation, *a very fruitful bough*.—T. L.]

[[4] Ver. 29.—יִסְכָּה, Iscah. The Jewish interpreters, generally, say that Iscah and Sarah were the same. Thus Rashi—"Iscah, that is, Sarah, so called because she was a seeress (סוֹכָה) by the Holy Spirit, and because all gazed upon her beauty," for which he refers to Gen. xii. 14. The root סכה (*see, gaze upon*) is quite common in the Syriac, the oldest branch of the Shemitic, though it does not come in the Hebrew. It is revived, and becomes frequent, in the Rabbinical. It is equivalent to the Hebrew חוֹזֶה, Prophet or Seer. Aben Ezra has the same interpretation.—T. L.]

THE SIGNIFICANCE OF THE GENEALOGICAL TABLE OF THE SHEMITES.

This genealogy of the Shemites is really an appendage to that of the Sethites, ch. v., and in this way forms a genealogical series extending from Adam to Abraham. It is continued on the line of Nahor (ch. xxii. 20–24), on that of Keturah (ch. xxv. 1–4), of Ishmael (ch. xxv. 12, etc.), of Esau (ch. xxxvi. 1, etc.), on the line of Jacob (ch. xlvi. 8–27), etc. (See the article: "Genealogical Register," in HERZOG'S *Real Encyclopædie*.) According to Knobel this table has the character of an element of fundamental Scripture (p. 129); we are satisfied to designate it as elohistic universalistic, since it embraces not only Abraham's race, but also the nearest branches of it that at a later period became heathen. The table of the Shemites embraces ten generations, as does the table of the Sethites. The first (conformably to the number ten) denotes a perfect development, which runs out in Abraham, the "father of the faithful," representing, as he does, a numberless race of the believing out of all humanity. Abraham must be reckoned here with the tenth, as Noah in ch. v. It is clear, too, that this table is designed to indicate the growth, or establishment of the patriarchal faith, together with its previous history. Most distinctly is this expressed in the migrations of Terah,—and in the individual names of the patriarchs. In the son of Arphaxad, Salah, there is announced a *sending*, or mission, in Eber the *emigration*, in Peleg the *division* of the theocratic line from the untheocratic, in Reu the divine *friendship*, in Serug the *entangling* or the restraint of the development, in Nahor a *conflict* or a *striving*, in Terah a *setting out* from the heathen world which in his tarrying comes to a stop. And so is the way prepared for Abraham's departure. We cannot maintain, with Knobel, that these Shemitic patriarchs must have been all of them first-born. They are, throughout, the first-born only in the sense of the promise. Bunsen interprets the name Eber as one who comes over the Tigris. But in a wider sense Eber may also mean pilgrim. The names Reu and Serug he interprets of Odessa and Osroëne. As coming, however, in the midst of personal names, these also must have been expressed as personal names, from which, indeed, the names of countries may have been derived. On the interpolation of Cainan in the Septuagint, and which is followed by Luke (ch. iii. 36), compare Knobel, as also on the varying dates of the ages, as given in the Samaritan text and in the Septuagint. The numbers we have here are 600, 438, 433, 464, 239, 239, 230, 148, 205, and 175 years. Here, too, as in the case of the Sethites, we can get no symbolical significance from the respective numbers, although Knobel is unwilling to recognize their historical character. In connection, however, with the general gradual diminution of the power of life, there is clearly reflected the individual difference; Eber lives to a greater age than both his forefathers, Arphaxad and Salah. Nahor, the panting (the impetuous), dies earliest. According

to Knobel, the genealogical table advances from the mythical to the legendary period; at least we have no sufficient grounds, he thinks, to deny to Abraham and his brothers an historical existence. The same must hold true, also, of his fathers, whose names, with their theocratic characteristics, must have belonged, without doubt, to the most lasting theocratic reminiscences. The table before us is distinguished from the Sethitic by being less full, in that it divides the life-time of each ancestor into two parts, by the date of the theocratic first-born, whilst it leaves the summing up of both numbers to the reader. "In ver. 26 this genealogy, just like the one in ch. v. 32, concludes with the naming of three sons of Terah, since all these have a significance for the history to come: namely, Abram as the ancestor of the elect race, Nahor as the grandfather of Rebecca (comp. ver. 29 with ch. xxii. 20–23), and Haran as the father of Lot (ver. 27)." Keil. The table in DELITZSCH gives us a good view of the series of Shemitic families (p. 324). According to Bertheau the Septuagint is right in its interpolation of Cainan. DELITZSCH disputes this; comp. p. 322. "The Alexandrian translators inserted this name because the Oriental traditions have so much to say of him as the founder of astronomical science; and, therefore, they were unwilling to leave out so famous a name. There may have been a brother of Salah, through whom the main line was not propagated." Lisco. Delitzsch gives a reason for its not being called the tholedoth, or generations of Abraham, from the fact that the author makes the history of Abraham himself a large and principal part. That, however, would not have prevented the setting forth of Abraham's genealogical history. But in such a representation there might have been, perhaps, an obscuring of the idea that the seed of Abraham in the natural sense goes through the whole Old Testament, whilst, in a spiritual sense, it pervades the New (see Rom. iv. cf. Gen. 15).

EXEGETICAL AND CRITICAL.

1. Ch. xi. 10–26.—**Shem was a hundred years old.**—See the computations of Knobel and Keil.—**Two years after the flood.**—This must be understood of the beginning of the flood.—**And begat sons and daughters.**—See the ethnological table; also, ver. 17. "For the sake of tracing the line of the Joktanides the author had already given, in ch. x. 21–25, the patriarchal series from Shem to Peleg; he repeats it here, where he would lay down fully the line from Shem to Abraham, with the addition of the ages."—**Arphaxad.**—Arrapachitis, "in northern Assyria, the original seat of the collective Chaldæan family." Knobel. "It was the home of the Χαλδαῖοι and Καρδοῦχοι mentioned by Xenophon and Strabo, as well as of the modern Kurds." The same writer refers the names that follow to cities or territories, to which we attach no special importance, since in any case the districts here would be themselves derived from the names of persons.

2. Vers. 27–32. *The family line of Terah.* According to Keil, this superscription must embrace the history of Abraham, so that the tholedoth of Ishmael, ch. xxv. 12, and of Isaac, ch. xxv. 19, correspond with it. But then, in the spiritual relation, Abraham would be subordinate to Terah, which cannot be supposed.—**And Haran begat.**—"According to the constant plan of Genesis, it is here related of Haran, the youngest son of Terah, that he begat Lot, because Lot went with Abraham to Canaan (ch. xii. 4), and Haran died before his father Terah, whereby the band which would have retained Lot in his father-land was loosed." Keil.—**Before his father Terah.**—Properly, *in his presence*, so that he must have seen it; it does not, therefore, mean simply *in his life-time.* The first case of a natural death of a son before the death of his father, is a new sign of increasing mortality.—**Ur of the Chaldees.**—This must either be sought in the name *Ur*, which Ammianus calls *Persicum Castellum*, between Patra and Nisibis, not far from Arrapachitis, or in *Orhoi* (Armenian, Urrhai), the old name of Edessa, now called Urfa (see KIEPERT and WEISSENBORN: 'Nineveh and its Territory,' p. 7)." Keil. Delitzsch, correctly perhaps, decides for the castle Ur mentioned by Ammianus, although, doubtless, the Ur in our text has a more general, territorial, and, at the same time, symbolical meaning. "The old Jewish and ecclesiastical interpretation reads 'out of אור' (fire), meaning that Abraham, as an acknowledger of the one God, and a denier of the gods of Nimrod, was cast into the fire, but was miraculously preserved by God." Delitzsch. The same writer finds therein the idea that Abraham was plucked as a brand from the fire of heathendom, or from its heathenish fury. We would rather suppose, on the contrary, that by Ur is meant a region in Chaldæa, where the ancient monotheistic symbolical view of the heavenly lights and flames had passed over into a mythical heathenish worship of the stars, as a worship of Light and Fire; wherefore it is that the starry heaven was shown to Abraham as a symbol of his believing progeny (ch. xv.), whilst, for the heathen Chaldæans, it was a region of divine (or deified) forces. Knobel explains the word as meaning *Mount of the Chaldæans.* Rawlinson holds to the reading אוּר as equivalent to עִיר (city). The interpreting it of light and fire is both etymologically and actually the more correct. "The family of Terah had its home to the north of Nimrod's kingdom (in north-eastern Mesopotamia), and worshipped strange gods; as is clear from Josh. xxiv. 2." Delitzsch.—**Iskah.**—By Josephus, the Talmud, the Targum of Jonathan, and others, this name is held to be one with Sarah. On the other hand, Knobel properly remarks that according to ch. xx. 12, Sarah was the daughter of Terah, and, according to ch. xvii. 17, only ten years younger than Abraham; she could not, therefore, have been a daughter of Abraham's younger brother. It is probably the case that the Jews, in deference to their later law, sought by means of this hypothesis to weaken as much as possible Abraham's kinsmanship to Sarah. Delitzsch assumes the possibility that Haran was a much older half-brother of Abraham, and that Abraham, as also Nahor, had married one of his daughters. According to a conjecture of Ewald, Iscah is mentioned because she became Lot's wife. But it may be that Iscah was thought worthy to be incorporated in the theocratic tradition because she was a woman of eminence, a seeress like Miriam, according to the signification of her name. Knobel alludes to the fact that Abraham had his sister to wife, without calling to mind that she was a half-sister (ch. xx. 12), or might even have been his adopted sister. So also he says that Nahor married his niece, and that in like manner Isaac and Jacob did not marry strangers, but their own kindred. He accounts for this on the ground of a peculiar family affection in the house of Terah

(ch. xxiv. 3, 4; xxvi. 35; xxvii. 46; xxviii. 1); just as at the present day many Arabian families ever marry in their own, and do not permit one to take a wife from any other (SEETZEN: "Travels," iii. p. 22). The ground, however, of such kindred marriage in the house of Terah and Abraham, is a theocratic one, and thus far are the children of Abraham placed in a condition similar to that of the children of Adam. As for the latter, there were, in general, no "daughters of men," out of their own immediate kindred, so for the sons of the theocracy there were no spiritual daughters of like birth with themselves, that is, of monotheistic or theocratic faith, out of the circle of nearest natural affinity. In this respect, however, they did not venture to tread in the footsteps of the Sethites (Gen. vi.); for it was theirs to propagate a believing race through consecrated marriage.—**But Sarah was barren.**—A prelude to the history that follows.—**And Terah took Abram his son.**—Without doubt has this removal a religious theocratic importance. At all events, this divinely accomplished withdrawal from Ur of the Chaldees must mean more than a mere providential guidance, as Keil supposes.—**And they went forth with them.**—The word אִתָּם (rendered, with them) makes a difficulty. It may be easiest understood as meaning *with one another*. On the other hand, Delitzsch reminds us that the suffix may have a reflex sense, instead of a reciprocal (ch. xxii. 3). This is the very question, as otherwise the sentence would be indefinite; the expression, therefore, must mean not only with one another, but *by themselves*; that is, they withdrew as one united, exclusive community. Besides this, there are two modes of taking it. Keil understands only Lot and Sarah as the subject of the verb, and, therefore, refers אִתָּם to Terah and Abraham. There are three things in the way of this: 1. The withdrawing (or going forth) would be separated from the previous introductory expression: *Terah took Abraham*, etc., which will not do; 2. it would be a withdrawing from that which leads, and the accompanying would become the principal persons; 3. Abraham would have to be regarded as a co-leader, which is contrary to what is said: *Terah* took Abraham. Moreover, Abraham, regarded as an independent leader, would have been bound in duty to go further on when Terah broke off from his pilgrimage in Mesopotamia. Delitzsch, on the other hand, together with Jarchi, Rosenmuller, and others, refers the words *they went forth* to the members of the family who are not named, namely, they went forth with those named; but this is clearly against the context. By the expression *with them*, it would be more correct to understand, *with those*, namely, with the first-named (Terah, etc.), went forth those just previously mentioned, or named immediately after them. Later, is Haran denoted as the city of Nahor (ch. xxiv. 10 as compared with ch. xxvii. 43; xxix. 4 and xxxi. 53). For other interpretations see Knobel.—**And they came unto Haran.**—Terah intended to go from Ur to Canaan, but he stops in Haran, wherefore he also retains his people there. According to Knobel, the mention of Canaan is an anticipation of the history that follows.—**Haran.**—*Carra*, *Charran*, lay in northwestern Mesopotamia (Padan Aram, xxv. 20), ten leagues southeast from Edessa, in a fertile region, though not abounding in water. The city now lies in ruins. It was the capital of the Gabians, who had here a temple of the Moon goddess, which they referred back to the time of Abraham. In its neighborhood Crassus was slain by the Parthians. More fully on the subject, see in SCHRÖDER, p. 520; also in Knobel and Delitzsch.—**And Terah died in Haran.**—Terah was two hundred and five years old. If Abraham, therefore, was seventy-five years old when he migrated from Mesopotamia, and Terah was seventy years old at his birth, then must Abraham have set forth sixty years before the death of Terah. And this is very important. The emigration had a religious motive which would not allow him to wait till the death of his father. As Delitzsch remarks, the manner of representation in Genesis disposes of the history of the less important personages, before relating the main history. The Samaritan text has set the age of Terah at one hundred and forty-five, under the idea that Abraham did not set out on his migration until after the death of Haran. The representation of Stephen, Acts vii. 4, connects itself with the general course of the narration.

DOCTRINAL AND ETHICAL.

See above: The significance of the genealogical table of the Shemites.

1. The decrease in the extent of human life. In the manifold weakenings of the highest life endurance, in the genealogy of Shem, there are, nevertheless, distinctly observable a number of abrupt breaks: 1. From Shem to Arphaxad, or from 600 years to 438; 2. from Eber to Peleg, or from 464 years to 239; 3. from Serug to Nahor, or from 230 years to 148; beyond which last, again, there extend the lives of Terah with his 205, and of Abraham with his 175 years. Farther on we have Isaac with 180 years, Jacob 147, and Joseph 110. So gradually does the human term of life approach the limit set by the Psalmist, Ps. xc. 10. Moses reached the age of 120 years. The deadly efficacy goes on still in the bodily sphere, although the counter-working of salvation has commenced in the spiritual. Keil, with others, finds the causes of this decrease in the catastrophe of the flood, and in the separation of humanity into various nations.

2. *Chaldæa and the Chaldæans.*—See the Theological Real Lexicons, especially HERZOG'S *Encyclopædie*, The Fragments of the Chaldæan Author, Berosus, as found in the Chronicon of Eusebius, and the Chronographia of Syncellus. This people seem to have been early, and, in an especial sense, a wandering tribe. The priestly castes of Chaldæans in Babylonia must have come out of Egypt. Strabo and others transfer the land of the Chaldæans to a region in lower Babylonia, in the marshy district of the Euphrates near the Persian Gulf; the same author, however, finds also, as others have done, the seat of the Chaldæans in the Chaldæan Mountains, very near to Armenia and the Black Sea. The proper home of the Chaldæans was, therefore, at the head waters of the Tigris.

3. Ur in Chaldæa. See above.

4. On the indication of a great yet gradual provision for the variance that was to take place between the race of Eber and the heathen, see the Exegetical and Critical. The later Biblical accounts of Terah and the forefathers of Abraham appear, in general, to owe their form to the reciprocal influence of Israelitish tradition and the Israelitish exegesis of the passage before us. According to the language of Stephen, Acts vii. 2, Abraham was already called

at Ur in Chaldæa. We must, therefore, regard him as the proper author of the migration of his father, Terah. The passage, Josh. xxiv. 2, according to which Abraham's forefathers, and Terah especially, dwelt beyond the river (the Euphrates), and served other gods, has special relation to this fact of Terah's suffering himself to be detained in Haran.—This, then, is to be so understood, that in consequence of the universal infection, idolatry began to take up its abode very near to the adoration of the one God, as still maintained in Terah's family (see ch. xxix. 32, 33, 35; xxx. 24, 27; and to this belongs what is said, ch. xxxi. 34, about the teraphim of Laban). We may well suppose that Joshua, from his stern, legal stand-point, judged and condemned that mingling of worships, or that image worship, as strongly as Moses did the setting up of the golden calf. The little group of wanderers, ver. 31, appears to have originated from a similarity of feeling which, after long conflicts in the line of Eber, was finally to tear itself away from this conjectural capital of the Light and Fire worship in Chaldæa, and, in that way, from heathenism altogether. Their aim was Canaan, because there, partly from their decidedly foreign state, partly by reason of their antagonism to the Hamitic race, they would be protected from the contagion. But Terah cannot get beyond Haran, and to this not only does Joshua refer, but also the later Jewish tradition respecting Terah. To this place, where he settles down, Terah seems to have given the name of his dead son, in loving remembrance, and it may have been this name, as well as the fair land and apparent security, that bound him there. The circumstance that Abraham, according to ver. 32, does not appear to have departed before the death of Terah (with which, however, the history otherwise does not agree), has been interpreted by Syncellus and others as implying that Terah was spiritually dead. A like untenable Jewish hypothesis, which Hieronymus gives us, assumes that the 75 years which are ascribed to Abraham, ch. xii. 4, are not to be dated from his natural birth, but from the time of his deliverance from the furnace of fire, which was like a new birth. But that Abraham tore himself away before his father's death has, at all events, the important meaning that, in the strife between filial piety and the call of faith, he obeyed the higher voice. The family group in Haran, however, is thus distinctly denoted, because it now forms the provisional earthly homestead of the wandering patriarchs, and because, also, as the later history informs us, it was to furnish wives of like theocratic birth for their sons.

5. Legends concerning the migration of Abraham. See Rahmer, "The Hebrew Traditions" (Breslau, 1861, p. 24). According to a Hebrew Midrash (Rabba 38, in Hieronymus), Abraham, at Ur, was cast into a furnace of fire, because he would not adore the fire which the Chaldæans worshipped, but was miraculously preserved by God. His brother Haran, on the contrary, was consumed, because he was unresolved whether to adore the fire or not. It was Nimrod who had him cast into the furnace. Here belongs, also, the Treatise of Beer, entitled "The Life of Abraham, according to the Jewish traditions." Leip., 1859.

HOMILETICAL AND PRACTICAL.

As Abraham's life of faith develops itself in his posterity, so did it have its root in the life of his forefathers.—How the life of all great men of God rests upon a previous hidden history.—Comparison of the two lines of faith, that of Seth to Noah, and from Shem to Abraham: 1. outwardly, ever less (at last reduced to one point); 2. inwardly, ever stronger (attaining at last to the one who makes the transition). [Thus Noah passed through the corrupted race and through the flood; thus Abraham made the transition through heathenism.]—Terah's migration to Canaan: 1. its spirited beginning; 2. its failure to go on.—Abraham and his kinsmen: 1. He was probably the author of their movement; 2. they, probably, the cause of his tarrying in Haran.—The death of children before the eyes of their parents (ver. 28).—Sarah's barrenness, the long and silent trial in the life of Abraham.

Starke: The Sethites, among whom the true church is preserved.—God's remembrance of the righteous abides in his blessing.—Osiander: A Christian when he is called, must, for the sake of God, leave joyfully his fatherland; he must forsake all that he loves, all that is pleasing to him in the world; he must follow God obediently, and only where He leads.

[Excursus on the Confusion of Languages.—That there was here a supernatural intervention the language of Scripture will not permit us to doubt. We need not, however, trouble ourselves with the question how far each variety of human speech is connected with it, or regard, as essentially affecting the argument, the greatness or smallness of the number of languages now spoken upon the earth. There is, doubtless, many a local jargon, the result of isolation, or of unnatural mixtures, that has but little, if anything, to do with an inquiry in respect to this most ancient and world-historical event. It is so difficult to determine what is a language in distinction from a dialect, or mere local variety of idiom and pronunciation, that such lists as those of Balbi and others can have but little philological value. For all essential purposes of such inquiry, therefore, there is no need to extend our view beyond that district of earth in which languages now existing, either as spoken or in their literature, can be historically or philologically traced to peoples connected with the earliest known appearances of the human race. We give this a very wide sweep when we include in it Southern and Middle Europe, Western Asia, and Northern Africa. Here philological science, though yet very imperfect, has found great encouragement in its inquiries, and within this district has it begun to make out, with some clearness, what must have been the earliest divisions of language. The result thus far, as stated by some of the latest and best writers, has been the recognition of three general families or groups. In giving names to these, there has also been recognized, to some extent, the ethnological division supposed to be made from the sons of Noah; and hence some have been inclined to call them the Japhethic, Shemitic, and Hamitic (Bunsen, Khamism and Semism). It was early perceived, however, that the ethnologic and linguistic lines do not exactly correspond even in the Shemitic; and there is still more of aberration and intersection within the supposed limits of the two others. The first group has therefore been called the Indo-Germanic, and of late the Arian. In the third the term Hamitic has been generally dropped for that of Turanian. The general correspondence, however, gives much countenance to the first ethnological naming.

But whatever method be adopted, it does not affect the main characteristics belonging to each of the three. These may be thus stated. The Shemitic is the smallest, the most unique, both in its matter and its form, the most enduring, the most easily recognized, and having the least diversity in its several branches. The group termed Arian, Indo-Germanic, or Japhethan, is less marked in all these characteristics, though retaining enough of them to make clear the family relationship in all the best-known branches. The third is so different from both these, it seems so utterly broken up, that Pritchard, and other philologists, have given it, as a whole, the name Allophylian, using it simply as a convenience of nomenclature. There exist, however, marks of affinity that show it to be something more than a mere arbitrarily separated mass (see MAX MÜLLER "Languages of the Seat of War," pp. 88, 90, and RAWLINSON: "Herodotus," vol. i. 524). To make use of geological analogies, as Bunsen has done, the Shemitic may be likened to the primitive rocks, the Arian to the stratified formations, broken, yet presenting much clearness of outline and direction, the Turanian to confused volcanic masses projected from some force unknown, or solitary boulders scattered here and there in ways inexplicable, yet showing marks of the localities from whence they came, and evidence of some original correspondence in the very irregularities of their fracture. Or we may compare them, the first, to a temple still entire in its structural form, though presenting tokens of catastrophes by which it has been affected; the second, to wide-spread ruins, where whole architectural rows and avenues still show a clear coherence, whilst even the broken arches, fallen columns, displaced capitals, give evidence by which we are enabled to make out the original plan; the third, to scattered mounds of rubbish, in which shattered slabs, obscurely stamped bricks, and faint marks of some joining cement, alone testify to a structure having once a local unity at least, though now exhibiting little of inward plan and harmony. To drop all such figures, it may be said that the Shemitic has preserved what was most enduring of the original *form*, the Arian what was most permanent of the original *matter*, whilst in the Turanian has fallen all that was most frangible in the one, or most easily deformed or defaced in the other.

Now to account for such a condition of things in language, especially in its earliest appearance, is equally difficult, whether we hypothesize the primitive movement as a tendency to gregariousness and to a consequent unity of speech, or as a tendency in the opposite direction, or as being both combined in an attractive and repulsive polarity. The phenomena in each and all are at war with every such induction. There is in the one family a strangely preserved unity. There is in another a totally different peculiarity of form stamped upon it from times that precede all historical memory; it is full where the first seems to be scant, free where the other is tense; sometimes just the reverse,* having as a whole a look so exceedingly foreign as never to be mistaken, yet with an equally unmistakable familiarity, or family likeness, of its own, within which the many dissimilitudes among its different branches never efface the strong and seemingly ineradicable affinities. There is a third so marked by an almost total dissolution that its very looseness would seem to make its only classifying feature, were it not that certain indices found in every branch (such as the numerals and some pronominal forms), point to a community of origin, whilst appearances of correspondence, even in its fractures, suggest a common disorganizing catastrophe. Viewing these three families in their relations to each other, we find that there is not only separation, and that of long standing, but great diversity of separation. The original cleaving dates from a most ancient period, before which nothing is known, and in its general aspect remains unaffected by time. The Hamitic, or Turanian, seems to have been confused and tumultuous from the beginning. Such is said to be its appearance on the early trilingual inscriptions made to accommodate the incongruous peoples in the Assyrian empire who had, in some way, been here and there wedged between the Arian and Shemitic portions. See RAWLINSON'S "Herodotus," i. 527. Again, the Shemitic, though oftentimes in close contiguity, has put on none of the essential features of the Arian, nor the Arian of the Shemitic. The German and Arabic are as distinct in modern times, as anciently the Greek and Hebrew. The minor specific divisions in each family have varied more or less, but the great generic differences have remained the same from age to age, still showing no signs of blending, or of mutual development into some common comprehending genus, according to the process which Bunsen supposes to have produced such changes in the antehistorical times. What has stamped them with features so ancient and so diverse? Nothing of any known natural development, either of one from the other, or of all from a common antecedent stock, can account for it. If Sinism, or Chinesian (the name given to this hypothetical beginning of human speech), developed Khamism, and Khamism Semism, and Semism Arianism, how is it that we find nothing like it as actual fact in historical times, and no marks of any transition-period in the ages before? Surely, if Bunsen's favorite comparisons be good for anything, we ought to find in language, as geologists do in the rocks, the visible marks of the process, or if we are compelled to adopt a theory of sudden or eruptive breakings in

* [Thus the Shemitic greatly excels in the number of what are called its conjugations, or ways of modifying the primary sense of the verb. Otherwise its form may be characterised as the very grandeur of simplicity, suggesting the comparison of the majestic palm, whilst the Greek and Sanscrit may be likened to the branching oak. And so, again, in some of its aspects, the Shemitic presents a surprising bareness. In the Hebrew and Syriac, for example, there is the least show, or rather, only the rudimentary appearance of any optative or subjunctive modality, that is, in outward modal form, since all the subjective states may be clearly and effectively expressed by particles, or in some other way. It is the same, even now, in the Arabic, only that this embryotic appearance is a little more brought out. Three thousand years, and, within the last third of that time, a most copious use (philosophic, scientific, and commercial, as well as colloquial), have given it nothing, in this respect, that can be called structural *growth*, nothing that can be regarded as an approach to the exuberant forms of modality to be found in the Greek and Latin even in their earliest stages. It has kept to the mould in which it was first run. So also in the expression of time, the Shemitic still preserves its rigidness. It keeps its two tenses unmodified in form, though it has ways of denoting all varieties of time, relative or absolute, that any other language can express. Compare it with the Greek and Sanscrit copiousness of temporal forms; how early born are they, and how fruitful, in the one case, how unyielding, how stubbornly barren, we may say, in the other! Surely, one who carefully considers such phenomena as these, must admit that there is in the birth and perpetuity of language some other power—either as favoring or resisting—than that of mutual development, or reciprocal change, however long the periods that may be assumed for it as a convenience to certain theories.—T. L.]

the one case (whether we call them supernatural or *extraordinary* matters but little to the argument) why should a similar idea be regarded as irrational in the other. Thus there are no linguistic marks in Greek and Hebrew (regarded as early representatives of two great families), or in Syriac and Sanscrit, showing that at any time they were a common language,* or any beginning of mutual divergency as traced downwards, or any evidences of convergency as we follow them up the stream of time. In fact, they stand in most direct contrast in their earliest stages; even as the fresh geological rupture must present, doubtless, a more distinct breakage than is shown after ages of wear and abrasion. When history opens, these languages stand abruptly facing each other. This may be said with some degree of confidence, for our knowledge here is not scanty. We have the Shemitic all along from the very dawn of history to our latest times. The Arabic of the present day, copious as it has become in its derivative vocabulary, is as rigid in its Shemitic features as the oldest known Hebrew. There is some reason for regarding it as retaining even still more of the primitive type. The Greek was in its perfection in the days of Homer, and as Homer found it. It has never been surpassed since in all that makes the glory of language as a spiritual structure, in its classifications † of outward things, in its still higher classification of ideas, in its precision and richness of epithet, in the profound presentation of moral and æsthetic distinctions, —in this respect ever in advance of the people who used it—in the elements it contained for the expression of philosophic thought whenever its stores should be required for that purpose, and, withall, in the melodiousness, the flexibility, and the exuberance of its vocal forms. The Thucydidian Greek falls below it in all these respects. Certainly it had not risen above it. It is the tendency of language, when left to itself, to decline in the attributes mentioned. The assertion may be hazarded that the evidence of this fact is exhibited in most modern tongues. More copious are they doubtless, better adapted to a quick political, social, or commercial intercourse, or to certain forms of civilization in which a greater community of action, or of understood conventional proceedings, makes up for the want of pictorial and dialectical clearness as inherent in the words themselves—but everywhere, in their old worn state, presenting a lack of that vividness, that exquisite shading of ideas, that power of emotion, which astonishes us in the early languages just mentioned. The tendency, in fact, is towards Sinism, or a language of loose arbitrary symbols, not away from it. As savagism is the dregs of a former higher civilization, so Sinism is the remains of language, bearing evidence of attrition and fracture; and this, however copious it may be, or however adapted it may be to a mere worldly civilization, such as that in which the Chinese have long been stationary, or slowly falling, and to which a godless culture, with all its science, is ever tending. There is in language accretion, addition, looseness, decay; but we rarely find, if we ever find, in any speech that has long been used, what may be truly called growth in the sense of organic vigor, or inward structural harmony.* That young and vigorous constitution which is discovered in the earliest Arian and Shemitic speech, they must have received in some way for which it is very difficult to account on any natural or ordinary grounds.

* [This is said more especially in reference to the *form*, or what may be called the *soul* of each language respectively. Of the *matter*, or vocalised material, as it may be styled, there is a good deal that is common. There are many roots in the Arian that are evidently the same with the Shemitic, whether coming from a common original stock of sounds, or from a later borrowing from each other. Words pass from one language to another, or original vocal utterances are broken up, in an immense variety of ways; but the structural forms are unyielding. In this resides the characterizing principle of perpetuity; so that it is no paradox to affirm a generic identity in language, in which the greater part, or even all the articulated sounds had been changed, or have given place to others. When we consider the great facility of mere phonetic changes, through cognate letters or those of the same organ, through transition letters, by whose intervention there is a passage from one family into another (as *i* and *y* make a transition from the dentals to the gutturals, and *w* or *v* from the gutturals to the labials), or through nasal combinations, such as *ng*, *nd*, *mb*, which, on dissolution, may carry the syllable in the new direction of either element with all its affinities, thus making, as it were, a bridge between them—when we bear in mind how sounds wear out in the beginning or at the end of words, entirely disappearing, or easily admitting in their attenuated state the substitution of others belonging to a different organ, or how, in the middle of words, the compression of syllables bringing together harsh combinations, crushes out letters in some cases (especially if they be gutturals), or introduces a new element demanded by euphony—we cease to wonder at the great variety and extent of vocal changes. It is seen how in various ways any one letter almost, or syllabic sound, may pass into almost any other, and how the same word, as traced through its phonetic changes, presents an appearance in one language that neither the eye nor the ear would recognise in another. To take one example that may stand for an illustration of some of the most important of such changes, who, by the sight or sound alone, or by any outward marks, would recognise the Latin *dies* in the French *jour*, or the English *tear* (*teaghr*, *δάκρυ*) in the Latin *lacr*, *lacrima*, or the English *head* in the Latin *caput* and the Greek *κεφαλή*, though nothing can be more certain than their relationship as traced by the phonetic laws. The real wonder is that the changes in this department have not been greater than they are found to be. It is the soul of language, the unyielding rigidity of its *form*, that, by its association, prevents the utter dissolution and mutation of the *material*. Its conservatism, in this respect, is shown in the case of languages that are merely spoken. It has its most complete effect in those that have a written and printed literature.—T. L.]

† [The arrangement, in the mind, of things to be named, belongs to the formation of language, as much as the naming, if it may not rather be said to be the most important part of the naming itself. Things, thus regarded, may be divided into three general classes: 1. Outward sensible objects; 2. actions, qualities, etc., as the ground of their naming, and themselves, therefore, demanding an antecedent naming; 3. mental acts and states, thoughts, thinkings, emotions, etc., regarded as wholly spiritual. In respect to the first, it may, indeed, be said that nature makes the classification, but the mind must recognise it, more or less correctly, before it can give the names. The second lies in both departments; since acts (*doings*, *sufferings*) must be the source whence direct names are drawn for the first, and figures, pictures, or spiritual representatives, for the third, as is shown in that large class of words that are said to have secondary meanings, or abstract ideas denoted by something material or sensible in the root. The third classification is wholly spiritual or within, though its namings are thus drawn from without. We find all this work done for us when we are born. The earliest languages have it as vividly as the latest, more vividly, we may say, if not carried to so wide an extent in the classification of outward objects, more profound, as analysis would show, in the distinctions of moral and æsthetical ideas. Whence came it? We must ascend to the very taproot of humanity to find an answer, if we are not to seek still farther in some divine teaching or inspiration. The phenomena lie ever before us; their commonness should not diminish our wonder at the mystery they present.—T. L.]

* [We may thank God that some of the noblest languages (Greek, Hebrew, Sanscrit, Latin) died long ago, or in their comparative youth. They have thus been embalmed, preserved from decay, made immortal, ever young, —their expressive words and forms still remaining as a reserve store for the highest philosophical, theological, and even scientific use. They are called "the dead languages;" but that which some would make an objection to what has long and justly been deemed their place in education, is the very ground of their excellence.—T. L.]

Convention will not explain it, as Plato saw long ago in the very dawn of philological inquiry; onomatopic theories fail altogether to account for the first words, to say nothing of grammatical forms; development is found to be mere cant, giving no real insight into the mystery. If the originating processes fall wholly within the sphere of the human, then must we suppose some instinctive logic, some sure intelligence working below consciousness, and somehow belonging to the race, or races, rather than to the individual. If this is difficult to conceive, or to understand, then there remains for us that which hardly surpasses it in wonder, whilst it falls short of it in mystery, namely, the idea of some ab extra supernatural power once operating on the human soul in its early youth—whether in the first creation, or in some subsequent early stages of remarkable development,—and now comparatively unknown.*

When we study language on the map, the difficulty of any mere development theory bringing one of these families from the other, or from a common original stock, is greatly increased. Whilst the Arian and Shemitic present, in the main, certain geographical allotments tolerably distinct, this Hamitic or Turanian conglomerate is found dispersed in the most irregular manner. It is everywhere in spots throughout the regions occupied by the more organic families; sometimes in sporadic clusters, as in parts of Western Asia, sometimes driven far off to the confines as is the case with the Finnic and Lap language, or, again, wedged into corners, like the Basque language in Spain, lying between two branches of the Arian, the Roman and the Celtic.

Had we found rocks lying in such strange ways, it would at once have been said: no slow depositing, no long attrition, no gradual elevation or depression, has done *all* this. They may have exerted a modifying influence; but they are not alone sufficient to account for what appears. Here has been some eruptive or explosive force, some ab extra power, whether from above or beneath, sudden and extraordinary in its *effect*, however generated in its causality, and however we may style that causality, whether natural or supernatural, simply inexplicable, or divine. Such eruptive forces are not confined to rocks and strata, or to sudden changes in material organization. They have place also in the spiritual world, in the movements of history, in the souls of men, in remarkable changes and formations of language. There are spiritual phenomena, if the term may be used, for which we cannot otherwise easily account. The evidence here of any such intervening power may be less striking, because less startling to the *sense*, but to the calm and reverent *reason* they may be even more marked than anything analagous to them in the outer world of matter. Great confusion has arisen in our theological reasoning from confining this word *miraculous* solely to some supposed breakage or deflection in the natural sphere.

To say the least, therefore, it is not irrational to carry this view into the history of man regarded as under the influence of supernatural, as well as natural, agencies. And thus here, as we contemplate the remarkable position of the early languages of the world, and especially of the three great families, some force from without, sudden, eruptive, breaking up a previous movement, extraordinary to say the least, would be the causal idea suggested, even if the Scripture had said nothing about it. A primitive formation has been left comparatively but little affected; all around it, east and west, are linguistic appearances presenting the most striking contrasts to the first, and yet the most remarkable family likenesses to each other; elsewhere, as a third class of elements show, the eruptive or flooding force has broken everything into fragments, and scattered them far and wide. Philology cannot account for it; but when we study the tenth and eleventh of Genesis in what they fairly imply as well as clearly express, we have revealed to us an ancient causation adequate, alone adequate, we may say, to the singular effect produced. The language of the account is general, as in other parts of Scripture where a mighty change is to be described, universal in its direct and collateral historical effect, without requiring us to maintain an absolute universality in the incipient movement. From some such general terms in the commencement of chapter xi. it might seem, indeed, as though every man of the human race was in this plane of Shinar, and directly engaged in the impious undertaking described. Taking, however, the two chapters together—and it is too much to say, as most commentators do, in the very face of the arrangement, that the eleventh chapter is wholly prior to the tenth—we must conclude that one line, at least, of the sons of Shem, that of Arphaxad, the ancestor of the Chaldæans, and of Eber, the more direct progenitor of the Hebrews, remained in the upper country of the Euphrates. It is fairly to be inferred, too, that the Joktan migration to Arabia had commenced, carrying with it the Shemitic element of speech to modify or transform the Cushite, whether introduced before or after it. Some of the sons of Japheth may have already set off, west and east, in their long wanderings (to Greece and India perhaps), whilst Sidon, a descendant of Ham, had even at this early day, founded a maritime settlement, and ventured upon the seas. It is not easy to understand why the narration of the tenth chapter should have had its place before that of the eleventh, unless a portion, at least, of the movements there recorded, had been antecedent in time. It is com-

* [It is not extravagant to suppose something like this still lying at the ground of that mysterious process which we witness without wonder, because so common,—the rapid acquisition of language by the infant mind. It is not the mere learning to speak the names of outward, sensible, individual things—there is nothing much more strange in that than in teaching a parrot to talk,—but the quick seizing of those hidden relations of things, or rather of thought about things (ideas of the soul's own with which it clothes things), and which it afterwards tasks all our outward logic to explain. How rapidly does this infant mind adapt words, not merely to chairs and tables, but to the relational notions of number, case, substance, attribute, qualifying degree, subjective modality, time relative and absolute, time as past, present, and future, or time as continuous and eventual, knowing nothing indeed of these as technical names, but grasping immediately the ideas, and seeing, with such amazing quickness, the adaptability to them of certain forms of expression, a mere termination, perhaps, or the faintest inflection, and that, too, with no outward imitative indices from the sense, such as may aid in the learning of the names of mere sensible objects. This indeed is wonderful, however common it may be. We never do it but once. All other acquisition of languages, in adult years, is by a process of memory, comparison, and conscious reasoning—in other words, a strictly scientific process, however certain abbreviations of it may be called the learning of a foreign tongue by "the method of nature" and of infancy. Something in the race analogous to this process in the individual infant soul, may be, not irrationally, supposed to have characterized the earliest human history of language. The failure of every system of artificial language, though attempted by the most philosophical minds, aided by the highest culture, shows that neither convention nor imitation had anything to do with its origin.—T. L.]

monly said that the tenth is anticipatory in respect to what follows, but this is not altogether satisfactory. As the story of the greater scattering comes after the ethnological divisions in the order of narration, it may be consistently maintained that it was subsequent to some of them, at least, in the order of time, whilst the seeming universality of the language may be explained on the ground of the magnitude of the later event, and its world-wide effect in the human history. A close examination, however, shows that, even in the diction, this universality is not so strict as some interpretations would make it. After these earlier departures, as we may supply from chapter x., it proceeds to say, "the whole earth (land country) was (yet) of one language and one speech." It had not been broken up, though it may have begun to be affected by causes which would naturally produce changes of dialect. "And in *their* journeying," or "as *they* journeyed *onward* (מִקֶּדֶם), *they* found a plain in the land of Shinar." "As *they* journeyed," that is, as men journeyed *onward*, or migrated more and more. Who or how many they were is not said, and these indefinite pronouns give us no right to say that every man of the human race, all of Noachian kind, were in this plain of Shinar. There is the strongest proof to the contrary. We cannot believe that Noah was there, although he lived three hundred and fifty years after the flood, or that Shem was there, who lived one hundred and fifty years later, and even in the days of Abraham. The idea is abhorrent that one so highly blessed of God, and in "whose tents" God had promised "to dwell"—Shem, the Name, the preserver of the holy speech, and the direct antithesis of that false "name" which these bold rebels sought to make unto themselves—should have had any participation, even by his presence, in so unholy a proceeding. As little can we believe it of any of the line from which came Abraham, or even of their not remote *consanguinei*, the Joktanite Arabians. The same feeling arises when we think of the pious fathers of Melchizedek, king of Salem, king of righteousness, and who had consecrated him a priest to El Elion, that Most High God of the Heavens (see Gen. xiv. 18), who is here so blasphemously defied.* Who were they, then, that composed this strange assemblage on the plain of Shinar? A vast multitude doubtless, a majority of Noah's descendants perhaps, yet still, as is most likely, a *colluvies gentium*, a gathering of the bad, the bold, the adventurous, from every family, but with the Hamitic character decidedly predominant.† Nimrodian, perhaps, might they be called with more propriety, if we take the constant Jewish tradition that Nimrod was their leader in rebellion. The nobler sons of Ham are to be distinguished from these Babylonian Hamites. The founder of the Egyptian monarchy, and, perhaps, the Arabian Cushites, had in all probability gone to their respective settlements. The very name, Nimrod, shows a difference between them. It is not the name of a country, or of a family of descendants, like the others mentioned Gen. x. 8; a fact of which Maimonides takes notice (see marg. note, p. 349) when he calls attention to the manner in which Nimrod is mentioned irregularly, as it were, or out of the line, after the other sons of Cush had been disposed of. He was not, like them, a "father of a people," a patriarch, or ancestor, but a bold adventurer, a "mighty hunter of men before the Lord," or in defiance of the Lord, who gathered together, out of every people, those who were like himself, not to settle the world, but to prevent its peaceful settlement by engaging in bold and reckless enterprises of an opposite nature. He may be said to have represented the empire-founding, instead of the planting or colonizing, tendency. He was the postdiluvian Cain, and there would seem to be a significance not to be disregarded in the fact that here there is given to this rebellious multitude that same name, בְּנֵי הָאָדָם, "sons of men," which, in its feminine form, is used Gen. vi. 4 (בְּנוֹת הָאָדָם) to denote the godless in distinction from the more pious. The line here indicated, between the sons of God and the "sons of men," was less distinct, perhaps, than that which was drawn between the Sethites and the Cainites, yet it still existed to some extent, making a division between the better branches of the Shemites, with some from both the other lines, and this vast rabble of the sensual and ungodly. The grammatical form of the name Nimrod (which is very unusual for such a purpose) shows that it had a popular, instead of a family, origin. It is the first person plural future jussive, נִמְרֹד, "*come let us rebel*." It was the watchword of the impious leader, afterwards given to him as a title by his applauding followers: "Let us break Jehovah's bands, let us cast his cords from us," let us build a tower that shall reach Him in the Heavens.*

On this impious host of Nimrod, predominantly, although not solely, Hamitic, fell especially the scattering and confounding blow, like the bolts from heaven aimed at the rebellious Titans; and hence this rabble of tongues called Hamitic or Turanian, or these allophylic conglomerates which philologists find so remarkable as compared with the enduring unity of the Shemitic, and the diversified, yet unmistakable Arian relationship. These two were, doubtless, affected by the shock; one of them may have had much of its subsequent modification, if not its origin, from it; but on the Hamitic host fell the

* [Thus Rashi interprets their הָבָה, "Go to, now let us climb the firmament and make war upon the most High." Melchizedek and his forefathers were, in all probability, Canaanites. There might be piety and faith even among these, as is instanced, afterwards, and in a time of still greater corruption, in the case of Rahab, who was a direct ancestress of our Lord! What Paul says (Heb. vii. 3) of Melchizedek's being ἀπάτωρ and ἀμήτωρ, "without father and without mother," is not intended to deny his having any earthly lineage.—T. L.]

† [The opinion that the men in the plain of Shinar were not the whole human race, but predominantly Hamites, or followers of Nimrod, is maintained by Augustine, and, among modern authorities, by Luther and Calvin. See also the account of JOSEPHUS ("Ant." i. 4), who makes Nimrod the great leader of the whole rebellious movement.—T. L.]

* [It was a thought exceedingly wicked, yet having in it a kind of terrific sublimity. Neither could the idea of reaching the heavens, or sky, be called irrational, or absurd, however unscientific. They reasoned inductively, Baconianly, we may say, from sense and observation. Their limited experience was not against it. It showed a vast ambition. It was not an undertaking of savages, but of men possessed with the idea of somehow getting above nature, and having much of that spirit which, even at the present day, characterizes some kinds of scientific boasting (see remarks, p. 355). It was not the success merely of the undertaking (from which we are yet as far as ever), but the impious thought, that God meant to confound, and to strike down, whenever it arose in the minds of men. History is full of overthrown Babels; and it is still to be tested whether our excessive modern boasting about what is going to be achieved by science, progress, and democracy, will form an exceptive case.—T. L.]

stone that ground them to powder. "For there* Jehovah confounded the language of all the earth" (*land* or *country*). This Nimrodian Babel of tongues wrought more or less of confusion everywhere, making the universality in the effect rather than in the immediate causality—a view perfectly consistent with the soberest interpretation of the artless language of Holy Scripture.

The causative influence, we may believe, was primarily a spiritual one. It was a confounding not only of their purposes (מַחְשְׁבוֹת לֵב, Gen. vi. 5)—thus introducing confusion, madness,† and discord, into their camp—but also of their ordinary thinkings and conceivings, *τῶν ἐνθυμήσεων καὶ ἐννοιῶν καρδίας*, Heb. iv. 12, "reaching to the dividing line of *soul* and *spirit*," *ψυχῆς τε καὶ πνεύματος*, holding back the divine gift of reason, and thus introducing disorder into the *sense* and the utterance through a prior confusion in the *spirit*. It deranged their word-formations by a previous derangement of their thoughts.

The difficulty attending the mere outer view, here, arises from a fundamental error which may be found even in acute treatises of philology. Words do not represent things, as outer existences merely, according to the common notion, but rather *what we think about things*. They are in truth symbols of our own inner world as affected by the outer world of things around us. They translate to us our own thoughts as well as help us to make them known to others. The animal has no such inner world, and therefore it is that he cannot use speech to represent it to himself or to other animals. This would be readily admitted in respect to words representative of thought alone; but it is true also of that large class that seem to stand directly for outward sensible things *per se*. Here, too, the word called the name represents only remotely the thing named, but nearly and primarily, some thinking, conceiving, or emotion, in our souls, connected with the thing, and giving rise to its name.* As proper names are last of all,

* [כִּי שָׁם; *for there.* It may denote *fact* or *circumstance* as well as *place*. *For there*—in that event, or in that confusion. Compare Ps. cxxxiii. 3, where this particle, שָׁם, is used in just the same way to denote the opposite condition of brotherly love, and the opposite effect: כִּי שָׁם צִוָּה יְהוָֹה, "*for there* Jehovah commanded the blessing, even life forever more;" not in "Mount Hermon," or "the mountains of Zion," merely, but as belonging to this holy affection of brotherly love. Compare 1 John iii. 14.—T. L.]

† [For a notable example of this, see 2 Chron. xx. 23, where the hosts of Ammon, of Moab, and of Mount Seir, who rose up against Jehoshaphat, are suddenly turned against each other. Profane history records such events as taking place, now and then, in great armies; cases of sudden and irretrievable confusion, giving rise to hostility as well as flight. They are called *panics*, whether the term means simply *universal* disorder, or what was sometimes called "the wrath of Pan" (*Πανὸς ὀργή*, see EURIP. "Medea," 1169), bringing madness upon an individual or a multitude; it denotes something inexplicable, even if we refuse to call it supernatural. See POLYÆNUS: *De Strateg.*, ch. 1; also a very striking passage in the "Odyssey," xx. 346, which shows, at all events, the common belief in such sudden madness falling upon multitudes of men, whatever may be the explanation of it:

μνηστῆρσι δὲ Παλλὰς Ἀθήνη
ἄσβεστον γέλω ὦρσε παρέπλαγξεν δὲ νόημα.

Among the suitors Pallas roused
Wild laughter irrepressible, and made
Their mind to wander far.

Even where there is nothing startling to the sense, how many examples are there—they can be cited even from very modern times—where the minds of assemblies, composed sometimes of those who claim to be most shrewd and intelligent, seem strangely confounded, and, without reason, and against all apparent motive, they do the very thing which is the destruction of all their schemes. They seem seized with a sudden fatuity, and act in a manner which is afterwards unaccountable to themselves. We may explain it as we will; but so strong is the conviction of an ab extra power somehow operating in such cases, that it has passed into one of the most common of proverbs, *quos Deus vult perdere prius dementat*—"those whom God would destroy, he first makes mad."—T. L.]

* [The first thing denoted in outward language must have been something purely inward; a conscious state of soul, a thought or an emotion, which demanded an outward sign in some articulated sound representing it, not arbitrarily, nor accidentally, but by a conscious fitness for it, such as other sounds do not possess, and of which there can no more be given an explanation than of the correspondence between a thought, or an emotion, and an outward *look*. It is as real, and, at the same time, as inexplicable, as the harmony which is felt to have place between a feeling, or an idea, and a musical modulation. From the primary roots representing these most interior states, and which must be comparatively few in number, comes the next order of names, namely, those of qualities and actions of outward things regarded as affecting us. From these, in the third place, come the names of outward things themselves, as having such qualities or actions, and as denoted by them. Later, indeed, though still very early, there arise metaphorical words, or words derived from the second and third classes, with secondary tropical senses intended to represent mental states as pictured in some outward thing, scene, or act; but these do not belong to the prime elements of speech, which must begin with radical sounds supposed to represent something inward by a real or imagined fitness. That there is some such primary fitness seems to be assumed by some of the best philological writers, as by Kaulen in his *Sprachverwirrung*, and William Von Humboldt, in his work on the Kawi language, although they are unable to explain it. It is not likely that philology will ever penetrate the mystery. The great argument, however, for the reality of such a correspondence between articulated sound and thought, is, that, on the reverse theory, language is arbitrary throughout, which we cannot believe it to be. The denial brings more difficulty than the assumption, however inexplicable the latter may be.

On this deeper psychology of language we have a hint, it may be reverently said, in what is told us, 1 Cor. xiv., concerning the mysterious "gift of tongues." It teaches us an important fact, though revealing nothing of its nature or mode. Although miraculous, it must be founded on something in the essential human spiritual constitution. There was a real language here. It is a profane trifling with a most sacred matter to treat it as a mere thaumaturgic babble, designed only to astonish or confound the unbelieving beholders. It was the true outward expression of an elevated inward state. The words uttered must have been not only articulate (that is, formed of vowels and consonants) but truly representative. They were none of them *ἄφωνοι* (ver. 10), or mere *φθογγοί*, *sounds*, or *noises*. They had a real *δύναμις τῆς φωνῆς* (ver. 11), a true "power of voice," and this could be nothing else than an inherent fitness in the utterance to represent the entranced state, not generally, merely, but in its diversities of ecstatic idea or emotion. They were not understood by the hearers, because, in their ordinary state, there was nothing within them corresponding to it. Even the utterers could not translate it into the common logical language of the *νοῦς* (ver. 14), or understanding. They were spoken *ἐν πνεύματι*, *in the spirit*, and only in the spirit could they be understood, like the words that Paul heard in his entranced state, "whether in the body, or out of the body, he could not tell." Paul certainly does not mean to deny, or disparage, the greatness of the spiritual gift in what he says, ver. 19, but only to set forth the greater outward usefulness of the prophetic charisma. "I thank God," he says (ver. 18) "I speak with tongues more than you all." He was often in the state that demanded this language to express itself to itself. In respect to the connection of this peculiar case with the general argument, the analogy holds thus far, namely, that these ecstatic utterances were real representative words. They represented an inward spiritual state of thought, or emotion, or both, from a real inherent fitness to do so. We may, therefore, rationally conclude that a similar correspondence between words and ideas was at the beginning of all human speech. Had man remained spiritual, this connection would have continued as something intuitively perceived, and leading ever to a right application of articulate sounds to the things or acts signified, as it seems to have guided the first humanity in the naming of animals from some spiritual effect their appearance produced. This primitive gift or faculty of intuition became darkened by

so these names of outward objects must have come after words denoting action or quality, and from which their own naming, unless supposed to be purely arbitrary, could alone have been derived. Originally they must have been all descriptive, that is, they had a meaning beyond their mere sign significance. In proportion as such primary meanings have faded out in modern languages, have words lost vividness and emotive power, though still remaining as a convenient classifying *notation*. Thus in early speech the names of animals, for example, were all descriptive. We find it so even now, as far as we can trace them in the significance of their roots. They invariably denote something which the animal *does*, or *suffers*, or *is*, or is supposed to do, to suffer, or to be—thus ever implying some judgment of the human mind respecting it; and this corresponds to what is said in the Scripture of the animals being brought before Adam to see (לראות for Adam to see, judge, decide) what name should be given to each one. This name is ever taken from something more general, and the name of that from something more general still, and so back from the concrete to the more and more abstract, until we are lost in the mystery, and compelled to admit that there is something in ourselves, and in language, which it is not easy to understand. We may be sure, however, that in all these primary names of animals there was something descriptive, though in many it may have been long lost. In some cases it still shines dimly through the wear of time and usage, enabling us to infer it universally. Thus *bird*, we may be certain, means something more than *bird*, and *dog* than *dog*, even as *fowl*, *fugel*, *vogel*, still carries with it some faint image of *flying*, and *chien*, *hund*, *κύων*, *canis* (*cano*, *canorus*, קִינָה), suggests the clear, ringing, houndlike sound that denoted the animal in the earliest Arian speech.* Connected with this there is another thought that has importance here. The first impression is that nouns, or the names of things, must be older in language than verbs. Examination, however, shows just the contrary as a fact, and then we see that it must be so, if names are not arbitrary, but ever imply some action or quality of the thing, and so an antecedent naming of that action or passion. But not to pursue this farther, it is enough to show that the spring of language is in the thought, the conceiving, the affection, as the source of names for things, and for the relations of things. Confusion here is confusion throughout, and this would be much more operative in a multitude thus affected than in an individual. Break up the community of thought and the community of language is broken up, or begins to break up along with it. It affects not only the matter but the form, the soul, the grammatical structure.* Going still deeper, it changes the mode of lexical derivation, or the process through which secondary senses (as they exist in almost all abstract words) come from the primary—the inward etymologies, as they may be called, which are of more importance in determining the affinities of languages than the outward phonetic etymologies on which some philologists almost exclusively insist, and which are so easily lost—all the more easily and rapidly when the more spiritual bonds are loosed. So, on the other hand, the maintaining secure against mutation the higher ideas that dwell in a language, especially its religious ideas, is most conservative both of its matter and form. Thus may we account, in some degree, for the way in which the Shemitic endured the shock that left all around it those masses of fragments which philologists call the Hamitic or Turanian. The great name of God was in it in fulfilment of the promise. Those other remarkable appellations of Deity, El, Allah, Eloah, Elohim, Adonai, El Shaddai, El Elion, El Olam, παντοκράτωρ, ὕψιστος, αἰώνιος, have been to it like a rock of ages, giving security to its other religious ideas, whilst these again have entered exten-

sin, sensuality, and earthliness turning the mind outward, and thus tending, more and more, to make words mere arbitrary signs. With all this, there is evidence that in the earliest speech of men there was more of vividness, more of a conscious living connection between words and that which they signified, than afterwards existed when languages became more copious and more mixed. In this way may we suppose that the early roots, though comparatively few in number, had more of a self-interpreting power, and that, in proportion as this continued, there was the greater security against the changes and diversities which a lower spiritual state must necessarily bring into language. A total loss of it among this rebellious Hamitic host may have led to a more rapid confounding of words and forms, and, of consequence, a greater ruin of language than ever came from any other event in human history. There are examples enough to show how soon the best language becomes a jargon in a community of very bad men, such as thieves and evil adventurers. Here was a similar case, as we may conceive it, only on a vastly larger scale.—T. L.]

* [The name given to an animal could never, of course, be a full description. It is the selection of some predominant trait, action, or habit, as the distinguishing or naming feature. This may vary among different people. In one tongue the same animal may be denoted by his color, if it has something peculiar, in another by his manner of movement, in another by a burrowing property, or by his method of seizing his prey. These different conceivings may give rise to different names; and yet if the actions so represented by these names have the same or similar verbal roots they may be indicative of a remoter unity.—T. L.]

* [If our modes of conceiving individual sensible objects have such an effect upon language, much more important, in this respect, are the more abstract conceptions, such as those of time, relative or absolute. The conserving power thus arising may receive an illustration from the scanty, yet most tenacious, Shemitic tenses, as compared with the Greek. In the Hebrew, time is conceived of as reckoned from a moving present, making all that comes after it, future, although it may be past to the absolute present of the narrator or describer, and all before it, past. It need not be said how much more of a subjective character this imparts to the language, especially in its poetry. It has had, besides, the effect of giving a peculiar form to the two tenses, and of making these, deficient as they may seem in number, denote all the varieties of time that are expressed in other languages, but in a more graphic manner. Whilst dispensing with an absolute present *form*, which would make it fixed and rigid, it has a flowing *presence* which may become absolute whenever the narration or description demands it. In the Indo-Germanic tongues, on the other hand, there is a fixed present and a fixed form for it, which will not allow a departure from the absolute time, except as sometimes implied in the assumption of a poetical style. Hence a much greater number of tense forms are demanded, not only for the past, present, and future, simply, but for a past and future to the past and future respectively, besides an indefinite or aorist form. Thus there is a wide machinery performing these offices—accurately, indeed, though with little more precision than is found in the Shemitic—whilst there is a loss of pictorial and dramatic power. There is no time, relative or absolute, denoted by the Greek tense forms, that may not, in some way, be expressed in the Arabic; whilst the manner in which the latter shifts its present, as we may say, by hanging it on a particle, or making it depend upon its place before or after, gives a greater vividness of narration. It is astonishing how such scantiness of mode and tense escapes confusion and ambiguity; and yet there is a comparative test of this which is conclusive. The Arabic is written and read without anything like capital letters or italics, without any grammatical or logical punctuation, of any kind, making any division of paragraphs, sentences, or clauses. From the beginning of a book to the end, there are none of these helps to relieve deficiencies of expression, whether the result of carelessness, or coming from unavoidable looseness in the language. In English this could not be done. Without such outward helps, the most accurate writer, take he ever so much pains, would be full of grammatical constructions that might be taken in different ways, and not a few unsolvable logical ambiguities.—T. L.]

sively into its proper names, its common nouns and verbs, conserving it against the corruption and degeneracy of those who spoke it, and giving even to its Arabic and Syriac branches a holy and religious aspect beyond anything presented in any ancient or modern tongue. Well and worthily have the Jewish Rabbis called it לשון הקודש, the holy tongue. Truly it is so, whether we regard it as the original Noachian speech, or something later preserved entire from the wreck of the Babel confusion.*

How this extraordinary breaking up of language took place we may not easily know, though maintaining its possibility, and its strong probability, as a fact, aside from the express Scriptural declaration. There is no department of human inquiry in which we so soon come to the mysterious and inexplicable as in that of language. Some have maintained its onomatopic origin, as has been lately done in a very clear and able treatise by Prof. Whitney. If this, however, is confined to vocal resemblances in the names of sounds themselves, it accounts for only an exceedingly small number of words; if carried farther, to supposed analogies between the names of certain acts, or efforts, and the effort of the organs in pronouncing them, it takes in a very few more; beyond this it would be that idea of some inherent fitness in sounds which has been already considered in the note, p. 377, and to which the name onomatopic may be given in its widest sense; though then, instead of being the easiest, it would be the least explicable of all. So the philologist may endeavor to find the beginning of speech, especially in the names of animals, in the imitation of animal sounds; or he may absurdly trace it to a conventional naming, overlooking the truth that for the initiation of such a proceeding language itself is required—or he may deduce it from accident, or, give him time enough—and a past eternity is very long—he may fancy it coming out of inarticulate or merely interjectional sounds, making its random "natural selections," until, after ages of chaos, a light inexplicable begins to gleam, an intelligence *somehow* enters into the process, and thus, at last, language comes into form, as a vehicle of rational, that is, of *logical* † thought. But for human minds, λόγος, *speech*, and *logos*, *reason*, are one; and the serious thinker, who cannot separate them, takes but a few steps in this mysterious search before he is forced, either to acknowledge something superhuman, or to admit that in the birth and growth of language, the instrument of all reasoning, there must be some strange generic intelligence, if such a thing can be conceived, that we utterly fail to discover in the individual logic. In other words, men as a race, or races, do what the individual singly never does, something of which he is wholly unconscious, and which he cannot understand. The thought of divine intervention is the less strange; it presents the less difficulty, and is, therefore, the more rational. We are not to be unnecessarily introducing a divine agency into the world's drama, but here, surely, it is a *nodus vindice dignus*, a knot which a divine intelligence can alone unbind. There is not in all nature anything like that spiritual mystery which meets us on the very threshold of an inquiry into the origin and development of human speech.

Leaving these more abstruse regions, and descending again to the clearer field of inductive observation, there still meet us those geographical difficulties to which some attention has already been given as inexplicable on any theory of gradual or mutual development. Allusion was before made to the appearances presented by those broken allophylic tongues to which has been given the common name Turanian—showing themselves among the other families, sometimes in contiguous beds, and then again as lying far away and far apart in space, even as they indicate a remote location in time. In such cases everything indicates the sudden projection of an early people, and of an early speech, entire. Succeeding waves of migration have pressed upon their shores, but changed no feature of their language. That seems to have had its form fixed in the beginning, and to defy mutation. Its isolated state, though surrounded by hostile elements, has only rendered it more unyielding in this respect. It will perish rather than change into anything else. There may be pointed out another geographical anomaly on a larger scale, and only explicable, too, on the ground of some early intervention to change the course of what might otherwise have been the ordinary historical development. A little less than a century ago, the learned began to perceive a striking resemblance between the Greek and the ancient language of India; a resemblance both in *matter* and *form*. They are both of the Arian or Indo-Germanic family, and yet we have no right to say that one has been derived from the other. From a period transcending all history they have been widely parted, territorially, from each other. They stood in the days of Alexander as distinctly separate as at any time before or after. In all the antecedent period there is no record or tradition of any colonizing on either side, of any military expedition, of any commercial or literary intercourse, that could have produced any assimilating effect. All this time, and for long after, there lay directly between them a territory and a people, or peoples, having nothing, socially or politically, in common with either, and speaking a language, of all others, the most directly foreign to both, or to any common language of which they both could be considered as branches. From Southern Arabia to Northern Syria, or the head waters of the Euphrates nearly, there was the continuous strip of the Shemitic, unbroken and unaffected during all that time. This, as has before beer

* [This is on the supposition that the *Shemitic* (for any difference here between the earliest Hebrew, Arabic, and Syriac, is of little consequence) was the primitive Noachian speech that came out of the ark. The best argument for it is that there is no good argument to the contrary. If no other has any better claim on inward philological grounds, the Bible history greatly favors the idea, to say the least, that this language of the ark continued the purest in the line of Shem. Kaulen, however, in his *Sprachverwirrung zu Babel*, presents a philological argument that certainly seems to have weight, though, in itself, it may not be deemed conclusive. He insists upon the fact that throughout this family, the most important modifications of the verbal idea are made by vowel changes in the root itself, and not merely by additions more or less loosely made to a fixed root, growing only by agglutination. Thus from one root, *k-t-l* (as written without vowels), we have *katal*, *katel*, *kotel*, *katol*, *katul*, *kittel*, *kattel*, *kuttal*, *ktal*, *ktel*, *ktol*, etc., all presenting distinct though varying ideas. The modification of the idea is in the root, not attached to it, as in the Indo-Germanic languages, by a modal or tense letter or syllable, taken from something without. The author connects this with a view he maintains, that the vowels, as distinct from the consonants, represent the more spiritual element in language. For the argument in its detail the reader is referred to the very able work above named, p. 73.—T. L.]

† [See the distinction that Plato makes in the *Dialogue de Legibus*, p. 895, D, between the *thing*, its spiritual word or λόγος (which is, in fact, the reason of the thing, or that which makes it what it is for the mind, its constituting idea), and the ὄνομα, the vocal name representative of the spiritual word itself.—T. L.]

remarked, was, and is, the most tenacious and enduring of all linguistic families. It is still a wide living speech, although Greek and Sanscrit have both died, and been embalmed in their common and sacred literature, and although this parting language, until comparatively modern times, had no literature except the scanty and most secluded Biblical writings. A branch of the Shemitic, if we may not rather call it the Shemitic itself, continuous and unchanged, is still living, strong and copious. Notwithstanding the addition of many new words, and many new senses that have attached themselves to the old, the Bedouin still talks in a manner that would have been recognized as familiar in the days of Abraham. Could we suppose the patriarch now listening to it, he would hear some strange words mingled with the great body of its earliest roots, and some few later forms, but in its pronouns, its prepositions, its tenses, its conjugations, its logical and rhetorical particles, in the nerves and sinews as well as in the bones of the language, it would strike him as substantially the same kind of talk that had passed between him and his sons Isaac and Ishmael.* This most enduring ancient speech has suffered nothing that could be called development from anything on either side of it; and there has been no development across it from one parted shore to the other. Such theories as that of Bunsen, by which he gets Khamism out of Sinism, and Semism out of Khamism, and so on, would never explain this. The difficulty clears up somewhat if we bring in the extraordinary, and suppose some early supernatural cleaving and transformation, leaving one primitive type standing in its place, another, greatly changed, to be carried east and west by one people suddenly parted, and meeting again historically after ages of separation, whilst another type, broken into fragments, is dispersed far and wide to remote portions of the earth. This may be called cutting or breaking the knot, rather than untying, but even if the Bible had been silent, it is better than any hypothesis called natural, yet found to be wholly inadequate to explain the extraordinary phenomena to which it is applied. It is true, give a theorist time enough, and hypothetical conditions enough, and he may seem to develop almost anything out of anything else. Grant him enough of "natural selections," and he may show us how to make worlds and languages by producing, at last, seeming congruities, falling into place after infinite incongruities. But then, such a method of proceeding, supposed to be inherent in the nature of things, cannot stop (if it goes right on without cycles) until it has abolished all things seemingly incongruous or extraordinary, and introduced a perfect level of congruity everywhere, in the physical, social, and philological world. Only take time enough, or rather suppose, as some do, a past eternity of such working, and the only conceivable result is a perfect sameness; all disorders must long since have been gone, all species must have become one, and that the highest or the lowest, all languages must have become one, and that the best or the poorest—something rising in its linguistic architecture far above the Greek and Sanscrit, or sinking in its looseness below anything called Turanian or Sinitic. The extraordinary, now and then, would be not only the easier conception, but an actual relief from the weariness of such a physical monotony.

But we have a more sure word of testimony. The great Bible-fact for the believer is, that, in order to prevent a very evil development of humanity, at a very early day, God interfered with men and confounded their language. There is nothing irrational in this if we believe in a God at all. The manner of doing it is not told us. What is said in Gen. xi. may not wholly explain the linguistic phenomena so early presented, and even now so remarkable; but it may be safely affirmed that far greater difficulties oppose themselves to any other solution that has been, or may yet be offered.—T. L.]

* [This would especially be the case in respect to subjects falling into the Scriptural or Koranic style. In Reckendorf's Hebrew translation of the Koran (Leip., 1857), there are, sometimes, whole verses in which the Arabic and Hebrew are almost wholly identical, both in the roots and in the forms.—T. L.]

SECOND PERIOD.

THE Genesis of the patriarchal faith in the promise and of the covenant religion; of the antagonistic relation, between the faith in the promise and heathenism; of the harmonious oppositions between the patriarchs and the human civilization of the heathen world. Patriarchal religion and patriarchal customs.—CH. XII. 1.-XXXVI. 43.

A.

ABRAHAM, THE FRIEND OF GOD, AND HIS ACTS OF FAITH. CH. XII. 1.-XXV. 10.

FIRST SECTION.

The call of Abram. The emigration to Canaan. The first promise of God. His companionship with Lot. The first manifestation of God in Canaan, and the first homeless alienage in the land of promise. Abram in Egypt and Pharaoh.

CHAPTER XII. 1-20.

1 Now the Lord had said [rather, said] to Abram, Get thee [for thyself, לְךָ] out of thy country, and from thy kindred, and from thy father's house, unto a land that I will 2 show thee [through a revelation]. And I will make of thee a great nation, and I will bless 3 thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the 4 earth be blessed [not bless themselves, which is expressed by the use of the Hithpael, ch. xxii. 18]. So Abram departed [went forth] as the Lord had spoken unto him, and Lot went with him: 5 and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance [gains] that they had gathered, and the souls [all the living] that they had gotten in Haran; and they went forth to go into the land of Canaan, and into the land of Canaan they came. 6 And Abram passed through the land unto the place of Sichem [shoulder, ridge or water-shed] unto the plain [grove] of Moreh [teacher, owner]. And [Although] the Canaanite 7 was then [already] in the land. And the Lord appeared unto Abram and said, Unto thy seed will I give this land; and there builded he an altar unto the Lord who 8 appeared unto him. And he removed from thence unto a mountain on the east of Bethel [house of God] and pitched his tent, having Bethel [now Beitin] on the west [seawards], and Hai [heaps] on the east; and there he builded an altar unto the Lord, and called 9 upon the name of the Lord. And Abram journeyed, going on still [gradually further and 10 further] toward the south. And there was a famine in the land: and Abram went 11 down into Egypt to sojourn there; for the famine was grievous in the land. And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now I know that thou art a fair woman to look upon [or of fair appearance]: 12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, 13 This is his wife: and they will kill me, but they will save thee alive. Say, I pray thee, thou art my sister, that it may be well with me for thy sake; and my soul shall live because of thee.

14 And it came to pass, that when Abram was come into Egypt, the Egyptians
15 beheld the woman that she was very fair. The princes also of Pharaoh saw her, and commended her before Pharaoh [First, פַּרְעֹה]: and the woman was taken into Pharaoh's
16 house. And he entreated Abram well for her sake: and he had sheep [small cattle] and oxen, and he-asses, and men-servants, and maid-servants, and she-asses and camels.
17 And the Lord plagued Pharaoh and his house because of Sarai, Abram's wife.
18 And Pharaoh called Abram and said, What is this that thou hast done unto me?
19 Why didst thou not tell me that she was thy wife? Why saidst thou, She is my sister? so I might have taken her to me to wife; now, therefore, behold thy wife, take her
20 and go thy way. And Pharaoh commanded his men concerning him: and they sent him away, and his wife, and all that he had.

GENERAL PRELIMINARY QUESTIONS.

1. The age and state of the world at the patriarchal period. A multitude of nations who were to share in the salvation, through the faith of Abram, were not yet born into the world, especially the Roman and English people. The Germanic tribes lay still in the bosom of the Scythian nomadic life. A thousand years must roll away before the development of the Greek life, and a much longer period before the historical appearance of Rome. The foundation of the patriarchal family, out of whose fuller development into the twelve tribes the Jewish people sprang, begins with Abram. Patriarchalism appears still as the fundamental form under which the popular life exists and works. But out of this constitution a multitude of small kingdoms have grown up in Canaan and Syria. The first feeble attempt at founding a grand world-monarchy was made by Nimrod at Babel and Nineveh. In Egypt the kingdom of the Pharaohs already existed. The formation of national divisions began with the migrations of the people, and to these we may probably trace the rise of castes. The mechanical resemblance of the kingdom of heaven in the dynasty Hia in China appears to have been complete in its outline and characteristic features, before the definite foundation of the organic and living kingdom of heaven was begun in Abram.

2. The Biblework will treat more fully of the land of Canaan in the division, "Book of Joshua." We refer in passing to the Bible-dictionaries, the geographies, and journals of travellers. See also ZAHN: "The Kingdom of God," i. p. 105. In this section we notice especially Sichem, Bethel, Ai, and the central part of Palestine; *the South*, especially the vicinity of Hebron and Sichem (now Nablous) lying between Gerizim and Ebal, about eighteen hours from Jerusalem and sixteen from Nazareth, marks the northern principal residence of the patriarchs. Hebron (also Kirjath-Arba, from the giant Arba, now El Kalil, *i. e.*, friend, beloved, in honor of Abram), southerly about eight hours from Jerusalem, a very old city, the city of Abram and David, lying in a blooming and beautiful region, was their principal dwelling-place in the south. Their central residence is the region of Bethel (the name is here anticipated—originally Luz, ch. xxviii. 19, now the ruins of Beitin), and Ai (the old Canaanitish royal city, Josh. vii. 2, two hours easterly from Beitin, northerly from Jerusalem, now Medineh), an elevated rich pasture-ground.

3. The nomadic life forms the natural basis of the patriarchal society. The Greek term nomad (νομάς from νομός, pasture-ground) designates the herdsman in a specific sense, as one who roams with his herds over uncultivated tracts, which as commons are in one aspect wastes, in another pasture-grounds. The nomads are thus pastoral tribes and nations which have no fixed dwelling-place. According to the Conversations-lexicon, "they stand higher in the scale of human society than the tribes who live by hunting and fishing, and lower than those who follow agriculture and trade, and belong essentially to the grade of barbarians." But as an original form of human life, and indeed as the form of the most quiet and retired life, the nomadic state is the basis upon which both the highest human culture and the most extreme savage wildness rest. Original thoughtful minds grew up to be the spiritual princes of humanity in the quietude of the nomadic life; mere common natures grew wild and savage under the same influences. The nomadic state still covers large portions of the race. "In Europe we find only weak nomadic tribes on the great steppes skirting the Black sea, and in the high uncultivated northern latitudes, there Tartar and Turkish, here Finnish tribes. Asia and Africa are the congenial homes of the nomadic life. Nearly all the Finnish, Mongolian, and Turkish tribes, and the mixed tribes which have sprung from them, in the steppes and wastes in the northern, central, and border Asia are nomads; so also the Kurds and Bedouin Arabs of border Asia and North Africa, and nearly all the tribes of Southern Africa, Caffres, Betschuanas, Koranas, and the Hottentots. In South America the Gauchos, and in many respects some Indian tribes, are to be regarded as nomads." For the nomadic tribes of the East see SCHRÖDER, p. 273, KOHLRAUSCH, *a description of the Caravan March*, p. 282. For the shepherd, herdsman, wilderness, tents, see the articles in WINER [KITTO, SMITH, *Bible dictionaries*.—A. G.]

4. *The Period of the Patriarchal Religion, and Form of Religion.* "In the New Testament the term πατριάρχης is applied to Abraham, Heb. vii. 4, to the twelve sons of Jacob, Acts vii. 8 f., and to David, Acts ii. 29. Generally it designates the sacred ancestors of the early periods of the Israelites (Tob. vi. 21, Vulgate) whom Paul, Rom. ix. 5, xi. 28, calls οἱ πατέρες. Hence it has become customary even in historical language to call all the fathers of the early human races, and especially of the Israelitish people (including the twelve sons of Jacob), who are referred to and distinguished in biblical history, Patriarchs (German *Erzvater*). Its history, from the old theological point of view, is given by J. H. HEIDEGGER, *exercitat. select. de historia sacra patriarchar.* (Amsterdam, 1667–8, Zürich, 1729), and is, perhaps, more critically treated by J. JAK. HESS: "History of the

Patriarchs" (Zürich, 1776). Winer. The patriarch is the beginner or founder of a race or family (the word is formed from *ἄρχω* and *πατριά*). The Hebrew designation רֹאשׁ אָבוֹת, which the Septuagint translates *ἄρχοντες τῶν πατριῶν* (1 Chron. ix. 9; xxiv. 31), but in 1 Chron. xxvii. 22, where the Hebrew term is שָׂרֵי שִׁבְטֵי יִשְׂרָאֵל, and 2 Chron. xix. 8, *ὁ πατριάρχης*, does not refer to our patriarchs (which Bretschneider labors in his lexicon to authorize), but to the heads of individual branches of the tribes of Israel. Even in the New Testament, as is clear from Acts ii. 29, the word has a more comprehensive meaning. In Herzog's Real-Encyclopedia, article *Patriarchs*, there is a threefold distinction drawn between the biblical and theological, the Jewish usage as to the synagogue officers, and the churchly and official idea of the word. The Jews, e. g., even after the destruction of Jerusalem, call the presidents of the two schools at Tiberias and Babylon, patriarchs. In the Christian Church all bishops were originally termed patriarchs, but the council of Chalcedon limited the name to those renowned bishops who had raised themselves above bishops, and metropolitans. Here we are dealing only with the biblical and theological meaning of the term. In this relation we must distinguish the general, the narrower, and the most restricted idea of the word. In the general and widest sense, all the theocratic ancestors are included in the term, since the patriarchal faith, as the faith of salvation, forms the highest unity running through the Old and New Testaments. In the wider, earlier usual acceptation, the patriarchal period is viewed as including the pious ancestors of biblical history, from Adam to the twelve sons of Jacob, or to the Mosaic era. See Winer, the article in question, the work of Heidegger above referred to, and HASE's *Hutterus redivivus* (*Religio patriarchalis antediluviana et postdiluviana*). Still, Hess, in his history of the patriarchs, has correctly placed the patriarchs before Abram in an introductory history, and begins the history itself with Abram. The earlier division of the Old Testament revelation into patriarchal, Mosaic, and prophetic religion (*i. e.*, form of religion) is not now at all satisfactory. This division must be completed in one direction through the period of the national Israelitish piety or religiousness (from Malachi to Christ), and in the other through the period of the symbolic original monotheism from Adam to Abram, which may be again divided into the two halves of the antediluvian and postdiluvian primitive history. The symbolic monotheism is distinguished from the patriarchal period both as to form and essence. As to the form of the revelation, the symbol has there the first place, the explanatory word the second (paradise and the paradisaic word, the rainbow and the covenant with Noah); but in the history of the patriarchs the word of revelation holds the first rank, and the signs of the theophany enter in a second line, as its confirmation. Thus also the patriarchal religion stands in a relation of opposition and coherence with the Mosaic system. "The Mosaic system is a *remoulding* of the patriarchal religion so far as Israel, grown into a people in Egypt, may require a preparatory, and thus a legal and symbolic instruction as to the nature of the faith of Abram and to receive that faith; *it is a lower form* of that religion so far as the religious life, which already in the patriarchs began to be viewed as an inward life, is here set before the people, who are strangers to it, as an external law; but is *also a higher form* of that religion so far as the ideas of the religion of promise are unfolded in the law, and in this explicit form are introduced into the life of the people. The law, however, is not the fundamental type of the Old Testament, but the faith of Abram. In the patriarchal religion the word of God is prominent, the symbol is subordinate; the Mosaic system, as also the primitive religion, brings the symbol into prominence (although the symbol as an institution). In Abram the divine promise occupies the foreground, the divine command rests upon it; in the legal period, as to the outward appearance the relation is just the reverse. Evidently the patriarchal religion, as also the prophetic period succeeding to the Mosaic system, regarded in a narrower sense, bears a marked resemblance to Protestantism, while the Mosaic system appears as the primitive type of the Mediæval Catholic Church." (See HERZOG'S *Encyclopedia*, article *Patriarchs*.)

As to its nature, the faith of Abram is distinguished from the faith of the pious ancestors in this, that he obtains and holds the promise of salvation, not only for himself, but for his family; and from the Mosaic system, by the fact that it expressly holds the promised blessing, in the seed of Abram, as a blessing for all people. In reference to the first, there were earlier lines of the promise: the line of Seth in contrast to that of Cain, the line of Shem in opposition to those of Japheth and Ham. But the line of Seth, through its corruption, is gradually lost in the line of Cain, and the line of Shem forms no well-defined opposition to the one all-prevailing heathenism. It is gradually infected with the taint of heathenism, while on the other hand pious believing lives appear in the descendants of Japheth and Ham. Melchisedec, with his eminent piety, belongs to the Canaanitish people, and thus to the family of Ham. During the whole period of the symbolic primitive religion, the theocratic and heathen elements are mingled together. The dark aspect of this religion is a mythological, ever-growing heathenism; its light side the symbolical, ever-waning, primeval monotheism. Heathenism gathers gradually, as a general twilight, through which glimmer the men of God, as individual stars. Thus Melchisedec stands in the surrounding heathenism. In a religious point of view he is *ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος*. And he is so far greater than Abram, as he stands as the last shining representative in the Old Testament of the primitive religion looking backwards to the lost paradise (which, however, did not entirely cease in the whole Old Testament period, and is not absolutely extinguished even in later periods of the world); while Abram stands as the first representative of the decided religion of the future, who, as such, has already the promise, that in his seed all the families of the earth should be blessed, who is neither *ἀγενεαλόγητος* nor *ἀπάτωρ*, since the beginning of his calling appears already in his father, Terah. But the old religion developes itself more definitely into the religion of the future at every step, when the corruption for the time has reached such a degree, that faith, looking out beyond the present and the judgment resting upon it, must fix in its eye a new beginning of salvation. Thus it was in Noah, thus also later in the Messianic prophets. But while Noah out of the flood of waters saved a new race of men, Abram has, through the overflowing flood of heathenism, to found a new particular people of faith, who should be a blessing

for all. The blessing is already a very advanced idea of the salvation. For Eve the salvation assumes the idea of *victory*, for Lamech, *rest*, for Noah, the *preservation* of the divine name and the human race; for Abram, it forms the opposition to the curse. For as the curse is the endless, mysterious, progressive destruction of life, so the blessing is the endless, mysterious, progressive enriching and conservation of life. As the condition, indeed, Abram must go out from the heathen world. It is only as in opposition to it, that he can introduce the blessing which is promised in his seed. The pious forefathers had indeed already taken the first step of faith (Heb. xi.). They have, by faith in the creation of the world, uttered the denial of the independence of matter, the fundamental dogma of heathenism (Heb. xi. 3). Abel has taken the second step of faith; he has introduced the sacrifice of faith into the world, and on account of it sacrificed his own life. Enoch has taken the third; he sealed the faith in the new life and rewards beyond the present. Noah carried faith on to the salvation of God in the divine judgments. Abram, through the required renunciation of the world, introduced the Israelitish faith of the future, the hope for the eternal inheritance of God, and its introduction through the inheritance of his blessing. It was the legitimate result of his renunciation of the world that he sealed it through the sacrifice of Isaac. The succeeding patriarchs have developed this faith more fully, each in his own way. Isaac learned to prefer the first-born of the spirit before the first-born of blood; Jacob pointed out Judah as the central line of blessing within the blessings of his sons; Joseph proved his fidelity to the promise until his death. Thus was prepared the renunciation and the calling of Moses. (Taken from Lange's article in Herzog's Encyclopedia.)

With the introduction of the Abrahamic religion (see the foregoing section) correspond its mild nature and form, and its rich development. As to the first, it must be observed that Abram, notwithstanding the decisive character of his separation from heathenism, still opposes himself to the heathen without any fanaticism. Hence it is said indeed, "Get thee out!" but the second word follows immediately: "thou shalt be a blessing, and in thee shall be blessed, or shall bless themselves, all the families of the earth." Hence the patriarchs stand upon a friendly footing with the princes of Canaan. In the point of marriage alone, warned by the history of the Sethites, they dreaded theocratic misalliances (Gen. xxiv. 3; xxvii. 46). In the fourth generation the first historical characteristic type of fanaticism appears in the deed of Simeon and Levi (Gen. xxxiv.). The judicial and solemn disapproval of this deed by Jacob (Gen. xlix. 5) marks the true spirit of the Israelitish religion; the bold commendation of this deed in the book Judith (ch. ix. 2) reveals the later pharisaic Judaism. Even the mixed marriage is legal except in the case of the proscribed Canaanites; and to the questionable and unhappy connections, e. g. of Esau, there are opposed the blessed connections of Joseph and Moses. The only matter of question is whether there is such a certainty of faith that the believing party may raise the unbelieving into the sphere of faith. This was precisely that which modified the crime of Thamar; her fanatical attachment to the house of Jacob, or the tribe of Judah. Mild as was this patriarchal spirit of separation (because it was actually spirit) it was just as strict in the other aspect. Hence there are relative distinctions of the elect from those who are less strictly the chosen, running down through the family of Abram, first in the opposition between Isaac and Ishmael, then in that between Jacob and Esau, finally in the sharp distinctions in the blessings of Jacob. (From the same article.)

As to the development of faith in the patriarchal period, it proceeds from the *acts of faith* in the life of Abram, through the *endurance* (or *patience*) *of faith* in the life of Isaac, to the *conflicts of faith* in the life of Jacob; but in the life of Joseph the opposition between *the sufferings and the glory on account of faith*, comes into clear and distinct relief. The promise also unfolds itself more and more widely. The blessing of the descendants of Abram, who should inherit Palestine, divides itself already in the blessing of Isaac upon Jacob, into a blessing of the heavens and the earth, and Jacob's authority to rule announces more definitely the theocratic kingdom. But in the blessing of Jacob upon Judah, the Shiloh is designated, as the prince of war and peace, to whom the people should be gathered (a further extract from the article in question, p. 199). For the periods of the history of the covenant, see KURTZ, p. 135. For the nature of the patriarchal history, DELITZSCH, p. 241–249; [also BAUMGARTEN, *Commentary*, p. 165–168; KEIL, p. 123–125.—A. G.]

[Kurtz arranges the history of the covenant under the following periods or stages: the period of the *family*, including the triad of patriarchs with the twelve sons of Jacob; the period of the *people*, having its starting point in the twelve sons of Jacob, and running through the Judges; the period of the *kingdom*; the period of the *exile and restoration*; the period of *expectancy*; and the period of the *fulfilment*.—A. G.]

[Delitzsch holds, as we may abridge and condense his views, that the patriarchal history is introductory to the history of Israel, and is completed in three parts—the histories of the three patriarchs. The personal history of the patriarchs revolves around the promise as to Israel, and Canaan its inheritance. The characteristic trait of the patriarchs is faith. This faith shows itself in the whole mighty fulness of its particular elements in Abram; ceaselessly struggling, resolutely patient and enduring, overcoming the world. He is the type of the conflicts, obedience, and victory of faith—πατὴρ πάντων τῶν πιστευόντων. His loving endurance repeats itself in Isaac, his hopeful wrestlings in Jacob. Ἐπ' ἐλπίδι παρ' ἐλπίδα is their motto. The promise and faith are the two correlated factors of the people of God. Renouncing the present, and in the midst of trials, its life passes in hope. Hope is its true life, impulse, and affection. Desire is Israel's element.

Viewing the patriarchal history from the central point of that history, the incarnation of God in the fulness of time, its position in the history of salvation may be thus defined. There are seven stages in this history: 1. The antediluvian time, both paradisaic and after paradise, during which God was personally and visibly present with men, closing with the flood, when he retires into the heavens and from thence exercises his judicial and sovereign providence. The goal of history is thenceforward the restoration of this dwelling of God with men. The history has ever tended towards this goal. 2. The patriarchal time during which God manifested himself personally and even visibly upon the earth, but

only at times and only to a few holy men, the patriarchs, at important points in the history of salvation; and even these revelations cease from Jacob to Moses. The revelation of God in the name יהוה, i. e. as the one coming down into history, and revealing himself in it, belongs to this time of the completed creation, of the opening redemption of Israel, His peculiar people. 3. The Israelitish period prior to the exile, during which God did not reveal himself personally and visibly as in the patriarchal period to a few, and to these only at times, but to a whole people and permanently, but still only to a people and not to mankind. There are two distinguishable epochs in this period. In the first Israel is led by the Angel of Jehovah in the pillar of cloud and fire—the glorious and gracious presence of God, visible for the whole people. The second is that of the presence of God in the temple and in the word; in the temple for Israel, but only through the mediation of priests, in the word, but only through the mediation of prophets. But even this lower, less accessible temple-presence ceases when Israel filled up the measure of its iniquities. The glory of Jehovah departed from the temple. As God at first withdrew his manifested presence from the race and destroyed it with the flood, so now from the Jewish people, and abandons Jerusalem to destruction. As the first stage of the history closes with a judgment from the ascended God, and the second in the long profound silence from Jacob to Moses, so the third again ends like the first. 4. The time succeeding the exile, at its commencement not essentially different from the close of the third period. God was present in the word, but the ark of the covenant, the covering, the cherubim, the Urim and Thummim, and, more than all, the Shechinah, the visible symbol of the presence of Jehovah, were wanting in the temple. But prophecy itself grew speechless with Malachi and Daniel. The people complain, We see not our signs, there is no more any prophet (Ps. lxxiv. 9). They named Simon the brother of the Maccabeean Jonathan the ἡγούμενος καὶ ἀρχιερεὺς εἰς τὸν αἰῶνα, but it was ἕως τοῦ ἀναστῆναι προφήτην πιστόν. Thus forsaken of God, and conscious of its forsaken state, the true Israel passed through this fourth stage of the history, a school of desire for believers waiting and longing for the new unveiling of the divine countenance. Then at last the dawn broke, Jehovah visited his people, and in the mystery now unveiling itself θεὸς ἐφανερώθη ἐν σαρκί completes in far-surpassing glory the antitype of Paradise. 5. The time of the life of Christ in the flesh. It is now true in the most literal and real sense, ἐσκήνωσεν ἐν ἡμῖν. But at first Israel alone saw him. The rays of his glorious grace reach the heathen only as an exception. But his own received him not. They nailed the manifested in the flesh to the cross. But he who ἐξ ἀσθενείας died, rose, ἐκ δυνάμεως θεοῦ, and ascended into heaven. He withdrew himself from the people who had despised him. But as Jehovah, after he had seated himself upon his heavenly throne, sent down at the close of the first stage the judgment of the flood, at the close of the third works the destruction of Jerusalem, so now the God-man ascended into heaven abandons Jerusalem to destruction and Judah to an exile which still endures. For Israel he will come again, but in the fire of judgment; and for believers he will also come again, but not visibly nor in the fire of judgment, but in the fire of the Spirit. 6. The still-enduring present, the time of the spiritual presence of the incarnate God in his church. This presence is both more than the visible presence of Christ in the days of his flesh, and less than the visible presence of the exalted one in which it reaches its enlargement and completion. We must not forget that the Spirit sent upon us from the glorified Son of Man is so far the παράκλητος as he comforts us on account of his absence; that all the desire of the Christian is to be at home with Christ; and that the hope of the whole church is embraced in the hope for the revelation of Christ. Without sharing in the exaggerated estimate of the miraculous gifts by the Irvingites, it cannot be denied that our time resembles the second part of the post-exile period, and that the church now, as believers then, desires the return of the wonderful intensity and gracious fulness of the spiritual presence in the primitive church. This desire will receive its fulfilment in the glorious time of the church upon the earth. 7. But the seventh stage of the history of salvation, which endures through the Æons of Æons, will first give full satisfaction to all the desires of all believers, and bring that glorious, transcendent restoration of the paradisaical communion with God in the incarnation, to its final perfection. The new Jerusalem (Rev. xxi. 3) is the antitype of Paradise. The communion of God with the first man to be redeemed, has now become his communion with the finally redeemed humanity. His presence is no longer a transitory alternating, now appearing then vanishing, but enduring, ever the same, and endless; not limited to individuals nor bound to localities, but to all, and all-pervading; not merely divine, but divine and human; not invisible, but visible; not in the form of a servant, but in unveiled glory. God ascends no more, for sin is for ever judged and the earth has become as heaven. He descends no more, for the work of redemption is complete, the whole creation keeps its solemn sabbath, God rests in it, and it rests in God; Jehovah has finished his work, and Elohim is now all in all, πάντα ἐν πᾶσιν. See DELITZSCH, p. 239-249.—A. G.]

5. The fundamental form of divine revelation, particularly of the revelation of the old covenant, and still more particularly of the patriarchal period (see p. 48, Introd.). The historically-completed fundamental form of the divine revelation of salvation, is the revelation of God in Christ, the God-man, i. e. in one distinct, unique life, wherein the divine self-communication and revelation, and the human intuition of God, are perfectly united in one, while yet as elements of life they are clearly distinguished from each other. The progressive revelation must correspond in its outline and characteristic features to this goal to which it tends. In its objective aspect it must be through theophanies, in its subjective the vision of the revelation of God, in its plan, tendency, and development, Christophanies; the chief points in the interchange between God manifesting himself personally and the receptive human spirits in the prefigurations of the future advent of Christ. The individual phases in the development of this form of revelation are these: (1) The revelation of God through the symbolism of heaven and earth; visibly for the paradisaic spiritual and natural clear-sighted vision; and coming out in particular words and representations of God, addressed to the ear and eye, promptly, according to the necessities of human development, and according to the energy of the Spirit of God, who translates the signs into words. The form of the primitive religion. (2) The self-

revelation of God in the form of an angelic appearance, distinct from his being; the pre-announcement of the future Christ, or the Angel of Jehovah in reciprocal relation and action with the unconscious seeing, as in vision, resting upon the unconscious ecstasies of believers, manifesting himself first through the miraculous report or voice, then through miraculous vision, i. e. first through the word, then through the figurative appearance. The form of the patriarchal religion. (3) The revelation of God, distinguishing his face, i. e. his gradual incarnation, from his being, or nature, or the angel of his presence in reciprocal relation and action, with the conscious visions, based upon unconscious ecstasies. The Angel of his face, or the face. The fundamental form of the Mosaic system. (4) The appearance of Jehovah himself in his glory, in the brightness of his glory, surrounded by angelic forms, in reciprocal relation with the conscious visions, resting upon the conscious ecstasy of the prophets, or Jehovah appearing in his divine Archangel and with his angel-bands over against the prophets overwhelmed and trembling, drawing gradually nearer to the incarnate angel of the covenant (Mal. iii. 1). The fundamental form of the prophetic period. (5) The hidden preparation for the advent of the angel of the covenant, in the period of national religiousness; his work in the depths of human nature. (6) Christ the Angel of the Covenant, the unity of the divine revelation and the human intuition of God, and therefore also upon the divine side the unity of God and his Angel, and upon the human side the unity of the spiritual intuitions and the natural vision of Christ.

We have already, in what we have thus said, as indeed elsewhere (*Leben Jesu*, p. 46; *Dogmatik*, p. 586; HERZOG, "Encyclopedia," *The Patriarchs of the Old Testament*), stated our view of the Angel of the Lord; but we must here repeat that in our conviction the exegetical prejudice, ever coming into greater prominence, that the Angel of the Lord is a creature-angel, as also the prejudice in reference to the supposed angels (ch. vi.), burdens, obscures, and confuses in a fatal way, Old Testament theology, and leaves no room for a clear psychology of the faith of revelation, an intuitive Christology, or an organic unity of biblical theology.

In regard to this point, Kurtz has undertaken with great zeal the defence of the erroneous interpretation, although he had earlier defended the true one, "History of the Old Covenant," p. 144, 2d ed. We introduce here his reference to the state of the question before we enter upon its discussion. "The views of interpreters, as to the nature and being of the Angel of the Lord (מַלְאַךְ יְהוָֹה, also called מַלְאַךְ הָאֱלֹהִים) who appears first in the patriarchal history, have been divided into two classes. The one sees in him a representation of the deity, entering perceptibly the world of sense, in a human form, and thus is to be regarded as the prefiguration of the incarnation of God in Christ; the other sees in him an angel, like other angels, but who, because he appears in name and mission as a representative of Jehovah, is even introduced and spoken of as Jehovah; indeed, himself speaks and acts as Jehovah. The first view has already made a beaten path for itself in the oldest theology of the synagogue, and in the theological doctrine of the *Metatron*, of that, from God emanating, godlike revealer of the divine nature, has assumed a definite shape and form, although embracing foreign elements (comp. HENGSTENBERG: 'Christology,' iii. 2. pp. 81–86). It was adhered to by most of the Fathers (HENGSTENBERG, as above), and with these must be counted the old churchly Protestant theologians. In recent times it has been defended most decidedly and fully by HENGSTENBERG (i. pp. 125–142, 2d ed.; and iii. 2. pp. 81–86), who, with the Fathers and the old Protestant theologians, recognizes in the angel of the Lord the manifested God, the *logos* of the Christian doctrine of the Trinity, and holds this view to be so widely developed in the history of the Old Testament revelation, that it lays the foundation for the doctrine of the *logos* in the Gospel by John (compare his 'Commentary on the book of Revelation,' i. p. 613). SACK (*Comment. theol.*, Bonn, 1821), had already discussed the question, and reached the conclusion, that the angel of the Lord is identical with Jehovah, but that the term does not designate a person distinct from him, but merely a form of manifestation, on which account he prefers to render מַלְאָךְ 'the commission' rather than 'the sent' (comp. his *Apologetik*, 2d ed. p. 172). In the footsteps of these two last-named persons, the writer of this [Kurtz] sought to prove, in THOLUCK'S *Anzeiger*, 1846, No. 11–14, that the Maleach Jehovah is God, as presented in the authors of the Old Testament; appearing, revealed, entering into the limitations of space and time, as perceptible by the senses, distinguished from the invisible God, in his exalted and therefore imperceptible existence, above the world of sense, and removed from all the limitations of space and time; still without bringing it to a full, distinct consciousness, whether this distinction was merely ideal or essential, whether it was to be regarded as supposed for the moment, or grounded in the very nature of God. The most important parts of this essay were included in the first edition of this work. DELITZSCH: 'Biblical and Prophetical Theology,' p. 289; NITZSCH: 'System;' T. BECK: 'Christian Science of Doctrine;' KEIL: 'Book of Joshua,' p. 87; HÄVERNICK: 'Old Testament Theology,' p. 73; EBRARD: 'Christian Dogmatics,' vol. i.; J. P. LANGE: 'Positive Dogmatics,' p. 586; STIER: 'Isaiah, not Pseudo Isaiah,' p. 758, and others, all agree in the same exhibition of this theological question.

"The other view has found a defender in AUGUSTIN: *De Trinitate*, 11. 3, and meets the approval of the Catholic theologians under the influence of their view of the adoration of angels; and of the Socinians, Arminians, and Rationalists, from their opposition to the ecclesiastical doctrine of the Trinity. In more recent times, however, some eminent persons, who are entirely free from these interested motives, have adopted this view, viz., STEUDEL, in his *Pfingstprogramme* for 1830, and in his 'Old Testament Theology,' p. 252 ff.; HOFMANN: *Weissagung und Erfüllung*, i. p. 127, and *Schriftbeweis*, pp. 154–159 and 321–340; BAUMGARTEN: 'Com.' p. 195; THOLUCK: 'Gospel by John,' 6th ed. p. 52; PELT: 'Theological Encyclopedia,' p. 241; and still more recently, DELITZSCH, renouncing his earlier view, and adopting that of Hofmann: 'Com. on Genesis,' p. 249. Between Steudel and Hofmann there is, however, this difference, that the former sees in the Maleach Jehovah an angel especially commissioned by God for each particular case—it being left undetermined whether it is one and the same or not, while, in Hofmann's view, it is one and the same angel-prince, who here, as the Maleach Jehovah, later as the captain of the hosts of the Lord (Josh.

v. 14), as the angel of his face (Is. lxiii. 9), under the personal name of Michael (Dan. x. 13, 21; xii. 1), as the representative of Jehovah, controls the commonwealth and history of Israel (*Weissagung und Erfüllung*, pp. 131, 132). In his later work, however, Hofmann has modified his view so far, that the angel who performs this or that work is ever a definite angel, but the same one is not destined for all time, while it is still true that Israel has his prince, his special angel, who is named Michael (*Schriftbeweis*, p. 157).

"BARTH has in a most peculiar way attempted to unite the views of Hengstenberg and Hofmann: 'The Angel of the Covenant. A Contribution to Christology. A Letter to Schelling.' Leipzig, 1845. He holds, with Hengstenberg, the divine personality, and with Hofmann, the angelic created nature of the Maleach Jehovah, and unites the two views through the assertion of a past assumption of the angelic nature of the *logos*, analogous to his later incarnation. We leave this view unexamined, as utterly baseless."

Kurtz closes his reference (in the 2d ed.) with the explanation, that he finds himself in the same position as Delitzsch, constrained by his conviction to adopt the view of Hofmann.

According to the view of the old ecclesiastical theology, the (*First*) argument in favor of the self-revelation of God, in the Angel of the Lord, is the personal and real identity in which this Angel-name always appears. If Mâleach Jehovah, Maleach Elohim, may designate some one angel of the Lord, in a peculiar appearance, still it must be kept in view here, that from ch. xvi. onwards this name, with slight and easily explained modifications, is a standing, permanent figure. Hofmann replies: Maleach Hamelech is not the king himself, but the king's messenger. So also Maleach Jehovah is not Jehovah himself. Certainly! so also the king's son is not the king himself. According to Hofmann's view, therefore, it must follow that the Son of God is not God. The nature of God in his self-distinction is exalted far above that of earthly kings.

Secondly. The Angel of Jehovah identifies himself with Jehovah. He ascribes to himself divine honors, divine determinations (Gen. xvi. 10, 11; xviii. 10, 13, 14, 20, 36; xxii. 12, 15, 16, etc., etc.). Some one objects: The prophets also identify themselves in a similar way with Jehovah. This is simply an incorrect assertion. There is no authentic passage in which the prophet, in the immediate announcement of the word of God, does not in some way make a clear distinction between his person and the person of Jehovah. The examples which Delitzsch quotes, that ambassadors have identified themselves with their kings, rest upon the political rights and style of ambassadors, and are as little applicable to the style of a creature-angel as to that of apostles and prophets.

Thirdly. The writers of the history, and the biblical persons, use promiscuously the names Angel of Jehovah, and Jehovah, and render to this angel divine honor, in worship and sacrifice (Gen. xvi. 13; xviii. 1, 2; xxi. 17-19; xxii. 14; xlviii. 15, 16, etc.). Our opponents answer: It is not high treason when an officer, in the name and commission of the king, as the representative of the person of the king, receives the homage of the subjects. It is not his own person, but the person of the king, whom in this case he represents, which comes into strong relief. With this halting, limping comparison, they seek to justify the conduct of the men of faith in the Old Testament, who, in their view, rendered freely and without reproof divine honor to a creature-angel, and did this constantly, whenever this angel appears, notwithstanding the Old Testament abhors and condemns the deifying of the creature, and that here the express divine watchword is: "My glory will I not give to another neither my praise to graven images" (Is. xlii. 8).

The following reasons are urged in favor of the supposition of a creature-angel:

a. The name angel designates, throughout, a certain class of spiritual beings. Kurtz formerly replied to this that the name angel is not one of nature but of office (Mal. ii. 7; Hag. i. 13). Although the name angel now indeed points in many cases to a certain class of spiritual beings, still the fact that there are symbolic angel-forms is a sufficient proof that the Angel of the Lord need not necessarily be regarded as a being of that class of spirits.

b. Hofmann urges that since the advent of Christ the New Testament speaks of the ἄγγελος κυρίου (Matt. i. 20; Luke ii. 9; Acts xii. 7). Kurtz has answered that in the places quoted the expression designates a different person from the Maleach Jehovah of the Old Testament, or even of the speech of Stephen (Acts vii. 30). He recalls this reply, however, with the remark that if Matthew and Luke had even had a suspicion that the ἄγγελος κυρίου in the Old Testament always designated the Son of God, who has since become man in Christ, they would never have used this expression even once in reference to a creature-angel. With this conception of angelic appearances the transition to Hofmann's view was surely possible and easy. To his objection (p. 120) we reply, that the incarnate Christ at Bethlehem could just as well be made by God to assume an angelic form, near at hand and remote, as the Logos of God in the preparatory steps to his incarnation. To Kurtz this wonderful manifestation of the "ubiquity" of Christ is only a "pure idea" or fancy. But just as (Gen. xviii. 19) the two angels who went to Sodom are distinguished from the Angel of Jehovah before whom Abraham stood with his intercessory prayer, and as Paul (Gal. iii. 19) suggests the distinction between the angel giving the law at Sinai and the Angel of his face, who was the Christ of the Old Testament (1 Cor. x. 4), so we can distinguish in the New Testament between the two men or the two angels at the grave of the risen one (Luke xxiv. 4; John xx. 12), or the two men upon the Mount of Olives (Acts i. 10) on the one side, and the angel who announces the birth of Christ on the other. Only Matthew, in his solemn and festive expression, has embraced these two angels in one symbolic form of the Angel of the Lord, and this indeed upon good grounds, since in the resurrection or the second birth of Christ the Logos was active, as in his birth at Bethlehem.

c. Baumgarten urges: Why should the Angel of the Lord first appear to the Egyptian bondwoman, Gen. xvi.? Kurtz and Delitzsch have, in their earlier works, given various replies to this question. We answer with another question: Why should the risen Christ first appear to Mary Magdalene, and not to his mother or John? We think, according to the simple law, that the Lord reveals himself first to the poorest, most distressed and receptive hearts. It is, besides, a mere supposition that the Angel of the Lord has first appeared here, where he is first named with this name, as we shall see further below.

d. Kurtz urges again: It lies against the idea of a continuous development of the knowledge of

the historical salvation, in the Holy Scriptures, if there is actually in the very beginning of the Old-Testament history so clear a consciousness of the distinction between the unrevealed and revealed God, and this consciousness is ever becoming more obscure in the progress of the Old Testament, but has vanished entirely and forever in the New Testament. But this is all as manifestly a pure supposition as when Hofmann thinks the Old Testament cannot speak of the self-distinction of God because in that case it would anticipate the doctrine of the Trinity. That indeed is the organic development of revelation from the Old to the New Testament, that the revelation of the Trinity in the divine being was introduced through the revelation of the duality. But when the form of the Angel of the Lord in Genesis, passes to the Angel of his face, or the personified face of Jehovah himself in Exodus, then to the prince over the armies of God in Joshua, and finally to the Archangel, the Angel of the Covenant of the later prophets, the organic development of the doctrine in question is manifest.

e. Kurtz remarks again the fact that in the New Testament the law is said to be ordained by angels or spoken by the angel (Acts vii. 53; Gal. iii. 19; Heb. ii. 2), as in favor of the doctrine of the created angel. Here he plainly refutes himself. For Paul (Gal. iii. 19) clearly refers to this feature of the law, *that it was ordained by the angel*, in order to show that the law was subordinate to the promise given to Abram. But if the mediation through angels is a mark of the imperfection of the law, it follows that Abram could not have received the promise through such a mediation of a created angel. To this end he presses especially the appeal to (Heb. ii. 2) "the great superiority of the promise to the law is derived from this, that the law was announced δι' ἀγγέλων but the gospel διὰ τοῦ κυρίου." For the answer see Rom. iv. where the promise to which the law is subordinated appears as the yet undeveloped gospel of the old covenant.

f. Heb. xiii. 2 refers to the three men who appeared to Abram in the plains of Mamre (Gen. xviii.). But why not to the two angels whom Lot received (Gen. xix.)? The words can refer only to a peculiar kind of hospitality. Abram knew, however, that the men who were his guests were of a higher order, while Lot appears not to have known it at the beginning.

g. The angel-prince Michael (Dan. x. 13, 21; xii. 1) has the same position which the Maleach Jehovah has in the historical books. But that Michael cannot be the Logos is clear, since he is not the only שר גדול. Gabriel appears as a second archangel (Dan. viii. 16; ix. 21), (Tob. xii. 15), adds Raphael and (4 Ezra iv. 1) still further Uriel. When I now, from the identity of Gabriel or Michael with the appearing figure in Rev. i., draw the conclusion,—Gabriel or Michael are symbolical manifested images of Christ (as the old Jewish theology saw in Michael the manifested image of Jehovah), and thus the one symbolical angel-form of the Angel of the Lord or angel-prince has branched itself into the seven archangel forms of the coming Christ. Kurtz finds in these forms "pure ideas" or fancies. But I call them the veiled angelic modes of the revelation and energy of Christ, in the foundation, limits, and life of humanity and history. But Michael had need of help (Dan. xi. 1). Indeed! that can in no case be said of the Logos (Luke xxii. 43).

h. Zach. i. 12, the Angel of the Lord was subordinated to Jehovah. The Angel of Jehovah as the intercessor for Israel prays to Jehovah of hosts (compare the high-priestly prayer John xvii.).

i. Mal. iii. 1, the Messiah was named the Angel of the Covenant. "But," Kurtz argues, "if Malachi had intended by the Angel of the Covenant the Angel of Jehovah, he would certainly so have named him." Then Moses could not have meant the Angel of the Lord when he speaks of the Angel of his face. Certainly it is true that in the Angel of the Covenant the union of the divine form of the Angel of Jehovah and of the human Son of David, as the divine-human founder of the New Testament, is prophetically consummated.

k. The Angel of his face (Exod. xxiii. 20), of whom Jehovah says, *My name is in him* (Exod. xxxii. 34; xxxiii. 15; Is. lxiii. 9), is according to Kurtz the same with the Angel of Jehovah in Genesis. But now (Exod. xxxii. 34) Jehovah appears so to distinguish this angel from himself that we cannot think of him as one with Jehovah. We cannot indeed freely use the ingenious answer to this difficulty by Hengstenberg,* which Kurtz contests (see p. 154). But the opposition here is not this, that either a created angel goes with Israel, or the Logos-angel, but this, that he would not longer himself be present in the camp of Israel (Exod. xxxiii. 5), but beyond it (ver. 7), that thus a stricter distinction and separation should be made between the impure people and his sanctuary.

l. In the history of the three angels who visit Abram in the plains (the oaks) of Mamre (Gen. xviii. 19), not only the one angel who remains with Abram enters as Jehovah, but the two others, so soon as they were recognized by Lot in their super-earthly being, were addressed by him with the names of God, Adonai, etc. Kurtz overlooks here the change of persons which appears in the narrative (ch. xix. 17–19). The peculiar work of the two angels continues until ver. 16. They lead Lot out of the city and set him without (before) the city. The angels now retire to the background, and Jehovah comes into view and says, "Escape for thy life." That Jehovah had gone up from Abram into heaven, and here again stands before Lot, can only be a source of error to the literal conception, which attributes to Jehovah a gross corporeal form, and in the same measure the local changes in space. We do not wonder now that Lot clings to the vanishing angel-forms with the cry, Adonai. Now the one unique appearance presents itself clearly before him (ver. 21). Then (ver. 24) Jehovah rained upon Sodom and Gomorrah brimstone and fire from Jehovah out of heaven. Without a perception of the change of different voices and visions, and the corresponding change of different revelations, any one will have great difficulty in finding his way through this statement of the struggles of Lot.

We now bring into view the gradual development of the specific revelation of God, which begins with the call of Abram. Hofmann asks: Ought we not to expect that the manifestations of God, so far as they form a preparation for the coming of Christ, should from the very beginning of the history of salvation, and not first from Abram, be described as manifestations of the Maleach Jehovah?

* [Hengstenberg holds that after the sin with the golden calf, God threatened the people that the Maleach Jehovah, the uncreated angel, should no longer go with them, but a lower, subordinate, created angel; but that in answer to the prayer of Moses he again permits the uncreated angel to accompany them.—A. G.]

The whole distinction between the primitive and patriarchal religion is thus overlooked. The faith of salvation first takes on the form of a definite religion of the future and becomes a more definite preparation for the incarnation of Christ, in the faith of Abram. Hofmann himself, as he in other places admits that the Maleach Jehovah is the one only form of theophany in the history of the old covenant, notwithstanding the numerous changes in the designation of the revelation: e. g. "Jehovah appeared," etc., deprives the implied objection in the above question of any force. Indeed, the appearance of the Maleach Jehovah is announced with the patriarchal revelation. It is recorded (Gen. xii. 1), And Jehovah said to Abram. Starke holds, agreeing with the older theologians, that the Angel of the Lord (see Gal. iii. 16) is the Son of God himself. But Stephen (Acts vii. 2) says the God of glory (δόξα) appeared to our father Abram when he was in Mesopotamia, before he dwelt in Haran. The question meets us here therefore: In what relation does the Maleach Jehovah stand to the δόξα or כָּבוֹד of Jehovah? In Luke ii. 9 there is a very significant parallelism—*ἄγγελος κυρίου ἐπέστη αὐτοῖς, καὶ δόξα κυρίου περιέλαμψεν αὐτούς*, i. e. both ideas are bound together in the closest manner and by an inward tie. In Exod. xxiv. 16, ch. xl. 34, the δόξα of Jehovah is in the same way intimately connected with Jehovah. But in ch. xxxiii. the δόξα of Jehovah, ver. 18, is fully identified with the face of Jehovah, ver. 20. According to ver. 14 (compared with ver. 2 and Is. lxiii. 9), the face of Jehovah is identical with the Angel of his face. The Angel of Jehovah is thus the manifested figure of Jehovah, in the same way as his δοξα. The glory fills the holy of holies, and Jehovah appears in the holy of holies (Exod. xl. 34 and other passages). According to Isaiah vi. 3 the revelation of the δόξα of Jehovah shall fill the whole earth (compare Ezek. i. 28; iii. 12, etc.). In Titus ii. 13 Christ who comes to judgment is described as the δόξα (glorious) appearing of the great God, and in Heb. i. 3 he is styled *ἀπαύγασμα τῆς δόξης θεοῦ*. It is certain that the word δόξα has a manifold signification, and that when used to designate the theophany it points rather to the manifested splendor of the Spirit, than to the spirit of this glorious appearance. (Hence it is closely connected with the pillar of cloud and of fire.) But so much is clearly proved, that the δόξα of Jehovah can properly be personally united with Jehovah himself, with Christ, but not with any creature-angel. It is now in accordance with the course of development, as it is with the character of the patriarchal theophany, that it should begin with the miraculous report or voice, the word (Gen. xii. 1), and advance to the miraculous vision or manifestation (ver. 7). For the word of Jehovah is in the first place the primary form of revelation in the time of the patriarchs, and in regard to the vision, it is the more *interior* (*subjective*) *event*, which appears already in a lower stage or grade of the development in the line of visions. After the separation of Abram from Lot (ch. xiii. 14) he receives again the word of Jehovah, which blesses him for his generous course, and in a way corresponding with it. So also after his expedition (ch. xv. 1). The blessings in both cases correspond to his well-doing: to his renunciation of the better portions of the land, the promise of the whole land is given, and to the pious man of war, God gives himself as a shield and reward. In the important act of the justification of Abram (ch. xv.), the miraculous appearance enters with the word of Jehovah. The word of the Lord came to him in vision If now the Angel of the Lord first appears under this name in the history of Hagar (xvi. 9), we have the reason clearly given. Hagar had learned faith in the house of Abram, and its power to behold as an organ of vision was developed in accordance with her necessities. But the Angel of Jehovah, as the Christ who was to come through Isaac, had a peculiar reason for assisting Hagar, since she for the sake of the future Christ is involved in this sorrow. Besides, there is no increase of the divine revelation in this appearance; Abram saw Jehovah himself in the Angel of Jehovah, and Sarah also in the manifestation of Jehovah sees above all the Angel.

Between Abram's connection with Hagar and the next manifestation of Jehovah there are full thirteen years. But then his faith is strengthened again, and Jehovah appears to him (xvii. 1). The most prominent and important theophany in the life of Abram is the appearance of the three men (ch. xviii.). But this appearance wears its prevailing angelic form, because it is a collective appearance for Abram and Lot, and at the same time refers to the judgment upon Sodom. Hence the two angels are related to their central point as sun-images to the sun itself, and this central point for Abram is Jehovah himself in his manifestation, but not a commissioned Angel of the Lord. Thus also this Angel visits Sarah (ch. xxi. 1; compare xviii. 10). But the Angel appears in the history of Hagar a second time (xxi. 17), and this time as the Angel of God (Maleach Elohim), not as the Maleach Jehovah, for the question is not now about a return to Abram's house, but about the independent settlement with Ishmael in the wilderness. The person who tempts Abram (ch. xxii. 1) is Elohim—God as he manifests himself to the nations and their general ideas or notions, and the revelation is effected purely through the word. Now also, in the most critical moment for Abram, the Angel of the Lord comes forward, calling down to him from heaven since there was need of a prompt message of relief. In the rest of the narrative this Angel identifies himself throughout with Jehovah (vers. 12, 16). To Isaac also Jehovah appears (ch. xxvi. 2), and *the second time in the night* (ver. 24). *He appears to Jacob in the night in a dream* (ch. xxviii. 12, 13). Thus also he appears to him as the Angel of God in a dream (ch. xxxi. 11), but throughout identified with Jehovah (ver. 13). Jehovah commands him to return home through the word (ch. xxxi. 3). Laban receives the word of God in a dream (xxxi. 24). The greatest event of revelation in the life of Jacob is the grand theophany, in the night, through the vision, but the man who wrestles with him calls himself God and man (men) at the same time. According to the theory of a created angel, Jacob is not a wrestler with God (Israel), but merely a wrestler with the Angel. It is a more purely external circumstance which God uses to warn Jacob through the word to remove from Shechem (xxxv. 1). In the second peculiar manifestation of God to Jacob after his return from Mesopotamia (xxxv. 9), we have a clear and distinct reflection of the first (xxxii. 24). In the night-visions of Joseph, which already appear in the life of Isaac, and occur more frequently with Jacob, the form of revelation during the patriarchal period comes less distinctly into view. But then it enters again, and with new energy, in the life of Moses. The Angel of Jehovah (Ex. iii. 2) is

connected with the earlier revelation, and here also is identified with Jehovah and Elohim (ver. 4). But he assumes a more definite form and title, as the Angel of his face, since with the Mosaic system the rejection of any deifying of the creature comes into greater prominence, and since it is impossible that the face of God should be esteemed a creature.

The reasons which are urged for the old ecclesiastical view of the Angel of the Lord, are recapitulated by Kurtz in the following order: 1. The Maleach Jehovah identifies himself with Jehovah. 2. Those to whom he appears recognize, name, and worship him as the true God. 3. He receives sacrifice and worship without any protest. 4. The biblical writers constantly speak of him as Jehovah. We add the following reasons: 1. The theory of our opponents opens a wide door in the Old Testament for the deifying of the creature, which the Old Testament everywhere condemns; and the Romish worship of angels finds in it a complete justification. 2. The Socinians also gain an important argument for their rejection of the Trinity, if, instead of the self-revelation of God, and of the self-distinction included in it in the Old Testament, there is merely a pure revelation through angels. As the fully developed doctrine of the Trinity cannot be found in the Old Testament, so no one can remove from the Old Testament the beginnings of that doctrine, the self-distinction of God, without removing the very substructure on which the New Testament doctrine of the Trinity rests, and without obscuring the Old Testament theology in its very centre and glory. 3. It would break the band of the organic unity between the Old and New Testaments, if it could be proved that the central point in the Old Testament revelation is a creature-angel, and that the New Testament revelation passes at one bound from this form to that of the God-man. The theory of the creature-angel in its continuation through a colossal adoration of angels, points downwards to the Rabbinic and Mohammedan doctrine of angels which has established itself in opposition to the New Testament Christology, and is bound together with that exaggerated doctrine of angels in more recent times, which ever corresponds with a veiled and obscure Christology. On the other hand, it removes from the New Testament Christology its Old Testament foundation and preparation, which consists in this, that the interchange between God and men is in full operation, and must therefore prefigure itself in the images of the future God-man. 4. The doctrine of angels itself loses its very heart, its justification and interpretation, if we take away from it the symbolic angel-form which rules it, as its royal centre, i. e. that angelic form which, as a real manifestation of God, as a typical manifestation of Christ, as a manifestation of angels, has the nature and force of a symbol. But with the obliteration of the symbolic element, all the remaining symbolic and angelic images, the cherubim and seraphim, will disappear, and with the key of biblical psychology in its representation of the development of the life of the soul, to an organ of revelation, we shall lose the key to the exposition of the Old Testament itself. 5. Augustin was consistent when, with his interpretation of the Angel of Jehovah as a creature-angel, he decidedly rejects the interpretation which regards the sons of God (ch. vi.) as angel-beings; for the assumption of angels who, as such, venture to identify themselves with Jehovah, notwithstanding they are in peril, and abandon themselves to lustful pleasures with the daughters of men until it issues in apostasy and a magical transformation of their nature, combines two groundless and intolerable phantoms. We hold, therefore, that Old Testament theology, in its very heart and centre, is in serious danger from these two great prejudices, as the New Testament from the two great prejudices of a mere mechanical structure of the Gospels, and of the unapostolic and yet more than apostolic brothers of the Lord. (See the defence of the old ecclesiastical view in the Commentary by KEIL,* also with a reference to KAHNIS, *de Angelo Domini diatribe*, 1858. The assertion of the opposite view held by Delitzsch in his Commentary, meets here its refutation).

6. The aspect of all theophanies as visions. It is a general supposition, that divine revelation is partly through visions, or through inward miraculous sights and sounds. We must, however, bring out distinctly the fundamental position, that every theophany is at the same time vision, and every vision a theophany; but that in the one case the objective theophany, and in the other the subjective vision, is the prevailing feature. The subjective vision appears in the most definite form in dream-visions, of which Adam's sleep, and Abram's night-horror (chs. ii. and xv.), are the first striking portents. It develops itself with great power in the lives of Isaac, Jacob, and Joseph, and is of still greater importance in the lives of Samuel and Solomon, as also in the night-visions of Zechariah. We find them in the New Testament in the life of Joseph of Nazareth and in the history of Paul. It needs no proof to show that the manifestations of God or angels in dreams, are not outward manifestations to the natural senses. In the elements of the subjective dream-vision, veils itself, however, the existing divine manifestation. But what the dream introduces in the night-life, the seeing in images—that the ecstasy does in the day or ordinary waking life (see LANGE: "Apostolic Age"). The ecstasy, as the removing of the mind into the condition of unconsciousness, or of a different consciousness, is the potential basis of the vision, the vision is the activity or effect of the ecstasy. But since the visions have historical permanence and results, it is evident that they are the intuitions of actual objective manifestations of God. Mere hallucinations of the mind lead into the house of error, spiritual visions build the historical house of God. But in this aspect we may distinguish peculiar dream-visions, night-visions of a higher form and power, momentary day-visions, apocalyptic groups or circles of visions, linked together in prophetic contemplation, and that habitual clear-sightedness as to visions which is the condition of inspiration. But that theophanies, which are ever at the same time Angelophanies and Christophanies, and indeed as theophanies of the voice of God, or of the voice from heaven, of the simple appearance of angels, of their more enlarged and complete manifestations of the developed heavenly scene—that these are always conditioned through a disposition or fitness for visions, is clear from numerous passages in the Old and New Testaments. (2 Kings vi. 17; Dan. x. 7; John xii. 28, 29; xx. 10–12; Acts ix. 8; xii. 7–12; xxii. 9–14.

In theology the psychological aspect of revelation has been hitherto very much neglected. All possible

* [The statement and defence, by Keil, of the ordinary view held by the Church, is admirable, and completely satisfactory. As it is now within the reach of the English reader, it is not necessary to quote it here. Those who would see this subject thoroughly and exhaustively treated, may consult HENGSTENBERG'S "Christology," 2d ed., pp. 124–143 of vol. i. and 31–86 of the 2d part of vol. iii.—A. G.]

forms of revelation have been placed side by side without any connection. Starke says, the Son of God has appeared to believers under six forms or ways: 1. through a voice and words; 2. in an assumed form either of an angel, at least under that name, or in the form of a man, prefiguring his future incarnation; 3. in a vision; 4. in dreams; 5. in a pillar of cloud and fire; 6. especially to Paul, in a light from heaven.

EXEGETICAL AND CRITICAL.

1. *The call of Abram and his migration to Canaan until he reaches Sichem* (ch. xii. 1-7). The call of Abram demands from him a threefold renunciation, increasing in intensity from one to the other: 1. **Out of thy country.**—The fatherland. The land of Mesopotamia as it embraced both Ur of the Chaldees and Haran.—2. **And from thy kindred.**—The Chaldaic descendants of Shem.—3. **From thy father's house.**—Terah and his family (ch. xi. 31, 32). With the threefold demand it connects a threefold promise: 1. Of the special providence of God, leading him, indeed, to a new land (see Heb. xi.); 2. of the natural blessing of a numerous seed (ch. xiii. 16; xv. 5; xvii. 2, 6, 16; xviii. 18; xxi. 13; xxii. 17); 3. of a spiritual blessing for himself, and in its wide extension to all the families of the earth, making his name glorious, and constituting about his person in its spiritual import and relations the great contrast between the subjects of the blessing and the curse.—**And will make thy name great.**—That is, as the divinely blessed ancestor and father of a renowned people (Knobel). The name of the father of believers should shed its light and wield its influence through the world's history.—**Thou shalt be a blessing.**—Lit: Be thou a blessing. It is a superficial view of this word which interprets it, thy name shall become a formula of blessing (Kimchi, Knobel: so that those who desire the greatest happiness shall wish themselves as happy as Abram). It is through the union of men with him (in that they pronounce and wish him blessed), that the mercy and blessing of God passes over to them, and through their enmity to him, which only reveals itself in calumnies and blasphemies* they draw upon themselves the curse of God. The prelude to the blessing and the curse flowing through and from the Church. The curse: (Gen. iii. 14 and 17: iv. 11; v. 29; ix. 25; xxvii. 29).—**In thee shall all the families of the earth be blessed.**†—The rendering it as reflexive is arbitrary, since we have the special form of the hithpael to express this, and the interpretation all families shall desire that their prosperity may be as thine, is shallow and incorrect (Jarchi, Clericus and others). The reflexive rendering is not necessary, indeed, in ch. xlviii. 20.—V. 4. The obedience of Abram. He left what he was required to leave, and took with him what it was in his power to take, Lot, although Lot was a burden to him rather than a source of strength (see article *Lot*, in the "Bible Dictionaries"). The emigration was the more heroic, since he was 75 years old, and his father was still living* (ch. 11). He probably went by Damascus (see xv. 2).—V. 5. **The souls that they had gotten.**—Strictly, made, descriptive of the gain in slaves, male and female.†—**Sichem.**—The first resting-place of Abram, who came to the place Sichem,‡ and, indeed, to the oaks of Moreh (Deut. xi. 30), the oak-grove of Moreh.—**Moreh.**—Probably the name of the owner. Knobel: the oaks of *instruction*, which appear to be the same with the oaks of divination (Judges ix. 37). It is not probable that Abram would have fixed his abode precisely (as Knobel thinks) in a grove, which according to heathen notions had a sacred character as the residence of divining priests. The religious significance of the place may have arisen from the fact that Jacob buried the images brought with him in his family, under the oak of Shechem (xxxv. 4). The idols, indeed, must not be thrown into sacred but profane places (Isa. ii. 20). But, perhaps, Jacob had regard to the feelings of his family, and prepared for the images, which, indeed, were not images belonging to any system of idolatry, an honorable burial. At the time of Joshua the place had a sacred character, and Joshua, therefore, erected here the monumental stone, commemorating the solemn renewal of the law. Thus they became the oaks of the pillar at which the Shechemites made Abimelech king (Judges ix. 6).—**Then also the Canaanite was in the land.**—This explains why in his migrations he must pass through the land to Sichem, to find a place suitable for his residence.§ It does not follow from this statement, either that the narrative originated at a time when the Canaanite was no longer in the land, or that the term here designates only a single tribe of this name, which in the time of Moses dwelt upon the sea-coast, and in the valley of the Jordan (as Knobel thinks), comp. ch. xiii. 7; xxxiv. 30. It is a tradition of the Jews, that Noah had assigned Africa as the home of the children of Ham, but that the Canaanites had remained in Canaan against his command, and that therefore Abram, the true heir, was called thither. Ver. 7. The first appearance of Jehovah in vision. Abram's life of faith had developed itself thus far since he had entered Canaan, and now the promise is given to him of the land of Canaan, as the possession of the promised seed. The second progressive promise‖ comp. ch. xiii. 15, 17; xv. 18; xvii. 8; xxvi. 3; xxviii. 4, 13; xxxv. 12. Abram's grateful acknowl-

* [קְלָלֵךְ the reproaches—blasphemous curses of men—in distinction from אָרַר the judicial curse of God. Keil.—A. G.]

† [We must not miss here the fundamental meaning of the ב *in*, while we include its instrumental sense, *through*. Abram is not only the channel but the source of blessing for all. Keil.—A. G.] [The families refers to the division of the one human family into a number of families or races. (See x. 5; xx. 31). The blessing of Abram will bind into unity the now dissevered parts of the race, and transform that curse which now rests upon all the earth on account of sin, into a blessing for the whole human race. Keil.—A. G.] [The Old Testament is as broad and catholic in its spirit as the New Testament. MURPHY, pp. 262, 263.—A. G.]

* [But according to Acts vii. 4, his father was dead. Terah died when he was 205 years old, and as Abram left Haran when he was 75 years old, he must have been born when Terah was 130 years old, and thus have been the younger son of Terah.—A. G.]

† [Not only gotten as secular property but had made obedient to the law of the true God. Wordsworth.—A. G.]

‡ [See JACOBUS: "Notes on Genesis," vol. i. pp. 227, 228.—A. G.]

§ [The author of Genesis evinces in this clause a knowledge of the Canaanites, and presupposes their character to be known in such a way as a late writer could not do. JACOBUS, p. 228.—A. G.]

‖ [Abram is the first person to whom the Lord is said to have appeared, and this is the first place at which the Lord is said to have appeared to Abram, and at this place Christ, *the Lord of glory*, first revealed himself as the Messiah (John iv. 26) to the Samaritan woman (the type of the Gentile Church). WORDSWORTH, p. 66—A. G.]

edgment: the erection of an altar, and the founding of an outward service of Jehovah, which as to its first feature consisted in the calling upon his name (cultus), and as to its second, in the profession and acknowledgment of his name.* Thus also Jacob acted (ch. xxxiii. 20; Josh. xxiv. 1, 26). Bethel, Jerusalem, Hebron, Beersheba are places of the same character (*i. e.*, places which were consecrated by the patriarchs, and not as Knobel thinks, whose consecration took place in later times, and then was dated back to the period of the patriarchs). Abram's altars stood in the oaks of Moreh, and Mamre, in Bethel, and upon Moriah. Abram, and the patriarchs generally, served also the important purpose of preaching through their lives repentance to the Canaanites, as Noah was such a preacher for his time. For God leaves no race to perish unwarned. Sodom had even a constant warning in the life of Lot.

2. *Abram's migration through Canaan from Sichem to Bethel and still further southwards* (vers. 8 and 9). The want of pasture for his herds, the presentiments of piety, the yielding of the patriarch to the divine guidance, led him further southwards to a new residence east of Bethel. He pitched his tent between Bethel and Ai. "In the time of the Judges there was a sanctuary of Jehovah at Bethel (1. Sam. x. 3), and at one time also it was the abode of the ark of the covenant (Judges xx. 18, 26). In later times it was the chief seat of the illegal worship (cultus) established by Jeroboam (1 Kings xii. 29; Amos vii. 10), and hence its name Bethel in the place of the old name Luz (ch. xxviii. 19; Josh. xviii. 13; Judges i. 23). In Genesis it bears this name already in the time of the patriarchs, who here received manifestations of God and offered sacrifices to him (ch. xiii. 4; xxviii. 22; xxxv. 7)." Thus Knobel explains the name as if there was an internal necessity for denying the fact of the consecration of Bethel through the dream and vision of Jacob. But that Bethel should be geographically known as Luz by the Canaanites, long after the patriarchs had made it theocratically Bethel, involves no real difficulty.†—**Abram journeyed (broke up his encampment and went).**—The whole statement brings to view and illustrates the nomadic life, as also the allusion to his dwelling in tents.‡—**Going on still toward the South.**—The southern part of Canaan toward the wilderness, a rich pasture-land. A particular definite residence in Hebron is spoken of in ch. xiii. 18.

3. *Abram's journey to Egypt* (vers. 10–20).—**There was a famine in the land.**—The frequent famines are a peculiar characteristic of early times and of uncivilized lands. Egypt as a rich and fruitful land was even then a refuge from famine, as it was in the history of Jacob (JOSEPH., Antiq. xv. 9, 2).—**Say, I pray thee** (or now, still), **thou art my sister.**—The women at that time went unveiled, and this receives confirmation from the Egyptian monuments. The custom was changed after the conquest of the land by the Persians. Sarah was ten years younger than Abram (ch. xvii. 17), and, therefore, about 65 years of age. In the patriarchal manner of life, her age would not make so deep a mark; and there is no real ground for questioning the continuance of her youthful bloom and beauty. It is more remarkable that Abram should adopt the same course again (ch. 20), and that Isaac should once have imitated his example (ch. xxvi. 7). Modern criticism in this case, as often in other cases, chooses rather to admit, that there is a remarkable confusion in the narrative, than that there should have been a remarkable repetition of the same act. "It is held with good reason," says Knobel, "that one and the same event lies at the foundation of these three narratives." But the result of the first act of Abram did not necessarily restrain him from the second, and Isaac, especially in moments of anxiety, may have easily yielded himself to a slavish imitation of his father's conduct. The name Abimelech lays no real ground for the identity of the second and third narrative, since this was a standing title of the kings of Philistia, as Pharaoh* was of the kings of Egypt. According to (ch. xx. 13) Abram had already in his migration from Haran arranged with Sarah the expression referred to for his protection while among strangers, and this explains the repetition of the act, the prominent point in the moral problem (see below). "The Hebrew consciousness," says Knobel, "pleased itself with the thought that on different occasions the 'mothers' were objects of admiration for their beauty, while they were kept from insult, and their husbands protected in their rights by God." Since the "Israelitish consciousness" has not concealed by silence that Leah, the mother of the larger part of the Jews, was not beautiful, we may trust its account of the beauty of Sarah, Rebekah and Rachel, and the more so since the beauty of that type appears still in Jewish women. It must be observed also that by the side of the Hamitic women in Egypt and Canaan, Semitic women, even when advanced in years, would be admired as beauties. Abram desired that Sarah should say that she was his sister, lest he should be killed. If she was regarded as his wife, an Egyptian could only obtain her, when he had murdered her husband and possessor; but if she was his sister, then there was a hope that she might be won from her brother by kindly means. The declaration was not false (ch. xx. 12), but it was not the whole truth. Knobel.—Ver. 15. **And commended her before Pharaoh.**—"Modern travellers speak in a similar way of oriental kings, who incorporate into their harem the beautiful women of their land in a perfectly arbitrary way." Knobel. "The recognition of Sarah's beauty is more easily explained, if we take into view that the Egyptian women, although not of so dark a complexion as the Nubians or Ethiopians, were yet of a darker shade than the Asiatics. The women of high rank were usually represented upon the monuments in lighter shades for the purpose of flattery." Hengstenberg. "According to older records the

* [He thus also took possession of the land in the name of his covenant God. See BUSH, 364; JACOBUS, 229.—A. G.]

† ["Jacob gave his name to the place twice (Gen. xxviii. 19; xxxv. 15). As the name was not *first* given in the second instance, so it may not have been in the first. Accordingly we meet with it as an existing name in Abram's time, without being constrained to account for it by supposing the present narrative to have been composed in its present form after the time of Jacob's visit. On the other hand, we may regard it as an interesting trace of early piety having been present in the land even before the arrival of Abram." Murphy.—A. G.]

‡ ["He had left his *house* at Haran, and now dwelt in *tents* as in a strange country" (Heb. xi. 9). Wordsworth.—A. G.]

* ["פַּרְעֹה" from the Coptic *Ouro* with the masculine article pi or p, *Pouro*, king. The dynasty and residence of the king cannot be certainly determined. But it is worthy of notice that there is no trace here of the later Egyptian contempt for the nomadic life and occupation; a fact which speaks decidedly for the antiquity and historical character of the narrative." Kurtz.—A. G.]

Egyptian court consisted of the sons of the most illustrious priests.—**Into Pharaoh's house,** *i. e.*, harem." Schröder.—Ver. 16. The possessions of the nomadic chief. "According to Burkhardt and Robinson all the Arabic Bedouin hordes do not own horses. Strabo already relates this as true of the Nabatæans (p. 16)." Knobel. The horse does not appear with the patriarchs, and as a costly, proud animal, both as a war-horse and in ordinary use, was generally in the theocratic view regarded as a symbol of worldly splendor.—Ver. 17. **The Lord plagued Pharaoh with great plagues** [blows].—They were such plagues of sickness as to guard Sarai from injury (ch. xx. 4, 6).—Ver. 18. This Pharaoh is not hardened like the later king of that name. He concludes that he is punished for the sake of Sarai. Whence he draws this conclusion we are not told.* —V. 20. Now follows the dismissal of Abram, but still a dismissal full of honorable accompaniments. "Pharaoh's conduct moreover shows how under all that idolatry which then held the Egyptians in its embrace, there was still existing a certain faith in the supreme God, and a kind of reverential fear before him."

DOCTRINAL AND ETHICAL.

1. Keil: "The history of the life of Abram from his calling to his death unfolds itself in four stages, whose beginnings are marked by divine revelations of special significance. The first stage (chs. xii.–xiv.) begins with his calling and emigration to Canaan; the second (chs. xv. xvi.) with the promise of an heir and the formation of the covenant; the third (chs. xvii.–xxi.) with the establishment of the covenant through the change of name and the introduction of the covenant-sign of circumcision; the fourth (chs. xxii.–xxv. 11) with the trial or temptation of Abram for the preservation and perfecting of his faith. All the divine revelations to him proceed from Jehovah, and the name Jehovah prevails through the whole life of the father of the faithful, the name Elohim appearing only where Jehovàh, according to its significance, would have been entirely out of place, or less appropriate." Viewing his life with respect to his faith, the first Section (chs. xii.–xiv.) marks peculiarly the *calling* of Abraham; the second states his *justification*, confirmed through his reception into the covenant of Jehovah—obscured, but not weakened, through the erroneous workings of his faith in his connection with Hagar (chs. xv. xvi.); the third states his *consecration* to be the father of the faithful, and therewith the legal separation of his house, and the establishment of his mild and yet strictly marked relations to the heathen (ch. xvii.–xxi.); the fourth treats of the *sealing* or *confirmation* of his faith. (From these we must distinguish as a fifth Section the time of the *solemn festive rest of his faith*, or the evening of life (chs. xxiii.–xxv. 10). For the nature of the patriarchal history, compare Delitzsch, above.

2. The translation of Stier (xii. 1), *the Lord had said*, is based upon an incorrect interpretation of the passage, in accordance with a misunderstanding of the words of Stephen (Acts vii. 3). As the first call of Abram in Ur is by no means excluded here by the second call in Haran, so in Acts, the second calling in Haran is not excluded by the first in Ur. The first calling was plainly to Abram and his father's house. In the call before us he was told to go *out from his father's house*, while his father with the rest should remain in Haran. Starke also fails to distinguish these two callings correctly.*

3. The particularism entering with the calling of Abram must be viewed as the divine method of securing universal results. "In the particular we see the general, in the individual the whole, in the small the great; Abram's calling is the seed out of which springs the great tree under whose shade many nations rest; all indeed shall one day rest." Lisco.—There is no mere external preference for Israel in the Old Testament. God has, in his word, threatenings and judgments, dealt as strictly with Israel as with any people; with peculiar strictness, indeed, according to the peculiar gifts and graces which Israel had received. But the proper restriction is the truest universality. "In the example of the Jewish people God declares, that which was concealed, the method and law of his wisdom, and authorizes us to apply it for direction in our own lives, and to other subjects, people, and events." A quotation in Lisco.—*The elements of Abram's character:* heroic faith, humility, and self-sacrifice, energy, benevolence, and gentleness. His call in the East: Christians, Jews, and Mohammedans trace their origin back to him. The purer elements of Islamism come from him.

4. The calling of Abram: 1. In its requisitions; 2. in its promises (see the Exegesis); 3. in its motives. *a.* The grace of God. The election of Abram. The choice of God reflects itself in the dispositions of men, the gifts of believers. As every people has its peculiar disposition, so the race of Abram, and especially the father of it, had the religious disposition in the highest measure. *b.* The great necessity of the world. It appeared about to sink into heathenism; the faith must be saved in Abram. *c.* The destination of Abram. Faith should proceed from one believer to all, just as salvation should proceed from one Saviour to all. The whole Messianic prophecy was now embraced in Abram.†

* [V. 19. So I might have taken, Heb. And I took. The construction of the Hebrew does not require the supposition that she actually became his wife. Our version, though not literal, gives no doubt the correct sense. If the present narrative admitted of any doubt, the doubt is removed by a reference to the parallel case, ch. xx. 6. —A. G.]

* ["There is no discrepancy between Moses and St. Stephen. St. Stephen's design was, when he pleaded before the Jewish Sanhedrim, to show that God's revelations were not limited to Jerusalem and Judea, but that he had first spoken to the father of Abram in an *idolatrous* land, Ur of the Chaldees."

"But Moses dwells specially on Abram's call from Haran, because Abram's obedience to *that* call was the proof of his faith." Wordsworth.

There is no improbability in the supposition that the call was repeated. And this supposition would not only reconcile the words of Stephen and of Moses, but may explain the fifth verse: "And they went forth to go into the land of Canaan, and into the land of Canaan they came." Abram had left his home in obedience to the original call of God, but had not reached the land in which he was to dwell. Now, upon the second call, he not only sets forth, but continues in his migrations until he reaches Canaan, to which he was directed.—A. G.]

† ["With the closing word of the promse, 'in thee shall all the families of the earth be blessed,' the final goal of all history is proclaimed, for there is nothing beyond the blessing of all the families of the earth. Thus the whole fulness of the divine purpose in reference to the salvation, is stated in the call of Abram, and connected with him in the closest manner. For the בְּךָ does not designate any relation whatever of Abram to the general blessing, but designates him

5. The calling of Abram to the pilgrimage of faith (Heb. xi. 8). His migration: 1. into Canaan; 2. through Canaan; 3. to Egypt; 4. his return. His calling and migrating an example of the calling and pilgrimage of his race.—A type of the calling and pilgrimage of all believers.

6. The character of the life of faith: *a.* The experience of faith. Personal revelation of God, the personal providence of God. *b.* The work *or* concession of faith. Personal trust and personal obedience.

7. The word of God to Abraham, sealed through the manifestation of God in Canaan, as the word of the gospel is sealed to the believer through the sacrament. KEIL: "The promise was raised from its temporal form to its real nature through Christ, through him the whole earth becomes a Canaan."

8. Abram and the companions of his faith. Sarai, Lot. The blessings and perils of the companionship of the faithful. "The father of believers and his successors appear constantly in the Bible as one whole: hence it is said so often, 'To thee will I give this land (ch. xv. 17, etc.)'" Gerlach.

9. The solitude of the nomadic life of the patriarchs, a source of the life of prayer and illumination—a prerequisite for the higher revelation. The solitude of Moses, the prophets ("by the rivers of Babylon," "in the desert,") of John the Baptist, of Christ the Lord, of the Christians in deserts, of the mystics in the cloisters of the middle ages, of Luther (Jacob Böhme, Fox, etc.). In tranquil retirement. "Abram was a rich, independent herdsman, just as the Bedouin chiefs are still in the deserts and the broad pasture-grounds of Syria, Arabia, and Palestine." Gerlach. There were already a variety of pursuits; huntsmen, husbandmen, and shepherds. Their separations and variances (ch. xliii. 32; xlvi. 34). For the tents, deserts, pasturages (uncultivated regions), see Bible Dictionaries.

10. The consecration of Canaan, through the manifestations of God, and the altars of Abram (as well as of the other patriarchs). The heavenly signs of the Church of Christ; the setting apart of the old earth, to a new. The chosen land a type of the Christian earth and of Paradise. "Abram takes his church with him." Calwer Handbuch.

11. Abram's altars, or his calling upon the name of Jehovah, is at the same time a testimony to his name. The true worship is a source of the true missionary—the *cultus* itself a mission.

12. Abram's maxim or rule, *to report that Sarah was his sister*.* It was determined upon in the early period of his migrations (ch. xx. 13), but was here first brought into use, and from its successful issue was repeated once by himself, and once imitated by Isaac. It was with respect to his faith a fearful *hazard*. Faith is at the beginning uncertain as to the moral questions and complications of life. Every broad view of the general is at first an uncertain view as to the particular. Thus it is in the broad synthetic view in science; it is at first wanting in reference to the critical and analytical knowledge as to the particular. Still the scientific Synthesis is the source of all true science. And thus faith, the great synthesis of heaven, is at first uncertain as to the moral problems of the earthly life. The history of all the great beginnings of faith furnishes the proof. But still, the great life of faith is the source of all pure and high morality in the world. Abram's venture was not from laxity as to the sanctity of marriage, or as to his duty to protect his wife; it was from a presumptuous confidence in the wonderful assistance of God. It was excused through the great necessity of the time, his defenceless state among strangers, the customary lawlessness of those in power, and as to the relation of the sexes. Therefore Jehovah preserved him from disgrace, although he did not spare him personal anxiety, and the moral rebuke from a heathen. It is only in Christ, that with the broad view of faith, the knowledge of its moral human measures and limitations is from the beginning perfect. In the yet imperfect, but growing faith, the word is true, "The children of this world are wiser in their generation than the children of light." As a mere matter of prudence, Abram appeared to act prudently. He told no untruth, although he did not tell the whole truth. His word was, at all events, of doubtful import, and therefore, through his anxious forecast, was morally hazardous. But the necessity of the time, the difficulty of his position, and his confidence that God would make his relations clear at the proper time, serve to excuse it. It was not intended to effect a final deception: his God would unloose the knot. In his faith Abram was a blameless type of believers, but not in his application of his faith to the moral problems of life. Still, even in this regard, he unfolds more and more his heroic greatness. We must distinguish clearly between a momentary, fanatical, exaggerated confidence in God, and the tempting of God with a selfish purpose (see the history of Thamar, Rahab). Baumgarten is not correct when he says: "Abram abandons his wife, but not so Jehovah." The modern stand-point is too prominent even in Delitzsch: "He thus thinks that he will give the marriage-honour of his wife a sacrifice for his self-preservation; at all events, he is prepared to do this." Abram knew from the first, that the promise of blessing from Jehovah was connected with his person. Hence the instinct of self-preservation is lost in the higher impulse for the preservation of the blessing. And if, in relation to this impulse, he placed his marriage in a subordinate position, this occurred certainly from his confidence in the wonderful protection of Jehovah, and the heroic conduct of Sarai. His syllogism was doubtless morally incorrect, but it rested upon an exaggeration of his faith, and not upon moral cowardice.* Upon any opposing interpretation, the same conduct of the patriarchs could not possibly have been repeated a second and third time. Jehovah himself could not have recognized any tempting of God, nor any moral baseness, in his conduct; but

as the organic means or instrument through which blessing should come." Baumgarten.—A. G.]

["The Apostle Paul expounds the promise (Gal. iii. 16), showing: 1. that by its express terms, it was made to extend to the Gentiles; and, 2. that by the term '*seed*' is meant Christ Jesus. The promise looks to the world-wide benefits of redemption which should come through Christ, the seed of Abram." JACOBUS, p. 225.—A. G.]

* [See HENGSTENBERG's *Beiträge*, iii. p. 526 ff.—A. G.]

* [We are not to be harsh or censorious in our judgments upon the acts of these eminent saints. But neither are we called upon to defend their acts; and if the view of Lange does not satisfy every one, it is well to bear in mind that the Scripture records these acts without expressing distinctly any moral judgment upon them. It impliedly condemns. The Scripture, however, contains clearly the great principles of moral truth and duty, and then oftentimes leaves the reader to draw the inference as to the moral quality of the acts which it records. And its faithfulness in not concealing what may be of questionable morality, "in the lives of the greatest saints shows the honesty and accuracy of the historian." Wordsworth says well: "the weaknesses of the patriarchs strengthen our faith in the Pentateuch."—A. G.

indeed concerns himself in the leading of Abram's faith (as in the life of Stilling), while he prepares for the presumptuous and erroneous syllogism of his faith its deserved rebuke. In a similar way Calvin recognizes the good end of Abram, but at the same time remarks that he failed in the choice of his means.

13. That the Bible speaks in this frank and simple way of the female beauty, as it does generally of beauty in life, and the world, shows how free it is from the gloomy, morose, monkish asceticism, while, however, it does not conceal the perils of beauty.

14. The Pharaoh of this early period, and more simple life, had already his courtiers, flatterers, and harem. How soon the misuse of princely power has been developed with the power itself! In this case, too, as it often occurs, the prince is better than his court. Pharaoh treats the patriarch with honor, humanity, and a magnanimity which must have put him to shame.

15. As we find recorded in Genesis the beginning of polygamy, of despotism, of the harem, and even of unnatural sexual crimes, so also we have here the first corporeal punishment of these sexual sins in the house of Pharaoh. We are not told, indeed, what was the particular kind of punishment, but it is represented as sent for these sins of Pharaoh.

16. Delitzsch holds, that the silence of Abram under the reproof of Pharaoh, is a confession of his guilt. "Ashamed and penitent, he condemns himself." It would be very difficult, on this interpretation, to explain the twofold repetition of this act in the life of Abram and of Isaac. We may not transfer our judgment of the case to the stage of the moral development of Abram.

17. The history of Sarai, in whose person God guards the future mother of Israel from profanation, is at the same time a sign of the fact, that God preserves the sacred marriage in the midst of the corruption of the world.

18. Among the rich possessions which fell to Abram in Egypt, more through the protection and blessing of God, than his own prudence, was most probably the Egyptian maid, Hagar, who afterwards exerted so important an influence upon his course of life. Eliezer, of Damascus, and Hagar, from Egypt, are undesigned testimonies to the genuine historical character of the account of his migration from Mesopotamia to Canaan, and from Canaan to Egypt.

19. Abram's return from Egypt at this time, was already in some sense a *return home*, and a type of the Exodus of his descendants from Egypt.*

20. The significance of the wonderful land of Egypt for the history of the kingdom of God. Its connection with Canaan, and its opposition. How often it moves down to Egypt (Egypt lay lower than Canaan), and from thence moves back again! There the Hamitic spirit blooms, here the Semitic (Ziegler); there are enigmas, here mysteries; there miracles of death, here of life; there the Pharaohs, here spiritual princes.

HOMILETICAL AND PRACTICAL.

See the Doctrinal and Ethical paragraphs.—*Jehovah.* 1. The profound significance of the name; 2. its eternal value and importance.—Calling of Abram.—Three first proofs of his faith: 1. He must go out from his country and his father's house, into a strange land; 2. he finds in Palestine "no continuing city," and soon suffers from famine; 3. he must go further to Egypt, in danger of his life, marriage, and hope.*—Abram at his altars a preacher of repentance for the Canaanites.—His pilgrimage.—The companions of his faith.—The providence of God over the lives of believers.—The infallible faith of Abram, and his errors in the applications of his faith, or of his life: 1. That infallibility does not prevent these errors; 2. but it prevents their dangerous consequences, and at last removes them.—The consecration of Canaan.—The blessings of faith.

STARKE: *Wurtemberg Bible:* Ver. 1. The call from the condition of sin, or true conversion, springs not from one's own strength, etc., but only from the grace of God.—CRAMER: Whoever will be a follower of God, must separate himself from the world and its wickedness, must leave all consolation and help in the creature, and place his confidence only and alone in the Lord.—If we follow the call of God, we are always in the right way.—The promises of God are yea and amen.—Ver. 3. Whoever wishes and does good to the saints, will receive good again, but whoever wishes and does them injury, must meet with calamity.—Vers. 4, 5. The strength of faith can do away with time, and present future things as if present.†—Upon ver. 13. Since Abram was continually dependent upon the grace of God, he must feel his weakness, which betrays him into manifold acts of insincerity and sins. For, 1. he acted from fear, when he should still have looked to God; 2. he gave out that Sarai was his sister, when she was his wife; 3. he had great guilt in the sin of Pharaoh; 4. he thought to secure his own safety, while he placed Sarai and her chastity in the greatest peril.—Even in the greatest saints, there are many and various defects and transgressions.—God leads his own out of temptation, even when they have fallen.—OSIANDER: God avenges the injustice and disgrace, which are inflicted upon his elect.—LISCO: Abram obeyed because he trusted God; the two together constitute his faith.‡—Wherever Abram comes, in his nomadic life and wanderings, he works for the honor of God.—Ver. 13. The failures of this chosen man of God appear, upon a closer survey, as sins of weakness, which, on the one hand, do not destroy his gracious standing with God, but on the other render necessary in him a purifying, providential training. The providence of God watches over his elect.—GERLACH: In the simple, vivid narrative of the life of Abram, every step is full of importance.—Ver. 3 is the expression of the more perfect covenant-relationship and communion. His friends are the friends of God, his enemies the enemies of God. God will himself reward every kindness shown to

* ["The same necessity conducts both him and his descendants to Egypt. They both encounter similar dangers in that land—the same mighty arm delivers both, and leads them back enriched with the treasures of that wealthy country." Kurtz.—A. G.]

* [There does not seem to be sufficient ground for the conjecture of Murphy, that Abram was now pursuing his own course, and venturing beyond the limits of the land of promise, without waiting patiently for the divine counsel; and that he went with a vague suspicion that he was doing wrong. There is reason to believe, that all the movements of the patriarch were not only under divine control, but were a part of God's plan for the testing and developing of his faith. It was a sore trial to leave the land promised to him, so soon after he had entered it. See also paragraph 20, above.—A. G.]

† [Ver. 7. "Wherever he had a tent, God had an altar, and an altar sanctified by prayer." Henry.—A. G.]

‡ [Faith receives the promise, and leads to obedience.—A. G.]

him, and avenge every injury (in word and deed), Ps. cv. 13-15.—Ver. 13. In the deception which Abram uses, as in the later instances of Jacob and Moses, we see a weakness and impurity of faith which did not yet rely perfectly upon the help of God in his own way and time, but selfishly and eagerly grasped after it. It is not without reproof.

Calwer Handbuch: The command of God follows the promise (ch. xii. 3). This advances upwards through six steps, until, at the most advanced, the Messiah appears, who should spring from the descendants of Abram. I will make thee a great nation, natural and spiritual—and still his wife was unfruitful—will bless thee—and still he did not possess a footbreadth of land—will make thy name great—and yet he must be a stranger in a strange land.—*In thee shall be blessed,** etc. This promise was repeated to him seven times: the third promise of the Messiah.—The word of God never excuses the imperfections of believers.—BUNSEN: Abram is the eternal model of all exiles, and the true father of the pilgrim-fathers of the seventeenth century (of the pilgrims of faith of all times, Heb. xi.).—And make thy name great. The Arabians, after Isa. xli. 8, call Abram the friend of God.—SCHRÖDER: For a long time, as is evident from examples in the family of Abram, God had permitted the truth and its marred image to stand side by side. There must come at the last a moment of perfect separation, a moment of declared distinction between truth and falsehood. This moment also actually came.—LUTHER: It is cheering, therefore, and full of consolation, when we thus consider how the church began and has increased.—With him it is so arranged that he cannot remove his foot from his native ground, without planting it upon an entirely distinct region—the region of faith.—KRUMMACHER: The East still resounds with the name of Abram.—Ver. 3. Abram becomes to many a savor of death unto death (2 Cor. ii. 16), although he himself should not curse. That is the prerogative of God, he should only be a blessing.—Blessing and making blessed is the destination of all the elect.—BAUMGARTEN: Ver. 10. Famine in the land of promise is a severe test for Abram. For the land is promised to him as a good which should compensate all his self-denial.—Ver. 13. In fact, there are found in the oldest histories frequently, here and there, the seeds of the later more developed boasted cunning and prudence.—PASSAVANT: (Abram and his children). Abram was great before God. How so? Through faith. Faith does it. *Go out of thy land.* The father-land is dear to us. But now it avails, etc.—He went out with his God.—SCHWENKE: "Hours with the Bible." Does not the call come to thee also: Go out?—And go in faith? A life in faith is a continual proving—a permanent test.—HEUSER: (The Leadings of Abram.) Abram in his pilgrimage: 1. The goal for which he strove; 2. the promises which secured its attainment; 3. the dangers under which he stood; 4. the divine service which he rendered.—TAUBE: The calling of Abram, a type of our calling to the kingdom of God: 1. As to its demands; 2. as to its gracious promises.*—W. HOFMANN: It is through Abram that we receive all the sacred knowledge until we reach back to paradise; all that afterwards was preserved for us by Moses came through his mind and heart.—It was the believing look to the past, which fitted Abram to look on into the future. DELITZSCH: The facts (Abram in Egypt) are related to us, not so much for the dishonor of Abram, as for the honor of Jehovah.†

* [The promise receives its first fulfilment in Abram, then in the Jews, more perfectly when the Son of God became incarnate, *the seed of Abram*, then further in the church and the preaching of the gospel, but finally and fully when Christ shall complete his church, and come to take her to himself.—A. G.]

* [Abram also is an illustrious example to all who hear the call of God. His obedience is prompt and submissive. He neither delays nor questions, but went out not knowing whither he went, Heb. xi. 8.—A. G.]

† [Hengstenberg says: The object of the writer is not Abram's glorification, but the glorification of Jehovah.—A. G.]

SECOND SECTION.

Abram as a witness for God in Canaan, and his self-denying separation from Lot. The New Promise of God. His altar in Hain (oaks) Mamre.

CHAPTER XIII. 1–18.

1 And Abram went up out of Egypt, he and his wife, and all that he had, and Lot
2 with him, into the south [of Canaan]. And Abram was very rich, in cattle [possessions], in
3 silver, and in gold. And he went on his journeys [nomadic departures, stations] from the south, even to Bethel, unto the place where his tent had been at the beginning, between
4 Bethel and Hai; Unto the place of the altar which he had made there at the first: and
5 there Abram called upon the name of the Lord. And Lot also, which went with Abram,
6 had flocks [small cattle], and herds [large cattle], and tents. And the land was not able to bear [support] them, that they might dwell together: for their substance was great, so that
7 they could not dwell together. And there was a strife between the herdmen of Abram's cattle, and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled

8 then [as owners, settlers, יֹשֵׁב] in the land. And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen;
9 for we be brethren [men, brethren]. Is not the whole land before thee [open to thy choice]? Separate thyself, I pray thee, from me. If *thou wilt take* the left hand [land], then I will go to the right; or if *thou depart* to the right hand, then I will go to the left.
10 And Lot lifted up his eyes, and beheld all the plain [literally, circle] of Jordan [the down-flowing, descending—Rhein], that it was well watered everywhere, before the Lord destroyed Sodom [burning] and Gomorrah [submersion], even as the garden of the Lord [paradise, in Eden with its stream], like the land of Egypt, as [until] thou comest to Zoar [smallness, the
11 little one]. Then Lot chose him all the plain of Jordan; and Lot journeyed east [מִקֶּדֶם, from the east, Septuagint and Vulgate incorrect]: and they separated themselves the one from the
12 other. Abram dwelled in the land [province] of Canaan, and Lot dwelled in the cities
13 of the plain [the circle], and pitched his tent toward Sodom [until it stood at Sodom]. But the men [people] of Sodom were wicked, and sinners before the Lord exceedingly.
14 And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes and look [out] from the place where thou art northward [to Lebanon], and
15 southward [the desert], and eastward [to Perea], and westwards [the sea]. For all the land
16 which thou [thus] seest, to thee will I give it, and to thy seed for ever [to eternity]. And I will make [have determined] thy seed as the dust of the earth; so that if a man can num-
17 ber the dust of the earth, *then* shall thy seed also be numbered. Arise, walk through
18 the land in the length of it and in the breadth of it; for I will give it unto thee. Then Abram removed his tent, and came and dwelt in the plain of Mamre [fatness, strength: name of the owner], which is in Hebron [connection, confederacy], and built there an altar unto the Lord.

EXEGETICAL AND CRITICAL.

1. *The Return of Abram from Egypt, and the introduction of the Separation from Lot* (vers. 1–9). **Into the south.**—Abram returned with Lot, whose migration with him to Egypt is thus presupposed, to Canaan, not as in Luther's version, to the south, but northwards to the southern part of Palestine, to the region of Hebron and Bethlehem, from which he had gone to Egypt. The נֶגֶב is a term which had obviously attained geographically a fixed usage among the Israelites, and points out the southern region of Palestine. But the pasture-ground in this region seems to have been insufficient for Lot and himself at the same time. Besides his treasures in *gold* and *silver* he had grown rich in the *possession of herds*, especially through the large presents of Pharaoh.* Hence he removes further, by slow and easy stages, to the earlier pasture-grounds between Bethel and Hai. Here, where he had earlier built an altar, he again sets up the worship of Jehovah with his family. This worship is itself also a preaching of Jehovah for the heathen. But even here the pasture-land was not broad enough, since Lot also was rich in herds, and the Canaanite and Perizzite then held the greater part of that region in their possession. These Perizzites are referred to, because they were those with whom Abram and Lot came most frequently into contact, and were their rivals. "The Perizzites, who do not appear in the genealogical lists of the Canaanitish tribes, but only in the geographical enumeration of the inhabitants of the land (ch. xv. 20; Ex. iii. 8; Deut. vii. 1; Josh. xi. 3), and whom we find in different parts of Canaan, are inhabitants of the lowlands, who devote themselves to agriculture and grazing (Ezek. xxxviii. 11; Zech. ii. 4; Deut. iii. 5; 1 Sam. vi. 18). The Perizzites, as the author intimates, were in possession of the best pastures; those only remained to Lot and Abram, which they had despised." Hengstenberg. Schröder conjectures that the Canaanites here designate the inhabitants of the cities in contrast with the Perizzites who dwelt in the open country. But the name designates, beyond question, not only a mode of life, but a peculiar people, and they are brought into notice here, because they were thickly crowded in the region of Bethel, with Abram. GERLACH: "Perizzites, probably dwellers in perazoth, open courts, or villages, inhabitants of the country, in distinction from those who dwelt in cities." But then the greater portion of the Canaanites would have been Perizzites, from whom still Gerlach distinguishes the Canaanites. They appear to have been nomads. In Gen. xxxiv. 30, they appear in Sichem; in Josh. xi. 3, between the Jebusites and Hittites, upon the mountains. Against the interpretation, inhabitants of the open country, see KEIL, p. 137, who distinguishes the form פְּרִזִּי and הַפְּרָזִי (Deut. iii. 5), inhabitants of the low or flatlands.*—**Let there be no strife between me and thee.**—The strife between the herdsmen, would soon issue in a strife between their masters, if these should quietly or willingly permit the disorder. It is possible that Lot's restless, uneasy temper, had already betrayed itself in the open strife of his servants. The position of the words of Abram, *between me and thee*, standing before the allusion to the herdsmen, would seem to intimate something of this kind.—**We are brethren** (brother men). The law controversies, which, although sometimes allowable between strangers, are yet in all ways to be avoided, ought not to have place between

* [Ver. 5. *To Lot also there were flocks.* The blessing upon Abram overran and flowed over upon Lot. JACOBUS, p. 237.—A. G.]

* [Keil adds, as of still greater force, the use of the name, now with the Canaanites, and now with the other tribes of Canaan, who obviously derive their names from their ancestors, or the head of their tribe.—A. G.]

brethren. Here kindred, piety, and affection, should make the utmost concessions easy. In his humility Abram places himself on an equality with Lot, calls him brother, although he was his nephew, and owed to him the duty of a son. Indeed, he so far takes the subordinate place, that he yields to him the choice of the best portions of the land.—**If thou wilt take the left hand.**—The word of Abram has passed into a proverbial watchword of the peace-loving and yielding temper, in all such cases when a distinction and separation in the circumstances becomes necessary.

2. *Lot's Choice, and the Separation* (vers. 10–13). The bold, unblushing, self-seeking features in Lot's character come clearly into view here. He raises his eyes, and with unrestrained greediness chooses what seems to him the best. The circuit of the Jordan, *i. e.* the region of the Jordan (named simply הַכִּכָּר), includes the deep valley of the Jordan (the Ghor), from the Sea of Tiberias to the Dead Sea. The whole valley, until we reach the Red Sea, is the Arabah, which takes its name from the region here mentioned. It is the vale of Siddim (ch. xiv. 3), the present region of the Dead Sea, which is here intended. That the lower valley of the Jordan was peculiarly well-watered, and a rich pasture-region, is expressed by a twofold comparison; it was as Paradise, and as the land of Egypt. The lower plain of the Jordan was glorious as the vanished glory of Paradise, or as the rich plains of the Nile in Egypt, which were still fresh in the memory of Lot. For the Jordan and its valley, compare the Bible Dictionories, geographical works, and books of travels.*—**As thou comest to Zoar.**—At the southeast of the Dead Sea (Ghor el Szaphia).—**And they separated themselves, the one** (a brother) **from the other.**—The separation was brotherly in a good and evil sense; good in the mind and thought of Abram, and as to its peaceful form, but evil in so far as the nephew acts as a privileged brother, and chooses the best of the land.—**And Abram dwelled in the land of Canaan.**—The opposition here is not, as Knobel thinks, between Canaan and the lower valley of the Jordan, but between the land of Canaan in which Abram remained, and the plain rich in cities—(אֶרֶץ must be emphasized in opposition to עָרֵי). This also forms a distinct feature in Lot's character. Abram remained in the retirement of his oaks, from which Lot removed further and further toward the cities of the valley, and indeed to those most renowned; he soon has his pastures in the neighborhood of Sodom, and his dwelling in Sodom itself. In Sodom, even, we find him in the most frequented place—at the gate. While there is no doubt that he left Mesopotamia in the characteristic faith of Abram, yet the prominence of the worldly thought and inclination is revealed in him, through these facts, although he on the whole preserves in the very heart of his disposition and thought, the essential features of faith and reverence for God. "Sodom must have lain at the southwesterly end of the Dead Sea. The allusion to the pillar of salt points to this location (ch. xix. 26), and its name is still preserved there in the present Usdum. The near vicinity of Zoar (ch. xix. 20), which must be sought in the Ghor el Szaphia (see ch. xix. 22) and the general nature of the southern part of the Dead Sea, are in favor of this location." Knobel. It is true, that the kindred of the Israelitish tribes left Palestine (ch. xxi. 14; xxv. 6, 18; xxxvi. 6), but it by no means follows, as Knobel holds, that the writer brings this into prominence from special and interested motives, for the same writer records also the journeyings of the Israelites into Egypt.—**But the men of Sodom.**—We shall learn more fully the wickedness of the Sodomites in the xixth ch. It is referred to here, in order to show that Lot had chosen foolishly when he thought that he was choosing the best portion, and in order to make way for the history of the punishment which came upon Sodom, in which Lot also must suffer for his folly.*

3. *The Renewal and Enlargement of the Promise of the Land of Canaan, with which Abram's new act of self-denial was rewarded, and his settlement in the groves (oaks) of Mamre, in Hebron* (vers. 14–18). —**Lift up now thine eyes and look.**—After the departure of Lot, Jehovah commanded Abram now also to lift up his eyes, in pious faith, as Lot had raised his eyes in impious and shameless self-seeking. Since Bethel was about central in the land, and lay high upon a mountain (ch. xii. 8; xxxv. 1, etc.), this direction is evidently historical; † probably Abram could look far and wide over the land in all directions from this place.—**Northwards** (towards the midnight), etc.—The designation of the four quarters of the heavens (com. ch. xxviii. 14).—**And I will make thy seed.**‡ As the land should be great for the people, thy posterity, so thy people shall be numerous, or innumerable for the land. The seed of Abram are compared with the dust of the earth, with reference to its being innumerable. At a later point, the one hyperbole falls into two: "as the stars of heaven, and as the sand upon the sea-shore" (ch. xv. 5; xxii. 17).—**Arise,** etc. "The free passage through the land, should serve to animate his faith, and be a sign for his descendants of the symbolic seizure and possession of the land. The command is not to be understood as a literal direction; Abram could view the land promised to him, at his pleasure."—**Then Abram removed his tent.**§ "The oak-grove of Mamre lay in Hebron, and is often mentioned as the residence of the patriarchs (ch. xiv. 13, 18; xxxv. 27). It had its name from the Amorite Mamre, a confederate with Abram (ch. xiv. 13, 24), as the valley northerly from Hebron holds its name, Eschol, from a brother of Mamre" (Num. xiii. 23). Knobel. According to Knobel, the later custom of sacrificing to Jehovah at Hebron

* [Stanley: "Sinai and Palestine;" Jacobus: "Notes."—A. G.]

* [This is one of the numerous passages which prove the unity of Genesis.—A. G.]

† [Stanley describes the hill as the highest of a succession of eminences, from which Abram and Lot could take the wide survey of the land on the right hand and on the left, such as can be enjoyed from no other point in the neighborhood.—A. G.]

‡ ["The promise of the land for a possession is עַד עוֹלָם. The divine promise is unchangeable. As the seed of Abram should have an eternal existence before God, so also Canaan is the eternal possession of this seed. But this does not avail for the natural descendants of Abram as such, or his seed according to the flesh, but for the true spiritual seed, who receive the promise by faith, and hold it in believing hearts. This promise, therefore, neither prevents the exclusion of the unbelieving seed from the land of Canaan, nor secures to the Jews a return to the earthly Palestine, after their conversion. Through Christ the promise is raised from its temporal form to its real nature; through him the whole earth becomes a Canaan." Keil.—"Quum terra in seculum promittitur, non simpliciter notatur perpetuitas; sed quæ finem accepit Christi adventu." Calvin.—A. G.]

§ ["Dwelt, settled down, made it the central point of his subsequent abode in Canaan." Wordsworth.—A. G.]

(2 Sam. xv. 7), is dated back to the times in Genesis. Still, he can neither deny the migrations, nor the piety of Abram. As to the circumstance that, according to Josh. xv. 13, Hebron at an earlier date was called Kirjath-arba,* see the Introduction. For the founding of Hebron, see Numb. xiii. 23. BUNSEN: "This remarkable narrative bears upon its face every evidence of historical truth, and is most fitly assigned to a time soon after 2900 years before Christ."

DOCTRINAL AND ETHICAL.

1. In the history of Abram we must distinguish throughout the providence of God, and the conduct of the patriarch. In the previous chapter the providence of God preserves in safety the promise to Abram, since it preserves Sarah inviolate. In this a new confirmation of the promise appears in the separation from Lot. The conduct of Abram is in both cases marked by a renunciation of self, grounded in faith. As the previous chapter portrays the self-renunciation of Abram in reference to his country, and his father's house, in regard to a fixed settlement in Canaan, and to his connubial blessedness, so here we meet a like renunciation as to the relative position of Lot, and as to the best parts of Palestine itself. For this new act of self-denial is twofold. With the separation of Lot, leaving out of view now the society and assistance which Abram might have had in him, and which was renounced, his former patriarchal dependence upon Abram ceases, and with the residence of Lot and his family in the best of the land, there might arise a serious prejudice to the claims of the descendants of Abram to the land. But in regard to this also he trusts God, and in this case, without any exaggerated or over-hasty confidence, such as appeared in the exposure of Sarah.†

2. Abram returns to the place of his altar in Bethel. In like manner Christian settlements, towns, and villages, cluster around their churches.

3. The wealth of Abram is referred to by the early writers as an example that even rich people may be pious, and also that the pious may be rich. And indeed, without any contradiction to the word of Christ (Matt. xix. 24), for Christ himself explains that word more fully in the 26th verse, by the thought, that through the grace of God, one could be freed from the influence of his wealth, and enabled in humility to use it as a moral good for the glory of God. The writing of Clemens Alex., Τίς ὁ σωζόμενος πλούσιος, is in place here. Moreover, the danger of riches appears prominently here, in the very first case in which riches, as such, are mentioned. His riches were, in some measure, a tax to Abram, since he could not find room for his herds, and his possessions threatened to involve him in hostility with his nephew. It is here also, as always, tainted with a want; the want in this case of sufficient pasturage, and the necessity for the separation of Abram and Lot. But for Lot, indeed, his wealth becomes a temptation, which he does not resist in any creditable way.

4. The germinal divisions of masters ofttimes reveal themselves clearly in the strifes of their servants and dependents. Even the wives are often in open hostility while their husbands are still at peace. Abram teaches us how to observe these symptoms in the right way. His proposal to separate arises from his love of peace, not from any selfish regard to his own interests.*

5. A law-suit is always doubtful or hazardous, although often necessary. Law-suits between brethren are to be avoided with double care and earnestness. How beautiful it is for brethren to dwell together in unity (Ps. cxxxiii. 1); but a peaceful separation is also beautiful, if it prevents a dwelling together in strife and hatred. This holds true also in spiritual things. Abram must avoid with special watchfulness giving an offence to the Canaanites.†

6. "Wilt thou to the left hand," etc. An eternal shining example, and a watchword of the peace-loving, magnanimous, self-denying character which is the fruit of faith.‡

7. The character of Lot. Its light side must not be overlooked. He had left Mesopotamia and his father's house, cleaving to Abram and his faith, and up to this time had remained true to him in all his march through the land, to Egypt and back. Still, the return from the rich land of Egypt may have awakened in him thoughts similar to those which wrought with many of the Israelites, who murmured against Moses. At all events, the lower valley of the Jordan appears to him specially desirable, because it bears such a resemblance to Egypt. And in the way and manner, violating both modesty and piety, in which he chose this province, and regardless of religious prudence, yielded himself to the attractions of Sodom; the shaded and darker features of his character, the want of sincerity, delicacy, and that freedom from the world which became a pilgrim, are clearly seen. He is still, however, a man who can perceive the angels, and protect them as his guests. In comparison with the Sodomites he is righteous.

8. Lot makes the worst choice, while he thinks that he has chosen well. For his worldly-mindedness, the sin in his choice,§ he was first punished

* ["Its earliest name was Hebron, but it was later called Kirjath-arba by the sons of Anak. When the Israelites came into the possession of the land, they restored the original patriarchal name." BAUMGARTEN, p. 178. Also, HENGSTENBERG'S *Beiträge*, ii. p. 187 ff.; and KURTZ: "History of the Old Covenant," p. 169.—A. G.]

† ["Abram went up out of Egypt. In the history of Abram, the father of Isaac, the type and pattern of the true Israelites, we see prophetic glimpses of the history of his posterity. Abram went out of Egypt *very rich in cattle, silver, and gold*. Abram had his *Exodus* from Egypt into Canaan, and it was a prefiguration of theirs, Ex. xii. 35, 38, which in time prefigures the pilgrimage of the church through the world to the heavenly Canaan. Is not the life of Abram, as presented in the Pentateuch, so wonderfully preadjusted to the circumstances and necessities of all the Israel of God, a silent proof of its genuineness and inspiration?" Wordsworth.—A. G.]

* [The heavenly principle of forbearance evidently holds the supremacy in Abram's breast. He walks in the moral atmosphere of the Sermon on the Mount (Matt. vi. 28–42). Murphy.—A. G.]

["The practical nature of Abram's religion was most strikingly developed here. His conduct was marked by humility, condescension, and generosity." Bush: the natural fruits of his faith.—A. G.]

† [The presence of those powerful tribes is mentioned to show why Abram and Lot were so straitened as to pasturage, to signalise the impropriety and danger of their quarrelling among themselves, and to show that Abram felt that the eyes of these idolaters were upon him, and that any misstep on his part, as the representative of Jehovah, would be an occasion of stumbling to them.—A. G.]

‡ ["Abram could have claimed the exclusive possession on the higher ground of the Divine promise and plan. But this exclusiveness is not the spirit of our holy religion." JACOBUS, p. 239.—A. G.]

§ [Murphy suggests that he was a single man when he parted from Abram, and therefore that he married a woman of Sodom, and thus involved himself in the sin of the Antediluvians, Gen. vi. 1–7.—A. G.]

through the plundering of his house, and his captivity in the war of the kings, which followed soon after his choice, and then through his fearful flight from Sodom, and the losses, misfortunes and crimes which were connected with it. Thus, the want of regard to true piety, the selfishness, the carelessness as to the snares of the world, must ever be punished. And indeed, it is just when one thinks, that in his own wilful and sinful ways, he has attained his highest wishes, he finds himself ensnared in the retributions of divine righteousness, which rules over him and works with solemn irony.

9. We must distinguish clearly the times of the revelation and manifestation of Jehovah in the life of Abram, from the times in which he conceals himself from view, which may be regarded as the times of the elevation and sinking of the faith of Abram. He enjoys the first manifestation of God after the first proof of his faith, his migration to Canaan. On the contrary, there is no intimation of any revelation of God on his return from Egypt. But after Abram's noble act of faith towards Lot, he again receives a new promise in a new word of the Lord. Then again, after his march for the rescue of Lot (ch. xv. 1). From his connection with Hagar, thirteen years elapse without any mention of a divine revelation, and the revelation which then follows (ch. xvii. 1 ff.) wears the form of a renewal of the covenant (ch. xv.). But now, after Abram had obeyed the command as to circumcision, he enjoys the fullest manifestation of God, with the most express and definite promise (ch. xviii. 1 ff.). Thus after his intercessory prayer for Sodom, he is rewarded by the appearance of the angels for Lot, and Lot's salvation (ch. xix. 29). After the events at Gerar, and his deportment there (ch. xx.), the quiet and ordinary course of life is only broken by the birth of Isaac, and then follows the great trial of his faith, which he heroically endured, and receives the seal of his faith. From this introductory completion of his life, it unfolds itself in the calm coming and going of the evening of his days. But the promises of God always correspond to the acts and conduct of faith which Abram had shown.

10. *Lift up thine eyes and look* (v. 14). A glorious antithesis to the word: And Lot lifted up his eyes. The selfish choice brings disgrace and destruction, the choice according to the counsel and wisdom of God secures blessing and salvation.*

11. "This is the third theocratic promise, including both the first (ch. xii. 1–3) and the second (ch. xii. 7)." Knobel. But it has also, like the preceding, its own specific character. The first promise relates to the person of Abram; in him and in his name are embraced all promised blessings. In the second a seed was more definitely promised to Abram, and also the land of Canaan for the seed. But here, in opposition to the narrow limits in which he is with his herds, and to the pre-occupation of the best parts of the land by Lot, there is promised to him the whole land in its extension towards the four quarters of heaven, and to the boundless territory, an innumerable seed. It should be observed that the whole fulness of the divine promise, is first unreservedly declared to Abram, after the separation from Lot.† Lot has taken beforehand his part of the good things. His choice appears as a mild or partial example of the choice of Esau (the choice of the lentile-pottage).

12. The Holy land: an allegory of Paradise, a symbol of heaven, a type (germ) of the sanctified and glorified earth.

13. For the primitive, consecrated Hebron, and the oak-grove Mamre, see the dictionaries, geographical hand-books, and books of travels, and also the Bible-work, Book of Joshua.

14. Starke (*the Freiberg Bible*): "This is the first time that silver and gold are mentioned since the flood, and we may infer, therefore, that mining for these metals must have been practised." (Reflections upon Tubal-Cain).

15. The declaration that the Canaanites and Perizzites were then in the land, like the allusion to the Canaanites, ch. xii. 6, furnishes no ground for the inference, according to Spinoza, that the passages were first written when there were no longer any Canaanites and Perizzites in the land. For the first passage says plainly, that it was on account of the Canaanites that Abram felt it necessary to go through the land to Sichem; and here again, that owing to their presence, he and Lot found themselves straitened for pasture-ground, and were compelled to separate.

HOMILETICAL AND PRACTICAL.

See Doctrinal and Ethical paragraphs. The happy exodus of Abram from Egypt, a prophecy or type of the glorious Exodus of the children of Israel.—Abram's return to the altar in Bethel.—The house of God the consecration of the home.—Abram and Lot.—The love of peace characteristic of the believer.—The scandal of kindred and family strifes.—The eager watchfulness of servants.—The true separation for the sake of peace.—The watchword of Abram in its typical significance.—The blessing of a spirit of concession.—The character of Lot in its lighter and darker aspects.—Lot's choice: 1. In its fair promise; 2. in its evil results.—The third promise of God to Abram.—The peril of the worldly life, and the blessing of retirement: Lot in the gate of Sodom, Abram in the oak-grove of Mamre.—How quickly the paradise of Lot's choice lay in the terrible depths of the Dead Sea.—How firm the promise of the eternal possession of the Holy land to Abram's seed: 1. The conditional character of the promise with reference to his natural descendants (the Arabians in Palestine are still his natural sons); 2. its unconditional character for his believing children (Matt. v. 5).

Starke: Abram and Lot feared God; they were related, and fellow-travellers. Poverty, hunger, and toilsome journeys to and fro, could not bring about any strifes, but the abundance of temporal possessions had nearly accomplished it, when Abram saw and marked the cunning of the devil. If this could happen to holy men like these, we may easily see how far Satan may carry those whose hearts cling to this world's goods.—Lange, ver. 2: It is one thing to be rich, and quite another to desire riches, and bend all one's energies and efforts to that end. It is not the former, but the latter, which is in oppo-

* ["Thus he who sought this world lost it; and he who was willing to give up anything for the honor of God and religion, found it." Fuller; see Bush, p. 219.—A. G.]

† ["Abram has now obtained a permanent resting-place in the land, but not a foot-breadth belongs to him. His household is smaller in number than at first. He is old and childless, and yet his seed shall be as the dust of the earth. All around him is his, and he is only one among the thousands—but ἐπ' ἐλπίδι παρ' ἐλπίδα." Delitzsch.—A. G.]

sition to true faith, and the divine blessing (Sir. xxxi. 1).—Ver. 7. The devil is wont to sow tares, misunderstandings, and divisions, even between pious men and believers (Ps. cxxxiii. 1).—Vers. 8, 9. What a beautiful example of humility and the love of peace! The elder yields to the younger.—Whoever will be a son of Abram, must strive to win his neighbor by love, but never seek to prevail by violence.—Ver. 13. It is commonly (often) true, that the people are more depraved in those parts of the land which are more rich and fruitful (Ps. cvi. 24-29).—A good land seldom bears pious people, and we cannot endure prosperous days with safety (Ezek. xvi. 49).—OSIANDER, upon ver. 18: Religious worship at the first and last.—LISCO: In this history, the principal thing is the grace of God towards the chosen race, the divine providence, through which circumstances are so arranged as to separate from this race one who was not a constituent portion of it. Under this providence Lot freely concedes all his claims to the land of promise, to which the plain of Jordan no longer belonged (certainly not the plain of Sodom, after its submersion). This interpretation is manifestly correct from the account vers. 14 and 15, that the new promise of the land of Canaan was given to Abram after the departure of Lot.—Ver. 16. Includes not barely the natural but also the spiritual descendants—the children of Abram by faith (Jer. xxxiii. 22).*—Ver. 17. This journey should be a type of the possession which took place much later under Joshua.—GERLACH upon ver. 2. The outward earthly blessing was, to this man of faith, a pledge of the spiritual and invisible.—PASSAVANT: 1 John ii. 15; Matt. v. 5, 9; vi. 33.—Indeed, if we only assert our just right and possessions, *harshly* and *firmly*, there is no praise nor reward from God, no promise—no pleasant bow of peace; we have our reward, blessing and peace therein.—SCHRÖDER: From all these notices in reference to Canaan, it is clear that everything in this chapter bears upon the land of promise.—Calvin: If no Canaanites surround us, we still live in the midst of enemies, while we live in this world.—Luther: To the service of God, and the preaching of religion, and faith towards God (ver. 4), there is added now a most beautiful and glorious example of love to our neighbor, and of patience.—Abram's generous and magnanimous spirit comes out all the more clearly, through the directly opposite conduct of Lot (ver. 10).—Because Lot had in eye only the beauty of the land, he had no eye for the far higher, inward beauty of Abram's character.—SCHWENKE: In his faith, Abram had placed a low estimate upon the world and its good things, and found a much richer blessing.—HEUSER: Abram in his disturbed relation with Lot: 1. The disturbance; 2. the way in which Abram removed it; 3. the thought which gave him strength for his work.*

* [See also in confirmation the Epistle to the Hebrews, ch. xi. 10, 16, where the apostle points to the true and highest sense of the land promised. The spiritual seed require a heavenly inheritance, and the heavenly inheritance implies a spiritual seed.—A. G.]

* [The whole chapter remarkable, as it presents to us the workings of faith in the domestic and ordinary life, in the common transactions between man and man, and affords us an opportunity of observing how far his daily life was in unison with that higher character with which the inspired writers have invested him. BUSH, 210.—A. G.]

THIRD SECTION.

Abram and his War with the Heathen robber-bands for the rescue of Lot. The victorious Champion of Faith and his greeting to Melchizedec, the prince of peace. His conduct towards the King of Sodom, and his associates in the War.

CHAPTER XIV. 1-24.

1 And it came to pass in the days[1] of Amraphel [Gesenius: it seems to be Sanscrit Amrapâla, keeper of the gods; Maurer: perhaps, robbers; Fürst: = Arphaxad] king of Shinar [region of Babylon], Arioch[2] [Gesenius, after Bohlen, Sanscrit *Arjaka*, venerated; Fürst: the Arian, embracing Persian, Median, and Assyrian] king of Ellasar,[3] [Symmachus and Vulgate: Pontus; Gesenius: probably the region between Babylon and Elymais], Chedorlaomer[4] [Maurer: band of the sheaf; Fürst: probably from the ancient Persian] king of Elam [Elymais], and Tidal [Gesenius: fear, veneration] king of nations [Clericus: Galilean heathen]; 2 That these made war with Bera [Gesenius = בֶּן־רַע] king of Sodom, and with Birsha [Gesenius = בֶּן־רֶשַׁע] king of Gomorrah, Shinab [Gesenius: father's tooth] king of Admah [Fürst: fruit region, city in the district of Sodom, farm-city], and Shemeber [Gesenius: soaring aloft; glory of the eagle?] king of Zeboiim [Gesenius: place of hyenas] and the king of Bela [devoured, destroyed], which is Zoar [the small]. 3 All these were joined together in the vale of Siddim [Aquila? valley of fields; Gesenius: depressed land, Wady; Fürst: plain], which is [now] the salt sea [sea of asphalt, Dead sea]. 4 Twelve years they served Chedorlaomer [as vassals], and in the thirteenth year they rebelled. 5 And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims [giants; Ewald: long-drawn, tall] in Ashte-

roth Karnaim [horned Astarte; from Astarte-worship, city in Batanæa, Deut. i, 4; Josh. xiii. 12], and the Zuzims [Susier; Gesenius: from the fertility of the country; Septuagint and others: ἔθνη ἰσχυρά] in Ham [treasures; probably an Ammonite region], and the Emims [terrors; Emäer, originally in the land of Moab] in Shaveh [plain] Kiriathaim [twin cities in the tribe of Reuben, Num. xxxii. 37; later in Moab, Jer. xlviii. 1]. 6 And the Horites [dwellers in caves] in their Mount Seir [rugged; Gesenius: wooded; Fürst: hairy], unto El- [oak, terebinth] Paran [probably, cave-region], which is by the wilderness. 7 And they returned, and came to En-mishpat [well of Judgment], which is Kadesh [sanctuary], and smote all the country [fields] of the Amalekites [between Palestine, Idumea, and Egypt], and also the Amorites [mountaineers?] that dwelt in Hazezon-tamar [palm-pruning, a city in the wilderness of Judea; later, Engedi, fountain of the kid]. 8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar;) and they joined battle with them in the vale of Siddim; 9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; [which] four kings with five. 10 And the vale of Siddim was full of slime-pits [pits upon pits]; and the kings of Sodom and Gomorrah fled, and fell there [the warriors]; and they that remained fled to the mountain. 11 And they [the victors] took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. 12 And they took Lot, Abram's brother's son, who [for he] dwelt in Sodom, and his goods, and departed.

13 And there came one that had escaped [fugitives], and told Abram the Hebrew [immigrant]; for he [who] dwelt in the plain [oak-grove] of Mamre [richness, strength] the Amorite, brother of Eschol [vine-branch], and brother of Aner [i. e. נַעַר, ἀνήρ?]: and these were confederate with Abram. 14 And when Abram heard that his brother was taken captive, he armed [led out to war] his trained servants [initiated, tried], born in his own house, three hundred and eighteen, and pursued them unto Dan. 15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah [hiding-place], which is on the left hand [northerly] of Damascus [restless activity]. 16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

17 And the king of Sodom went out to meet him (after his return from the slaughter of Chedorlaomer, and of the kings that were with him [confederates]), at the valley of Shaveh [the plain northward of Jerusalem, 2 Sam. xviii. 18], which is the king's dale. 18 And [But] Melchizedec [king of righteousness] king of Salem [schalem = שָׁלוֹם] brought forth bread and wine: and he was the priest of the most high God [of El-Eljon]. 19 And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: 20 And blessed be the most high God, which hath delivered thine enemies into thy hand. 21 And he [Septuagint: 'Αβράμ; compare Heb. vii. 4] gave him tithes of all. And the king of Sodom said unto Abram, Give me the persons [souls], and take [retain] the goods to thyself. 22 And Abram said to the king of Sodom, I have lifted up my hand unto the Lord, the most high God, the possessor of heaven and earth, 23 That I [the form of an oath: if I] will not take from a thread even to a shoe-latchet [the least], and that I will not take anything that is thine, lest thou shouldest say, I have made Abram rich: 24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eschol, and Mamre: let them take their portion.

[1] [Ver. 1.—Lange renders this first clause as independent. "And it came to pass after days, or, in the lapse of days."—A. G.]
[2] [Ver. 1.—Wordsworth and Murphy, lionine, or lion-like.—A. G.]
[3] [Ver. 1.—"Some identify it with Telassar; others more probably regard it as Larsa, now Simkarah, about fifteen miles southeast of Warka. Rawlinson. WORDSWORTH, p. 69.—A. G.]
[4] [Ver. 1—"Rawlinson compares it with *Kudur-Mapula*, or *Maluk*, whose name is found on the bricks of Chaldea, and whose title is *Apda Martu*, Ravager of the West."—MURPHY, p. 278.—A. G.]

GENERAL REMARKS.

1. *The Modern Criticism.*—KNOBEL (p. 143) assigns the Section (with ch. xv.) to the Jehovistic enlargement, since the Elohistic author narrates the founding of the theocratic covenant elsewhere (ch. xvii). We must carefully distinguish, in a theological point of view, between the permanent covenant of faith (ch. xv.), and the special and temporary covenant of circumcision * (ch. xvii.), which rests upon it (see Rom. iv.). The idea that the character of Abram and the narrative of Melchizedec are drawn

* [Temporary, however, only as to its external form, and the sign or seal of the covenant. The covenant itself is one and permanent.—A. G.]

traditionally from interested motives of the Hebrews, is without foundation.*

2. For special literature upon ch. xiv. see KNOBEL, p. 134.

3. *The War-making Powers.*—According to Knobel, who here agrees with JOSEPH., Antiq. i. 9, the Assyrian must be viewed as the ruling power, which leads all the individual attacking kings, as subject princes or monarchs; for there is no trace of evidence in history, that the elsewhere unimportant Elymais (Susiane) has ever exercised a sort of world-dominion. Josephus calls the Assyrian the leading power, Syncellus the Syrian, which in this case is just equivalent; but according to Ktesias and others, the Assyrians were the first to establish a world-dominion (see p. 142, ff.). Keil, on the other hand, holds that the kingdom of Amraphel of Shinar which Nimrod founded, had now sunken to a mere dominion over Shinar, and that Elam now exercised the hegemony in inner Asia. The beginning of the Assyrian power falls in a later period, and Berosus speaks of an earlier Median dominion in Babylon, which reached down to the times of the patriarchs. (He refers to NIEBUHR's "History of Assyria," p. 271). There is clearly a middle view. At the date, ver. 1, Amraphel, king of Shinar, stands at the head of the alliance of Eastern princes; but the war was waged especially in the interest of Chedorlaomer of Elam. Amraphel appears as the nominal leader; Chedorlaomer the victorious champion of an Eastern kingdom, involved to some extent in decay. The palestinian kings, or kings of Siddim, opposed to them, are described as previously vassals of Chedorlaomer, because the narrative here treats of the history of Siddim, pre-eminently of the history of Sodom and Lot; but this does not exclude the supposition, that the princes or tribes named in vers. 5 and 6, were also at least partly dependents of Chedorlaomer. For in order to subject the lower Jordan valley, he must have somewhere forced a passage for himself into the land. KEIL: "It seems significant that at that time the Asiatic world-power had advanced to Canaan, and brought the valley of the Jordan into subjection, with the purpose, doubtless, to hold, with the valley of the Jordan, the way to Egypt. We have, in this history, an example of the later pressure of the world-power against the kingdom of God established in Canaan; and the significance of these events with reference to the historical salvation, lies in the fact, that the kings of the Jordan valley and surrounding region are subject to the world-power. Abram, on the contrary, with his home-born servants, slays the victor and takes away his spoil—a prophetic sign, that in its contests with the world-power, the seed of Abram shall not only not be brought into subjection, but be able to rescue those seeking its help.

4. Ancient Damascus, also, first appears here in the dim distance.

EXEGETICAL AND CRITICAL.

1. *The Kings at War.*—(Vers. 1–3). "The kings named here never appear again." Keil.†—**Shinar and Elam** (see ch. 10). Ellasar, probably Artemita, which is called also Chalasar, lying in Southern Assyria. (Goïm*) Nations is here of special significance (see translation of the text, also upon ver. 2; compare Josh. x. 3, 5, 23).—**All these**; namely, the last-named five kings.—**In the vale of Siddim** † (see the text). "The five named cities described (Wis. x. 6) as a πεντάπολις, appear to have formed a confederacy. The four first (connected together; also ch. x. 19) perished afterwards (Deut. xxix. 22; comp. Hos. xi. 8). On the contrary, Bela, i. e., Zoar, was not overtaken in the ruin. The most important are Sodom and Gomorrah, which are elsewhere exclusively named, even here, vers. 10 and 11." Knobel. There is no ground for his conjecture that they were not Canaanites, drawn from a misunderstanding of ch. xii. 12, that this region did not belong to the land of Canaan. Keil: "That there were five kings of the five cities, is in accordance with the custom of the Canaanites, among whom, still later, every city had its king."‡

2. *The War* (vers. 4–12). a. *Its cause* (ver. 4). b. *The course of the Eastern Kings in their March.*—"They came, doubtless, in the usual way, through the region of the Euphrates to Syria (Strabo, xvi.); from here, as they afterwards directed their return march to this region, advancing southwards, they attacked those who had revolted; at first, namely, the **Rephaim** in Bashan, i. e. the northerly part of the country, east of the Jordan (Numb. xxxii. 39), then the **Zuzims**, dwelling farther to the south, and afterwards the still more southern **Emims.**" Knobel.—**The Rephaim.**—"A tribe of giants of great stature, spread throughout Peræa; also found westward from Jerusalem, upon Mount Ephraim, and in Philistia. They were gradually exterminated through the Amorites, Ammonites, Moabites, and Israelites." Keil holds that they were of Semitic origin (p. 140). **Ashteroth Karnaim**, or simply Ashteroth, a chief city of Bashan, the residence of Og, the king (Deut. i. 4). The details may be found in Keil and Knobel.§—**Zuzims** (an Ammonitish province), probably the same with Zamsummims (Deut. ii. 20.)—**Ham.** Identified (Deut. iii. 11) with Rabbah of the Ammonites (ruins of Ammon).—**Emims**, terrors. The older inhabitants of the country of Moab, like the Zuzims, included with the Rephaim.—**Kirjathaim.** Incorrectly located by Eusebius and Jerome; the ruins el Teym, or el Tueme.—**The Horites.** The original inhabitants of the country of the Edomites. They drove the Horites to Elath, upon the east side of the wilderness of Paran. The mount Seir be-

* [The connection of this chapter with what precedes and follows is close and natural. It shows that Lot's choice, while apparently wise, was attended with bitter fruits; it lays the ground, in Abram's conduct, for the promise and transactions of the xvth chapter. There would be a serious break in the history were this wanting.—A. G.]

† [*Chedorlaomer.* Upon the bricks recently found in Chaldea there occurs the name of a king—*Kudurmapula*—which Rawlinson thinks may be the same, especially since he is further distinguished as the *Ravager of the West.* JACOBUS, p. 247.—A. G.]

* [Delitzsch suggests perhaps an earlier name for "Galilee of the Gentiles." Comp. Josh. xii. 23; Judg. iv. 2; and Isa. viii. 23.—A. G.]

† [Which is the Salt sea, i. e., into which this valley was changed in the overthrow of the cities (xix. 24). KEIL, p. 139.—A. G.]

‡ [The five kings belonged probably to the family of Ham, which had pushed its way northward, but had been here checked and held under the sway of the Shemitic king for twelve years, but had now revolted. WORDSWORTH, p. 69.—A. G.]

§ [Ritter finds it in the Tell Ashareh. J. G. Wetstein identifies it with Bosra, for which he urges the central position of this city in Peræa, and the similarity of the names Bostra and בְּעֶשְׁתְּרָה. "Porter suggests 'Afineh, eight miles from Bosra, as the Samaritan version has 'Aphinet for 'Ashtaroth."—A. G.]

tween the Red and Dead seas.*—Ver. 8. They now turned from the south to the north (see Keil, p. 141). The victory of the **Amalekites** was gained in what was later the southern territory of the Hebrews. Keil and Hengstenberg hold that it is not the Amalekites themselves, but the inhabitants of the land which later belonged to the Amalekites. It says, indeed, the country of the Amalekites,† and (Gen. xxxvi. 12, 16) Amalek descended from Esau. But then we should expect some account of that original people. And the Amalekitish descendants of Esau may have mingled with the earlier constituent portions of the people, as the Ishmaelites with the earlier inhabitants of Arabia. Lastly, even the Amorites, upon the west side of the Dead Sea, were involved in the slaughter. Knobel denies that Hazezon-tamar can be identified with Engedi, for which, however, 2 Chron. xx. 2, bears its testimony. A rapid march made it possible that these tribes should be attacked and overcome one by one. It is not said that they had all been tributary. Meanwhile, however, the five kings in the vale of Siddim had time to arm themselves. c. *The Battle in the vale of Siddim.* The five feeble kings of the pentapolis could not resist the four mightier kings.—**And they fell there.** The valley, we are told, was full of pits of bitumen, or asphalt. This account is confirmed by the mass of asphalt in the Dead Sea. For these masses of asphalt, see the condensed notices in Knobel, p. 136.‡ This remark, however, does not explain why the five kings were defeated, but why they found the flight through that region so destructive. They fell here, partly hindered by the pits, partly plunging into them; only a few escaped into the mountains of Moab. The obvious sense appears to be, that the kings of Sodom and Gomorrah were themselves slain. Knobel thinks the troops or forces are intended, and holds it as certain that the king of Sodom escaped (ver. 17). But it may be his successor in the government who is here mentioned. Whatever of spoil, in goods or men, was found by the conquerors in the city, was taken away; and, what is the main thing in the narrative, Lot with them. It is most significant: **for he dwelt in Sodom.**§

3. *Abram's March and Victory* (vers. 13–16).—**One that had escaped.** The article marks the race or lineage. A fugitive who sought Abram in Hebron, must doubtless have stood in close relations with Lot.—**Abram the Hebrew,** the immigrant.‖ Abram, as Lot also, was viewed by the escaped, who was born in the land, as an immigrant, and because Lot the Hebrew was a captive, he sought Abram the Hebrew. The Amorite Mamre, and his two brothers, were named as confederates with Abram, because they assisted him now in the war (ver. 24). Their confederation shows his overwhelming influence.—**Abram heard that his brother was a captive.** The expression is significant. Instantly he arms his trained,* i. e., his hired servants, and practised in the use of arms; especially those **born in his own house.** "That the patriarchs carried weapons is clear from chs. xxxiv. 25; xlix. 5." Knobel.—**Unto Dan.** Keil shows that the Dan alluded to cannot be the (Laish) Dan (Judg. xviii. 29) situated in the midst of the sources of the Jordan, since it does not lie upon either of the ways leading from the valley of the Jordan to Damascus; but Dan in Gilead (Deut. xxxiv. 1; 2 Sam. xxiv. 6). In Dan, Abram divides his little army into bands, and falls upon the enemy from different quarters by night, and pursues him unto Hobah, "probably preserved in the village Hoba, which Troilo found a quarter of a mile northerly from Damascus." Keil. The Hebrews defined the quarters of the heavens with their faces to the East; hence the left hand is northward. Victorious, he brought back the whole spoil of the enemy, both in men and goods.—**And also Lot his brother.**

4. *Abram's Triumphant Return* (vers. 17–24). The kings who welcome him.—**At the valley of Shaveh,** i. e. the (later) king's dale. The valley probably takes its name from this event. Absalom erected his pillar here, 2 Sam. xviii. 18 (afterwards remodelled in the Greek style). According to Josephus, Antiq. vii. 10, 3, it lay about two stadia from Jerusalem. Melchizedec went northwards to meet him, thus in the upper valley of the Kidron (see Dictionaries). Melchizedec appears to have anticipated the king of Sodom; at all events he has the precedence. Under his royal city, Salem, we must understand Jerusalem (Ps. lxxvi. 3), and not the distant Salim in whose vicinity John baptized (John iii. 23). Comp. Keil, p. 143. In favor of Jerusalem (יְרוּ = יְרוּי, founding, or יְרֻשׁ, possession; the name יְרוּשָׁלַם is either the founding or the possession of peace; the first is preferable,) are Josephus: *Antiq.* i. 10, 2; the Targums, Aben Ezra, Kimchi, etc., Knobel, Delitzsch, and Keil; Krahmer, Ewald: "History of Israel, ii. p. 410," are in favor of the Salim of Jerome. That at the time of Jerome, the palace of Melchizedec was usually pointed out in the ruins of Salumias, lying about eight Roman miles from Scythopolis, of which Robinson and Smith found no trace, proves nothing. Salumias lay too far to the north, for the statement in the narrative. Melchizedec (king of righteousness—the language of the Canaanites was Hebraic) is described as a priest of El Eljon. According to Sanchuniaton (Eusebius: *Præp.* i. 10), the Phœnicians called God Ἐλιοῦν, and Hanno the Carthaginian, in *Plautus Pœnulus*, names the gods and goddesses *Elonim* or *Elonoth*; but the term here used is different, and its signification is monotheistic, "not God as the highest among many, but in a monotheistic sense, the one most high God." (Delitzsch). He brings from his city bread and wine to refresh Abram and his followers. "The papists explain it with reference to the sacrifice of the mass, but the reference is fatal to their own case, since Melchizedec gave

* [El Param, terebinth, or rather wood of Paran, is without doubt the later Elath, at the head of the Ailanitic gulf; the present Akaba. Keil, p. 141.—A. G.]

† [Kadesh, probably at Ain-el Waibeh; though Keil and Wordsworth favor the location at Ain Kades, in the east of the highest part of Jebel Halal, about five hours E.S.E. from Moilâhi.—A. G.]

‡ [Also Robinson's "Researches," vol. ii. pp. 228–230.—A. G.]

§ [The passage is so constructed in the Hebrew as to bring out this significance. And they took Lot, and his goods, Abram's brother's son, and departed; and (for) he was dwelling in Sodom.—A. G.]

‖ [The one from the other side, who has come across the river. But Murphy urges in favor of taking Hebrew as a patronymic; "that every other tribe in the country had originally migrated across the Euphrates, and that the word here distinguishes Abram as the Hebrew, just as his confederate, Mamre, is distinguished as the Amorite."—A. G.]

* [These tried, proved, thus trained servants, were born in his house, Prov. xxii. 6. "Abram had trained them in spiritual things in the service of God, as well as in fidelity to himself; see chap. xviii. 19, and xxiv. 12–49." Wordsworth, p. 71.—A. G.]

the wine also. He brought forth, not he brought before God." Schröder. Melchizedec's prayer for prosperity and blessing is translated by Delitzsch rhythmically as a double blessing.* The term קֹנֵה denotes the ruler, but may also be used to denote the creator and possessor.—**And he gave him tithes.** As Melchizedec was a priest of the true God, the gift of the tithe of the spoil was a sanctification of the war and victory, as in the later history of Israel the tithe belonged to the priest (Lev. xxvii. 30), and the payment of the gift of consecration, out of the spoils of war, to the priestly tribe, was secured by law (Numb. xxxi. 28 ff.; 2 Sam. viii. 11; 1 Chron. xxvi. 27). Compare Heb. vii. 4.—The king of Sodom does not speak in a formal, solemn way, but with obvious prudence, encouraged by the generosity of Abram, to whom, by the laws of war, the captives belonged as slaves.—**Give me the persons** (souls). Then follows the noble declaration of Abram, which is both a recognition of the God of Melchizedec, or of the community of faith, between Abram and Melchizedec, since it joins together the names Jehovah and El Eljon, and at the same time a noble expression of his unselfishness. He would not retain anything from a thread to a shoe-latchet, i. e., not the least thing, so that the king of Sodom could never say, I have made Abram rich. As he declares *his intimate communion* with Melchizedec, and introduces it into the very forms of expression of his religion, so he utterly refuses *any community of goods* with the king of Sodom. He reserves only what his servants had already consumed in the necessities of war, and that part of the spoil which fell to his three confederates, Aner, Eschol, and Mamre (Numb. xxxi. 26; 1 Sam. xxx. 26).

DOCTRINAL AND ETHICAL.

1. The first well-defined appearance of war in its different aspects. A war of the world against the world—the kings—the alliances—the conquests—the rulers and their revolted vassals—the prominent leader (Chedorlaomer)—the attack—the victory and defeat—the plunder, and service of captives—of the hard destiny of those who dwelt quietly in the land (Lot)—of the wide-spread terror, and the rebuke of that terror, before the true heroism with which the true hero of faith opposes a defensive and necessary war, to the attacks of the confident and haughty prince. The children of God find themselves unexpectedly involved in the wars of the world, as the history of Abram, Lot, and Melchizedec proves. The destructive nature of war, so far as it is the fruit of human passions, and the providential overruling of it unto salvation.

2. The fearful overthrow of the Sodomite pentapolis in the vale of Siddim, and the wonderful rescue by Abram the man of faith, wrought no repentance in the people of that valley, although they were already weakened and enervated by their luxury, nor even any gratitude towards Lot, for whose sake they were rescued (ch. xix. 9). Hence the lost battle, and the terrors of war in the vale of Siddim, became a portent and sign of their later overthrow.

3. In the misfortunes which came upon him, Lot must suffer the retribution for his misdeeds towards Abram. But Abram rewards his ingratitude with self-sacrificing magnanimity.

4. The terrors of war in its desolating and paralyzing power. How it may be interrupted, and is usually checked and brought to an end, through the heroic faith and courage of some single hero, or it may be, band of heroes.

5. Abram, the man of peace of the previous chapter, the yielding child of peace, is instantly changed into a lion when the report comes to him, that Lot, his brother, is a captive. One citizen of the kingdom of God is of so great importance in his esteem, that he will attack a whole victorious army with his little band, and venture his own life, and the lives of his servants upon the issue. Thus enter in opposition to the gloomy heroism of the earth in Chedorlaomer and his followers, the light and cheerful heroism of heaven, to the war for oppression and bondage in its dark form, the light form and aspect of the war of salvation and liberty, to the power of godlessness, inhumanity, and desperation, in union with demoniac powers, the power of faith, and love, and hope, in covenant with Jehovah.

6. It did not enter the thought of Abram, that the princes against whom he went out to war were for the most part descendants of Shem, and indeed the people of his former home, and that those whom he rescued, and with whom he connects himself, are the descendants of Ham. The motive for the war was to save Lot,* and the alliance for the right, against the alliance for wrong, was decisive for him. The love to his brother, the Hebrew, has special power. Brotherly love. Every Hebrew, in the best and highest sense, must help others as his brethren. But in "the Hebrew" here the important thing is, that he "comes from across the river," not as Delitzsch holds, that he is descended from Heber.

7. Abram has not only, in his faith, a heroism and self-sacrifice which overcomes the world, he has also the heroic strength and spirit. His servants are men trained to arms. He knew that, in an evil world, one needs defence and weapons, and must be armed. In his war with the world, he does not despise an honorable alliance with those who, in a religious point of view, may have different ways of thinking from himself. Indeed, he acts throughout in the true hero-spirit. The rapid, instantaneous onset, the well-ordered and irresistible charge, the outmarching and flanking of the enemy, the falling upon him by night, the fierce pursuit to the very utmost, to the completed result, these are the original, fundamental laws of all intelligent warfare. *And it does not admit of question, that Cromwell*

* "Gebenedeit sei Abram Gott, dem Allerhabenen,
Dem Erschaffer Himmels und der Erde
Und gebenedeit sei Gott, der Allerhabene
Der geliefert deine Dränger in deine Hand."

[Keil also refers to the poetical forms צָרֶיךָ and מִגֵּן.—A. G.]

* ["But his march and victory have another and a higher reference in the object of the history. Even here it is not to glorify Abram, but rather the wonderful providence of God over his chosen, through which all here enters in immediate connection with the divine plan. Abram is the designated possessor of the land; it is his concern, therefore, to guard the land from all assaults, and to avenge its injuries; it is the part of God, who has designated him to this end, to give him the victory." KURTZ: "History of the Old Covenant," p. 171.—A. G.]

[His title to the land involves him in the war. He must defend that which has been given to him. "He is no sooner confirmed in his title, than the land is invaded by a confederacy of hostile kings. Thus the kingdom of God is no sooner set up anywhere, than there is a rallying of the world kingdoms against it." JACOBUS, p. 247.—A. G.]

learned these fundamental principles of warfare from Abram and other Old Testament heroes, and it is probable that Napoleon, in these, as in many other points, was an imitator of Cromwell; as it is certain that Gneisenau and Blücher have learned from the method of Napoleon. In the spirit of prayer Cromwell, the invincible, was greatly in advance of him (Napoleon); the heroes of the times when freedom triumphs place victoriously the joyful longing for deliverance of the people over against the demoniac lust of conquest of the murderers of the people.

8. Abram is assured of the good-will and help of Jehovah through the Spirit of God inspiring him with believing and sacrificing courage; and therefore joins his might, in the feeling of his individual weakness, with omnipotence, and makes himself and his forces, to whom he communicates his own spirit, invincible against the hosts of the enemy, whose power, as demoniac and magical, cannot stand before the terrors of God, but passes at once from haughty confidence to trembling and despair. The germ-like oriental world-power surges and breaks itself upon the heroic heart of the father of the faithful, as all the succeeding forms of the world-power, must break into pieces upon the believing power of the kingdom of God; and for this reason, because, in the very centre of the world's history, all the powers of the world and of hell broke and went to pieces against the divine stability of the heart of Christ.

9. In warfare, as in all the forms of civilization and life, in political government, in poetry, the Hebrew principle is *dynamic*, living, while the principle of the world, especially of the Greek and Romish civilization, is lifeless, formal, or *technical*. Here the living fountain of original, direct divine inspiration is prominent, while the ordinary cosmical forming principles are throughout kept in the back ground. But the dynamic principle is also the principle of regeneration for the technical and artistic system—even for science itself. Thus, in our history also, the technical is sufficiently apparent.* "It is remarkable, moreover, that corresponding to this original mode of warfare, the almost exclusive order of battle in later times, is the division of the army into three parts, that the enemy may be attacked in the centre and upon both flanks at the same time (Judg. vii. 16; 1 Sam. xi. 11; 1 Macc. v. 33)" Schröder.

10. Melchizedec as priest and king in one person, without genealogy in his priesthood, which he executed for his people by virtue of a sovereign individual call, is a type of the Messiah, and is represented as such, Ps. cx. 4, but especially in the Epistle to the Hebrews (ch. v. 6; ch. vii. 17). From the circumstance that Melchizedec was not a worshipper of the Canaanitish Baal, but was a monotheist, or as Knobel thinks, a worshipper of the Semitic principal deity, El, Knobel concludes that he belonged to the Semitic tribe, Lud, to which also the tribes at war belonged. The supposition of a Semitic chief deity is in an erroneous manner transferred from the relations of a later time, to the times of the primitive religion. It is the characteristic of the primitive religion, that in it throughout Heathenism and Monotheism cleave together and go asunder. Melchizedec might, therefore, well belong to the Hamitic race.* He is not a Christ of the heavenly world, as perhaps the Gnostics would make him, nor Shem, nor Enoch, as the Rabbins and the Church fathers have thought; he is a type of Christ, because he is king and priest at the same time, because his priesthood rests upon his individual personality (ἀπάτωρ, etc., Heb. vii. 3), and because Abram, the ancestor of the Levitical priesthood, gave tithes to him. He is not "perhaps the last witness and confessor of the primitive revelation out of the night of heathenism," for that is the splendor of an evening sky which reaches through all time; but he is the last representative of the *period* of the primitive religion, and therefore he blesses Abram in a similar sense to that in which the Baptist must baptize Christ the Lord, in Jordan. He, in his way, stands as the last of the first world-period; Abram is one who belongs to the future,† and therefore he blesses Abram, and Abram does him homage. That he is Melchizedec, is in the first place significant ("it may be concluded from Josh. x. 1, 3, where a later king of Jerusalem, Adoni-Zedek, i. e., lord of righteousness, is mentioned, that this was a standing name of the old kings of Salem." Keil); then, the name of his residence, Salem; further, that he is priest and king at the same time ("in the old Phœnician custom." Delitzsch); finally, that he represents no legal and genealogical priesthood, but shines singly and alone as a clear, bright star, in the night of Canaan: all these constitute him a mysterious, renowned type of Christ (see Delitzsch, p. 363; Keil, p. 144; Auberlen upon "Melchizedec," in the *Studien und Kritiken*, 1857, p. 153).‡ As he is the priest of El Eljon, that can only mean, that he intercedes for his people before the most high God with prayer and sacrifice, that he sought either to lead back the Jebusites at Salem to a living monotheism, or to preserve them in it.

* ["The things of chief importance here are Abram's faith and the help of God; but we should not overlook, that his force may have reached a thousand men, including his confederates, and further, the effect of the security of the hostile forces, the sudden terror, the darkness of the night, their confusion among themselves, and the strategic skill of Abram." Kurtz, p. 170.—A. G.]

* [The name, however, is Semitic. It is probable that he was a Semitic chieftain, having his royal seat at Jerusalem. The locality, as everything else in connection with this person, so briefly referred to here, and then dismissed, is important. This is clear from the use which is made of this history in the Epistle to the Hebrews. He was a personal type of Christ: 1. As he was both priest and king; 2. as king of righteousness and peace; 3. as he was constructively, so far as the history goes, without father and without mother; 4. as he held his priesthood probably by a special divine warrant. He acts as a priest: 1. In bringing the bread and wine, here probably connected with a sacrifice and sacramental, refreshing this wearied warrior of the faith, and welcoming him to the communion of saints; 2. in blessing Abram—which is here the solemn, priestly benediction; 3. in receiving tithes from Abram—through which Abram recognizes his typical superiority—and in which the whole Levitical priesthood, yet in the loins of Abram, recognizes the superiority of that Priesthood of which he was the type. It thus becomes evident, as the Apostle shows, that the Levitical priesthood, and the whole Mosaic institution, were intermediate and temporary, and pointed to the higher Priest to come—who is both Priest and King, and who holds his priesthood not by descent, but by the express appointment and oath of God.—A. G.]

† German, Ein *Werdender*.

‡ [See also Kurtz: "History of the Old Covenant," pp. 173–176, whose remarks here are very suggestive, and Jacobus: "Notes," pp. 256–260.—A. G.]

["Melchizedec brought forth bread and wine as the priest of the most high God. There seems to be an intimation that this was a priestly act, and accordingly the crowning part of a sacred feast. It was probably connected with the offering of a sacrifice. This view of his acts is confirmed by the blessing which he pronounces as the priest of the most high God." Murphy, p. 288, 289.—A. G.]

[Melchizedec stands as the personal type of Christ, and at the same time in his acts and relations here, seems to typify what Christ, as our Priest, is ever doing for his people.—A. G.]

11. It is in the highest degree significant that Abram honors Melchizedec with the tithes,* and that he introduces El Eljon, in the oath, or the religious expression of it, while he will not take from the king of Sodom anything from a thread to a shoe-latchet. (KNOBEL: "Abraham is perhaps sensitive," etc.) This is the position of the religion of faith to the world both in its godly and ungodly aspects, the whole connection and concern of faith in the forms of its higher culture, the entire strength of its repelling attitude and tendency towards its ungodly nature.

12. "If it is certain that the repetition by Melchizedec of the familiar title of God which he uses was intended, then the name *Jehovah*, which Abram adds to this title, and which, indeed, he places in the greatest prominence, is not without a purpose. It must serve the purpose to announce that Abram, in the common foundation on which they stand, has still more than Melchizedec. Melchizedec, in the most high God, recognizes the Lord of heaven and earth, but not Jehovah." Hengstenberg. This agrees with the idea that Jehovah is the God of the covenant. In the measure of this faith, a new period of religion begins with Abram. *God, as the Most High*,† does not designate the Highest in distinction from lower gods, but in his exaltation above all the symbols of his being, which the heathen began to reverence as gods; thus it stands in opposition to polytheism, and also to pantheism and dualism, the true expression of the primitive religion. Hofmann finds here again an intimation of the ascension of God from the earth before the flood. We have alluded to this in the previous part of this work.

13. The oath of Abram is the first example of an oath with the uplifted hand, in solemn appeal to God. But Abram swears in his own method, and at the same time in the *devout, customary* mode of Melchizedec. For other examples, see chaps. xxi. 23; xxvi. 28, etc.

14. In the elevated character of Abram, it is worthy of particular notice and praise, that with his entire renunciation of any advantage to himself, he preserves the rights of his confederates, Mamre, etc., according to both usage and equity.

15. It is remarkable, that this one chapter shows us how the father of believers enters into these varied forms of life, of war, of union with those who differed from himself in their modes of thought, of tithes, and of the oath, as his intercourse with the world demanded. He uses the oath with the king of Sodom, a man of the world, who appears to have doubted his unselfishness and magnanimity.

16. We have here, also, the first stratagem, the first celebration of victory, and the first priest.

17. The first conflict of the hosts of faith with the first appearance of the world-power. The historical example of the Maccabees, Waldenses, etc.

HOMILETICAL AND PRACTICAL.

See the Doctrinal and Ethical portions.—Texts for sermons on war, victory, deliverances, public calls, and demands to duty, and upon the oath, etc. War in a threefold form: 1. War of violence; 2. war of a faint-hearted defence; 3. the rescuing war of divine inspiration.—Alliances in a threefold form: 1. Alliance for robbery; 2. the faint-hearted alliance for defence; 3. alliance for life and death.—Abram as a warlike prince.—Love of our brother as a motive in war.—Abram's war and victory.—Celebration of Abram's victory.—Melchizedec as a type of Christ.—Christ also does not enter into worldly wars, but he refreshes pious heroes with bread and wine.—Bread and wine the refreshment of the king of peace, for those who contend for God.—To every one his own, particularly to faithful confederates.

STARKE: This the first war which the Scripture commemorates, and its cause was the lust of dominion. (Let it be granted that Chedorlaomer had subjugated the cities mentioned in ver. 2, in an unrighteous way, still they were in the wrong, since they began to rebel, and in this way would regain their freedom,* etc.—How can Abram help these rebels?) —God used the four kings as rods to punish others. *Wurtemb. Bible:* War and rebellion are evils above all other evils; indeed, a condensed epitome, as it were, of all calamities and sorrows.—OSIANDER: If the saints dwell with the godless, they must often be brought down and punished with them.—(Query: Whether Abram, with a good conscience, could enter into a covenant with the Canaanites? He might make different excuses; e. g., it is not proven that they were heathen; finally, he could say correctly, one must discern and distinguish the times.—Citation of Jewish fables: "In Abram's contest, all the dust (every staff?) became swords, and every straw an arrow.") Ver. 15. An instance of stratagem, Josh. viii. 2; Judg. xx. 29; 1 Sam. xv. 5.—CRAMER: God remembers even the poor captive. —Covenants, even with persons not of our religion and faith, if made in a correct way, and with a right purpose, are not wrong; still, we must not rely upon them (Deut. xx. 1).—Legitimate war.—Against rash undertakings.—OSIANDER: No external power, but faith in God, gives the victory.—Ver. 18. Here, for the first time, a priest is spoken of.—CRAMER: Honor is the reward of virtue.—The tithes of Abram.—OSIANDER: A Christian must even make his possessions of service to the officers of the Church. —Kings and princes, if God grants them victory over their enemies, must not only give him public

* "The bringing of the tithes was an actual recognition of the priestly dignity of Melchizedec. For, in general usage, the tenth is the sacred portion, which belongs to God, and to his representatives." BAUMGARTEN, p. 182; BAHR: *Symbolik* i. p. 179.—A. G.

["Abram, the blessed of Jehovah, and the mediator of blessings for all the people, allows himself to be blessed by this royal priest, who stands beyond the line and circle of the promise. Abram, the ancestor of Israel, of Aaron, and Levi, of the people and the priesthood of the law, allows himself to be blessed by this royal priest, who shows no title through descent or the law. And not only so; Abram, in whom was the priestly race which should receive the tithes, gave to this royal priest the tithes of all the spoil. There is, therefore, an extra-legal, royal priesthood, and priestly kingdom, which this history typically prophesies, to whom even Abram and his seed should bow, to whom even the Levitical priesthood should render homage; for, just where Abram stands in incomparably the most striking typical character, there Melchizedec enters and towers above him. Melchizedec is the setting sun of the primitive revelation, which sheds its last rays upon the patriarchs, from whom the true light of the world is to arise. The sun sets, that when the preparatory time of the patriarchs, the preparatory time of Israel, have passed away, it may rise again in Jesus Christ, the antitype." Dolitzsch.—A. G.]

† ["There is here no indistinct allusion to the creation of 'heaven and earth' mentioned in the opening of the book of God. This is a manifest identification of the God of Melchizedec with the one creator and upholder of all things." MURPHY, p. 289.—A. G.]

* [It is not said in the narrative that they were wrong; and it is by no means clear that they were. Rebellion may be right. It is so, if the government is unjust and oppressive, and there is good reason to believe that success will attend their efforts to shake off the yoke of bondage.—A. G.]

thanks, but present to him of the spoil they have taken.—Teachers and princes must proffer assistance to each other, and exchange temporal goods for spiritual (1 Cor. ix. 11.—Finally, upon the legitimate oath; renunciation of his own rights, the competency, *the equitable wages or rewards of war*.

Lisco: Abram's magnanimity overlooks all the unbecoming deportment of Lot towards him; he ventures his life for him.—The central point in this narrative is the grace of God towards his chosen, through which he places him in a condition to wage victorious war with kings, and after the assured victory, the same grace brings kings to meet him, the one in a thoughtful recognition, the other fawns in subjection and begs.—Abram's freedom from selfishness.—Calwer, *Handbuch:* The humble man of faith, a victorious warrior and hero.—The strength of the Lord is mighty in the weak.—Schröder: No greeting of blessing, no word of God falls from the lips of this king of Sodom; he is only thinking of the earthly.—(Calvin): It is worthy of praise, that he is thankful to men if he is not ungrateful to God. It is possible, of course, that this poor man, stript of his goods, through a servile, hypocritical pretence of modesty, might obtain from Abram, at least, the captives and the free city for himself. (Calvin saw, correctly, that Abram, as possessor of the people of Sodom, and the conqueror of the rulers of Sodom, won for himself essentially a legitimate dominion over Sodom, over which the king of Sodom would pass as lightly as possible).—Abram bows himself before Melchizedec, but before the king of Sodom he lifts his hand.—Thus Abram recognizes and acknowledges Melchizedec, while he penetrates to its depth the nature of the king of Sodom. As he is clearly conscious of his own high position, he condescends to the lower standpoint of the Sodomites (out of which condescension the oath which he swears proceeds), in order thereby to recognize and own the higher religious standpoint of Melchizedec. The oath an act of worship. He testifies, thereby, that he had not undertaken the war from any lust of gain, and cuts off the roots of all the solicitation to covetousness (even all suspicion of the same) through the name of God.—Passavant: Ps. xci.; Rom. viii. 31.—Covenants for mutual defence against such expeditions for plunder and life were necessary, and God permitted his servants among the Canaanites, to use such means of help and defence.—There is something greater than bread and wine, mightier than victory and the power of the victor, stronger than death, and it overcomes, *indeed, it inherits the world.* What is it? Every child of Abram can tell.—Taube: We see in Abram's victory and blessing, the victory and blessing of every one who is a soldier for God.—The sacred history transplants us at once into the midst of the turmoil of worldly affairs; from the quiet, peaceful tents of Abram, we are transferred to the tumults of war of heathen nations.—Heuser: The meeting of Melchizedec, the royal priest, with Abram: *a.* The historical event itself; *b.* the typical elements in it; *c.* their realization; *d.* the importance of these truths.

[This history must be placed in its New Testament light (Heb. vii.) if we would see its meaning and importance.—A. G.]

FOURTH SECTION.

Abram the approved Warrior of Faith, and God his Shield and his Reward. His longing for an Heir, and his thought of Adoption anticipating any exigency in the case. The great Promise of God. Abram's Faith under the Starry Heavens. The Symbol of the Starry Heavens. The righteousness of Faith. The Covenant of Faith, and the repeated Promise.

Chapter XV. 1–21.

1 After these things [events of the war] the word of the Lord came [renewed itself] unto Abram in vision, saying, Fear not, Abram: I am thy shield [in war even], and thy exceeding great reward [reward of the champion]. 2 And Abram said, Lord God, what wilt thou give me, seeing I go [continually] childless, and the steward [the future possessor] of my house is this Eliezer [the help of God, God is my help] of Damascus? 3 And Abram said, Behold to me thou hast given no seed [bodily heir]: and, lo, one born in my house is mine heir [on the way to become my heir]. 4 And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels [thine own nature] shall be thine heir. 5 And he brought him forth abroad [open air], and said, Look now toward heaven, and tell the stars, if thou be able to number them. And he said unto him, So shall thy seed be. 6 And he believed in the Lord; and he counted it to him for righteousness. 7 And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. 8 And he said, Lord God, whereby [by what sign] shall I know that I shall inherit it? 9 And he said unto him, Take me [bring = sacrifice to me] a heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon. 10 And he took unto him [sacrificed] all these, and divided them [the animal sacrifice] in the midst, and laid each piece

11 one against another: but the birds divided he not. And when the fowls came down
12 upon the carcasses [not carrion], Abram drove them away. And when the sun was going down, a deep sleep [תַּרְדֵּמָה, chap. ii. 21; Job iv. 13] fell upon Abram; and, lo, a horror of
13 great darkness fell upon him. And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs [thy descendants], and shall serve them; and
14 they shall afflict them four hundred years; And also that nation, whom they shall serve,
15 will I judge; and afterward shall they come out with great substance. And thou shalt
16 go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again; for the iniquity of the Amorites is not yet
17 full [to the measure of judgment]. And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp [flame of fire] that passed
18 between those pieces [of the sacrifice]. In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given [now in covenant] this land, from the river
19 of Egypt [Wady el Arisch] unto the great river, the river Euphrates: The [land of] Kenites [workers in iron, Judg. iv. 11, 17], and the Kenizzites [huntsmen], and the Kadmonites [of the East],
20 And the Hittites [fear, terror, in Hebron], and the Perizzites [rustics], and the Rephaim [giants],
21 And the Amorites [mountaineers, uplanders], and the Canaanites, [lowlanders], and the Girgashites [dwellers upon the clayey soil], and the Jebusites [יְבוּס, a place trodden as a threshing-floor].

GENERAL PRELIMINARY REMARKS.

1. The connection of this Section with the preceding events must be carefully observed. The two chapters form essentially one history. Abram had in faith waged war against a fearful and superior power; hence the announcement to him: *I (Jehovah) am thy shield.* He had renounced all claims upon the spoil of war; therefore he has the promise: I am thy exceeding great reward, i. e., reward to the warrior. He had, through the fresh, living, healthy interchange between his faith and the world, which was wanting in the hermit-like Melchizedec, kept himself as a man of faith, to whom it belongs, to beget a race of believers, who should stand in the midst of the world, *against* the world and *for* the world.

2. The form of the present revelation of God to Abram gives trouble to interpreters. Knobel thinks that the communication, vers. 12-16, belongs to a night-vision; on the other hand, the next succeeding utterances to the waking moments. According to Keil, the word of Jehovah comes to him in visible forms, neither through internal, immediate converse, nor through dreams, but in an ecstacy through an inward, spiritual beholding, and indeed, in the day, and not in a night-vision, as ch. xlvi. 2. "The בַּמַּחֲזֶה, ver. 1, rules the whole chapter." Against the first, it may be said, that the narrative speaks of a vision from the very beginning; against the last, that Abram is led out to number the stars; against both, that they do not involve and bring out any recognition of the psychological form of the past revelation. To us, it appears entirely in accordance with the course of development of preceding revelations, that Abram should first have received the word of Jehovah, and then should have seen a manifestation of Jehovah, and that it is now said, the word of Jehovah comes to him in vision. Abram, truly, at this time, could not have received the revelation from God without a disposition for visions; but in the case before us, which treats of a revelation of Jehovah by night, the visionary fitness of Abram comes into special prominence. This disposition for the vision, and the prominence in which it appears, does not exclude the reality of the following acts, which, also, Keil regards as only inward occurrences. But as to the phrase: "He spake to him in visions;" he accompanies the word in question with the corresponding image: Abram saw the divine shield and the divine treasures (KEIL, p. 145).

EXEGETICAL AND CRITICAL.

1. The promise of Jehovah, the starry heavens and the righteousness of faith (vers. 1-6).*—**Fear not.** The coward fears *before* the danger, heroic spirits *after.* Abram had now an experience of the world in its wicked violence, as he had victoriously resisted its defiant challenge, and the beaten kings might easily visit him with vengeance. Therefore he receives the consoling promise, that Jehovah himself would be his shield, his defence in all conflicts (Ps. iii. 3; xviii. 2).—**Thy exceeding great reward.**† Not, perhaps, for thy general piety, but the reward for thy heroic conflict.—Abram received the promise of God with the same feeling of *weariness* of his natural life, with which Moses at eighty years received the divine call to go to Egypt and free the people. He wished to establish his family. Is Jehovah his exceeding great reward, then there naturally follows some one application of the promise to his personal relations; but he sees no other application, than that God himself would be his exclusive reward, that thus, as to this world, this Eliezer of Damascus,‡ his steward (ch. xxiv. 2), must be his heir. The thought is painful to him, but he acquiesces in the purpose of God, and desires only light as to the meaning of the promise, whether it is to be understood only of an heir by adoption, in

* [*The word of the Lord came* or *was.* "This is the first place in the Bible where this phrase occurs, and it introduces a prophetic vision and promise of Abram's posterity in Christ—the incarnate word." Wordsworth.—A. G.]

[The אָנֹכִי is emphatic.—A. G.]

† [The rendering "thy reward is exceeding great," although consistent with the original, and yielding a good sense, fails to bring out clearly the prominent thought in the promise. It is not the great things which Jehovah would give, but Jehovah himself, to which the mind of Abram is turned as his reward.—A. G.]

‡ [There is an obvious paranomasia here—*ben-meshek—Dammesek.* Wordsworth, after Lightfoot and others, calls attention to the fact, that the name Eliezer is the same as Lazarus in our Lord's parable (Luke xvi. 20), and to the analogy between that parable and this history. These "silent analogies between the Old and New Testaments" are striking and important.—A. G.]

which case this Eliezer appears to him the most worthy. He desires most of all a decisive sentence, therefore his proposition of the thing by anticipation. Upon this allusion depends the marvellous tradition that Abram had been king of Damascus (JOSEPH., Antiq. i. 7, 2; JUSTIN., xxxvi. 2).—**To me thou hast given no seed.** The pious complaint of human weakness *before* God must be distinguished from the impious murmurs *against* God (Exod. v. 22; xxxiii. 12–15; Numb. xi. 11, 21; Josh. vii. 7; Job; the prophets).—**One born in my house** (son of my house).* It is not synonymous with house-born. It has a deeper meaning; it designates the most esteemed servant of his house.—Eliezer, he says, is already upon the way to become my heir. It is a complaining thought, which forms itself into a resigned proposition, but a proposition which veils a question. Upon this follows the divine decision (ver. 4). Jehovah leads him out of his tent, under the heavens as seen by night. His disposition, preparedness for the vision, does not exclude the reality of these events.† He had promised him at first one natural heir. But now the countless stars which he sees, should both represent the innumerable seed which should spring from this one heir, and at the same time be the warrant for his faith. Jehovah shows him the image of his descendants, in the stars of heaven. We recognize here the orientalist from Ur of the Chaldees, for whom the lights of heaven have a religious significance, but at the same time the free monotheist, who no longer seeks in the stars his gods, but the image of his children. That God who speaks to him, can give to him a seed, countless as the stars in heaven, is truly presupposed; the representation of the countlessness of his descendants is the main thought, to which cleave the thoughts of their shining glory and their heavenly character (see chap. xxii. 17; xxvi. 4; Exod. xxxii. 13).—**And he believed in the Lord.** This cannot be either an element of a dream, or the frame of mind prepared peculiarly for visions, for it is an act of faith on the part of Abram, which was counted to him for righteousness by Jehovah. Knobel remarks: "Abram did not laugh, incredulously, as in the Elohistic section, xvii. 17," as if a believer, in the long delay of the promise, could never fall into doubt, (although there is no mention of any incredulity in the passage referred to). Keil asks: "How did Moses know that Abram believed? and that Jehovah counted it to him for righteousness?" He answers: "He proves his faith, because, according to the following directions, he brought the sacrifices, and because what Jehovah did with the animals was a real declaration on his part, that he counted to Abram his faith for righteousness." We must distinguish, however, the inward events from these sacramental signs, in which they are visibly manifested and sealed. The faith of Abram in the promise of *a bodily* heir was the central point in the development of his faith; with this faith he enjoyed the consciousness that Jehovah counted it to him for righteousness. Justification by faith, as an experience of the inner life, manifests itself in the peace of God; and Abram could have given testimony as to this to his children, if nothing had occurred as to the sacrificial animals and their consumption by fire. The explanation of Knobel, "a right disposition of heart is of just as much avail to him as integrity in acts," is both tame and shallow.

[This is confessedly an important passage. We have here, and in the promise (ver. 1), the germ of the great doctrine of the Lord our righteousness. We may not attach to the words here used the ideas in all their definiteness, which have been derived from the use which the Apostle makes of them in his discussion of the question, how a sinner can be justified (Rom. iv. 4, 5, 10, 18–25); but neither may we overlook his inspired exposition, and strive to interpret the words, as if they stood entirely by themselves. Leaving this out of view, however, it is clear "that Abram had no righteousness of his own, that righteousness was imputed to him, that it was faith in Jehovah in him which was counted for righteousness;" and further, that this faith is viewed here, not merely as the root of all true obedience to the will of God, and thus the sum of righteousness or personal holiness, but as embracing and steadfastly resting upon (as the word rendered believed, here means) God, as the God of grace and salvation. It is the act by which he goes out from himself, and relies upon God, for righteousness and grace. The history clearly shows that there was this entire removal from the natural ground upon which he had stood, and this entire, hearty, steadfast resting upon Jehovah, "who is just and having salvation. The promise which Abram's faith embraced was the promise of salvation through the covenant seed, and he so regarded it. His faith, therefore, was essentially the same with that specific faith in Christ which is said to justify (see Rom. iv. 13). The Notes of Kurtz, Baumgarten, Murphy, are suggestive and valuable; and the exposition of Calvin is admirable,— חשב, to think, desire, purpose; then to esteem, reckon, impute, set to one's account, 2 Sam. xix. 19; Ps. xxxii. 2; Lev. vii. 18; xvii. 2; Num. xviii. 27.—A. G.]

2. *The Covenant Sacrifice and the Covenant in reference to Canaan* (vers. 7–17). Jehovah gave to Abram the starry heavens as a sign of the promise of an heir. Now he promises to Abram the land of Canaan for his possession (ver. 7). Abram asks a sign for this.* Jehovah appoints the covenant which he would conclude with him over his sacrifices, for a sign. He determines, also, at first, the sacrifice which Abram should bring. The animals named here, are the sacrificial animals of the Levitical cultus. The future possession of Canaan was represented beforehand in the sacrifices of Canaan.† The sacrificial animals were all divided (hence כרת ברית, to hew, cut a covenant), except the birds, and the dissevered parts laid over against each other.

"The ceremonial of the covenant of old consisted in the contracting parties passing between the dead animals, with the imprecation, that in case of a breach in the covenant, it might be done to them as to these animals." Against which Keil (who, how-

* [Baumgarten suggests that Eliezer was born at Damascus; then the בֶּן בֵּיתִי is not Eliezer, but his son, p. 185. —A. G.]

[Heb. *Son of my house is inheriting me;* so also in the 4th verse, *there shall not inherit thee this one.*—A. G.]

† [There is no impassable cleft or abyss between the spheres of vision and of sense, or between the supersensible and the sensible.—A. G.]

* [Not, however, as expressing any doubt, but as the natural working and fruit of his faith.—A. G.]

[Ver. 7.—I am the Lord that brought thee, etc. See the "Preface to the Ten Commandments," JACOBUS, p. 263.—A. G.]

† [Baumgarten says that as this sacrifice was a covenant sacrifice, and lay at the foundation of all the sacrifices of the covenant, all the animals used in those sacrifices were here required.—A. G.]

ever, without sufficient ground, denies that this act had the peculiar nature of a sacrifice), remarks: "This interpretation of ancient usage is not supported by Jer. xxxiv. 18." "The interpretation which the prophet here gives to the symbolic usage, can only be a fuller explanation, which does not exclude another original idea of the symbol. The division of the sacrificial animals probably only typified the twofold character of the covenant; and the passage of the two contracting parties between the parts of the one sacrifice, typified their reconciliation to a unity." This would be in accordance with the analogy of the symbol of the ancients, the *tessera hospitalis*, which was also divided into two parts in order to represent the alliance or union of the two possessors of the divided little table. Jehovah himself does not, indeed, appear as sharing in the offering of the sacrifice, but as a sharer in the sacrificial feast, which was signalized in the later thank-offering, in the show-bread, and essentially in all sacrifices. If the man who presents the sacrifice gives himself away to God, so Jehovah gives himself into communion with that man; forms a covenant with him. The individual specimens of the collective sacrificial animals, designate, in Calvin's view, all Israel in all its parts, as one sacrifice. In the three years age, Theodoret finds an intimation of the three generations of bondage in Egypt; which Keil approves, with a reference to Judg. vi. 25 (seven years' bondage, a seven year old bullock). The further intimations of numbers in the passage, to wit, a number seven, five, and eight, Keil rejects.—**And when the fowls came down.** The pieces lay for some time, unconsumed by the fire, and attracted the birds of prey, which would have polluted and preyed upon them, had not Abram driven them away. These are the heathen, the enemies of Israel, who would corrupt and destroy it, like the birds of prey (the sacrifice), which were held as unclean by the Jews. The hawk was sacred to the Egyptians, but the later Jews represented the opposition between Jews and heathen, through the dove and sparrow-hawk (see Knobel). But Abram, in his faith, remained the guardian-spirit of Israel, who secured its sacred destination (Ps. cv. 42).—Ver. 12. **And when the sun was going down.*** From this reference to the time, we may judge what was the marvellous attention and watchfulness of Abram. The great scene of the revelation began on the previous night; he had stood under the starry heavens as holding a solemnity; the victims were slain, and the pieces distributed, and then the watch over them was held until the setting of the sun. His physical strength sinks with it, a deep sleep (תרדמה) overcomes him. But the disposition for visions preserves itself in the sleep, and so much the more, since it is even the deep, prophetic sleep. Abram sees himself overtaken by a great horror of darkness, which the word of Jehovah explains to him. It was the anticipation of the terror of darkness, which, with the Egyptian bondage, should rest upon the people. This bondage itself is pointed out to him, under three or four circumstances: 1. They would be oppressed and tormented in this service; 2. it would endure four hundred years; 3. the oppressing people should be judged; 4. they should come out of the bondage with great substance. It is to be distinctly observed, that the name of this people, and the land of this servitude, is concealed. Moreover, there are further disclosures which concern the relation of the patriarch to this sorrow of his descendants. *He himself should go to his fathers in peace* in a good, that is great age. But his people should reach Canaan in the fourth generation after its oppression, from which we may infer that a hundred years are reckoned as a generation.*—**For the iniquity of the Amorites is not yet full.** The Amorites, as the most powerful tribe of the Canaanites, stand here for the whole people (Josh. xxiv. 15). Israel's inheritance of Canaan is limited by the judgment upon the Canaanites; but this judgment itself is limited and conditioned by righteousness, according to which the measure of iniquity must first be full.—Ver. 17. **Behold a smoking furnace.** This new manifestation must not be regarded as belonging to the dream vision, but as the intuition of the waking consciousness, under the form of a vision. For the divine acceptance of the sacrifice cannot be fulfilled in a *dream*, any more than the faith of Abram, than his sacrifice, or the making of the covenant itself.—The smoking furnace is analogous to the burning bush, and pillar of fire of Moses. That it here designates the anger of God (Keil) is not supported by Ps. xviii. 9.† The fire-symbols are not always symbols of the consuming anger of God (as perhaps the seraphim), but also signs of purifying and saving judgments, as the pillar of fire, and pre-eminently the fire upon the altar of burnt-offering. And beyond doubt, in the sense of this passage, Jehovah goes with the sacrificial fire between the pieces of the animals. That the pieces were not laid upon the altar, arises from the mode of forming a covenant, according to which the contracting parties must pass between them. Abram had gone between them long before the evening. Now Jehovah goes through in the sacrificial flame. The image of the sacrifice signifies that the sacrificial fire should never be extinguished in Israel; this is visibly represented, moreover, under the flame of the altar. We must recognize clearly, that it is incredible that the flame should pass between the pieces of the sacrifice without consuming them. But the flame cannot designate the judgments of God upon the oppressors of Israel (Keil), since the pieces indeed designate Israel. But neither the judgments upon Israel, since the pieces which signify Israel were already *divided*, i. e., offered and dedicated to God. The sacrificial fire, as an efficient element of change, changes the flesh into a sweet savor for Jehovah, and the judgment of an earthly dissolution into an act of deliverance, into a new, heavenly existence.

3. *The founding of the Covenant and its significance* (vers. 17-21).—**Unto thy seed have I given this land.** The covenant which Jehovah makes with Abram relates especially to the grant of the land of Canaan to his descendants. Hence, also, it is sealed with the offering of the sacrificial animals usual in the land.—**From the river of Egypt.** Keil holds that it is the Nile, because it is נהר, not נחל (Numb. xxxiv. 5). Knobel, on the other hand, remarks correctly: "The Nile cannot be intended, since the Euphrates would not have been described as the great river in opposition to it." It is thus

* [Heb., was about to go down.—A. G.]

* [Ver. 13. Know of a surety. *Know, know thou.* Know certainly. This responds to Abram's question, Whereby shall I know? ver. 8. MURPHY, p. 218.—A. G.]

† [Kurtz regards this as the first appearance of the Schechinah, and says: "It is the symbol of the gracious presence of God: the splendor of his glory, the consuming fire of his holiness, which no mere human eye can bear, before which no sinful child of man can stand, is veiled beneath his grace," p. 180.—A. G.]

the Wady el Arisch, brook of Egypt, otherwise called Rhinocolura, lying at the southern limits of Israel (Numb. xxxiv. 5; Josh. xv. 4; Is. xxvii. 12); not the Nile, because an oratorical hyperbole would not agree with the exact bounding of the land.

[HENGSTENBERG, *Beiträge*, vol. iii. p. 265, urges in favor of the Nile not only the term which is used, נְהַר, and which is not interchangeable with the term for a small stream or brook, נחל, but also that the passage is rhetorical, as is clear from the fact that the tribes which the Israelites were to dispossess were purely Canaanitish, and no more extended to the Euphrates than to the Nile. Kurtz adds, that these two streams are here used as representative of the two great world-powers between which Israel should dwell. It is thus a prediction that the descendants of Abram should have an independent existence by the side of these two great empires, and that no nation should have any permanent sway between them and these two empires. So that their dominion may be said to reach from the Euphrates to the Nile.—These two rivers are, moreover, constantly referred to in the later Scriptures, as the extreme boundaries of Israel. See Is. xxvii. 12; Jer. ii. 18. In its best days too, the Israelitish dominion reached, to all intents, to Egypt, since all, or nearly all the intervening powers were subject to David and Solomon. Wilkinson holds that the word יאר, river, a form of which is here used, is the Hebrew form of the Egyptian word *Jaro*, river, applied to the Nile; see BUSH, Notes, p. 255.—A. G.]

The Israelitish dominion should reach to the Euphrates, and did actually "in its best days" reach to it, but there is no record of its extension to the Nile. We are not dealing here with a prophetic and spiritual word, but with the definite bounds of the land, for the race of Abram, as is clear also from the following enumeration. "Ten tribes are enumerated going from the southern border to the north, in order to fix and deepen the impression of universality and completeness, of which the number ten is the symbol—no tribes are excepted or spared (Delitzsch). In other passages, sometimes seven (Deut. vii. 1; Josh. iii. 10), six (Ex. iii. 8, 17; xxiii. 23; Deut xx. 17), five (Ex. xiii. 5), or even two (Gen. xiii. 7), are named; or finally, all are embraced under the common name, Canaanites." Keil. The number ten is not, however, the number of completeness (that is twelve), but the number of a completed development; here of the completed development of the Canaanites for judgment. The Hivites (ch. x. 17) are here omitted. The Hivites at Hermon, in the region of Lebanon, were afterwards driven out, but the Hivites at Gibeon were graciously spared (Judg. iii. 3; Josh. xi. 19). "The Kenites were an Amalekitish—originally Arabian tribe, southerly from Canaan (Numb. xxiv. 21; 1 Sam. xv. 6; xxvii. 10; xxx. 29), of whom a part afterwards removed to Canaan (Judg. i. 16; iv. 11, 17)." Knobel.—**The Kenizzites.** There is a reference to Kenaz, an Edomite (chap. xxxvi. 15, 42), with which Knobel joins the passage before us, but Keil objects, because he correctly assumes that Kenaz must have descended from Edom, without bringing into account the mingling of the Edomites with the original inhabitants of the land. The Kadmonites, also, are never anywhere more clearly determined.*

* [They seem to have been the more eastern, and to have held the other extreme boundary of the promised land, towards the Euphrates. MURPHY. p. 300.—A. G.]

DOCTRINAL AND ETHICAL.

1. For the vision, see the Exegetical remarks. The vision of a shield and of a vast treasure, brings to remembrance the numerous revelations of God through images in the prophets, especially in Jeremiah and Zechariah. We must distinguish here the threefold form of the one revelation made through visions: 1. Revelation through images; 2. through the word; 3. through the vision in deep sleep, upon which there follows still a revelation to the waking consciousness through the word. The prophetic frame of mind on the part of Abram is very extraordinary, since it continued through a whole night and day, and into the following night.

2. The stages of the promise which Abram received, viewed, as to its genealogical sequence, may be regarded in this order: 1. Thou shalt be a man of blessing, and shalt become a great people (ch. xii. 1); 2. to thy seed will I give this land (ch. xii. 7); 3. to thy seed the land, to thy land thy seed (ch. xiii. 14). Here (ch. xv. 18), *the promise of the seed and the land* was sealed in the form of a covenant. 4. The promise of a seed advances in the form of a covenant to the assurance that God would be the God of his seed (ch. xvii. 7). 5. The promise is more definite, that not Ishmael but the son of Sarah should be his heir (ch. xvii. 15 ff.). 6. The heir was promised in the next year (ch. xviii. 10). 7. The whole promise in its richest fulness was sealed by the *oath of Jehovah* (ch. xxii.).

3. The grand thought: God is our shield, or defence against all evil; God himself is our greatest reward or highest good; is the introductory completion of all religious desires and hopes. But man can remain upon this high standpoint only with the greatest difficulty. This is manifest from the application to practical uses and gains which Abram makes: Lord, what wilt thou give me? Although this application to his own advantage, carried out in a childlike spirit, is perfectly consistent with his faith.

4. Abram under the starry heavens, and his righteousness of faith. The peculiar determination of the character of the patriarchal religion. Here first, the full importance of faith comes into view. Here also, first, the reckoning of righteousness corresponding therewith. From this point onward, both fundamental thoughts run through the holy scripture (see Rom. iv; James ii.).* The future of the Evangelical church was prepared on that night. It was the one peculiar blooming hour of all salvation by faith. But we must not, therefore, so weaken and lower the idea of righteousness, that we should explain it as equivalent with integrity, or in similar ways. Righteousness is the guiltless position or standing in the forum of right, of justice.† The

* [Righteousness must be had, or there is no salvation. Men have lost righteousness, and the power to gain it. How can it be secured? It is by faith. It is counted to believers; see for illustration Lev. vii. 18; xvii. 4; 2 Sam. xix. 19, and Rom. 4.—A. G.]

[JACOBUS, Notes, p. 267. 1. Abram had no righteousness for justification. 2. Faith is not imputed to him as a work, as a meritorious ground of justification, but only as instrumental, laying hold on a perfect righteousness. 3. The law could not claim any other than a perfect righteousness—his own or another's imputed to him—set to his account. And this is the gospel plan of salvation—to reckon the perfect righteousness received by faith, as our righteousness for justification.—A. G.]

† [KURTZ: He is righteous who, through the freedom of his will, conforms to the divine idea and end of his being. WORDSWORTH is better: Righteousness is that state in which

forum in which Abram stands here, is the forum of the inward life before God. In this he was, on the ground of his faith, declared righteous, through the word and the Spirit of God. Hence we read here, also, first of his peace, ver. 15.

5. The difference between the four hundred years, ver. 13, and Acts vii. 6, and the four hundred and thirty years, Ex. xii. 40, is explained, not only by the use of round, prophetic numbers here, but also from the fact, that we must distinguish between the time when the Israelites generally dwelt in Egypt, and the period when they became enslaved and oppressed. Paul counts (Gal. iii. 17) the time between the promise and the law, as four hundred and thirty years, in the thought that the closing date of the time of the promise was the death of Jacob (Gen. xlix.). See the Introduction; and for the difference in question, DELITZSCH, p. 371.

[NOTE UPON THE FOUR HUNDRED YEARS AFFLICTION AND SERVITUDE OF ISRAEL.—It is confessedly a matter of dispute how these four hundred years are to be computed. Some fix the birth of Isaac as the starting-point, others the entrance of Jacob into Egypt. The difficulty does not lie in reconciling the different statements of the Scripture, but in bringing any conclusion formed upon these statements, into harmony with a general system of Chronology. Baumgarten says: The principal thing in the threatening, the first word in the description of the sorrow, is an announcement of their condition as strangers, גֵּר יִהְיֶה זַרְעֲךָ. The description, therefore, in his view, covers the period of their sojourn in Canaan, during which they were strangers. He urges, in favor of this, the words of the Apostle (Gal. iii. 17), and the fact that the Israelites were to come out in the fourth generation; a generation obviously falling far short of a hundred years. They were to be there, but three generations. The genealogical table, Exod. vi. 16 ff. favors a much shorter residence than four hundred years; since the combined ages of the persons there mentioned, Levi, Kohath, Amram, including the years of Moses at the time of the exodus, amount to only four hundred and eighty-four years, from which we must take, of course, the age of Levi, at the entrance of Jacob into Egypt, and the ages of the different fathers at the birth of their sons. It is better, therefore, with Wordsworth, Murphy, Jacobus, and many of the earlier commentators, to make the four hundred years begin with the birth of Isaac, and the four hundred and thirty of the apostle to date from the call of Abram.—A. G.]

6. The demand for a sign relates to the promise of the land, not the promise of a seed. The starry heavens was the sign of the latter promise to him. Compare the similar demand of Gideon (Judg. vi. 17), and of Hezekiah (2 Kings xx. 8). The pious and believing desire for a sign points to a divine assurance, the impious to an unsanctified knowledge, or, indeed, a doubt. The constant form of the pious desire for a sign, is the believing enjoyment of the sacraments.

7. The sacrificial animals. See Leviticus.

8. The birds of prey. Compare Matthew xiii. 18, 19.

9. The profound sleep. Compare ch. ii. 21; Biblework, p. 209. *Thou shalt go to thy fathers in peace.* With faith in the grace of God, the future is not only made clear and glorified (John viii. 56), but the present also is illuminated.

10. The iniquities of the Amorites. See Ex. xxxiv. 11, 14; Lev. xviii. 24; xx. 23; Numb. xxxiii. 52, 55; Josh. xxiii. 12.—No people is destroyed whose iniquity is not full.*

11. Both DELITZSCH (p. 373) and KEIL (p. 151), assert that there is no account here of a peculiar sacrifice of a covenant, nor of a peculiar covenant. Against the sacrifice of the covenant, it is said that Abram did not pass between the pieces of the sacrifice; but this is a pure supposition. Against the idea of a covenant, that there is no account of a *pactio*, but simply of a *sponsio*, a solemn promise of God to men. Let it be observed, however, that upon this interpretation the moral force in the doctrine of the covenant relation of God to the believer is fatally ignored, and that this interpretation also threatens to change the covenant blessing of the Christian sacraments from a moral to a magical blessing. The subject of the promise, Delitzsch remarks, excludes the idea of reciprocity. "In the covenant," says Keil, "which God concludes with man, the man does not stand as upon mutual and equal terms with God, but God grounds the relation of communion, through his promise, and his gracious condescension, to man, whereby he is first prepared to receive, and then, through the reception of the gifts of grace, is prepared to discharge the duties flowing out of the covenant, and thus made obligatory upon him." Although the covenant of God with believing humanity, is not a contract between equals, but God founds the covenant, it does not follow, that his founding it is a simple promise, although, even a simple promise, without some moral motive giving rise to it, would be absurd. But now, according to Rom. iv. the foundation of the gracious covenant of God with Abram, was not laid in the covenant of circumcision (Gen. xvii.), but in the covenant of faith (ch. xv.).† Hence the Jewish Targums, and after them, Christian theologians, have found in this chapter the forming of a covenant according to the explicit declaration, ver. 17. DELITZSCH himself, upon ch. xvii., says first: "God *sealed* his covenant with Abram," but then further, "God *founded* his covenant with Abram." But KEIL, p. 155, remarks: "Long before, at least, long years before, God had established his covenant with Abram." We make the following distinction: in ch. xv., the eternal, valid covenant of faith was concluded; in ch. xvii. the specific, old covenant of circumcision, the provisional sealing of the covenant of faith, of which, under the New Testament, baptism and the Lord's Supper are the seals. If we recall, that the relation between the Lord and his church is that of the bridegroom and the bride, we shall truly dismiss the assumption of a magical working and efficacy of the covenant, and return to the high estimate of moral relations in the kingdom of personal life, in which also the passive position, which the *Formula Conc.* recognizes and holds in conversion is to be conceived as a moral state—in which the soul is held in the

man's will is conformed to God's will—that state in which Adam was created, but from which he fell by sin, p. 74.—A. G.

* [The Lord administers the affairs of nations on the principle of moral rectitude. MURPHY, p. 299. WORDSWORTH calls attention to this sentence in its relation to the destruction of the Canaanites by Israel, p. 76.—A. G.]

† [Kurtz holds that Abram did not now pass between the pieces; that this is but one side of the covenant, in which God, but not Abram, brings himself under covenant obligation; and that the covenant is completed and ratified by Abram in the transactions. Ch. xvii. p. 179.—A. G.]

attitude of waiting, and does not grasp beforehand—produced in the strength of the *gratia præveniens*, and not as a pure creaturely and unconcerned yielding of one's self to the pleasure of another.

HOMILETICAL AND PRACTICAL.

See the Doctrinal and Ethical paragraphs.—The great thought: God himself is our God: 1. Our shield; 2. our great reward (comp. Rom. viii.).—It is allowed the saints, to ask: Lord, Lord, what wilt thou give me?—We learn from Abram to consult with God—as to our affairs;—to deliberate with Jehovah as to our future.—Ver. 4. If the lesser is denied us, that itself intimates a grant of the higher. —In submission we are near the highest promises and gifts.—Abram, the childless, shall become the father of nations.—Abram in the starry night.—The word of God in the starry night.—The faith of Abram: 1. Abram a believer; 2. a father of believers (Rom. iv.); 3. a father of all believers, especially of believers from the circumcision.—Abram's righteousness of faith.—The key-note of his righteousness of faith: 1. The blessing has overcome the curse in his heart and life; 2. he will overcome it in the world through his seed; his children shall be as the stars of heaven.—The high antiquity of Evangelical faith. —The covenant of God with Abram.—Abram's prophetic sleep.—The holy land: 1. In the literal sense; 2. as a type of the promised fatherland of believers. —The certainty of the promises of God.—The first mention of the grave cheerful and friendly.—The grave already illuminated and glorified with the glimpse of the life beyond.

STARKE: LANGE: Fear and discouragement may sometimes assail the strongest heroes of faith; it is well, however, when they are not allowed to reign (Ps. lxxxiv. 12; Rom. viii. 17; Ps. lxxiii. 25, 26; cxlii. 6)—[When some astronomers have attempted to specify the number of stars, and one asserts that there are 1392, another 1709, and still another, 7000, these are pure conjectures, upon which they cannot agree among themselves. Then, too, there are the thousands of stars, so remote in space, that they are not visible through the best telescopes. It would have been a small consolation to Abram, if his seed should only equal the small number of stars specified.]—Rom. iv. 3; Gal. iii. 6; James ii. 23.—Ver. 3. What a great thing, is it not, to be near a prudent householder!—CRAMER: If we will be counsellors of God, we will do it to our injury.—God places before the reason, incomprehensible (and incredible) things; for, what we can comprehend, there is no necessity that we should believe.*—God foreknows all things.—Ver. 15. This is a pleasant description of death.—In what a good age consists. —The burial of the dead is a primitive custom, of which this is the first notice. We never find, in the Holy Scriptures, any mention of the burning of the dead, customary among the heathen; or of any other way than of burial (Judg. ii. 9).—God exercises a constant foresight, even over the seed of believers.

LISCO: The war with the kings, although victoriously ended, might provoke retaliation afterwards; thus the present state of Abram's mind is connected with his previous state. Ver. 2. God is here for the first time called Adonai.—Ver. 6. Abram is under the trial or test.—Although Abram possessed so many beautiful and noble qualities of heart, and in his walk manifests so many virtues, yet he is not, through all these, righteous before God, not in the possession of the divine favor, for there is also sin in him, etc. This defect his faith, his living confidence in God (more precisely, the word of God which he grasps in his faith), supplies.—The justification of the sinner by faith, is the only way of righteousness, *before*, *during* or *after* the giving of the law.—Ver. 15. *Go to thy fathers.* They must then still live upon the other side of death, in another state and life; the continued existence after death is here evident, and, indeed, as the word *in peace*, intimates, a blessed existence for the pious.—Ver. 16. All nations hold their land, likewise, in fee from God, and will be deprived of it when their rebellion against the Lord their God has reached its full height. Thus the Amorites, and thus the Israelites at the exile, and the second destruction of Jerusalem.—Ver. 17. The flame of fire is the sign of the gracious presence of God, and of his pleasure in the sacrifice (Lev. ix. 24).—GERLACH: Abram confesses his pain and grief. —Without the least apparent human probability, he trusts unconditionally upon the divine and gracious promise. The word "believed" is here exact, or precise; he cleaves to the Lord (precisely: he stays, supports, rests himself upon the Lord).—The three years old animals, because fully grown; faultless animals must be chosen for sacrifice.—Ver. 15. To go to his fathers (ch. xxv. 8; xxxv. 29; xlix. 29, 33; Deut. xxxii. 50; 2 Kings xxii. 20). The beautiful expression for the life after death, testifies that even in the highest antiquity, the outlook into the life on the other side of the grave, was neither dark nor gloomy.—(Ver. 17. Description of the oriental furnace; a great, cylindrical-shaped fire-pot).—CALWER, *Handbuch*: Abram's doubt, and newly strengthened faith. He believed without the sight.—BUNSEN: [a marvellous translation: The Son of Mesek, possession, is my house, Eliezer a Damascene].—SCHRÖDER: The present and future of Abram—God anticipates, prevents (with the Eliezer). Ch. xvi. states another project, springing out of the weakness of his faith. Abram *sees not*, he *believes*.—Here appears for the first time the word, whose nature and strength we have recognized from the first promise onward, and especially in the previous history of Abram.—HESS: Ver. 13. To prevent Egypt's becoming hateful to him, the land was not named (this concealment is rather a trait which attests and authenticates the genuine prophecy).—The flame of fire is typical of the divine presence and majesty.—SCHWENKE: Ver. 6. We agree with Luther, this is the great word in this book.—TAUBE: The temptation of the believer: 1. What is the highest necessity? 2. the highest consolation? 3. How can one pass out from the highest necessity into the greatest consolation?—HOFMANN: It was the review of faith which fitted Abram to look out *into the future*. He looked onward to the blessed rest of the people of God, but he could not do this, except as he recognized in God, the restorer of that life of man—his own life, the life of his seed, and of the race—perverted and fallen by sin, and burdened with the curse. Dark and troubled it may well be, were the thoughts of the father of the faithful, but the experience of his heart and life were sure.

* [This obviously needs modification.—A. G.]

FIFTH SECTION.

Abram's Concession to Sarai's Impatience. Abram and Hagar. Hagar's Flight. The Angel of the Lord. Hagar's Return, and Ishmael's Birth.

CHAPTER XVI. 1-16.

1 Now Sarai, Abram's wife [in the face of the previous promise], bare him no children: and 2 she had an handmaid, an Egyptian, whose name was Hagar [flight, fugitive]. And Sarai said unto Abram, Behold now, the Lord hath restrained me from bearing; I pray thee, go in unto my maid; it may be that I may obtain [be builded] children by her. And 3 Abram hearkened to the voice of Sarai. And Sarai, Abram's wife, took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

4 And he went in unto Hagar, and she conceived: and when she saw that she had 5 conceived, her mistress was despised in her eyes. And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the Lord judge between me and thee. 6 But Abram said unto Sarai, Behold thy maid is in thy hand; do to her as it pleaseth thee [is good in thine eyes]. And when Sarai dealt hardly with her, she fled from her face.

7 And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur [rocky. Josephus: Pelusium. Gesenius: Suez. Keil: Dschifar]. 8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? 9 And she said, I flee from the face of my mistress, Sarai. And the angel of the Lord 10 said unto her, Return to thy mistress, and submit [bow] thyself under her hands. And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall 11 not be [cannot be] numbered for multitude. And the angel of the Lord said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael 12 [God will hear]; because the Lord hath heard thy affliction [distress]. And he will be a wild man; his hand will be against every man, and every man's hand against him; and 13 he shall dwell in the presence of all his brethren—[far and wide in a free country]. And she called the name of the Lord that spake unto her, Thou God seest me [of true seeing]: for 14 she said, Have I also here looked after him that [peculiarly] seeth me? Wherefore the well was called, Beer-lahai-roi [well of the life of seeing, or vision]; behold, it is between Kadesh [consecrated] and Bered [hail, gravel-like hail?].

15 And Hagar bare Abram a son: and Abram called his son's name, which Hagar 16 bare, Ishmael. And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

PRELIMINARY REMARK.

For the difficulties growing out of the sexual relations in the history of the Patriarchs, see the Introduction, p. 80.

EXEGETICAL AND CRITICAL.

1. According to Knobel, this section is a Jehovistic enlargement of a brief Elohistic original narrative. But the narrative bears upon its face a complete and living unity.

2. *Sarai's Fanatical Self-denial* (vers. 1-4). **Bare him no children.** Not even yet, although he had already received (ch. 15) the solemn assurance of the great promise. She was barren in ch. xi. 30, and remained so after ch. xv. 2. The childless state of Abram's house was its great sorrow, and the more so, since it was in perpetual opposition to the calling, destination, and faith of Abram, and was a constant trial of his faith. Sarai herself, moreover, the consort of Abram, came gradually more and more to appear as a hindrance to the fulfilment of the divine promise, and as Abram, according to ch. xv., had fixed his eye upon his *head servant*, Eliezer of Damascus, so now, Sarai fixes her eye upon her *head maiden*,* Hagar the Egyptian. Hagar was probably added to the household of Abram during his residence in Egypt (ch. xii. 10). She manifestly possessed a prominent place in his household, and appears to have brought to that position, not only mental gifts, but also an inward participation in the faith of the household.—**The Lord hath**

* [Here, of course, her slave, bond-woman.—A. G.]

restrained me from bearing.* (The mother's womb closed—a figurative description of the appointed barrenness). The barrenness, also, is traced back to the highest causality, the purpose of Jehovah (ch. xxix. 31; xxx. 32; Ps. cxxvii. 3; Is. lxvi. 9). The sexual relations, and the declarations in regard to them, are sanctified by their ultimate end, their spiritual reference. The dejection, at least, the sorrow, breaks out in the words of Sarai, also, as they had in the utterance of Abram, ch. xv. 3.—**Go in unto.** Euphemistic explanation of the sexual connection.—**It may be that I may obtain** (be builded) **by her.** As to the connection between בנה, בן, בית, see the lexicons. To be built, is to become a house; to become a house, is to obtain children, a family. Hagar should enlarge Sarai: Hagar's child should be her child (see ch. xxx. 3). The concubine, viewed in the light of this reason, for which she is chosen, is not so much the concubine of the husband, as *supplementary concubine of the wife*. The moral idea of monogamy shines clearly through this obscurity in its manifestation, and so far this, "possession of concubines" (as Knobel expresses it) must be distinguished from the later polygamy, which appeared among the Jews. Sarai practises an act of heroic self-denial, but still, in her womanly and fanatical excitement, anticipates her destiny as Eve had done, and carries even the patriarch away with her alluring hope. The writer intimates how nobly generous she was in her error. This greatness clouded even the clear-sightedness of Abram.† The narrator brings also into prominence the extenuating fact, that they had been already ten years in Canaan, waiting in vain for the heir of Canaan.—**When she saw that she had conceived.** "The unfruitful Hannah received the like treatment with Sarai, from the second wife of her husband (1 Sam. i. 6). It is still thus, to-day, in eastern lands (see LANE: 'Manners and Customs,' i. p. 198). The Hebrew regards barrenness as a great evil and a divine punishment (ch. xix. 31; xxx. 1, 23; Lev. xx. 20), and fruitfulness as a great good and a divine blessing (ch. xxi. 6; xxiv. 60; Ex. xxiii. 26; Deut. vii. 14). The orientals regard these things in the same light still (see VOLNEY: 'Travels,' ii. p. 359; MALCOLM'S 'History of Persia;' and WINER: *Real-wörterbuch*, art. *Kinder*)." Knobel. Hagar, however, had not the position of a second wife, and erred, when in her disposition she assumed this position, instead of recognizing her subordination to her mistress. This subordination was assumed by Abram, and therefore he does not seem to have noticed her haughtiness and pride.‡

3. *Sarai's Displeasure and Hagar's Flight* (vers. 5 and 6).—**My wrong be upon thee.** Precisely, wrong in an objective sense, wrong which I suffer. Sarai, in her indignation against the pride and insolence of Hagar, believed that Abram looked with approbation upon it, and therefore expresses herself as if offended.§ The overbent bow flies back with violence. This is the back-stroke of her own eager, overstrained course. Still, her words are against Abram; the consequences of her wrong should fall upon him; she would leave his conduct to the judgment of Jehovah, more as an appeal to his conscience, than as a decided condemnation.*—**Behold thy maid is in thy hand.** Abram adheres firmly to the original standpoint. He regards Hagar still as the servant, and the one who fulfils the part of Sarai, and so far justifies himself against Sarai. But this justification is turned now into the severe censure and affliction of Hagar, and this is the result of the wrong position into which he has allowed himself to be drawn.—**Sarai dealt hardly with her.** How, precisely, we are not told. Doubtless, through the harsh thrusting her back into the mere position and service of a slave. Hagar believed that she had grown above such a position, and flees. The proud, unyielding passion of the Ishmaelite for freedom, shows its characteristic feature in their ancestress. Some have ventured so far, as to suppose that Abram must have hastened after her, and brought her back, full of honor.

4. *The intervention on the part of the Angel of Jehovah, and Hagar's return* (vers. 7–14).—**The Angel of Jehovah.** See the preliminary remarks to ch. xii. [The expression מַלְאַךְ יְהוָֹה appears here for the first time. While the Angel of Jehovah is Jehovah himself, it is remarkable, that in the very meaning of the name, as messenger, or one who is sent, there is implied a distinction of persons in the Godhead. There must be one who sends, whose message he bears.—A. G.]† That this Angel is identical with Jehovah, is placed beyond question in vers. 13 and 14. The disposition of Hagar, helpless, forsaken, with all her pride, still believing in God, warned by her own conscience, makes it altogether fitting that the Angel of Jehovah should appear to her, *i. e.*, Jehovah himself, in his condescension—manifesting himself as the Angel.—She had found rest, **by a fountain in the wilderness;** and here, in her helplessness, self-reflection, and repentance, she gains the disposition or fitness for the vision. It was **by the fountain in the way to Shur.** "Shur, now Dschifar, is the northwestern part of the desert of Arabia, bordering upon Egypt (comp. Ex. xv. 22; and TUCH: *in der deutschen morgenländ. Zeitschrift*, i. p. 175)." Keil. (Ch. xxv. 18; 1 Sam. xv. 7; xxvii. 8). A waste stretch of land, of five or six days' journey, lying between Palestine and Egypt (see KNOBEL, p. 158). Her location was thus upon the old, worn path, leading from Hebron by Beersheba to Egypt. The respect which she enjoyed agrees with her personal, inward worth, as to her character and faith, but at the same time tends to the proper estimate of Ishmael, who, as the child of Abram, could not be left undistinguishable among the heathen. The Angel of the incarnation, even, could not permit that Hagar, in an erroneous zeal to become his future mother, should go on his own account into helpless sorrow. His first address sounds as the voice of her own awakened conscience: **Hagar, Sarai's maid, whence camest thou?** Truly, out of a wilfully sundered relation of duty and piety, and out of the house of blessing. [The angel brings her to a sense of her true relation: Sarai's maid, not

* [Heb., *shut me up*.—A. G.]

† [Abram yields to the suggestion of Sarai without opposition, because, as the prophet Malachi says, ii. 15, he sought the seed promised by God. KEIL, p. 152.—A. G.]

‡ [And it was this apparent indifference which probably was the source of Sarai's sense of injury. She was led from it to suspect that the affections of her husband were transferred.—A. G.]

§ [She felt that Abram ought to have redressed her wrong—ought to have seen and rebuked the insolence of the bond-woman.—A. G.]

* [The appeal is hasty and passionate—springing from a mind smarting under the sense of injury—and not calm and reverential.—A. G.]

† [The phraseology indicates to us a certain inherent plurality within the essence of the one only God, of which we have had previous indications, ch. i. 1, 26; iii. 22. JACOBUS, p. 277.]

Abram's wife.—A. G.]—**And whither goest thou?** indeed, wilfully into guilt, disgrace, and sorrow. Her answer testifies to the oppression which she had experienced, but also to the voice of her own conscience.—**From the face of my mistress, Sarai.** —**Return to thy mistress, and submit thyself.** [Submit, *humble thyself;* the same word as that by which Sarai's harsh-dealing is described.—A. G.] The command to return to duty comes first, then the promise. It carries the joyous sound of an innumerable progeny—the tribes of Ishmael.—**Ishmael, because the Lord hath heard.** Misery sighs; the sighs ascend to God; hence misery itself, if not sent as a curse, is a voiceless prayer to God. But this is true especially of the misery of Hagar, who had learned to pray in the house of Abram. "According to the later writers, it was the custom that the mother should name the child (ch. iv. 1, 25; xix. 37 ff.; xxix. 32 ff; xxx. 6 ff.; xxxviii. 3 ff.); but the Elohist allows the child to be named only by the father (ch. v. 3; xvi. 15; xvii. 19; xxi. 3; comp. ch. xv. 18)." Knobel. This distinction is obviously far-fetched. It is only on special occasions that the mother is referred to as giving the name to the child. In ch. xxxviii. 3, 4, the father and mother are alternately concerned in giving the name. Abram himself afterwards appropriates the maternal naming of Ishmael.—**And he will be a wild man (wild-ass man).** The limitation of the promise is connected with the promise itself. Hagar must be cured of the proud delusion, that she is destined to become the mother of the believing people of Abram, and that therefore the hope of Abram depends upon her personal self-destination; a supposition which doubtless had taken firm possession of her mind, through the presupposition of Sarai herself. The image of the wild ass is not chosen in a contemptuous sense. "The figure of the פֶּרֶא, *onager*, in the desert, free, wild-roving and untamable animal, poetically described in Job xxxix. 5–8, designates, in a striking manner, the Bedouin Arabs with their unrestrained love of freedom, as upon camel (Delûl) or horse, with spear in hand, they ride over the desert, noisy, hardy, frugal, delighting in the varied beauties of nature, and despising life in towns and cities:" and the words, **his hand will be against every man, and every man's hand against him,** describe the ceaseless feuds among themselves and with their neighbors, in which the Ishmaelites live." Keil. Compare the characteristics of Esau, ch. xxvii. 40. For the description of the Arabs in the books of travels, see KNOBEL, p. 158.* Knobel thinks that here also the prophetic image is drawn after the descendants (the free sons of the desert), and finds besides that the promises (ch. xvii. 20; xxi. 20,) "have a more favorable sound." If this were true, it would be only the other side of the same figure. Hagar must know, above all other things, that Ishmael could not appropriate to himself the inheritance of blessing. This is intimated in the words, **In the presence of all his brethren.** He will thus have brethren, but shall dwell in the presence of all, a free man. Keil remarks, that עַל־פְּנֵי signifies primarily, eastward, according to ch. xxv. 9, but that there is more in the terms than a mere geographical notice, to wit, that Ishmael shall dwell independently, in the presence of all the descendants of Abram. But history has abundantly confirmed this promise. "Until to-day the Ishmaelites are in unimpaired, free possession of the great peninsula lying between the Euphrates, the isthmus of Suez, and the Red Sea, from whence they have spread over wide districts in North Africa and Southern Asia" (comp. DELITZSCH, p. 377 ff.)* —**And she called the name of the Lord (Jehovah).** The naming of God by Hagar (אֵל־רֳאִי) has been variously interpreted. Hengstenberg, with Tuch, finds the explanation in the farther named well, "well of the life of seeing," or "vision," i. e. where a person has seen the face of God, and remains alive. Delitzsch holds this to be a verbal impossibility. We add, that the supposition as to the reality in this explanation, which appears also in Keil, is incorrect. We must distinguish between the patriarchal and legal periods. Of the legal period it is said: thou canst not see my face, for no man shall see me and live (Ex. xxxiii. 20); that was true of Moses, so far as he was the mediator of his sinful people (see Ex. xxxiii. 18). The prejudice in Israel, that no one could see the revelation of God and live (Judg. xiii. 22), took its origin from these words. But the sense of the words was, that the manifestation of God in the midst of the sinful people of Israel, and even for Moses, so far as he was the representative of the people, would be *fatal.* Hence the regulation requiring darkness in the holy of holies. But of Moses, viewed in and for himself, it is said: The Lord spake with him face to face (Ex. xxxiii. 11). Moses, in and for himself, stood upon the patriarchal ground, but as the mediator of the people, he stood upon the ground of the law, and must first, through the sight of the grace of the Lord, be prepared for the sight of his glory (Ex. xxxiii. 19). It is an error to confuse the two economies, patriarchal and legal. Here the Angel of the Lord reveals himself, there the law is ordained through the Angel. Here, those wearied of life, go in peace to their fathers, there death is the wages of sin. Here one sees God in the reality of true vision, there God retires into the darkness of the Holy of Holies. It is still a question, however, whether רֳאִי should mean, the *one seeing my person* (the participle from ראה with the suffix of the first person) as Hofmann, Baumgarten, and Delitzsch explain after the Chaldee: "thou art a God of sight, whose all-seeing eye will not overlook the helpless and forsaken, even in the most remote corner of the desert." The meaning of the name Moriah (ch. xxii. 2, 8, 14) appears to be in favor of this reference of the seeing, to God. But here, also, the *seeing* of Jehovah, was perceived from the *appearance* of Jehovah, i. e. from his *becoming seen* (or *visible*). Keil quotes against the interpretation of Hofmann the expression רֹאֵנוּ (Is. xxix. 15) and רֹאָנִי (Is. xlvii. 10), as a designation of the one seeing—who sees me. Thus: רֳאִי *in pause* רֹאִי is a substantive, and designates the sight, the vision. Gesenius, Keil, and

* [All the modern travellers speak of these same qualities as still existing among the Arabs.—A. G.]

* [Kalisch remarks in substance: "Every addition to our knowledge of Arabia and its inhabitants, confirms more strongly the biblical statements. While they have carried their arms beyond their native tracts, and ascended more than a hundred thrones, they were never subjected to the Persian Empire. The Assyrian and Babylonian kings had only transitory power over small portions of their tribes. Here the ambition of Alexander the Great and his successors received an insuperable check, and a Roman expedition, in the time of Augustus, totally failed. The Bedouins have remained essentially unaltered since the time of the Hebrews and the Greeks."—A. G.]

others: "God has manifested himself to her as a God of vision, who can be seen of the actual, most perfect sight, in his angel."—**For she said, Have I also looked after him.** Do I see him still. This is not said in the sense of the popular judgment of the legal period: Am I actually still seeing, i. e. in the land of the living, after I have seen Jehovah? (Kiel, Knobel, etc.); but, what I now see in this wretched desert, is that still to be regarded *as seeing*, after I have seen the Angel of the Lord? (= the glory of the Lord?)* This is a true, and in the highest degree, real characterizing of the glorious seeing in the condition of the vision ("I have seen thy throne, O Lord, from afar"). It is at the same time, in the highest degree natural, as Hagar expresses the contrast between the two conditions, that of the ordinary seeing and that of the highest seeing (vision).—**Wherefore the well was called.** Thus not the well of *the life of seeing* or *life of vision* (Hengstenberg, Keil), but where the life = the life-giver—quickener, manifests himself, who grants the vision.—**Between Kadesh and Bered.** "Although Bered is not mentioned elsewhere, Rowland has still, with great probability, pointed out the well of Hagar, mentioned again (ch. xxiv. 62; 25, 11), in the fountain Ain Kadesh, lying in the camping-ground of the caravans moving from Syria to Sinai southward from Beersheba, Moyle, or Moilchi, Muweilch (ROBINSON: Palestine), which the Arabians call Moilahhi (or Mai-lahhi) Hadjar; who show there also a rocky dwelling, Beit-Hadjar (see ROWLAND, in RITTER'S *Erdkunde*, xiv. p. 1086). Bered must lie to the west of this." Keil.

5. *Hagar's Return* (vers. 15, 16). There are two points which must still be noticed here. First, that Abram receives the name Ishmael, with which, of course, the re-reception of Hagar is expressed; and secondly, the age of Abram, which is of importance in view of the next recurring revelation of Jehovah, as showing the lapse of time between them.

DOCTRINAL AND ETHICAL.

See the Exegetical paragraphs.

1. Sarai's character: noble generosity, self-denial, the female friend still more than the sister or wife of Abram, but woman-like, and in a fanatical way anticipating the patience of faith (see 1 Pet. iii. 6).

2. The moral motive or impulse of seeking the heir of blessing, made availing to an erroneous and selfish degree, is here torn away from its connection with the love impulse or motive, and exalted above it in importance (see the Introduction, p. 81).

3. This substitution of the maid for the mistress must, however, be distinguished from polygamy in its peculiar sense. Hagar, on the contrary, regards herself—in the sense of polygamy, as standing with Sarai, and as the favored, fruitful wife, exalts herself above her. The shadow of polygamy resting upon patriarchal monogamy. Isaac's marriage free from this. It has the purest New Testament form. Rebecca appears, indeed, to have exercised a certain predominant influence, as the wife often does this in the Christian marriage of modern times.

4. Abram's wrong position between Sarai and Hagar—the result of his yielding to the fanaticism of Sarai.*

5. The Angel of the Lord (ch. xii). The voice of the Angel and the voice of the awakened conscience one, and yet distinct.

6. The words of the Angel leading to conversion: 1. Clear description: Hagar, Sarai's maid; 2. Whence camest thou? 3. Whither wilt thou go? The beginning of conversion itself: simple, pure, clear knowledge.

7. Obligation and promises are not to be separated in the kingdom of God, for it is throughout a moral region. But the form changes according to the circumstances—now the higher (evangelical) promises and obligations, now the lower (preparatory) obligations and promises.—Ver. 10. GERLACH: A blessing in its external form greater even than that promised to Abram, ch. xv. 5. Still, even in the feebler splendor, we should recognize the great promised blessing of the father of believers. "Arabia, whose population consists to a large extent of Ishmaelites, is a living fountain of men whose streams for thousands of years have poured themselves far and wide to the east and west. Before Mohammed, its tribes were found in all border-Asia, in the East Indies as early as the middle ages; and in all Northern Africa it is the cradle of all the wandering hordes. Along the whole Indian Ocean, down to Molucca, they had their settlements in the middle ages; they spread along the coast to Mozambique; their caravans crossed India to China; and in Europe they peopled Southern Spain, and ruled it for seven hundred years." Ritter.

8. Hagar's satisfaction with the future of her son, a sign of her humiliation.† The picture of Ishmael here the image of a scion of Abram and the maid (Goethe: "From my father comes the bodily stature, the bearing of the higher life; from my mother the joyful disposition and love of pleasure." See LANGE: *Vermischte Schriften*, i. p. 156.) The relation between ancestors and their descendants. The law of life which lies at the ground of the contrast between the son of the maid and the son of the free (John i. 13). The discord in the offspring of misalliances. ED. PÖPPING: "Travels in Chili, Peru, etc." p. 139. On the color. These mixed progenies reward the dark mother with contempt, the white father, with aversion. "A large part of the Bedouins still lead a robber-life. They justify themselves in it, upon the ground of the hard treatment of Ishmael, their father, who, driven out of his paternal inherit-

* [Amidst the variety of versions of these phrases, the general sense is obvious. There is a recognition of the gracious and quickening presence of God revealed to her, and a devout wonder that she should have been favored with such a vision. If we render the name which Hagar gives to Jehovah, as the Hebrew seems to demand, "Thou art a God of vision, or visibility," i. e. who hast revealed thyself, then the reason for this name is given in the fact, that she had enjoyed this vision. This would be true, whether the surprise she expresses was because she survived the sight (vision), or because she here enjoyed such a vision at all. This fact also gives the name to the well—not the well of the living one seeing me, but of the living—and of course, life-giving, who here revealed himself.—It is true, that the Heb. ראי takes a different pointing in the 14th verse, from that which it bears in the phrase rendered, "Thou God seest me;" but the sense given above seems, on the whole, most consistent, and is one which the words will bear.—A. G.]

* [A thousand volumes written against polygamy, would not lead to a clearer, fuller conviction, of the evils of that practice, than the story under review, BUSH, Notes, p. [illegible]—A. G.]

† [This appears, too, in the answer which she makes to the question of the angel: Hagar, *Sarai's maid*, whence camest thou? And she said, I flee from the face of my *mistress, Sarai*.—A. G.]

ance, received the desert for his possession, with the permission to take wherever he could find." Gerlach. "The Arabian's land, according to their assumed right, reaches as far as they are free to go." Ritter.

9. The importance of the Arabs in history. Ishmael. *God hears*. The strong, world-historical "wild-ass," springs out of the mercy of God towards the misery of Hagar. His hand against every man: this is true of the spiritual Ishmael, Mohammedanism, in its relation to other religions. It stands in a fanatical polemic relation.—The Arabians have never been overcome by any of the great world-conquerors, while they have made great and world-wide conquests.

10. Hagar's expression in regard to her vision. The divine vision a look into the eternal world. Actual sight in the world of sense is no more sight, when compared with this.

11. The living God is a God of human vision, because he is a God of divine revelation.

12. The well of the living God, in which he makes men to see (the true seeing) a symbol of the gospel of the kingdom of God, of the Church in the desert of the world.

13. Hagar's return laid the foundation for the world-historical dignity and honor of her son Ishmael.—Ishmael, also, must return to Abram's house.

HOMILETICAL AND PRACTICAL.

Vers. 1-4. The fanatical anticipation of men, grasping after their destination, and its results, a judgment in favor of the more patient waiting and expectation: 1. In the history of Sarai; 2. the history of Eve; 3. in the history of the Church (the mediæval anticipation of the kingdom of glory).—The perils of the husband in his relations to the wife: 1. Her fanaticism (Sarai); 2. her sensuality (Hagar).—Sarai's indignation: the reaction from fanatical, over-strained zeal.—Ver. 4. Hagar's pride: the exaltation which we experience, is easily destroyed if we are so disposed, through self-glorying.—The wrong position of Abram the result of his conduct not originating in himself.—Ver. 7. The Angel of the Lord; or the most wretched in the kingdom of God, enjoy the highest revelations of his mercy.—The Angel of the Lord as an angel of conversion: 1. His address; 2. his question, Whence; 3. his question, Whither; 4. his instruction; 5. his promises; 6. the extent and order in his promises.—Hagar's experience, that sight, is no more sight after the vision.—Man beholds by faith, because God looks upon him in grace.—At the wells in the desert.—Hagar's return.—The perpetuation of the experience of Hagar, in the name Ishmael.—Abram eighty-six years old.—Age no security against folly.—God turns the follies of believers to their good.—Ishmael's importance in history (field for missions in the East).

Starke: Ver. 2. That was an abuse of the ruling power over her maid, and of the power of marriage which Sarai had over the body of her husband (1 Cor. vii. 3). Sarai, as well as Abram, was concerned in the sin, hence the defenders of concubinage and polygamy have no ground upon which to stand here.—(Foreign, and especially unbelieving servants of strange religions, may often work great injury to a master or a *government*).—We must not do evil that good may come (Rom. iii. 8).—Although a man may counsel with his wife, and follow her counsel, it must not be done to go into evil.—Lange: See, fellow-christian, what one's own will and choice will do for a man! It enjoins often a greater denial than God requires of him.—Cramer: Ver. 4. It is a common fault, that the morals of many are changed by their elevation to honor, and that prosperity brings pride (Prov. xxx. 21-23).—Kindness is quite generally rewarded by ingratitude. Ver. 7. A proof that the Angel of the Lord was the Son of God.—Ver. 5. It is a common course with men to roll their guilt upon others.—Lange: Nothing is more injurious to the quiet comfort of marriage, and of the whole household, and to the training of children, than polygamy: it is impossible, therefore, that it should be in accordance with the law of nature.—The Same: Ishmael is the first of those, to whom God has assigned their name before their birth. After him there are five others: Isaac (ch. xvii. 19), Solomon (1 Chron. xxii. 9), Josiah (1 Kings xiii. 2), Cyrus (Is. xlv. 1)? and John (Luke i. 13). Lastly, Jesus, the Saviour, is the seventh (Matt. i. 21).—Luther: The positions in life are very unlike. Therefore we should remember and hold to this consolation, which the Angel shows: lo, thou art a servant, a maid, poor, etc. Let this be for thy comfort, that thy God looks alike upon masters and servants, rich and poor, sinners and saints.—Cramer: It is according to the ordinance of God, that one should be lord, another servant, etc. (1 Cor. vii. 10).—*Bibl. Tub.*: Thou hast sinned, humble thyself, take cheerfully the chastisement; nothing is more wholesome than that which will bow our proud spirits into humility (2 Sam. xxiv. 10, 14).—Ver. 14. He who not only holds Hagar in life, but is also the life itself (John xi. 25; Deut. xxxii. 46), the living God (Deut. v. 26; Ps. xlii. 3, etc.).—In this God we shall find the true living springs of all good and mercy (Ps. xxxvi. 9; Jer. ii. 13; xvii. 13; Is. lv. 1).

Lisco: Sinful helping of ourselves.—Man must not only leave the end to God, but also the means (Rom. xi. 36).—Ver. 7. The (not *one*) Angel of the Lord, the uncreated Angel of the Covenant (Mal. iii. 1).—Ver. 13. These words designate the reality of that revelation made to her and for her good.—The breach of the divine ordinance soon avenges itself, for the unnatural relation in which the slave had been placed by her mistress herself, prepared for the mistress the most vexatious grief.—Gerlach: The Angel of the Lord, is the divine revealer of God, the leader of the patriarchs (ch. xlviii. 16); the one who calls and animates Moses (Ex. iii. 2); the leader of the people through the wilderness (Ex. xiv. 19, etc.; Is. lxiii. 9); the champion of the Israelites in Canaan (Josh. v. 13); and still farther, the leader and ruler of the covenant-people (Judg. ii. 1 ff.; vi. 11; xiii. 13); then he who in Isaiah is the Angel of his face or presence (ch. lxiii. 9); in Daniel, Michael (and by whom Gabriel was sent to the prophet, Dan. x. 13?) in Zechariah, measures the new building of Jerusalem (ch. ii. 1); and in Malachi is the Angel of the Covenant (ch. iii. 1).—Calwer, *Handbuch*: Mohammed is a son of Ishmael, and Abram is thus, according to the flesh, the ancestor of Islam.—The Arabian, even now, grounds upon this passage, in his pride and delusion, a claim that the rights of primogeniture belong to Ishmael instead of Isaac, and asserts his own right to lands and goods, so far as it pleases him.—Vengeance for blood rules in him, and in many cases, also, the work of the robber is seen all along his path.—Ver. 12.

In the presence of all his brethren: the Israelites, Midianites, Edomites, and the Moabites and Ammonites, who were descended from Lot.—SCHRÖDER: Ver. 7. The Angel of the Lord finds Hagar; that presupposes he had sought her (Deut. xxxii. 10).—God meets thee in thy desert; he comes to thee in thy conscience; he kindles in thee the sparks into a flame, and comes to thy help in his grace (*Berleb. Bibel*).—Islamism occupies incontestably the place of a middle link between revelation and heathenism; as even the Koran calls the Ishmaelites, an intermediate nation (ZIEGLER: it names it thus in another sense, however).—God tries us in such changes: comfort follows sorrow; hope succeeds to despondency; and life to death. (Portraiture of the Arabian, of the wild-ass. The Arabian = son of the morning—Judg. vi. 3, 33; viii. 10).—Ver. 16. Moses records the age of Abram, that we might know how long he had to wait for Isaac the promised son, whom Sarai should bear (Calvin).—PASSAVANT: Impatience.—Vers. 1–6. Ah, should God grant us our own way, permit us to order our present, to arrange our future, to adorn our houses, without consulting with him, it would be no good and joyful thing to us. Whoever has, as to his way, separated himself from him, and sought afar from him, without his wisdom, happiness, salvation, life, acts unwisely wickedly. His light is obscure, his step uncertain, the ground trembles beneath him, and his lights (lamps) are soon extinguished in darkness.—The woman has learned, in Abram's house, to recognize *the God* over all gods.—SCHWENKE: Ver. 7. She believes that her departure from the house of Abram would determine him to hasten after her and bring her back, etc. She sits down by the fountain, vainly waiting, until Abram should come to lead her home. Her pride is broken.—The call of the Angel.—That was the call of the good shepherd, who would bring back the wandering sheep. Thus even now the two peoples who received the promise, the descendants of Ishmael and Israel, stand as the monument of the divine veracity, as peculiar and even singular instances; guarding with the greatest care their nationality, practising their old customs and usages, and preserving, in their exclusiveness, their spiritual strength (destination?)

SIXTH SECTION.

Abram and the repeated Promise of God. The name Abram changed to Abraham. The personal Covenant of Faith, now a Covenant Institution for him, his Household and his Seed. Circumcision. The name Sarai changed to Sarah. The new Names. The promised one not Ishmael, but Isaac.

CH. XVII. 1–27.

And when [after the lapse of a long period] Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him. I am the Almighty God [El Shaddai];
2 walk before me, and be thou perfect. And I will make my covenant between me and
3 thee, and will multiply thee exceedingly. And Abram fell on his face: and God
4 [Elohim] talked with him, saying, As for me [in the covenant promise], behold, my covenant
5 is with thee, and thou shalt be a father of many [multitude of] nations. Neither shall thy name any more be called Abram [high father], but thy name shall be Abraham [father of a multitude of nations; of a people of peoples]; for a father of many nations [a people of peoples] have
6 I made thee. And I will make thee exceeding fruitful, and I will make nations of
7 thee, and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to
8 be a God [Elohim] unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger [thou hast settled], all the
9 land of Canaan, for an everlasting possession; and I will be their God [Elohim].
9 And God [God Elohim, as Elohim] said to Abraham [first after his new name], Thou shalt
10 keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every
11 man child among you shall be circumcised. And ye shall circumcise the flesh of your
12 foreskin; and it shall be a token [sign] of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is
13 not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised [הִמּוֹל יִמּוֹל]: and my covenant shall be in your flesh for an
14 everlasting covenant. And the uncircumcised man child, whose flesh of his foreskin

is not circumcised [who will not suffer himself to be circumcised, or avoids circumcision], that [same] soul shall be cut off from his people; he hath broken my covenant.

15 And God [Elohim] said unto Abraham, As for Sarai thy wife, thou shalt not call
16 her name Sarai [heroine], but Sarah [princess] *shall* her name *be*. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be *a mother* of
17 nations; kings of people [עַמִּים] shall be of her. Then Abraham fell upon his face and laughed, and said in his heart, Shall *a child* be born unto him that is one hundred
18 years old? and shall Sarah, that is ninety years old, bear? And Abraham said unto
19 God, O that Ishmael might [even yet] live before thee. And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac [he *or* one will laugh]: and I will establish my covenant with him for an everlasting covenant, *and* with his seed
20 after him. And as for Ishmael [God hears], I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly [evermore]; twelve
21 princes shall he beget, and I will make him a great nation. But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.
22 And he left off talking with him, and God [Elohim] went up from Abraham.
23 And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God [Elohim] had said
24 unto him. And Abraham *was* ninety years old and nine, when he was circumcised in
25 the flesh of his foreskin. And Ishmael his son *was* thirteen years old, when he was
26 circumcised in the flesh of his foreskin. In the selfsame day was Abraham circumcised
27 and Ishmael his son; And all the men of his house, born in his house, and bought with money of the stranger, were circumcised with him.

GENERAL REMARKS.

1. This Section is described by the pseudo-critical exegesis as Elohistic (KNOBEL, p. 161). But here, also, the internal reasons for the use of the name Elohim, are obvious. The sealing or ratifying of the covenant of God with Abram, whose foundation (not something holding a mere connection with it, its side-piece) we recognize in ch. xv., embraces not only the immediate bearer and mediator of the covenant, in the narrower sense, Isaac and his seed, but all those who, in a wider sense, are sharers in the covenant, Ishmael and his descendants. If we do not distinguish these two conceptions of the covenant in this chapter, we shall not thread our way through the apparent confusion, to a correct understanding of it. It is entirely incorrect when KEIL (p. 157), says, Ishmael was excluded from the *salvation* of the covenant, the *grace* of the covenant was promised only to Isaac. Upon this supposition what does the circumcision of Ishmael mean? We must distinguish the relations of the different parties to the covenant as stated above; and since here the covenant embraces all who share in it, God appears and acts as Elohim, although under a new title: *El Shaddai*.

2. That thirteen years should have rolled away between the birth of Ishmael and this new revelation, appears to us very important. Abram had anticipated the purpose of God in his connection with Hagar, and must now, therefore, pass through a long time of discipline, of expectation, and of temptation. ["That which could not be reached by nature was to be secured by *promise*, in the *miraculous* seed, thus pointing forward to Jesus of Nazareth. Therefore the time has come when, after having first allowed the unbelieving spirit to make proof of human expedients (1 Cor. i. 20), God will show Himself again, and place the fulfilment on the basis of the promise alone (Gal. iii. 18). The covenant, therefore, must now be solemnly and formally *sealed*." JACOBUS: "Notes," vol. i. p. 281.—A. G.] Thus, indeed, Moses must wait fifty long years after his premature attempt to reach his destination. The divine decree over Adam and Eve mirrors itself in these facts. They anticipated their destination, to be as God; and therefore a waiting time of thousands of years was decreed for the people, until the Messiah, the image of God, should appear.

3. *The new Names.* The ground upon which *the new names* are given to Abram and Sarai, lies in the fact, that God reveals himself to Abram under a new name, *El Shaddai*. For he is *El Shaddai* as the omnipotent God, *i. e.*, God of power to do wonders, to create new things in the old world, and the very centre of his wondrous deeds is the new birth, in which man receives a new name, and of which circumcision is here set apart to be the typical sign. The titles, *El Shaddai*, Abraham, Sarah, and circumcision, are connected by the closest inward tie; they lie upon one line of thought. The name El Shaddai may have been known to Abram before, as the name Jehovah, and even circumcision; but now it became to him the specific name of the Covenant God, for the patriarchal history, as circumcision was now consecrated to be the sacred sign of the covenant, and as later in the history, Jehovah was made the specific designation of the God of *covenant truth*, (Ex. vi. 3). The names Elohim and El Eljon (Gen. xiv. 18) have not lost their meaning and value under the new economy of El Shaddai, and thus also the name El Shaddai preserves its meaning and value under the economy of Jehovah, which is modified in the prophetic times into the economy of Jehovah-Zebaoth. The wonders of El Shaddai run through the whole kingdom of grace; but the great wonder lying at the foundation of all that follow, is the birth of Isaac, in the near future from his dead parents (dead in this respect, Rom. iv. 18–21: Heb. xi. 11-

19), in connection with the marvellous faith corresponding with it, and with circumcision the seal of the covenant, the type of the great, eternal, central miracle of the kingdom of God, the new birth of Christ from heaven, and that new birth of Christians which is grounded and confirmed in his.

EXEGETICAL AND CRITICAL.

A. The Covenant of God with Abram in the wider sense. *The sharers in the Covenant* (vers. 1-14).

1. The Covenant in the wider sense on the part of God (vers. 1-8). **When Abram was ninety years old and nine.** [Lit., a son of ninety and nine years.—A. G.] The long interval between this age and that given ch. xvi. 16, must be closely observed. It marks a great delay of the promise, a tarrying on the part of God, but which indeed corresponds with the over-haste of Abram (see 2 Pet. iii. 9).—**I am God the Almighty** [El Shaddai; ch. xxviii. 8; xxxv. 11; xliii. 14; xlviii. 8; Exod. vi. 3]. "שַׁדַּי formed from שָׁדַד, to be strong, to practise violence, with the nominal termination ־ַי—as חַגַּי festive, יְשִׁישַׁי the old, סִינַי thorn-covered, and other nouns are formed." Keil. The idea of omnipotence is inwoven through the whole Scripture, with the idea of his miraculous works, the creation of the new, or the new creation (Ps. xxxiii. 9; Rom. iv. 17; Numb. xvi. 30; Is. xlii. 9; lxii. 6; Jer. xxxi. 22; the new covenant; the new man; the new child; Rev. xxi. 1, 5). Delitzsch has raised this idea to a supposition of violence done to nature, which corresponds well with the idea of a miracle held in the seventeenth century ("that which is contrary to nature.") "Elohim is the God who makes nature, causes it to be, and preserves it—causes it to endure; El Shaddai the God *who constrains nature, so that it does what is against itself, and subdues it, so that it bows and yields itself to the service of grace.* ["It designates Jehovah the Covenant God, as one who has the power to fulfil his promises although the order of nature may appear against them. It is a pledge to Abram that notwithstanding 'his own body already dead, and the deadness of Sarah's womb' (Rom. iv. 19), the numerous seed promised could and would be given to him." Keil.—A. G.] Jehovah is the God who, in the midst of nature, causes grace to penetrate and break through the forces of nature, and at last, in the place of nature, establishes an entirely new creation of grace" (p. 381). A sad dualistic conception of nature and grace lies at the bottom of this supposition. The creature is against its will subject to vanity (Rom. viii. 20); on the contrary, it sighs after the liberty of the children of God. We can only speak of an element of opposition to nature, in the miracle, so far as the lower nature is penetrated by the higher, and must of course give way to it. The play upon the letter ה by Delitzsch (p. 382), appears to us cabalistic, and the more so, since the names Abraham and Sarah, into which the ה enters, are not grounded in the name Jehovah with its ה, but upon El Shaddai.—**Walk before me** (see ch. v. 22; xxiv. 40; xlviii. 15; Is. xxxviii. 3). The great elements of Abram's faith must be permanent; he must walk continually before the eye of the Almighty, in the consciousness of his presence who is mighty to work miracles. He was still wanting in the development of this wonder-working faith, and therefore, also, was not *blameless*. —**And be thou perfect***—*free from blame* or *guiltless*. This is not, indeed, a new command, but the result of the command: walk before me. He will be guiltless, free from blame, if he remains in the presence of the God who works wonders; that, indeed, will make him guiltless, free, purify his consciousness.—**And I will make my covenant.**—The נָתַן בְּרִית must be understood here after the analogy of ch. ix. 12, where the previously formed covenant (ch. vi. 18) with Noah, was presupposed, as here the covenant with Abram (ch. xv.) is presupposed. "It does not signify to conclude a covenant (= כָּרַתב), but to give, settle, arrange," etc. Keil. ["At the former period (Gen. xv.) God formally entered into covenant with Abram, here he takes the first step in the fulfilment of the covenant, seals it with a token and a perpetual ordinance." Murphy, p. 307.—A. G.] It thus denotes the establishing of the covenant, or the giving it a traditional force for his seed, the arrangement of a permanent order or institution of the covenant (comp. Numb. xxv. 12).—**And Abram fell on his face.** An expression of deep humility and trustful confidence, and indeed also of the joy which overpowered him;† hence he repeats (ver. 17) the same act in the most emphatic way.—**And God talked with him.**—We must notice here the expression *Elohim*, and the דִּבֵּר. God, as the God of the universe, begins a conversation with Abram, when he should become Abraham the father of a multitude of nations.—**As for me.** I for my part. The אֲנִי evidently emphasizes the opposition of the two parties in the covenant (what concerns me or my part). It answers to וְאַתָּה of ver. 9. Just as in the ninth chapter the וַאֲנִי הִנְנִי of ver. 9 stands in opposition to the וְאַךְ אַךְ of verses 4 and 5 (comp. Exod. xix.; ch. xxiv).—**And thou shalt be a father.** The ו announces the subjects of the covenant. For it is not simply the individual covenant of faith of Abram, but the entire general covenant of blessing in him which is here spoken of. Knobel thinks that the name Abraham was first formed after Abraham had become the father of many nations. This is the well-known denial of the prophetic element. His own quotation, however, refutes him. "The Hebrews connected the giving of names with circumcision (ch. xxi. 3 ff.; Luke i. 59; ii. 21). The Persians likewise, according to Tavernier: 'Travels,' i. p. 270, and Chardin: 'Voyages,' x. p. 76." The connection of the giving of names, and circumcision, effects a mutual explanation. The name announces a definite human character, the new name a new character (the new name, Rev. ii. 17, the perfect stamp of individual character), circumcision, a new or renewed, and more noble nature.‡ "Moreover," Knobel remarks: "we hear only in the Elohist the promise of a multitude of nations (vers. 16, 20; ch. xxxv. 11; xlviii. 4); the Jehovist uses only the sin-

* ["Not sincere merely, unless in the primitive sense of duty, but complete, upright, holy; not only in walk, but in heart." Murphy, p. 308.—A. G.]

† [Calvin and Keil recognise in this prostration of the patriarch his appropriation and reception of the promise, and his recognition of the command.—A. G.]

‡ ["For the significance of names, and the change of names, see Hengstenberg's *Beiträge* ii. p. 270 ff.;" Kurtz.—A. G.]

gular (ch. xii. 2; xviii. 18; xlvi. 3). So likewise the promise of kings and princes among the successors of the patriarch is peculiar to the Elohist (ver. 20; ch. xxv. 16; xxxv. 11; xxxvi. 31)." This distinction corresponds entirely with the fact, that Jehovah, out of the (Goim) nations, which he rules as Elohim, forms one peculiar people (עַם) of faith, as he at first changed the natural Israel to a spiritual. As to this promise of blessing from God, the name *Abraham, father of a mass, noise, tumult of nations*, embraces the whole promise in its widest circumference. 1. People and kings ["*Kings*. David, Solomon, Christ, whose royal genealogy is given Matt. i. 1-16." WORDSWORTH, p. 79. Especially in Christ and the spiritual seed of Abraham, who are kings and priests unto God, Rev. i. 6. JACOBUS: "Notes."—A. G.]; even rich kings should come from him; 2. the covenant of blessing from God with him and his seed should be *eternal;* 3. the whole land of Canaan should belong to his seed for an eternal possession. It should be observed here, that Canaan has fallen in the very same measure to the Arabians as descendants of Abraham (Gal. iv. 25), in which it has actually been rent from the people of Israel for indefinitely long periods of time; it has thus remained permanently in the possession of the descendants of Abraham in the wider sense; 4. Jehovah will remain (be) the God (Elohim) of the seed of Abraham. This promise, also, notwithstanding all the transient obscurations, has been fulfilled in the patriarchal monotheism in Palestine and Arabia. The stipulated, imprescriptible, peculiar right of the people of Israel to Canaan is included in this general promise. [Literally to the lineal seed and the earthly Canaan, but *the everlasting covenant* and *the everlasting possession*, show that the covenant and the promised inheritance included the spiritual seed, and the heavenly Canaan.—A. G.] "In this new name, God gave to him a real pledge for the establishment of his covenant, since the name which God gave to him, could not be, or remain an empty sound, but must be viewed as the expression of the reality it conveys." Keil. "A numerous posterity was regarded by the Hebrews as a divine blessing, which was the portion of those well-pleasing to him (ch. xxiv. 60; xlviii. 16, 19; Ps. cxxviii; Ecc. vi. 3)." Knobel.

2. The covenant of Abraham (on his part) with God, in the wider sense (vers. 9-14). **And God (Elohim) said unto Abraham.** The covenant of circumcision in the wider sense is a covenant of *Elohim*. In his new destination Abraham was called to introduce this sign of the covenant for himself and his seed. He came under obligation at the first for himself with his seed to keep the covenant with Elohim. But circumcision is the characteristic sign and seal of this covenant, as a statute and a type, i. e., with the included idea of its spiritual import. In this sense it is said: **This is my covenant, ... shall be circumcised.** Upon circumcision compare WINER: *Real-Wörterbuch*, and similar works. 1. The act of circumcision: the removal of the foreskin; 2. the destination: the sign of the covenant; 3. the time: eight days after the birth (see ch. xxi. 4; Lev. xii. 3; Luke i. 59; ii. 21; John vii. 22; Phil. iii. 5; JOSEPH.: "Antiq." i. 12, 2); 4. the extent of its efficacy: not only the children, but slaves born in the house [and those also bought with his money.—A. G.] were to be circumcised; 5. its inviolability: those who were not circumcised should be cut off, uprooted.—Circumcision, as a sign of the patriarchal covenant, appears to presuppose its earlier existence as a religious rite. According to Herodotus, circumcision was practised among the Colchi, Egyptians [It has been urged, however, against the idea that the Egyptians practised this rite generally; 1. That Abraham circumcised all his male servants—among them probably those who were presented by Pharaoh; 2. that Pharaoh's daughter knew that Moses was a Hebrew child—(Heb., and behold a male-child);—3. Ezek. xxxi. 18; see BUSH: "Notes," p. 273.—A. G.] and Ethiopians; and the Syrians of Palestine and Phœnicians might have learned it from the Egyptians. In Ewald's view, its original home was the valley of the Nile; and it still exists as a national usage among the Ethiopian Christians, and among the Congos. With regard to the circumcision of the Egyytians, we remark, that while Herodotus and Philo regard it as a general custom, Origen ascribes it simply to the priests. [WORDSWORTH, p. 81, urges in favor of this view, that circumcision was not practised by the other sons of Ham; that Ishmael, the son of an Egyptian mother, was not circumcised until after this institution of the covenant; and that Joshua is said to have rolled away the reproach of Egypt when he circumcised the Israelites at Gilgal.—A. G.] According to Ezek. xxxi. 18; xxxii. 19, the Egyptians seem to be included among the uncircumcised. We need not, however, insist too strictly upon a prophetic word, which may possibly have a higher symbolical sense (comp. Rom. ii. 28). And Origen informs us of a later time, in which the Coptic element was mingled with Hellenic elements in Egypt. Some have viewed Egyptian circumcision as an idolizing of the generative power. The bloody act points rather to purification. Delitzsch remarks: that circumcision, as some think, has been found in America, upon the South Sea Islands, e. g. in a mode resembling that in use among the Jews, in the Feegee Islands, and among the southeastern Negro tribes, e. g. among the Damaras in tropical South Africa. And here we cannot assume any connection with the Abrahamic, nor with the Egyptian circumcision. But the customs prevailing in the valley of the Nile, might spread themselves widely over Africa, as those of the Phœnicians over the ocean. The Epistle of Barnabas, in a passage which has not been sufficiently regarded (ch. ix.), brings into prominence the idea, that we must distinguish circumcision, as an original custom of different nations, from that which receives the patriarchal and theocratic sanction. "The heathen circumcision," as Delitzsch remarks, "leaving out of view the Ishmaelites, Arabians, and the tribes connected with them both by blood and in history, is thus very analogous to the heathen sacrifice. As the sacrifice sprang from the feeling of the necessity for an atonement, so circumcision from the consciousness of the impurity of human nature." But that the spread of circumcision among the ancient nations is analogous to the general prevalence of sacrifice, has not yet been proved. It remains to be investigated, whether the national origin of circumcision stands rather in some relation to religious sacrifice; whether it may possibly form an opposition to the custom of human sacrifices (for it is just as absurd to view it with some, as a remnant of human sacrifice, as to regard it with others, as a modification of eunuchism); whether it may have prevailed from sanitary motives, the obligation of bodily purity and soundness, (see WINER, i. p. 159); or whether it has not rather from the first had its ground and source in the idea of the consecration of the generative nature, and of the propagation of

the race (DELITZSCH, p. 385). At all events, circumcision did not come to Abraham as a custom of his ancestors; he was circumcised when ninety-nine years of age. This bears with decisive weight against the generalizing of the custom by Delitzsch. As to the destination of circumcision to be the sign of the covenant, its patriarchal origin is beyond question. [As the rainbow was chosen to be the sign of the covenant with Noah, so the prior existence of circumcision does not render it less fit to be the sign of the covenant with Abraham, nor less significant. "It was the fit symbol of that removal of the old man, and that renewal of nature which qualified Abraham to be the parent of the holy seed." Murphy. See also Kurtz and Baumgarten.—A. G.] (See John vii. 22). Still it was placed upon a new legal basis by Moses (Exod. iv. 24, 25; Lev. xii. 3), and was brought into regular observance by Joshua (Josh. v. 2). That it should be the symbol of the new birth, i. e., of the sanctification of human nature, from its very source and origin, is shown both by the passages which speak of the circumcision of the heart (Lev. xxvi. 41; Deut. x. 16; xxx. 6; Jer. iv. 4; ix. 25; Ezek. xliv. 7), and from the manner of speech in use among the Israelites, in which Jewish proselytes were described as new-born. As to the terminus of eight days, which was so strictly observed, that even the law of the Sabbath was held subordinate to the law of Circumcision, Delitzsch explains the prescription of this period, from the fact that the child was not separated and purified from the sustenance of its embryonic state until this period. It is better to regard the week of birth as a terminus for the close of the first throes and labor, and at the same time, as the term fixed for the outward purification. Keil explains: "because this day was viewed as the beginning of the independent life, as we may infer from the analogous prescription as to the age of the young animals used in sacrifice (Lev. xxii. 27; Exod. xxii. 30).* He remarks also, "that the Arabians circumcise at a late period, usually between five and thirteen years, often during the thirteenth year, because Ishmael was thirteen years old when he was circumcised." For more detailed observations, see KNOBEL, p. 164.—The threatening that the uncircumcised should be cut off—uprooted, can refer only to the conscious, wicked contempt of the command, as the same threatening must be understood in regard to other offences. Clericus and others explain the "cutting-off" as a removal from the people and its privileges. But the theocratic death-penalty (which was indeed the form of a final, complete excommunication from the people) can alone be understood here, as it naturally could alone meet the case of the despiser of the covenant-sign, and of the covenant itself. [But it is the covenant between Jehovah and the seed of Abraham which is here before us, and exclusion from the people of the covenant would be, as Baumgarten urges, exclusion from all blessings and salvation. That this was connected with the death-penalty in other passages (as Exod. xxxi. 14), would seem to show that the phrase itself did not necessarily imply such a penalty.—A. G.] (see KNOBEL, p. 163). The reference by Delitzsch, to an immediate divine judgment, or to the premature, childless death of the uncircumcised, who had reached full age, implies an extraordinary introduction or enlargement of the theocratic regulation, which belongs to the Israelitish tradition. Keil strives to unite both views (p. 156). But here also we must distinguish the legal and typical elements. In the typical sense, the "cutting-off" denotes the endless destruction, the total ruin of the man who despises the covenant of God. [And it is worthy of observation, that to despise and reject the sign, was to despise and reject the covenant itself. He who neglects or refuses the sign, *hath broken my covenant*.—A. G.]

B.—3. The establishment of the covenant in a narrower sense with Isaac—the more direct bearer and mediator of the covenant (ver. 15–22). **And God (Elohim) said.** God establishes the covenant in this form also as Elohim, not as Jehovah, since not only Israel, but Edom, should spring from Isaac, the son of Sarah.—**Sarah thy wife.** "As the ancestress of nations and kings, she should be called שָׂרָה (princess), not שָׂרַי (heroine)." Knobel. Delitzsch explains שָׂרַי the princely, but this does not distinguish sufficiently the old name from the new. (Jerome distinguishes: my princess, my dominion and princess generally). Even in this case the name declares the subject of the following promise, and its security. Now it was definitely promised to Abraham, that he should have a son from Sarah; and it was also intimated that the descendants from this son should branch themselves into (Goim) nations.—**Then Abraham fell upon his face, and laughed.** The explanation of Knobel is absurd: "Abraham doubted the possibility, since he was an hundred, and Sarah was ninety years old, and laughs, therefore, but falls upon his face, lest God should notice it" (!). "In the other writer, the patriarch, as the man of God, believes (ch. xv. 6), and only the less eminent wife, doubts and laughs (ch. xviii. 12). But here as there, the laughter, in the name of the promised seed (יִצְחָק), passes into the history of Abraham." That the interpreter, from this standpoint, knows nothing of a laugh of astonishment, in connection with full faith, indeed, in the immediate experience of the promise (Ps. cxxvi. 1, 2), is evident. DELITZSCH: The promise was so very great, that he sank reverently upon the ground, and so very paradoxical, that he involuntarily laughs (see also the quotation from Calvin, by Keil, p. 151). ["The laughter of Abraham was the exultation of joy, not the smile of unbelief." AUG.: *de Civ. Dei.* xvi. 26. Wordsworth, who also urges that this interpretation is sustained by our Lord, John viii. 56.—A. G.] We may confidently infer from the different judgments of Abraham's laughter here, and that of Sarah, which is recorded afterward, that there was an important distinction in the states of mind from which they sprang. The characteristic feature in the narration here is, that Abraham fell upon his face, as at first, after the promise, ver. 2.—**Shall there be born unto him that is an hundred years old?*** The apparent impossibility is twofold (see

* [*A son of eight days.* It was after a week's round, when a new period was begun, and thus it was indicative of starting anew upon a new life. The seventh day was a sacred day. And this period of seven days was a sacred period, so that with the eighth day a new cycle was commenced JACOBUS, p. 287.—A. G.]

* ["These questions are not addressed to God; they merely agitate the breast of the astonished patriarch." MURPHY, p. 311. "Can this be? This that was only too good to be thought of, and too blessed a consummation of all his ancient hopes, to be now, at this late day, so distinctly assured to him by God himself." JACOBUS, p. 289.—A. G.]

the quotations, Rom. iv. and Heb. xi.).—**O that Ishmael might (still) live.** The sense of the prayer is ambiguous. "Abraham," says Knobel, "turns aside, and only wishes that the son he already had should live and prosper." Calvin, and others, also interpret the prayer in the sense, that Abraham would be contented if Ishmael should prosper. Keil, on the contrary, regards the prayer of Abraham as arising out of his anxiety, lest Ishmael should not have any part in the blessings of the covenant. The fact, that the answer of God contains no denial of the prayer of Abraham, is in favor of this interpretation. But in the prayer, Abraham expresses his anticipation of an indefinite neglect of Ishmael, which was painful to his parental heart. He asks for him, therefore, a life from God in the highest sense. Since Abraham, according to ch. xvi., actually fell into the erroneous expectation, that the promise of God to him would be fulfilled in Ishmael, and since there is no record of any divine correction of his error in the mean time, the new revelation from God could only so be introduced when he begins to be in trouble about Ishmael (see ch. xxi. 9), and to doubt, as to the truth and certainty of his self-formed expectation, both because Jehovah had left him for a long time without a new revelation, and because Hagar had communicated to him the revelation granted to her, as to the character of her son—a prophecy which did not agree with the heir of the promise. In this state of uncertainty and doubt [Calvin, however, holds, that Abraham was, all this time, contented with the supposition, that Ishmael was the child of promise, and that the new revelation startled him from his error.—A. G.] the promise of the heir of blessing was renewed to him. But then he receives the new revelation from God, that Sarah shall bear to him the true heir. It puts an end to the old, sad doubt, in regard to Ishmael, since it starts a new and transient doubt in reference to the promise of Isaac; therefore there is mingling with his faith, not yet perfect on account of the joy (Luke xxiv. 41), a beautiful paternal feeling for the still beloved Ishmael, and his future of faith. Hence the intercession for Ishmael, the characteristic feature of which is, a question of love, whether the son of the long-delayed hope, should also hold his share of the blessing. אֲבָל may, indeed, include so far the granting of the prayer of Abram; it may mean, *still, nevertheless*. [Better, as Jacobus, *indeed*, as addressed to the transient doubt as to Isaac, which may lie in Abraham's prayer for Ishmael. Indeed, on the contrary, Sarah is bearing thee a son.—A. G.] But the nineteenth verse distinctly declares that the son of Sarah should be the chief heir, the peculiar bearer of the covenant. Closer and more definite distinctions are drawn in ver. 20.—**Twelve princes shall he beget** (see ch. xxv. 12-16).—**At this set time.** The promise is now clearly revealed even in regard to time; and with this the revelation of God for this time ceases.

4. The compliance with the prescribed rite of circumcision (vers. 23-27). The prompt obedience of Abraham [This prompt obedience of Abraham reveals his faith in the promise, and that this laughter was joyful and not unbelieving.—A. G.] is seen in his circumcising himself and his household, i. e. the male members of his household, as he was commanded, in the same day. According to the expression of the text, Abraham appears to have performed the rite upon himself with his own hands.

DOCTRINAL AND ETHICAL.

1. See the General Remarks, and the Critical Notes upon the double circle of the covenant, and circumcision.

2. *El Shaddai.* We do not comprehend the whole of this name, if we identify it with Elohim. We make it too comprehensive if we represent it as including the idea of all the divine attributes, or as an expression of the majesty of God. It is the name of the Almighty, and stands here at the very beginning of the announcement of theocratic miracles, for the same reason, that in the Apostles' Creed, it designates the nature of God the Father, for the Christian faith. The Almighty God (παντοκράτωρ) is the God of the Theocracy, and of all the miracles. He makes the highest revelation of his miraculous power in the resurrection of Christ (Eph. i. 19 ff.).

3. Before my face. The anthropomorphisms of the Scripture. The soul, head, eyes, arm of God, are mentioned in the Bible. The Concordances give all the information any one needs. It is not difficult to ascertain the meaning of the particular descriptions. His face is his presence in the definiteness and certainty of the personal consciousness (Ps. cxxxix.).

4. Keil brings the narrower circle of the covenant into conflict with the wider, as was above remarked. [Keil puts his argument in this form: Since the grace of the covenant was promised alone to Isaac, and Abraham was to become the father of a mass of nations by Sarah (ver. 16), we cannot include the Ishmaelites nor the sons of Keturah in this mass of nations. Since, further, Esau had no part in the promise of the covenant, the promised descendants must come alone through Jacob. But the sons of Jacob formed only one people or nation; Abraham is thus only the father of one people. It follows, necessarily, that the mass of nations must embrace the spiritual descendants of Abraham, all who are ἐκ πίστεως Ἀβραάμ (comp. Rom. iv. 11, 16). He urges also, in favor of this view, the fact, that the seal of the covenant was applied to those who were not natural descendants of Abraham, to those born in his house and bought with his money. He holds, also, that the promise of the land of Canaan to this seed for a possession is not exhausted by the fact, that this land was given to the literal Israel, but that as the Ἰσραὴλ κατὰ σάρκα are enlarged to the Ἰσραὴλ κατὰ πνεῦμα, so the idea and limits of the earthly Canaan must be enlarged to the limits of the spiritual Canaan, that in truth, Abraham has received the promise κληρονόμον αὐτὸν εἶναι κόσμου, Rom. iv. 13, p. 138.—A. G.] Under the seed promised to Abraham of a "multitude of nations," the descendants of Esau should not be understood; on the contrary, the spiritual descendants of Abraham must have been intended, and reckoned with the people of Israel, which constitutes, indeed, but one nation. But still, we must always clearly distinguish between the promise, "in thee shall be blessed all the families of the earth," and the promise, "from thee shall spring a mass of nations," through Ishmael and Isaac, and these shall all be embraced in the covenant of circumcision, the one as bearer of the covenant, the others as associates and sharers in the covenant. Otherwise, indeed, even the spiritual seed of Abraham must be circumcised. But as circumcision is the type of the new birth, so the mass of nations which should spring from Abraham, is the type of his spiritual descend-

ants, and in the typical sense, truly, he is here the father of all believers. In the typical sense, also, the promise of Canaan, and the promise of the eternity of the covenant, have a higher meaning and importance. The remarks of Keil, as to the estimation of this spiritual significance of the Abrahamic promise, against Auberlen and others, who sink the reference of the promise to the spiritual Israel to a "mere application," are well founded [and are most important and suggestive.—A. G.]

5. Circumcision (as also baptism still more effectually, Rom. vi.), as the type of the renewing through natural suffering, evidently forms an opposition between the old and sinful human nature, and the new life. It is therefore a testimony to human corruption on the one hand, and to the calling of men through divine grace to a new life, on the other. [The ground of the choice of circumcision as the sign and seal of the covenant may be thus stated. It lies in the nature of the blessing promised, i. e. a seed of blessing. That which is born of the flesh is flesh, but the promised seed were to be holy, and thus channels of blessing. The seed of Abraham were thus to be distinguished from other races. As corruption descended by ordinary generation, the seed of grace were to be marked and symbolically purified from that corruption. It thus denoted the purifying of that by which the promise was to be secured.—A. G.] But as a sign placed upon the foreskin, it designates still more definitely on the one side, that the corruption is one which has especially fallen upon or centres in the propagation of the race, and has an essential source of support in it, as on the other side, it is a sign and seal, that man is called to a new life, and also, that for this new life the conception and procreation should be consecrated and sanctified (see John i. 13, 14). The male portion of the people only, were subjected to this ordinance. This rests first of all upon natural causes. Luther finds a compensation in the birth-throes and exposure to death on the part of the females. The pains of birth were truly translated to the male sex through circumcision. But then this one-sidedness of the sacrament of circumcision declares the complete dependence of the wife upon her husband under the old covenant. [Kurtz: The dependent position of the woman, by virtue of which, not without the man, but in and with the man, not as woman, but as the bride, and mother, she has her importance in the people and life of the covenant, does not allow her to come into the same prominence here as the man, p. 188. Jacobus says: "Under the Old Covenant, as everything pointed forward to Christ the God-Man—Son of Man—so every offering was to be a *male*, and every covenant rite was properly enough confined to the males. The females were regarded as acting in them, and represented by them. Under the New Testament this distinction is not appropriate. It is not *male and female*, Gal. iii. 28; Col. iii. 11. That the rite was applied so expressly to those born in the house, and those bought with his money—the son of the stranger—was intended to point to the universal aspect of the covenant, the extension of its blessings to all nations.—A. G.] But it was enlarged, or completed, in fact, through the law of purification, to which the mother was subjected. Its spiritual significance is finally, that it is not birth itself, but the sexual generation, as such, which is the *tradux peccati*. In the New Covenant, the wife has an equally direct share in baptism as the husband. And this was typified in the Old Covenant through the giving of the name. Sarah possesses a new name as well as Abraham.

6. It scarcely follows from Exod. iv. 25, as Delitzsch thinks, that circumcision proclaimed to the circumcised man, that he had Jehovah for a bridegroom; although Jews, Ishmaelites, and Moslems generally name the day of circumcision the wedding-feast of circumcision. The Scripture constitutes a bridal relation between Christ and his Church, viewed in its totality.

7. If Delitzsch in this, as in other passages, gives to circumcision too great an importance, he does not esteem sufficiently its importance when he remarks, that it is no peculiar rite of initiation, like baptism. "It is not circumcision which makes the Israelites what they are as such, i. e., members of the Israelitish church. It is through its birth [While it is true that the Israelite by his birth was so far a member of the congregation or church, that he had a title to its rites and ordinances, it is true that circumcision was the recognition of that membership, and that if he neglected it, he was exscinded from the people.—A. G.]; for people and church are coterminous in the Old Testament." This is totally incorrect, just as incorrect as if one should say, Christendom and the Church are coterminous. [It lies, too, in the face of the whole New Testament, which places circumcision and baptism in the closest relations to each other, and makes the one to come in the place of the other. The differences between them upon which Delitzsch dwells are just those which we should expect under the two economies.—A. G.] As one must distinguish between Jacob and Israel, so one must distinguish between Israel as the naturally increased (גּוֹי) and Israel as the called people of God (עַם). Israel is, in a qualified sense, the people of God; viz., as it, through circumcision, purification, and sacrifice, was consecrated a congregation of God (קָהָל). And thus we must distinguish circumcision as to its old national, its patriarchal, and its theocratic and legal power and efficacy. In the last meaning alone, it belonged to the people of Israel as the Church of God, and was so far an initiatory rite, that by means of it an Edomite or Moabite could be incorporated into the people of God, while genuine Jews, even the sons of Aaron, might be exscinded, if it were neglected. The Old Testament people of God, has thus definitely the characteristic traits of the spiritual New Testament Israel, a people of God, gathered from all the nations of the earth. It was precisely the fault of the Edomite Jews, that they failed to distinguish between circumcision in this higher sense, as it passed over into baptism, and circumcision as a national custom. And this is the fallacy of the Baptists, through which they, to this day, commonly attempt to rend away from the defenders of infant baptism the argument which they draw from circumcision. They say, "circumcision was no sacrament of the Jews; it was a mere national custom." But it was just as truly a sacrament of the Jews, as the passover, from which we must distinguish likewise, the eating of a roasted lamb in the feasts of the ancients. We refer again to the well-known distinction in the Epistle of Barnabas (ch. ix.).

8. The moral nature of the divine covenant appears in this chapter, as in the earlier formation of the covenant; and here still more definitely through the opposition: I on my part (ver. 4), but thou on thy part (ver. 9). Circumcision, according to this

antithesis, must be regarded by Abraham especially as a duty, which declares comprehensively all his duties in the rendering of obedience, in the self-denying, subduing, and sanctifying of his nature; while the giving of the name is the act of God, which is comprehensive of all his promises. There is no conflict between this first and nearest significance of circumcision, and the fact, that it is a gift, a sign and seal, and type of the truth of the covenant of God. The application to the passover-meal, and indeed to the Christian sacraments, will be obvious. [" As a *sign*, circumcision was intended to set forth such truths as these: of repentance and flesh-mortifying, and sanctification and devotement to God; and also the higher truth of the seed of promise which Israel was to become, and the *miraculous seed, which was Christ*. As a *seal*, it was to authenticate God's signature, and confirm his word and covenant promise, and execute the covenant on God's part, making a conveyance of the blessings to those who set their hand to this seal by faith. Under the New Testament economy of the same covenant of grace, after "*the seed*" had come, the seal is adapted to the more spiritual dispensation, though it is of the same general import. JACOBUS, "Notes," vol. i. p. 286.—A. G.]

9. The first laughter mentioned in the Bible is that of Abraham, ver. 17. A proof that there is nothing evil in the laugh itself. The first weeping which is mentioned is the weeping of Hagar in the desert (ch. xxi. 16). Both expressions of human feeling thus appear at first, in a consecrated and pious form.

10. The Jews declare that the law of circumcision is as great as the whole law. The idea is, that circumcision is the kernel, and therefore, also, that which comprehends the whole law: a. as a separation from an impure world; b. as a consecration to God. When they say, it is only on account of circumcision that God hears prayer, and no circumcised man can sink to hell, it is just as true, and just as false, as the *extra ecclesiam nulla salus*, according as it is inwardly or outwardly understood.

11. We have here the first allusion to slaves who were bought with money (ver. 27). STARKE: "Thus it seems, alas! true, that at this time slavery prevailed, which, indeed, to all appearance, must have begun from the Nimrodic dominion. For when men have begun to treat their fellow-men as wild beasts, after the manner of hunters, they will easily enslave those who are thus overcome; and this custom, though against the rights of nature, soon became general. When, now, Abraham found this custom in existence before his time, he used the same for the good of many of these wretched people; he bought them, but brought them to the knowledge of the true God, etc. To buy and sell men for evil is sin, and opposed both to the natural and divine law (Ex. xxi. 2); but to buy in order to bring them to the knowledge of the true God is permitted (Lev. xxv. 44, 45)."—To buy them in order to give them bodily and spiritual freedom is Christ-like.

12. STARKE: "The question arises here, whether a foreign servant could be constrained to be circumcised. Some (Clericus, e. g.) favor, and others oppose this opinion. The Rabbins say: If any one should buy a grown servant of the Cuthites, and he refused to be circumcised, he should sell him again." Maimonides.

13. As in the ark of Noah, so in the fact that Abraham should circumcise all the male members of his household, the full biblical significance and importance of the household appears in a striking way; of the household in its spiritual unity, which the theory of the Baptists in its abstract individuality, dissolves.

14. The promise of blessing which Abraham receives, repeats itself relatively to every believer. His life will be rich in fruits of blessing, reaching on into eternity. In the abstract sense this avails only of Christ (Isa. liii. 10), but therefore in some measure of every believer (Mark x. 30).

15. The word ver. 14 in a typical expression contains a fearful and solemn warning against the contempt of the sacraments. The signs and seals of communion with the Lord and his people are not exposed to the arbitrary treatment of individuals. With the proud contempt of the signs of communion, the heart and life are separated from the communion itself, and its blessings and salvation.

16. The New Testament fulfilment of circumcision (Rom. ii. 29). If circumcision is the type of the new birth, its essential fulfilment lies in the birth of Christ. The sanctification of birth has reached its personal goal in his birth, which is a new birth. But Christ must be appropriated by humanity through his sufferings. Therefore he was made subject to the legal circumcision (Gal. iv. 4), and the perfect result of this communion with his brethren, was his death upon the cross (Rom. vi. 6; Col. ii. 11, 12). In the communion with this death, into which Christians enter with baptism, they become the people of the real circumcision, over against which bodily circumcision, in *a religious sense*, becomes a cruel mangling of the body (Phil. iii. 8).

17. We must distinguish the typical significance of our chapter from its historical basis, and bind both sides together without confounding them. This avails of the twofold circle of the covenant; of the name Abraham; of the blessing for his seed; of the eternity of the covenant; of his sojourn in Canaan, and the gift of the land to him for an eternal possession; of circumcision, and of the threatening of excision. In all these points we distinguish the historical greatness and spiritual glory of the covenant of promise.

HOMILETICAL AND PRACTICAL.

See the Doctrinal paragraphs.—The visitation of Abraham after his long trial and waiting.—God's delay no actual delay (2 Pet. ii. 9).—The establishment of the covenant between God and Abraham: 1. The precondition of the establishment of the covenant (see ch. xv.–ch. xvii. 1); 2. the contents of the covenant of promise: the name Abraham; *a.* in the natural sense; *b.* in the typical sense; 3. the covenant in the wider and narrower sense: 4. the covenant-sign.—The new covenant of God in his name (El-Shaddai, God of wonders), the basis of the new name of believers.—Faith in the miracle is faith in that which is *divinely new*.—The renewed call of Abraham: 1. As a confirmation of his calling; 2. as the enlargement and strengthening of it.—The contents of the call: Walk before me and be perfect, i. e., walk before me (in the faith and vision of my presence, in grace and miraculous power), 1. so *art thou* blameless (pious, righteous, perfect); 2. so *wilt thou* be blameless; 3. so *prove* it through thy pious conduct.—The particular promises of God, which are contained in the name Abraham: 1. According

to its natural greatness; 2. according to its typical glory.—The promises of God conditioned through the covenant of God.—The two sides in the covenant of God.—In the covenant of circumcision.—Circumcision as a type: 1. Of the new birth; 2. of baptism; 3. of infant baptism.—Abraham's laughter.—Abraham's intercession for Ishmael.—For missions among the Mohammedans.—*He will laugh.*—Isaac's name henceforth a name of promise.—The significance of this name for the children of God (Ps. cxxvi. 2; Luke vi. 21).—Abraham's obedience the spiritual side of circumcision.

Starke: [derivations of El-Shaddai. More particularly upon the biblical anthropomorphisms]. The change of names. There is here a glorious proof that even the heathen shall come to Christ, and become the children of Abraham.—Upon ver. 6. But above all, the King of kings, Christ, is to descend from him (Luke i. 32; Rom. ix. 5).—Upon ver. 7. As to the earthly prosperity which God promised to the natural seed of Abraham, namely, the possession of the land of Canaan, the word *Eternal* is here used to denote a very long time, which, however, has still an end (vers. 8, 13, 19; Exod. xxi. 6; Deut. xv. 17; Jer. xviii. 16). But as to the spiritual good which he promised to the spiritual seed of Abraham, to all true believers, namely, the grace of God, forgiveness of sins, protection and blessing in this life, and heavenly glory in the life to come, it is surely an eternal, perpetual covenant. [Thus also Wordsworth, essentially, and Murphy: "The phrase, perpetual possession, has here two elements of meaning—first, that the possession in its coming form of a certain land, shall last as long as the co-existing relations of things are continued; and secondly, that the said possession in all the variety of its ever grander phases, will last absolutely forever, p. 309."—A. G.].—Cramer: The covenant of grace of God is eternal, and one with the new covenant in Christ(Jer. xxxi. 33; Isa. liv. 10).—Osiander: Even the children of Christian parents, born dead, or taken away before the reception of baptism, are not to be esteemed lost, but blessed.—He introduces a sacrament which, viewed in itself alone, might be regarded as involving disgrace. But on this very account it typifies, 1. the deep depravity of men, in which they are involved from the corruption of original sin, since not only some of the members, but the whole man, is poisoned, and the member here affected in particular as the chief instrument in the propagation of the human race. 2. For the same reason, it confirms the promise of the increase of the race of Abraham. 3. Through this sign God intends to distinguish the people of his possession from all other nations. 4. He represents in it, the spiritual circumcision of the heart—the new birth.—Upon ver. 14. Cramer: Whoever despises the word of God and the sacraments, will not be left unpunished by God (Isa. vii. 12; Luke vii. 30; 1 Cor. xi. 30.—Musculus: Sarah, although appointed to be the royal mother of nations and kings, does not bear them to herself, but to Abraham, her own husband; thus the Church of Christ, espoused to Christ, although the true royal mother of nations and kings, i. e., of all believers, bears them not to herself, but to Christ.—Cramer: Although women in the Old Testament had no sacrament of circumcision, they share in its virtue, through the reception of the names, by which they voluntarily subscribe to the covenant of God (Isa. xliv. 5).—God is an Almighty God, who is not bound to nature.—Ver. 23. As to the readiness with which all the servants of Abraham suffer themselves to be circumcised, we see at once that they must have had already, through the instruction of Abraham, some correct knowledge of God, since otherwise they could not have understood an act which, to mere reason, appears so preposterous, foolish, and disgraceful.—Osiander: Believing householders, who yield themselves in obedience to the divine will, shall have also, through the divine blessing, yielding and docile domestics.—Cramer As circumcision was applied to all the members of Abraham's household, so all, great and small, should be baptized (Mark x. 14; John iii. 5, 6; Acts xvi. 15; xviii. 8; 1 Cor. i. 16.—As Abraham used no delay in the sacrament of circumcision, even so we also should not long defer the baptism of infants.

Lisco: The essential element of the covenant on the part of God is grace; on man's part, faith (still, the grace here receives a concrete expression in a definite, gracious promise, and faith likewise in obedience, and in a definite, significant rendering of obedience).—Gerlach: ver. 19. Isaac ("he laughs," or "one laughs"), the child of joyful surprise is now announced as soon to appear.—Ver. 8. The eternal possession stands in striking contrast to the transient, ever-changing place of sojourn, which Canaan was, at that time, for Abraham. This land, however, which God promises to Abraham and his seed for an inheritance, is still at the same time a visible pledge, the enclosing shell of the still delicate seed or kernel, therefore the prophetic type of the new world, which belongs to the Church of the Lord; therefore it is pre-eminently an eternal possession. This is true, also, of all divine ordinances, as circumcision, the passover, the priesthood, etc., which, established in the Old Testament as eternal, are, as to the literal sense, abolished in the New Testament, but are in the truest sense spiritually fulfilled.—Calwer (*Handbuch*) upon ver. 1: *Walk before me*, etc. The law and the gospel, faith and works, are brought together in this one brief word or sentence. Ver. 7. *Eternal covenant.* Truly, in so far as the spiritual seed of Abraham take the place of the natural Israel, and the earthly Canaan is the type of the heavenly, which remains the eternal possession of all believers.—The female sex, without any external sign of the covenant, were yet included in the covenant, and shared its grace, so far as through descent or marriage they belonged to the covenant people (ch. xxxiv. 14 ff.; Exod. xii. 3; Joel ii. 15, 16).—Schröder: Ver. 1. This manifestation was given to Abraham, when he had now grown old and gray in faith, for the hope of the fulfilment of the divine promise. How he rebukes and shames us who are so easily stumbled and offended, if we do not see at once the fulfilment of the divine promises! (Rambach).—Upon the name Elohim. The same epoch which (ch. xvii.) introduces the particular view of that economy (Rom. iv. 11, 12), opens also its universal tendencies and features. What profound divine wisdom and counsel shine in these paradoxes! (The foundation, however, of this opposition is laid already in ch. xii. 1, and first appears in its decisive, complete form in the Mosaic institution of the law). —Ver. 1. We need to mark more carefully the "I am" of ver 1, because, so many false gods present themselves to our hearts, and steal away our love (*Berleb. Bibel*).—Before Abraham was commanded to circumcise himself, the righteousness of faith was counted to him, through which he was already righteous (Luther).—Although he utters no word,

his silence speaks louder than if he had cried in the clearest and loudest tones, that he would surely obey the word of God (Calvin).—The significance and importance of names, among the Hebrews, especially in Genesis.—Ver. 5. Abraham is not called the father of many nations, because his seed should be separated into different nations, but rather because the different nations should be united in him (Rom. iv.; Calvin).—Ver. 8. *The land wherein thou art a stranger.* The foreigner shall become the possessor.—Upon Ver. 14. The connection shows that the reference is to the conscious contempt of the sacraments, not to those children who, through the guilt of their parents, were not circumcised upon the eighth day (Exod. iv. 24, ff.)—Ver. 17. *Abraham laughed.* In the region of unbelief the doubt is of no moment. It has its importance in the life of believers, where it presupposes faith, and leads as a transition step to a firmer faith. (There is, however, a twofold kind of doubt, without considering what is still a question, whether there is any reference to doubt in the text). Luther thinks that Christ points to this text (in John viii. 56). Then the laughing also is an intimation of the overflowing joy which filled his heart, and belongs to his spiritual experiences.—Ver. 19. Isaac. The name teaches that those who tread in the footsteps of Abraham's faith, will at times find cause for laughter in the unexpected, sudden, and great blessings they receive. There is reason in God, both for weeping and laughter (Roos).—Ver. 23. We see how well his house was ordered, since even those who were bought with money cheerfully submitted to circumcision (Calvin).—PASSAVANT: (Abraham). The Almighty God, the God who can do all, sees all, knows all, he was, is, and will be all, to his servants.

SEVENTH SECTION.

Abraham in the Oak-Grove of Mamre, and the three Heavenly Men. Hospitality of Abraham. The definite announcement of the birth of a Son. Sarah's Doubt. The announcement of the judgment upon Sodom connected with the Promise of the Heir of blessing. The Angel of the Lord, or the Friend of Abraham and the two angels of deliverance for Sodom. Abraham's intercession for Sodom. The destruction of Sodom. Lot's rescue. Lot and his Daughters. Moab and Ammon.

CHS. XVIII. AND XIX.

1 And the Lord appeared unto him in the plains of Mamre; and he sat in the tent-
2 door in the heat of the day; And he lifted up his eyes and looked, and, lo, three men stood by him: and when he saw *them*, he ran to meet them from the tent-door, and
3 bowed himself toward the ground, And said, My Lord [אֲדֹנָי not אֲדֹנִי],[1] if now I have
4 found favor in thy sight, pass not away, I pray thee, from thy servant: Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree
5 [enjoy the noonday rest]: And I will fetch a morsel of bread, and comfort [stay, strengthen] ye your hearts; after that ye shall pass on: for therefore are ye [even] come to your
6 servant. And they said, So do, as thou hast said. And Abraham hastened into the tent unto Sarah, and said, Make ready [hasten] quickly three measures of fine meal,
7 knead *it*, and make cakes upon the hearth. And Abraham ran unto the herd, and fetched a calf tender and good, and gave *it* unto a young man [a servant]; and he hasted
8 to dress it. And he[2] took butter, and milk, and the calf which he had dressed [caused to be dressed], and set *it* before them; and he stood[3] by them under the tree, and they did eat.
9 And they said unto him, Where *is* Sarah thy wife? And he said, Behold, in the
10 tent. And he said, I will certainly return unto thee according to the time of life[4] [return when this time of the next year shall be reached]; and lo, Sarah thy wife shall [then] have a son. And Sarah heard [was hearing] *it* in [behind] the tent-door, which [door] *was* behind
11 him [Jehovah]. Now Abraham and Sarah were old *and* well stricken in age; *and* it
12 ceased to be with Sarah after the manner of women. Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old [gray]
13 also? And the Lord said unto Abraham, Wherefore did Sarah laugh saying, Shall I
14 of a surety bear a child, which am [and I am] old? Is any thing too hard[5] [an exception] for the Lord? At the time appointed I will return unto thee, according to the time of
15 life [this time in the next year], and Sarah shall have a son. Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

16 And the men rose up from thence, and looked toward Sodom: and Abraham went
17 with them to bring them on the way. And the Lord[a] said, Shall I hide from Abra-
18 ham that thing which I do [will do];[7] Seeing that Abraham shall surely become a great
19 and mighty nation, and all the nations of the earth shall be blessed in him? For I know [have chosen] him, that he will [shall] command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the
20 Lord may bring upon Abraham that which he hath spoken of him. And the Lord said, Because the cry [of the sins, ch. iv. 10] of Sodom and Gomorrah is great, and because their
21 sin is very grievous, I will go down now, and see whether they have done [until a decision] altogether[a] according to the cry of it, which is come unto me; and if not, I will know.
22 And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the Lord.

23 And Abraham drew near [bowing, praying], and said, Wilt thou also destroy the right-
24 eous with the wicked? Peradventure there be fifty righteous within the city [concealed in the mass]: wilt thou also destroy, and not spare the place for the fifty righteous that are
25 therein? That be far from thee[a] to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked [that it is all one both to the righteous and the wicked], that be far from thee: Shall not the Judge of all the earth do right?
26 And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare
27 all the place for their sakes. And Abraham answered and said, Behold now [once] I have taken upon me to speak [to say] unto the Lord, which *am but* dust and ashes.
28 Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for *lack* of five? And he said, if I find there forty and five, I will not destroy *it*.
29 And he spake unto him yet again, and said, Peradventure there shall be forty found there [if one should search for them]. And he said, I will not do [will leave off to do] *it* for forty's
30 sake. And he said *unto him*, Oh let not the Lord be angry, and I will speak; Peradventure there shall thirty be found there. And he said, I will not do *it* if I find
31 thirty there. And he said, Behold now I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy
32 *it* for twenty's sake. And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure there shall be ten found there. And he said, I will not
33 destroy *it* for ten's sake. And the Lord went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

CH. XIX. 1 And there came two[1] angels to Sodom at even; and Lot sat [was sitting] in the gate of Sodom: and Lot seeing *them*, rose up to meet them; and he bowed himself
2 with his face toward the ground; And he said, Behold now, my lords,[2] turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the
3 street all night. And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast [literally, a banquet], and did bake unleavened bread, and they did eat.

4 But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people, from every quarter [all collected]:
5 And they called unto Lot, and said unto him, Where *are* the men which came in to
6 thee this night? bring them out unto us, that we may know them. And Lot went out
7 at the door unto them, and shut the door after him, And said, I pray you, brethren, do
8 not so wickedly. Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow [and protection]
9 of my roof [the cross-beams or rafters of the house]. And they said, Stand back. And they said *again*, This one fellow came in to sojourn, and he will needs be a judge:[a] now will we deal worse with thee, than with them. And they pressed sore upon the man,
10 *even* Lot, and came near to break the door. But the men put forth their hand, and
11 pulled Lot into the house to them, and shut to the door. And they smote the men that *were* at the door of the house with blindness [dazzling blindnesses], both small and great; so that they wearied themselves to find the door.

12 And the men said unto Lot, Hast thou here [in the city] any besides? son-in-law and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out

13 of this place: For we will destroy[4] this place, because the cry of them [the outcry of their sins] is waxen great before the face of the Lord; and the Lord hath sent us to destroy it.
14 And Lot went out and spake unto his sons-in-law, which married his daughters,[5] and said, Up, get you out of this place; for the Lord will destroy [as a destroyer] this city But he seemed as one that mocked[6] unto his sons-in-law [Luther: he was ridiculous in their eyes].
15 And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here [are found and rescued]; lest thou be con-
16 sumed in the iniquity [the visitation for the iniquity] of the city. And while he lingered,[7] the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city.
17 And it came to pass, when they had brought them forth abroad [into the open country], that he said, Escape for thy life [thy soul]; look not behind thee, neither stay thou in
18 all the plain [valley-region]; escape to the mountain, lest thou be consumed. And Lot said unto them [the two passing from him; between whom Jehovah had revealed himself], Oh, not so,
19 my Lord![8] Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast showed unto me, in saving my life; and I cannot
20 escape to the mountain, lest some [the] evil take me, and I die: Behold now this city *is* near to flee unto, and it *is* a little one: Oh let me escape thither! (*is* it not a little
21 one?) and my soul [through its exemption] shall live. And he said unto him, See, I have accepted[9] thee concerning this thing also, that I will not overthrow this city, for the
22 which thou hast spoken. Haste thee, escape thither; for I cannot do anything till thou be come thither; therefore the name of the city was called Zoar [smallness].
23, 24 The sun was risen upon the earth when Lot entered[10] into Zoar. Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven;
25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.
26 But his wife looked back from behind him, and she became a pillar of salt.
27 And Abraham gat up early in the morning to the place where he stood before the
28 Lord: And he looked toward (עַל־פְּנֵי) Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace [lime-kilns or metal-furnaces. The earth itself burned as an oven].
29 And it came to pass when God [Elohim] destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.
30 And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two
31 daughters. And the firstborn said unto the younger [smaller], Our father is old, and there is not a man [besides] in the earth to come in unto us, after the manner of all the
32 earth: Come, let us make our father drink wine, and we will lie with him, that we may
33 preserve seed of our father. And they made their father drink wine that night: and the firstborn went in and lay with her father; and he perceived not [was not in a conscious
34 state] when she lay down, nor when she arose. And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight [nights] with my father: let us make him drink wine this night also; and go thou in, *and* lie with him,
35 that we may preserve seed of our father. And they made their father drink wine that night also: and the younger arose and lay with him; and he perceived not when she
36 lay down, nor when she arose. Thus were both the daughters of Lot with child by
37 their father. And the firstborn bare a son, and called his name Moab [from the father; or seed of the father; son of my father; brother and son]: the same *is* the father of the Moabites unto
38 this day. And the younger, she also bare a son, and called his name Ben-ammi [son of my people, son and brother]: the same *is* the father of the children of Ammon [= Ben-ammon] unto this day.

[[1] Ch. XVIII. ver. 3.—The versions vary, some reading one form and some the other. The Septuagint has Κύριε, Vulg. *Domine.* So also the Syriac and Onkelos. The Masoretic text, therefore, is preferable to that used in our version.—A. G.]

[[2] Ver. 8.—He, i. e. Abraham.—A. G.]

[[3] Ver. 8.—*was standing.*—A. G.]

[[4] Ver. 10.—Heb., *according to the living time.*—A. G.]

[5 Ver. 14.—Heb., *difficult, wonderful*, Sept. *μὴ ἀδυνατήσει παρὰ τῷ Θεῷ ῥῆμα?* see Luke i. 37.—A. G.]
[6 Ver. 17.—Jehovah.—A. G.]
[7 Ver. 18.—Lit., I am doing, am about to do.—A. G.]
[8 Ver. 21.—Heb. *whether they have made completeness*, or to a *consummation*.—A. G.]
[9 Ver. 25.—חָלִלָה, *abominable*.—A. G.]
[1 Ch. XIX. ver. 1.—*two of the* angels.—A. G.]
[2 Ver. 2.—אֲדֹנַי. Not the same form which Abraham uses.—A. G.]
[3 Ver. 9.—יִשְׁפֹּט שָׁפוֹט, will he always be judging.—A. G.]
[4 Ver. 13.—Lit., *are destroying*.—A. G.]
[5 Ver. 14.—Lit., *The takers of his daughters*.—A. G.]
[6 Ver. 14.—*as a jester*.—A. G.]
[7 Ver. 16.—Heb. *delayed himself*.—A. G.]
[8 Ver. 18.—אֲדֹנָי. O Lord.—A. G.]
[9 Ver. 21.—*have lifted up thy face*.—A. G.]
[10 Ver. 23.—Heb., *and Lot came unto*.—A. G.]

GENERAL PRELIMINARY REMARKS.

1. It is evident that these two chapters form but one section: the first verse of the xixth chapter forms the direct continuation of the previous narrative. [The connection of this chapter with the preceding is twofold, and very close. This forms the more complete unfolding of the promise, ch. xvii. 21, and the friendly intercourse which Jehovah here holds with the patriarch is the direct fruit of the symbolical purification of himself and his house through the rite of circumcision, ch. xvii. 23–27. Thus purified, the way was open for this friendly appearance and fellowship.—A. G.] The modern criticism attributes this section to the Jehovistic enlargement, and finds it necessary, therefore, to regard xix. 29, as an Elohistic interpolation, which, in the original writing must have immediately followed ch. xvii. (KNOBEL, p. 166). But there are the same strong internal reasons why the name Elohim should appear in ch. xix. 29, as there are that ch. xvii. 1, should speak of Jehovah, and afterwards of Elohim. In this section, however, Jehovah appears in all other passages. The complete theophany of God corresponds to the completed promise of Isaac, the bearer of the covenant; and in this completed form of revelation he is Jehovah. But the announcement of the judgment upon Sodom and Gomorrah is essentially connected with the promise of the heir of blessing. The judgment itself, also, is a judgment of Jehovah; for, 1. The overthrow of Sodom and Gomorrah, through a fiery judgment, is an end of the world upon a small scale, with which the necessity, for that constant revelation of salvation, for the rescue of the world, whose foundation was now being laid, is clearly apparent. 2. With the firm confirmation of the father of the faithful in the future of his believing race, his relations to the world must also be actually and clearly defined, i. e., Abraham must prove his faith in his love, mercy, and his intercessions for Sodom also. 3. In the founding of this believing race, the overthrow of Sodom and Gomorrah, as a judgment of Jehovah, stands as a solemn warning for Abraham and his children, and through them for the world in all ages. The Dead sea could not remain without significance for the dwellers in Canaan. 4. Even the issue of the history of Lot belongs to the history of the completed promise; not only the position of Lot, intermediate between Abraham and Sodom, nor even his exemption and safety, which he owes to Abraham's intercession, and his once better conduct, nor, on the other hand, the danger, terrors, losses, want, and moral disgrace into which he was betrayed through his worldly mind and his unbelief; but the issue of the history of Lot, his full separation from the theocratic obligations and privileges, and the descent from him of the Moabites and Ammonites, who were related to the Jews, and yet alien to them, belong also to the full presentation of the antithesis between the house of Abraham and the people of Sodom. 5. The abominations of Sodom, moreover, not only find a bright contrast in the consecrated marriage of Abraham and Sarah, but even a contrast in the incest with which the household of Lot was stained (see Introduction).—Knobel finds contradictions here which have no existence; e. g., between ch. xviii. 12 and xvii. 17; between the recapitulation, ch. xix. 29, and the whole narrative of the overthrow of Sodom. He remarks upon the narrative, that the destruction of Sodom and Gomorrah is not, in his view, a natural event, but a divine judgment, like the flood. He explains the narrative of the impure origin of the Moabites and Ammonites by a reference to the odious Jewish motives. In answer to this Keil refers to Deut. ii. 9, 19, according to which Israel should not possess the land of these two nations on the ground of their descent from Lot, and remarks, they were first excluded from a position among the Lord's people, on account of their unbrotherly conduct towards Israel (Deut. xxiii, 4 ff.). Knobel here fails to recollect, that so far as the race of the chosen Judah is concerned, it was derived from an impure connection of Judah with his daughter-in-law, Thamar, just as in the remark, that the Jews gloried in the beauty of their ancestress, he failed to remember that Leah is especially described as not beautiful. He holds, that this narrative has an historical support, in the terrible fate of the vale of Siddim; but as to the rest, it is a pure mythical statement. [Aside from the fact that this supposition of the mythological character of the narrative overlooks the opposition referred to in the following sentence, it overlooks, also, the historical basis for this narrative in ch. xiii. 13, the close connection with the subsequent history, and the whole moral bearing and use of this history in both the Old and New Testaments.—A. G.] Of the two sides or aspects of the history, the prominent side, viz., the opposition between the manifestation of God to Abraham, and the judgment upon Sodom, is thus not properly estimated.

2. This Section may be divided into the following parts: 1. The appearance of Jehovah in the oak-grove of Mamre, and the promise of the birth of Isaac (ch. xviii. 1–15); 2. the revelation of the approaching judgment upon Sodom and Gomorrah to Abraham, and Abraham's intercessory prayer (vers. 16–33); 3. the entrance of the two angels into Sodom, and the complete manifestation of the corruption of the Sodomites, in opposition to the better conduct of Lot (ch. xix. 1–11); 4. the comparative unfitness of Lot for salvation, his salvation with diffi

culty, and the entrance of the judgment (vers. 12–29); 5. the departure of Lot, and his descendants (ver. 30–38).

EXEGETICAL AND CRITICAL.

1. *The completed manifestation and promise of God in the oak-grove of Mamre* (ch. xviii. 1–15).—**The Lord appeared unto him.***—Both the reality of the manifestation, on the one hand, and the seeing in vision on the other, appear in the clearest and most distinct form in the history. The elements which belong to the vision appear first at the very beginning: **he lifted up his eyes and looked**; then, further, in the departure of Jehovah from Abraham (ch. xviii. 33); and in his reappearance to Lot (ch. xix. 17). The objective element is seen especially in the threefold character of the manifestation, in the transaction between Jehovah and Sarah, and in the history of the two angels in Sodom; especially in the assaults of the Sodomites upon them. But the peculiarities serving to introduce these wonderful objective facts, lie partly in the peculiar character of the history, as the narrative of a vision, partly in its symbolic statements, and partly in its peculiar ghostly form. The destruction of Sodom and Gomorrah is near; for them the *evening of the world* has come. It is a prelude of the last day, in which the angelic appearance is entirely natural, and is introduced through an inner and spiritual anticipation of the judgment itself, in those who seek to resist its influence, by indulgence in wicked, or, as in the case of the Sodomites, in abominable, courses. Delitzsch thinks that Abraham recognized the unity of the God of revelation, in the appearance of the three men. As to this, see the remarks upon the Angel of the Lord, ch. xii. He adds: "One should compare the imitations of this original history among the heathen. Jupiter, Mercury, and Neptune, visit an old man, by name Hyricus, in the Boeotian city Tanagra; he prepares them a feast, and, though childless hitherto, receives a son in answer to his prayer (Ovid's 'Fast.,' v. 494, etc.)." And then, further, the heathen accompaniment to ch. xix.: "Jupiter and Mercury are journeying as men; only Philemon and Baucis, an aged, childless wedded pair, receive them, and these, therefore, the gods rescue, bearing them away with themselves, while they turn the inhospitable region lying around the hospitable hut into a pool of water, and the hut itself into a temple (Ovid's Metam., viii. 611 ff.)." But the essential distinction between our ideal facts and these myths, lies in this, that while the first lie in the centre of history as causal facts or forces, having the most sacred and real historical results, these latter lie simply on the border ground of mythology. [How completely and thoroughly these words dispose of the whole mythical supposition in this as in other cases.—A. G.]—**In the heat of the day.**—"The dinner hour, when they took their principal meal (ch. xliii. 16, 25; 1 Kings, xx. 16) and their accustomed rest (2 Sam. iv. 5). VOLNEY (Travels, I. p. 314) says the Arab, when he takes his meal, sits at the door of his tent, in order to observe and invite those who are passing; and BURKHARDT (Arabian Proverbs, p. 331 f.), it is a custom in the East to eat before the door and to invite to a share in the meal every passing stranger of respectable appearance." Knobel.—**And bowed himself to the ground.**—Abraham instantly recognizes among the three, the one whom he addresses as the Lord in a religious sense, who afterwards appears as Jehovah, and was clearly distinguished from the two accompanying angels, ch. xix. 1. [The original Hebrew word is used to denote both civil and religious homage. The word itself, therefore, cannot determine whether Abraham intended by his bowing to express religious homage, though it is probable that he did.—A. G.] "They are three," Delitzsch says, "because of the threefold object of their mission, which had not only a promising, but also a punitive, and saving character." Against this interpretation, however, there is the fact that Jehovah not only speaks the promise, but sends the judgment also upon Sodom, and that not one, but both angels conducted the rescue of Lot. "If there lies," says Delitzsch, further, "in the fact that God appears in the three angels, a trinitarian reference, which the old painters were accustomed to express, by giving to each of the three the glory which is the characteristic sign of the divine nature, still the idea that the Trinity is represented in the three is in every point of view untenable." The germ of the doctrine of the Trinity lies, indeed, not in the three forms, but truly in the opposition between the heavenly nature of Jehovah and his form of manifestation upon the earth in the midst of the two angels, i. e., in this well-defined, clearly-appearing duality.—**If now I have found favor.**—Knobel and Delitzsch differ in the explanation of the אִם־נָא, etc. (Knobel: "If I have still found favor," *i. e.*, may it still be the case.) We agree with the supposition that Abraham uses the expression in his prayer, out of the consciousness that he had already found favor, *i. e.*, that his expression presupposes a covenant-relation between himself and Jehovah. The cordial invitation is in this case far more than oriental hospitality, but still Abraham uses the human greeting, as the heavenly forms wear the appearance of human travellers.—**And wash your feet.**—This is the first concern of the pilgrim in the East, when he enters the house after treading the sandy, dusty ways, with nothing but sandals. They were to rest themselves under the tree, leaning upon the hand in the oriental manner.*—**A morsel of bread.**—A modest description of the sumptuous meal which he had prepared for them. His humble and pressing invitation, his modest description of the meal, his zeal in its preparation, his standing by to serve those who were eating, are picturesque traits of the life of faith as it here reveals itself, in an exemplary hospitality. "According to the custom still in use among the Bedouin sheiks (comp. LANE, "Manners and Customs," II. p. 116), Abraham prepared, as soon as possible, from the cakes made by his wife from three seahs [About three pecks. A seah was about the third part of an ephah; the ephah was equal to ten omers, and the omer about five pints. Murphy.—A. G.] of fine meal, and baked under the ashes (מַצּוֹת, unleavened cakes, baked upon hot, round

* [The Lord appeared, but the appearance was in the form of three men or angels. There may be, as Wordsworth suggests, here a declaration of the divine unity, and an intimation of the plurality of persons; perhaps of the doctrine of the Trinity.—A. G.]

* ["For therefore are ye come—to give me occasion to offer you my hospitality." KEIL, p. 166.—A. G.]
["Their coming was of God. He recognized in it a divine call upon his hospitality." JACOBUS, "Notes," vol. I. p. 9.—A. G.]

stones), and a tender calf,* with butter and milk, or curdled milk (KNOBEL: Cream), a very rich and pleasant-tasting meal." Keil.—**And he stood by them.**—[Wordsworth here calls attention to the points of resemblance between this history and that of Zaccheus, Luke, xix. 4, 6, 8, 9, and then says with great beauty and force: "This seems to be one of the countless instances where, in the tissue of the Holy Scriptures, the golden threads of the Old Testament are interwoven with those of the New, and form, as it were, one whole. p. 84.—A. G.] "This is the custom still in the Eastern countries. The Arab sheik, if he has respected guests, does not sit in order to eat with them, but stands in order to wait upon them." (SHAW, "Travels," p. 208; BUCKINGHAM, "Mesopotamia," p. 28; and SEETZEN, "Travels," I. p. 400, etc.) Knoble.—**And they did eat.**—In Judges, xiii. 16. the Angel of Jehovah refuses to eat. Knobel regards it as a mark of distinction to Abraham, that these heavenly messengers should eat. Since the two angels were entertained by Lot in Sodom, it would appear that the peculiar reception of the meal should be ascribed in a special sense to them. This, however, does not remove the difficulty, in the fact, that those coming from heaven should eat earthly food. The supposition of Neumann, that it is all a dream up to ver. 16, is refuted by the whole tenor of the narrative, but especially by the history of the entertainment of the two angels by Lot. JOSEPHUS, "Antiq.," i. 11, 2, Philo, the Targums, and the Talmud, explain the eating as a mere appearance. TERTULLIAN, on the contrary ("Adv. Marc.," iii. 9), holds to a temporary incarnation. Delitzsch and Keil [So also Jacobus, after Kurtz, referring to John i. 14; Phil. ii. 7; Luke, xxiv. 44.—A. G.] agree with him, and both refer to the eating of the risen Saviour with his disciples. But the idea of a temporary incarnation *in a peculiar sense*, is an extremely anthropomorphic, and not well-grounded, assumption; and the bodily nature of the glorified Christ, of whom Augustin says: "that he ate is a fruit of his power, not of his necessity," *quod manducavit, potestatis fuit non egestatis*, is not to be identified with the form of the manifestation of the angels. But Delitzsch gives still another explanation. "The human form in which they appeared, was a representation of their invisible nature, and thus they ate, as we say of the fire, it consumes (or eats) all (JUSTIN, *Dial. cum Tryph.*, ch. 34)." There may be here an intimation of the mysterious fact, that the spiritual world is mighty in its manifestations, and overcomes the material, according to the figurative expression of Augustin: The thirsting earth absorbs the water in one way, the burning rays of the sun in another; that from want, this by power. ["*Aliter absorbet terra aquam siliens, aliter solis radius candens: illa indigentia, iste potentia.*" Thus BAUMGARTEN: That the angels could eat lies in their pneumatic nature, for the spirit has power over matter; that they did eat here is the very highest act of this divine sojourn or rest in the home of Abraham, p. 206.—A. G.]—**Which was behind him.**—The Angel of the Lord was placed with his back towards the door of the tent. But it greatly strengthens the real objective character of the manifestation, that Sarah also hears, and indeed hears doubting, the promise of the Angel.—**According to the time of life.***—"The time of returning to life," is the return of the same time in the next year. Time returns to life again apparently in the similar appearances of nature. Thus one form of time in nature expires after another, and becomes living again in the next year.—**Wherefore did Sarah laugh.**—Although Sarah only laughed within herself, and behind Jehovah and the tent door, yet Jehovah observed it. Her later denial (although, indeed, she had not laughed aloud) and her fear, prove that her laugh proceeded from a bitter and doubting heart. Keil, however, is too severe when he says "that her laugh must be viewed as the laugh of *unbelief*," and Delitzsch, when he describes it as the scoff of doubt. It is sufficient that there is a distinction between her laughing and that of Abraham. The Scripture says (Heb. xi. 11) that she was a believer in the promise, and the fact of her conception is the evidence of her faith. [It thus becomes evident that one object in this manifestation, the drawing out and completing the faith of Sarah, has been accomplished. The question, Is anything too hard for the Lord? is the same which the angel Gabriel used when announcing to Mary the birth of Jesus. Mary bowed in faith, while Sarah laughs in doubt. But the words here used, with the reproof administered to her laugh, seem to have called out and strengthened her faith. See WORDSWORTH, p. 84; BAUMGARTEN, p. 207.—A. G.] [Delitzsch closes his exposition of this passage with the suggestive words: "This confidential fellowship of Jehovah with the patriarch corresponds to that of the risen Lord with his disciples. The patriarchal time is more evangelic than the time of the law. As the time before the law, it is the type of the time after the law," p. 285.—A. G.]

2. *The announcement of the judgment upon Sodom and Gomorrah, and Abraham's intercessory prayer* (vers. 16–32).—**And the men rose up from thence.**†—The travellers depart from Hebron in the direction of Sodom, *i. e.*, over the mountain to the valley of the Jordan. Abraham accompanies them. There is a wonderful union of the state of visions and of the actual outward life. We do not forget that this condition was habitual in the life of our Lord, and that it is reflected in the history of Peter (Acts, xii. 11, 12) as it is also in that of Paul. According to tradition, Abraham accompanied them as far as "the place Caphar-Barucha, from whence Paula looked through a deep ravine to the Dead Sea," "the solitude and lands of Sodom." Robinson thinks this is probably the present village Bni Na'im, about one and a half hours easterly from Hebron ["Bib. Researches," vol. ii. p. 189.—A. G.] (VON RAUMER, "Palestine," p. 183).—**Shall I hide from Abraham.**—The reason why God would announce to Abraham, beforehand, the judgment upon Sodom, is given in the following words. There is at first great regard to the excellence of Abraham, but connected with this, however, a reference to his destination as the father of the people of promise; he must understand the judgments of God in the

* [Flesh-meat was not ordinary fare. See Pict. Bible, and BUSH, Notes, vol. i. p. 286.—A. G.]

* [Literally, living time. MURPHY: "Seemingly the time of birth when the child comes to manifest life," p. 316.—A. G.]

† [Jacobus has a striking note here upon the connection of what follows with what precedes. "These are only the right and left hand movements. The records are in their proper antithesis, as setting forth the divine character and counsel. The right and left hand of the Judge are for the opposite parties. Life eternal is for the one, and everlasting punishment for the other." Matt. xxv. 46. All history is full of this antithesis.—A. G.]

world, because he must understand the redemption. [All the principles of the divine providence in its relations to the sins of men appear here; his forbearance and patience, his constant notice, the deciding test, and the strictness and righteousness of the judgment, and hence Abraham is told here, that these same principles might operate upon the minds of the people of God in all ages.—A. G.] For the judgment cannot be understood without the redemption, nor the redemption without the judgment. The "natural event" of Knobel thus becomes to Abraham and his children, a divinely-comprehended event, and cannot remain a dark mystery; it presupposes its spiritual and moral significance. But on this account especially, the event, as a judgment, is of peculiar importance, in order that, like every following judgment, it may prove a monitory example to the house of Abraham—the people of God.—**For I have known him.**—Luther, following the Vulgate, *I know that he, etc.* Thus the good behavior of Abraham is (in an Arminian way) made the cause of the divine knowledge. But the לְמַעַן is opposed to this. The knowledge of Jehovah is fore-determined, like προγινώσκειν, Rom. viii. 29, and thus one with the ἐκλέγεσθαι, Ep. i. 4. KEIL: "In preventing love he sees (יָדַע), as in Amos, iii. 2; Hosea, xiii. 5," which, however, cannot be included in the mere acknowledgment of Abraham. [The word includes knowledge and love. See Ps. i. 6; xxxi. 8; 1 Cor. viii. 3; xiii. 12. BAUMGARTEN, p. 208.—A. G.] Kurtz explains this passage strangely. God has given the possession of the land to Abraham, therefore he would be sure of his consent in this arrangement as to a part of the land. KEIL: "The destruction of Sodom and the neighboring cities should serve as an enduring monument of the divine punitive righteousness, in which Israel should have constantly before its eyes the destruction of the godless. Finally, Jehovah unveils to Abraham, in the clearest manner, the cause of this destruction, that he might not only have a clear and perfect conviction of the justice of the divine procedure, but also the clear view that when the measure of iniquity was full, no intercession could avert the judgment. It is both for the instruction and warning of his descendants." But still more certainly, also, at first, to give occasion to the prayer of Abraham, and thus show to his children what position they must take in regard to all the threatening judgments of God upon the world.—**The cry of Sodom.**—It is right to refer to ch. iv. 10 for the explanation of these words, and hence the cry which is meant is the cry of sins for vengeance or punishment. Outbreaking offences against the moral nature, as murder and lusts, especially unnatural lusts, abuse and pain nature, and so to speak, force from it a cry of necessity, which sounds throughout the world and ascends to heaven.* The infamy of Sodom and Gomorrah in the world, is not excluded from this tendency and result, but forms only the reflex, or one element of the cry. The כִּי gives the strongest emphasis to the utterance. [Baumgarten and Keil render it *indeed.* The cry of Sodom, indeed it is great—their sin, indeed it is very grievous. But the usual force of the כִּי, for, because, gives a good sense. It is for or because the cry is such, that the Lord comes down to test and punish.—A. G.]

* [It is the moral demand which sin makes for punishment. BUSH: "Notes," vol. i. p. 297.—A. G.]

—**I will go down now.**—The anthropomorphic expression includes also a divine thought or purpose. Jehovah could not be uncertain whether the cry of Sodom and Gomorrah contained the truth, but it was still a question whether Sodom, by its conduct against the last deciding visitation of God, would show that its corruption placed it beyond any help or salvation. The translation of Luther, "whether it has done according to the cry," does not meet the demands of the text. It must become evident through its last trial, whether it has reached the limit of the long-suffering patience of God. Thus it is not specially to convince himself, but to introduce the final decision. According to Delitzsch and Keil, the כָּלָה must be taken as a noun, as in Isa. x. 23, not as an adverb, as Exod. xi. 1, "עָשָׂה כָלָה, to bring to an end, here to denote the most extreme corruption, in other passages used to express the utmost severity of punishment (Nah. i. 8 f.; Jer. iv. 27; v. 10)." Keil.—**I will know.**—A sublime, fearful expression of the fact, that Jehovah will at last introduce for the godless a decisive test, which according to their situation is a temptation, the judgment which in their case hardens, and the judgment for the hardening. It will issue at the last, as they themselves have decided. Patience and anger both have definite, sharp limits.—**And the men.**—The two angels who accompanied Jehovah in the form of men. It is observable that here it is the men simply, and then in ch. xix. 1 it is the two angels. This order presupposes a very clear consciousness as to the distinction between the one chief person and his two companions; a distinction which Delitzsch misses, according to his view of the Angel of the Lord. Here, also (ver. 22), the two angels disappear, as they go farther, while Jehovah remains at the place, in the Angel of the Lord; in (ch. xix. 17) on the contrary, the two angels receive an increase through an undefined, but evident, new appearance of Jehovah. It is with reference to the later assault of the Sodomites, that the angels are here described as men. Their departure to Sodom is in fulfilment of the word of Jehovah: I will know. They depart to introduce the final decision. They depart, but Abraham remains standing before Jehovah, upon that height whence the vale of Sodom could be seen (ch. xix. 17), and addresses himself to prayer. The Jewish conjecture, that Jehovah remains standing before Abraham, is a wretched way of bettering the connection, which presupposes the distinction between the one Jehovah and the two angels before Jehovah.—**And Abraham drew near.**—The יִגַּשׁ designates especially the nearness to Jehovah, and more especially the venturesome [Rather the bold. Heb. iv. 16; x. 22.—A. G.], mediating nearness in the priestly and believing disposition which the prayer implies and contains (Jer. xxx. 21). That Abraham in his prayer thought especially of Lot, is evident, but that he interceded for Lot only, is an assumption which wrongs not only the divine thought of this prayer but the text itself. Abraham would not then have ceased with the number ten, and his prayer also would have taken the form of an ambiguous circumlocution. Keil is correct in his remark against Kurtz, Abraham appeals in his prayer, not to the grace of the covenant, but to the righteousness of Jehovah. But he is incorrect when he rejects the position of Calvin: "Common mercy towards the five nations" impels Abraham to his prayer, and on the contrary

brings into prominence the love springing from faith; for the one of these does not exclude the other. Luther admirably explains his heartfelt desire: "He asks six times, and with so great ardor and affection, so urgently, that in the very great and breathless interest with which he pleads for the miserable cities, he seems as if speaking foolishly." In the transactions of Abraham with God, the *pressing earnestness* on the part of Abraham, and the *forbearance* on the part of Jehovah, stand out in clear relief. Abraham goes on from step to step, Jehovah grants him step by step, without once going before his requests. He thus draws out from Abraham the measure and intensity of his priestly spirit, while Abraham, on his side, ever wins a clearer insight as to the judgment of God upon Sodom, and as to the condition of Sodom itself.—*The first prayer or petition.* Foolish, apparently presuming in form, sacred as to its matter! God, as he has known him as the righteous one, must remain the same in his righteousness, and cannot, in any exercise of his punitive providence, separate his almighty power from his righteousness. The prayer is a pious syllogism. *Major proposition:* Jehovah cannot sweep away the righteous with the wicked. (The emphasis lies upon the *sweeping away*. The prayer itself proves that the righteous suffer through the wicked, indeed, with him and for him.) *The minor premise:* there might be fifty righteous ones in Sodom, *i. e.*, righteous, guiltless in reference to this destructive judgment. *Innocent* children are indeed not intended here, but guiltless adults, who might form some proportionate counterpoise to the rest. *The conclusion:* If it should be thus, the judge of the world could *not* destroy the cities, for righteousness is not the *non plus ultra* of strength, but power conditions and limits itself through right. Fifty righteous, five [twice five?] in each city (the singular is used here because Sodom represents all the five cities, or the pentapolis appears as one city, whose character and destiny is decided in the conduct of Sodom) of the pentapolis, would be sufficient salt to save the city. Five is the number of freedom, of moral development.—*Second petition.* The lowly, humble form of the second prayer, corresponds with the bold form of the first, for Abraham has now heard that Jehovah will spare it for the sake of fifty.—**I have taken upon me (ventured) to speak unto the Lord.**—This is not merely to pray unto the Lord. He has ventured the undertaking, to exert a definite influence upon Jehovah, *i. e.*, on the supposition of a moral and free relation, boldly he has ventured to speak to him, although uncalled.—**Which am but dust and ashes.**—Delitzsch: "In his origin dust, and ashes at the end." Notwithstanding this creature nature, he has still ventured to place himself in his personality over against the personality of Jehovah. He has taken the step of faith across the Rubicon, from the blind, creaturely subjection to Jehovah, into the free kingdom of his love.—**Peradventure there shall lack five.**—He does not say: Peradventure there are five and forty righteous, but clings to the divine concession. If it is as thou hast said, then the want of five cannot be decisive. The forty-five will compensate for the want of five. —*Third petition.* Since he knew now that Jehovah would not insist upon the five, he descends at once to the forty, and urges still that the righteous vengeance should be restrained for their sakes until perhaps they might be found. Still from this point on he ventures only to make the supposition, peradventure there are so many righteous there, without expressly joining to it the inference: wilt thou not spare, etc.?—*Fourth petition.* But now, after the number forty is allowed, Abraham feels that he can take a bolder step, before which, however, he prays that Jehovah would not be angry. Jehovah had twice yielded the five; he now comes to thirty, and prays that he would at once yield the ten.—*Fifth petition.* The compliance of Jehovah with his requests emboldens him. Thus he excuses his boldness this time by the mere consistency of his words, as he comes down to twenty.—*Sixth petition.* He would venture only one more request, and that not without the deprecatory prayer: **Oh, let not the Lord be angry.**—He ceases with the ten, since less than two men to each city could not avail to turn away the destructive judgment. But great as the interceding Abraham appears in his bold, persistent progress in his petitions, he appears equally great in ceasing when he did, although the human motive to bring into the account Lot, his wife, his two daughters, and his sons-in-law, and thus to go on to the number five, was obvious and strong. And thus there is still a distinction between the mere *begging*, which knows no limit, and the *prayer* which is conscious that it is limited through the moral nature or spirit, and, indeed, by the Holy Spirit. When Delitzsch says "that apparent commercial kind of entreaty is the essence of true prayer—is the sacred ἀναίδεια of which our Lord speaks, Luke xi. 8, the importunity (shamelessness) of faith, etc.," we would underscore and emphasize the *apparent*, and appeal rather to the *repeated asking* than to the *bargaining* nature, and recollect that the importunity, Luke xi. 8, has its full authorization only in the figure, but cannot be identified without explanation, with what is analogous to it, the full joyfulness of prayer.—**And the Lord went his way:** not to avoid (as Delitzsch conjectures) further entreaties on the part of Abraham, for Jehovah's remaining where he was, and the joyfulness of Abraham's prayer, stand in a harmonious relation. "The judgment, which now follows, upon the five cities, shows that not ten צַדִּיקִים, i. e., not sinless, holy persons, but upright, who, through the fear of God and the power of conscience, had kept themselves free from the prevailing sins and crimes of those cities, could be found in Sodom." Keil. Delitzsch: "His prayer, however, has not fallen to the ground." He refers to the rescuing of Lot and his family.

8. *The entrance and sojourn of the two angels in Sodom, and the completed manifestation of its corruption in opposition to the better conduct of Lot* (ch. xix. 1-11).—**And there came two angels.**—Stier: מַלְאָכִים without the article; the peculiar personal angels who here first appear definitely in the history of the kingdom of God, although the idea of the angel, in its wider sense, had been in existence since ch. iii. They arrive at Sodom at evening, having left Hebron after midday. The idea of an actual human journey from place to place is thus complete; but the inmost central points of the narrative are the two great manifestations, of which the first was given to Abraham about midday, and now Lot shares the second at evening. But here the objective character of the manifestation is far more prominent than the possession and extent of the power to perceive the vision, for Lot did not recognize them at first as angels, and they appear to have been seen by the Sodomites, unless we prefer

the supposition that they had learned from Lot's household of the two shining youthful forms who had turned in there for the night. [The term which Lot uses in his address, אֲדֹנַי, shows that he regarded them as men.—A. G.]—**And Lot sat in the gate of Sodom.**—Knobel well says: "Jehovah, as the most holy, will not enter the unholy city," while Delitzsch asserts "that Jehovah came in them to Sodom." That Lot sat in the gate of *Sodom*, is mentioned rather to his reproach than to praise his hospitality. [It is a reproach to him that he is in Sodom at all, but his sitting in the gate is not mentioned here as his reproach.—A. G.] He sits at the gate in order to invite approaching travellers to a lodging for the night, and is thus hospitable like his uncle. Knobel remarks, ch. xix. 1: "This polite hospitality is still practised among the Arabians; they count it an honor to entertain the approaching stranger, and often contend with each other who shall have the honor. TAVERNIER, 'Travels,' i. p. 125; BURCKHARDT, 'Bedouins,' p. 280, and 'Travels in Syria,' p. 641 ff.; BUCKINGHAM, 'Syria,' i. p. 285; SEETZEN, 'Travels,' i. p. 400." "The gate in the East is usually an arched entrance, with deep recesses upon both sides, which furnish an undisturbed seat for the observer; here *below and at the gate* they gather, to transact business, as there are usually also stands for merchandise in these recesses, and to address narrower or wider circles upon the affairs of the city (ch. xxxiv. 20; Deut. xxi. 19)." Delitzsch.—**Behold now, my lords** (אֲדֹנַי).—He does not recognize them immediately as angels, which is the less remarkable since the doctrine of angels must first make its way into the world through such experiences, and which is not excluded by the disposition or fitness to perceive visions (comp. Heb. xiii. 2).—**Nay, but we will abide in the street** [*i. e.*, the open, wide place in the gate.—A. G.] (comp. Luke xxiv. 29).—It appears to have been the object of the angels to ascertain the state of the city from the street; but Lot's hospitable conduct seems, on the other hand, to them a favorable sign for the city, which they will follow.—**But before they lay down.**—The wickedness of the city immediately develops itself in all its greatness. That the old and young should come; that they should come from every quarter of the city [literally the end; see Jer. li. 31. KEIL: "As we say, to the very last man."—A. G.]; that they assault the house, notwithstanding the sacred rights of guests; that they so shamelessly avow their pederastic purpose; that they will not even be appeased by Lot, to whom they once owed their salvation (ch. xiv.), and (as one may say, preferred their demonic, raging, unnatural lusts, to natural offences) that they did not cease to grope for the door, after they were stricken with blindness; this is the complete portraiture of a people ripe for the fiery judgment.—**That we may know them.**—A well-known euphemism, but, therefore, here an expression of shameless effrontery. It is the mark of their depravity that they seek pleasure in the violation of nature, and have their vile passions excited by the look or thought of heavenly beauty (see GÖTHE's "Faust," ii. division, at the close). "The lustful abomination, according to Rom. i. 27 the curse of heathenism, according to Judg. vii. a copy of demonic error, according to the Mosaic law (Lev. xviii. 22; xx. 13) an abomination punishable with death, here had no mask, not even the æsthetic glory with which it was surrounded in Greece." Delitzsch. The vice of pederasty was reckoned among the abominations of Canaan, and even the Israelites were sometimes stained with it (Judg. xix. 22).—**Behold now, I have two daughters.**—"The Arab holds his guest who lodges with him as sacred and inviolable, and if necessary defends him with his life (see RUSSEL, 'Natural History of Aleppo,' i. p. 334, etc.)." Knobel. "He commits sin, seeking to prevent sin through sin." Delitzsch. Keil remarks, "his duty as a father should have been held more sacred.' But it may be questioned whether there is not to be brought into account in Lot an element of cunning —a kind of irony—since he could reckon with certainty upon the taste for unnatural lust in the Sodomites (he so speaks because he knew his people); or whether, rather, the important thing is not found in the supposition that he acted in the confusion of the greatest amazement and anxiety. [Which would naturally be increased if he had discovered by this time that they were heavenly visitors. —A. G.] We must take into account, in this whole history, that a premonitory feeling of the destruction of Sodom rested upon their minds, which had released in Lot the spiritually awakened disposition or preparedness for desperate acts of virtue, as it had in the Sodomites the demonic rage in wickedness; as the same influence has elsewhere appeared during earthquakes and similar events. In any case Lot could not have miscalculated in the thought of a stratagem in which he relied not only upon the opposition of his sons-in-law, but much more upon the unnatural lusts of the Sodomites.*—**He will needs be a Judge (Judge and Judge).**—See the original text. "We may thus see that there is a sting in the words of Lot, because he would now reprove their unnatural passions, as he had indeed done before (see 2 Pet. ii. 7).†—**We will deal worse with thee than with them.**—"They would smite and kill him, but abuse his guests." Knobel. In the words, they pressed sore *upon the man*, the narrator intimates more than lies upon the face of the words. They at the same time attempt to break through the door. The angels interfered, and the Sodomites were stricken with blindness. It is not natural blindness which is meant, but the blinding in which the spiritual power of the angels works together with the demonic fury of the Sodomites. [סַנְוֵרִים, a blindness produced by dazzling light, probably combining total privation of sight and a confusion or wandering of mind.—A. G.] It marks the excess of their wickedness, the continuance of their abomination until the very midst of the judgment, that they do not, even in this condition, cease from seeking the door.

4. *Lot's comparative unfitness for salvation, his salvation with difficulty, and the entrance of the judgment* (vers. 12–29).—**And the men said unto Lot.**—They reveal themselves now as heavenly messengers; and no less distinctly their calling to destroy the city and their mission to save him and his household (any one related by marriage—son-in-

* [Only to these men do nothing. The form of the pronoun used, הָאֵל, is archaic, and is used also in ver. 25, ch. xxvi. 3, 4; Lev. xviii. 27; Deut. iv. 42; vii. 22; xix. 11. KEIL, p. 163. Therefore came they under my roof; *viz.*, for the purpose of security.—A. G.]

† [Baumgarten urges that גֶּשׁ הָלְאָה should be rendered "come hither," instead of "stand back," on the ground that this is the usual meaning of the verb, and that it gives an equally good sense. p. 211—A. G.]

law). We regard the usual construction, **hast thou here any besides? son-in-law and thy sons, and thy daughters, and whatsoever thou hast,** etc., as incorrect. 1. Because then son-in-law would precede the sons and daughters, and is used in the singular. 2. Because in the words "whatsoever thou hast," sons-in-law, as well as sons and daughters are included. [The probable reference is to those in the city and not in the house—any one related to him.—A. G.]—**And the Lord hath sent us.**—*The* Angel of the Lord never speaks in this way.—**And Lot went out and spake,** etc.—There are two explanations: 1. *Those taking his daughters, i. e.*, who had taken his daughters to wife. Thus the Septuagint, the Targums, Jonathan, Jewish interpreters, Schumann, Knobel, Delitzsch. According to this explanation, Lot had, besides his married daughters in the city, two unmarried daughters. 2. לֹקְחִים, those about to accept or take, bridegrooms. Thus Josephus, the Vulgate, Clericus, Ewald, Keil, and others. Knobel quotes (הַנִּמְצָאֹת) ver. 15 in favor of the first explanation; but Keil remarks that this does not designate an opposition between the unmarried and married daughters, but between these and the sons-in-law who remained behind. We may add, moreover, that there is no intimation that Lot had warned married daughters to rise up. —**The angels hastened Lot.***—Since they were sent to execute the destruction, there does not seem any occasion for the haste, as if it proceeded from some fate—from an agency beyond themselves. But there is a threefold reason for their haste: 1. The zeal of the righteousness of God, since the measure of the iniquity of Sodom was full; 2. their own holy affection; 3. the connection of their mission with the preparation of the judgment in the natural relations of Sodom.—**And while he lingered.**—It is clear in every way that Lot, from his spiritless, half-hearted nature, which made it difficult to part from his location and possessions, was rescued with the greatest difficulty. [The Lord being merciful to him, literally, by the mercy of Jehovah upon him, *i. e.*, which was exercised towards him.—A. G.]—**And set him down.**—This completes the work of the two angels in saving Lot, and their work of destruction now begins.—**That he said** (see the remarks upon the Angel of the Lord, ch. xii.)—It is "Jehovah speaking through the angel," says Delitzsch. But why then does this form occur first here? Before, the angels had said, Jehovah has sent us. Because the approach of Jehovah is not expressly mentioned, Keil also admits here "that the angel speaking, speaks, as the messenger of Jehovah, in the name of God." Upon the ground of the miraculous help given to him, Jehovah calls him now to personal activity in his own salvation. But Lot, on the contrary, clings to the receding forms of the two angels, and it cannot surprise us, that in his agitation he should confound their appearance and the voice of Jehovah.—**For thy life.**—Life and soul are here one, not merely according to the verbal expression, but in the very idea of the situation; it includes the thought: "Save thy soul."—**Look not behind thee.**—The cause is given in Lot's wife. It is the *religious* expression for the desire to return, the hesitation, the lingering, as if one could easily hasten from the divine judgment (see Luke ix. 62). Knobel draws analogies from the sphere of heathen religions. "In order not to see the divine providence, or working, which is not permitted the eye of mortals. For similar reasons the ancients in completing certain religious usages did not look around them (p. 173)." Certainly the Lord might take into account the holy horror in Lot at the spectacle of the fiery judgment. Still the first word is explained by the second: **Neither stay thou in all the plain;** and the second by the third: **Escape to the mountain.**—It is the mountains of Moab, on the other side of the Dead Sea, which are intended.—**And Lot said unto them: Oh, not so, my Lord.**—He could not distinguish the miraculous vision of the appearance of the angels and the miraculous report of the voice of Jehovah which now came to him. He pleads in excuse for his want of energy that fear presses heavily upon him; and fear weighs upon him because, while he was free from the abominations of Sodom, he was not free from its worldly mind. [*The evil, i. e.*, the destruction which was to come upon Sodom. He feared that he could not reach the mountain.—A. G.] Lot also now becomes, in his own interest, an intercessor for others. He points to the little Bela, the smallest of the cities of the pentapolis, and thinks it is a small matter for the Lord to grant him this as a place of refuge, because it is so small, and therefore exempt it from destruction. The name Zoar was derived from these events. "Zoar is not to be sought in the Ghor el Mezráah, *i. e.*, upon the peninsula which here stretches into the Dead Sea (see Is. xv. 5), but rather in the Ghor el Szaphia, at the south-eastern end of the Sea, in the outlet of the Wady el Ahhsa. This locality is well watered and covered with shrubs and trees at the present time, but is unhealthy. It is inhabited and well cultivated by the Bedouins, who have here a permanent settlement; and in the winter it is the gathering place for more than ten tribes. Thus Seetzen, Burckhardt, Robinson." Knobel. For further references to Zoar, see in KNOBEL, p. 174; KEIL, p. 165; and the Bible-Dictionaries. [ROBINSON, "Researches," ii. p. 480, 648, 661.—A. G.]—**The sun was risen upon the earth.**—According to Keil, Lot was now just on the way, but the text says expressly, that he had entered Zoar. For the distances in the vale of Siddim see KNOBEL, p. 175.—**Then the Lord rained** [Heb. caused it to rain.—A. G.] **fire from the Lord.** —The antithesis which lies in this expression, between the manifestation of Jehovah upon the earth, and the being and providence of Jehovah in heaven, is opposed by Keil. The מֵאֵת יְהוָֹה is according to Calvin an emphatic repetition. This does not agree with Keil's explanation of the Angel of the Lord. Delitzsch remarks here: There is certainly in all such passages a distinction between the historically revealed, and the concealed, or unrevealed God (comp. Hos. i. 7), and thus a support to the position of the Council of Sirmium: "the Son of God rains it down from God the Father." The decisive execution of the judgment proceeds from the manifestation of Jehovah upon the earth, in company with the two angels; but the source of the decree of judgment lies in Jehovah in heaven. The moral stages of the development of the kingdom of God upon the earth, correspond with the providence of the Almighty in the heavens, and from the heavens reaching down into the depths of cosmical nature.—**Brimstone and fire.**—Keil, in the interest of the literal interpretation, misses here the religious and symbolical expression. "The rain of brimstone

* [*At the morning.* The dawn, since the sun rose as Lot entered Zoar. JACOBUS: "Notes," vol. ii. p. 23.—A. G.]

and fire was no mere thunder-storm, which kindled into a fire the ground already saturated with naphtha. [Whatever may be the explanation of this catastrophe, whether we suppose, as seems most probable, that God used natural agencies, or make more prominent and exclusive the storm from heaven, it is clear on either supposition that the event was miraculous, the result of the direct interposition of God. Upon the Dead Sea, the 'Notes' of Bush and Jacobus; the 'Dictionaries' of Smith and Kitto; ROBINSON: 'Researches'; STANLEY on 'Palestine'; and the numerous books of travels may be consulted.—A. G.] For it cannot be proved from such passages as Ps. xi. 6 and Ezek. xxxviii. 22 that lightning is ever called in the Scriptures brimstone and fire, since these passages evidently refer to the event narrated here. The words must be understood in an entirely peculiar sense, that brimstone with fire, i. e., the burning brimstone, fell from heaven, etc." But the words are not thus peculiarly understood, brimstone with fire, i. e., burning brimstone, but brimstone and fire. Brimstone cannot mix *with* fire, in the air, without becoming fire. We might, indeed, think of burning meteors, which stood in reciprocal relations and efficiency with the burning ground. Knobel adopts the explanation of JOSEPHUS: "Antiq." i. 11, 4; "Bell Jud." iv. 8, 4; and TACIT.: "History," v. 7. Fire and brimstone appear also elsewhere as the instruments of divine punishment (Ps. xi. 6; Ezek. xxxviii. 22). The author does not point out more fully what was the concern of the two angels in the destruction. But in analogous cases, when God was about to send evil diseases or pestilences, he used the angels as his instruments (2 Sam. xxiv. 16; Is. xxxvii. 36). DELITZSCH: "Not only Sodom and Gomorrah, but, with the exception of Zoar, the other cities of the pentapolis (ch. xiv. 2), as is stated Deut. xxix. 23 (comp. Hos. xi. 8), or as it is here, the whole circle, all the plain, was submerged in fire and brimstone; a catastrophe which also Strabo, Tacitus, and Solinus Polyhistor, fully attest, and which is constantly referred to in the later literature, *e. g.*, Ps. xi. 6 (see Hupfield upon this passage), even down to the Revelation."—**But his wife looked back from behind him.***— Some conclude from this expression, that she went behind Lot, and thus looked back. But the *looking back* is plainly not more to be understood in a strict literal sense than the account that she became a pillar of salt. Female curiosity, and the longing for her home at Sodom, led her to remain behind Lot, and delay, so that she was overtaken in the destruction (see Luke xvii. 31, 32). Keil even departs from the literal interpretation in the term, pillar of salt, when he explains: she was encrusted with salt; resembled a pillar of salt, just as now objects in the neighborhood of the Dead Sea, are soon encrusted from its salty evaporations. This salt-pillar is mentioned as still existing in the "Book of Wisdom," xi. 7, and in CLEMENS of Rome to the "Cor." 11; JOSEPHUS: "Antiq." i. 11, 4, as that which they had seen. The biblical tradition has here passed into a mere legend, which points out a pillar-like salt-cone, about forty feet high, at the lower end of the Dead Sea, as this pillar of salt (see KNOBEL, p. 176, SEETZEN: "Travels," ii. p. 240; LYNCH: "Report," p. 183 ff.). This salt-cone is connected with the salt-mountain of Usdum (Sodom). ROBINSON: "Researches," ii. p. 481–485. [Also Grove's article on the "Salt Sea," in Smith's Dictionary.—A. G.]—**And Abraham gat up early in the morning.** [That is, the morning of the destruction.—A. G.]—The catastrophe of the judgment was soon completed. The destruction, viewed from its universal aspect and relations, is ascribed to Elohim. But it is God, as Elohim also, who saves Lot, for Abraham's sake (see the remarks upon his intercession). —**Out of the midst of the destruction.**—A vivid description of the salvation of Lot from the extremest peril, in a place which itself lay in the skirts of the overthrow,—a statement which Knobel, without the least ground, attempts to prove differs from the earlier account.

The destination of this judgment, whose preconditions lay in the terrestrial volcanic character of the vale of Siddim (see ch. xiv. 10), for an eternal warning to the descendants of Abraham, i. e., all the members of the kingdom of God, appears clearly in the constant quotation in the Holy Scriptures. Sodom is alone named, as the most important city (Is. iii. 9; Lam. iv. 6; Ezek. xvi. 48; Matt. xi. 23), Sodom and Gomorrah as the two greatest (Is. i. 9, 13, 19, and in other passages), Admah and Zeboim (Hos. xi. 8), and in the "Book of Wisdom" the five cities are named in a vague and general way.

The catastrophe, conditioned through the nature of the ground, corresponds with the divine decree of judgment. The fundamental idea is the burning of the earth, through the fire from heaven; but that an earthquake, which are frequent in Palestine, may have been in action, and that volcanic eruptions might have wrought together with this, is intimated in the expression: *All the plain was overthrown.* The Dead Sea was formed through the flowing in of the Jordan, in connection with the sinking of the ground.

But there are two views concerning the Dead Sea. According to one (Leake, Hoff, and others), the Jordan before this flowed through the vale of Siddim to the Ailanitic gulf of the Red Sea. In the other view (Robinson and others), there was an inland sea, before the catastrophe of Sodom, which forms part of the Dead Sea. For the reasons in favor of the latter view, see KNOBEL, p. 177. A principal reason is found in the fact that the northern part of the Dead Sea has a depth throughout of nearly 1300 feet, while the southern is only 15 feet deep, is rich in asphaltum, has hot places, and is hot at the bottom. BUNSEN: "That northern basin, according to Ritter's statement (xv. 767, 778), is due to the falling in of the ground; the local elevation of the southern part, to the peculiar character of the ground." Upon the Dead Sea, see KNOBEL, p. 177; KEIL, p. 165; DELITZSCH, p. 398; and the Dictionaries, especially the article "Salt Sea," in the "Bible Dictionary for Christian People." ["The earlier view is now abandoned, and it has no decisive ground in the sacred history." DELITZSCH, p. 289. See also GROVE, in S. D. p. 1339.—A. G.]

5. *Lot's departure, and his descendants* (vers. 30–38).—**And Lot went out of Zoar.**—["Lot's rescue is ascribed to Elohim, as the judge of the whole earth, not to the covenant God, Jehovah, because Lot in his separation from Abraham was removed from the special leading and providence of Jeho-

* [The word here used for look implies a deliberate contemplation, steady regard, consideration, and desire; see Is. lxiii. 5. The Sept. has ἐπέβλεψεν, looked wistfully. WORDSWORTH, p. 89. *She became*, lit., *she was a pillar of salt.* "The dashing spray of the salt, sulphureous rain, seems to have suffocated her, and then encrusted her whole body." Murphy.—A. G.]

rah." Keil, p. 166.—A. G.] After he had recovered from the paralyzing terrors which fettered him in Zoar, a calculating fear took possession of him and drove him from Zoar further into the mountains of Moab, in the east. It was an unbelieving fear, for the Lord had granted Zoar to him as an asylum; he could not trust that divine promise further. The result is, that, poor and lonely, he must dwell with his two daughters in a cave in those cavernous chalk mountains. Lot is thus now a poor troglodyte. "There are in that region now those who dwell in caves and grottoes (Buckingham and Lynch)." Knobel, p. 178.—**And the first-born said to the younger.**—[Our father is old. This confirms the assertion of St. Stephen, in which it is implied that Abraham was not the oldest son of Terah; for Lot was now old, and he was the son of Haran, and Haran was Abraham's brother. Thus one part of Scripture confirms another, when perhaps we least expect it. Wordsworth, p. 89.—A. G.] The desire for posterity led her to the iniquitous thought of incest, which she believes excusable because there is not a man in the earth, etc. According to Keil and Knobel, they did not think that the human race had perished, but only that there was no man who would uuite himself with them, the remnant of a region stricken with the curse. Their idea of the world, according to the terms of the narrative, appears to have been sad and gloomy. What did they know of the world, in their mountain solitude? This deed was worthy of Sodom, says Keil. But there is a distinction and a wide difference between incest and pederasty (see introduction). Knobel thinks that they were represented by the writer as moulded by the mother, who was probably a Sodomite; and, on the other hand, that Lot, as the nephew of Abraham, was more favorably (i. e., partially) represented. Every one of these points is fiction! The narrative, Knobel remarks, lacks probability. It assumes that Lot was so intoxicated both times that he should know nothing of what took place, and still, an old man should, with all this, be capable of begetting seed. Keil, on the contrary, says it does not follow from the text that Lot was in an unconscious state during the whole interval, as the Rabbins have, according to Jerome, described this as an incredible thing, taken in connection with the issue of the event. Indeed, the narrative says only that Lot was in an unconscious state, both when his daughters lay down, and when they rose up; in the evening perhaps through intoxication, in the morning through profound, heavy sleep. In any view, a certain measure of voluntariness must be assumed, according to the degree in which he was conscious, and therefore his intoxication can only be urged as an excuse, and this a wretched excuse, since the intoxication was, like the deed itself, immediately repeated. Psychologically, the reaction from great mental effort and tension is to be taken into account in pronouncing upon the pleasures of rest in an indolent and sensual nature.—**Moab.**—There are two derivations: מֵאָב, *from the father*, or מוֹ, water (as the *semen virile* is euphemistically called in Arabic), for semen and אָב. Keil decides in favor of the first derivation, from a reference to the explanatory expressions (vers. 32, 34, 36). [And also the analogy of the בֶּן־עַמִּי.—A. G.]—**Ammon.**—בֶּן־עַמִּי, son of my people. According to Delitzsch, the form עַמּוֹן designates simply the descendants of the people. For the character of the Moabites and Ammonites, especially in reference to their origin, see Knobel, p. 178, who, however, in his usual method, draws the inference as above remarked, that this narrative has its origin in Jewish animosity. Besides the reply of Keil [See Deut. ii. 9, 19, and xxiii. 4. Lot here disappears from the history, and, as Kurtz remarks, it is the design of this narrative to give a support for the later records of the relation of these tribes with the Israelites.—A. G.] Delitzsch also may be consulted (p. 401). Knobel himself recognizes the fact of the descent of both of these peoples from Lot. The nomadic hordes of Lot gradually extended themselves east and north-east, and partly subdued and destroyed, and partly incorporated among themselves, the original tribes of the Emim and Susim.

DOCTRINAL AND ETHICAL.

See the preliminary and Exegetical remarks.

1. Upon the manifestation in the oak grove of Mamre compare ch. xii. We observe, however, that the manifestation which was given to Abraham, was complex, because it had reference in part to him and the birth of Isaac, and in part to Lot and Sodom. Hence it resolves itself, in the course of the history, into two manifestations.

2. The connection of the promise of redemption and the announcement of judgment, which is peculiar to this section, runs throughout the whole sacred Scripture.

3. The oriental virtue of hospitality appears here in the light of the theocratic faith, and so likewise its blessing, which is proclaimed throughout the whole Scripture, down even to the epistle to the Hebrews (Heb. xiii. 2.) It is a contradiction in the natural custom of the Arabs, that they will rob the pilgrim in the desert before he enters their tents, but receive him with the greatest hospitality, as it is generally true that the natural virtues of people are tainted by contradictions. Hospitality, however, is the specific virtue of the Arab, his inheritance from his father Abraham. But in Abraham himself this virtue is consecrated to be the spiritual fruit of faith.

4. The feast of God with Abraham. [How true it is that Abraham has now become the friend of God, James ii. 23. And what light this history casts upon the meaning of that term.—A. G.] A New Testament and heavenly sign, whose later reflection is the table of shew-bread in the temple, the Lord's Supper in the New Covenant, and the Marriage Supper of the Lamb in the new world.

5. The distinction between the laughing of Abraham and Sarah (see above). In ch. xxvi. 6 there appears still another, a third laugh, in order to determine the name Isaac (comp. v. 9). The laughter of a joyful faith, the laughter of a doubting little faith, and the laughter of astonishment or even of the animosity of the world, appear and participate in the name of the son of promise, as indeed at that of every child of the promise.

6. The initiation of Abraham into the purposes of God. In ch. xviii. 17, "the Scripture has the addition of τοῦ παιδός μου (עבדי) to ἀπὸ 'Αβραάμ, for which Philo reads τοῦ φίλου μου (comp. James, ii. 23). There is scarcely any passage in which this עַבְדִּי or אֹהֲבִי (Isa. xli. 8; 2 Chron. xx. 7), would be more fitting than in this. Abraham is the friend of Jehovah (among the Moslems it has become a surname; chalil Allah, or merely el-chalil, from which

Hebron is also called Beit-el-chalil, or simply El-chalil), and we have no secrets from a friend." Delitzsch (comp. John xv. 15 ff). The first reason is, that God has chosen Abraham, and that he, as the chosen, has the destination to found in his race for all time, a tradition and school of the revelation of God, of righteousness and judgment. The doctrine of the election first appears here in its more definite form. [God says, I know him, but also that he will command, &c. We ought not to overlook how early family relations, instructions and discipline, assume an important place in the progress of the kingdom of God; and what a blessing descends upon those who are faithful as parents. "Family religion is God's method for propagating his church. This would lead him to exercise a careful parental authority for controlling his house in the name of God." Jacobus.—A. G.]

7. A further and more peculiar reason, why God reveals to Abraham the impending judgment upon Sodom, lies in this, that not only the history of Sodom, but also the Dead Sea, should be for all time a constituent part of the sacred history, a solemn warning for the people of God, and for all the world. At the same time this history should make illustrious the justice of God, according to which a people are ripe for judgment, when a cry of its iniquity ascends to heaven.

8. Abraham's intercession, in its strength and in its *self-limitation*, is an eternal example of the true position of the believer to the corruption of the world. Upon the self-limitation of intercession see 1 John v. 16. Intercession even falls away from faith and becomes mere fanaticism or frenzy, when it oversteps the limits of truth. Abraham's excuses in his intercession, his prudent progress in his petitions, his final silence, prove that even the boldest intercourse is morally conditioned. On the other hand, the whole power of intercession and the full certainty that prayer will be answered, appear here most clearly. [See the 29th verse, which makes it clear that Abraham's intercession was not fruitless.—A. G.]

9. It is evident from the intercession of Abraham, that the father of the faithful had a very different idea of righteousness from that which regards it as consisting only in the *non plus ultra* of punishment. See upon the idea of *δίκαιος*, Matt. i. 19. Moreover, in the reflection, the prudence, and the constancy of the intercession, the Abrahamic or even the Israelitish character appears here in its true worth and in its sanctified form, as it enters afterward in the life of Jacob at first less sanctified, but at the same fitted for sanctification. But in regard to the thought of Abraham's intercession, we would make the following remarks: 1. His intercession takes more and more the form of a question. 2. He does not pray that the godless should be freed from punishment, but for the sparing of the righteous, and the turning away of the destructive judgment from all, in case there should be found a sufficient salt of the righteous among them. 3. His prayer includes the thought that God would not destroy any single righteous one with the wicked, although the number of the righteous should be too small to preserve the whole. [The righteous, of course, are not destroyed, although they are often involved in the punishment of the wicked. —A. G.]

10. This history makes the truth conspicuous for all time, that the whole depraved world is preserved through a seed of believing and pious men, and that indeed, not according to a numerical, but according to their dynamic majority. Ten righteous would have saved Sodom. But when even the salt of the earth (Matt. v. 13) does not avail to save a people or a community, then still God cares for the salvation of his chosen, as is seen in the history of Noah, the history of Lot, and the history of the destruction of Jerusalem. But the relative mediators who are given to the world in the "salt of the earth," point to the absolute mediator, Christ, who is the central saving pivot in the history of the world. [We stand here on the verge of a most striking type of the judgment. We know that the storm is gathering and ready to burst, but in the awful silence which precedes it we hear the voice of the intercessor. Thus while the final judgment is preparing, the voice of the true intercessor is heard.—A. G.]

11. The Angels in Sodom. In all such cases there must come a last final decision. See above.

12. The manifestation which was given to Lot, corresponds with that which was given to Abraham, in a way similar to that in which the vision of the centurion, Cornelius, at Cæsarea, corresponds to the vision of Peter, at Joppa (Acts x.). The precondition for this connection of the revelations was, doubtless, in both cases, the mysterious bond of a common premonition or presentiment of great events.

13. The sin of Sodom runs, as a general characteristic, through the heathen world (see Rom. i. 24); still, in this aspect some nations are far more innocent or guilty than others. Church history also, in this connection, preserves sad remembrances. Among the causes of the ruin of the Osmanic kingdom, this sin stands prominent whose analogue is found in the sin of Onan (ch. xxxviii. 8.).

14. The description of the night scene in Sodom is a night piece of terrible aspect and impressiveness. It is plain (from the little prospect of the mass for the gratification of personal lusts, and from the probability that the inhabitants of the city only knew indirectly of Lot's mysterious guests), that the uproar of the Sodomites was more than half an uprising against the judgment of Lot which they had already experienced, and a tumultuous manifestation that their abominable immorality must be held as a public custom, of which we have a purely analogous event in the uproar of the heathen at Ephesus (Acts xix. 28 ff). All the spirits of villainy, wantonness, and scoffing unbelief are to be regarded as unfettered. The ripeness of the city for destruction, however, is not to be viewed directly as a ripeness of the Sodomites for damnation (see Matt. xi. 23).

15. The demonic and bestial nature of sin appears in this history in frightful, full life, or rather death size. [So, also, its corrupting power. Lot felt its influence, even though he resisted and condemned their vile practices. The offer which he makes to save his guests, although made under great confusion, anxiety and terror, shows its influence.—A. G.]

16. Lot's salvation is an image of salvation with the utmost difficulty. But the delay of his faint heartedness is raised to its highest power of double heartedness in the history of his wife. She is the example of a worldly mind, which turns back from the way of salvation, and through its seeking after the world falls into the fire of judgment.* In this sense the Lord has set Lot's wife as a warning example

* [The looking back shows, on the one hand, her doubt and unbelief of the divine warning, and on the other, that her heart was still clinging to the lusts of Sodom, and that she was an unwilling follower of the rescuing angels. Kurtz, p. 196.—A. G.]

(Luke xvii. 32). We may perceive that even Lot was sensibly depressed as to the earnestness of his faith, through the ridicule of his sons-in-law, who regarded him as a jester.

17. The Dead Sea serves to complete the symbolic meaning which is peculiar to the whole land of Canaan. The whole land is an illustration of the divine word, and of sacred history, and thus the Dead Sea in particular, is the glass of the divine judgment. As a monument of the miraculous judgment it stands opposed to the Red Sea, which is the monument of the miraculous deliverance. So, likewise, as the sea of the old covenant, it stands opposed to Genessaret, the sea of the new covenant. In the description of the Dead Sea, however, we must guard against those ancient assumptions, of the apples of Sodom, etc., although some one-sided apologies for these traditions of the Dead Sea have appeared again in recent times. [It is interesting to note how often this event is referred to in the New Testament, not only directly but incidentally. The phrases flee from the wrath to come, unquenchable fire, the description of the suddenness and completeness of the judgment, and its eternal duration in the smoke of their torment, which ascendeth for ever and ever. All have a more or less direct reference to this event.—A. G.]

18. The early rising of Abraham, his hastening to the place where he stood before Jehovah, and his silent look to the smoking vale of Siddim, is a sublime and impressive picture. There stands the mourning priest, lonely and silent in the morning light, as Jeremiah sat upon the ruins of Jerusalem. Now he saw that there were not ten righteous in Sodom, but knew from the rescue of Noah from the flood, and felt confident indeed that his intercession had not been in vain.

19. In the destruction of Sodom and Gomorrah, as in the primitive miracles in Egypt, and in the biblical miracles generally, the correspondence between the miraculous divine providence and the intellectual and natural conditions upon the earth must not be mistaken.

20. Lot and his daughters. It is a psychological fact that, in human nature, especially in beginners in the age of faith or those whose sensuous nature is strong, after a great tension of the life of faith, of spiritual elevation, great and dangerous reactions occur, during which temptation may easily prove corrupting to the man.

21. *Moab and Ammon.* See the Bible Dictionaries. "De Wette, Tuch, Knobel, explain the narrative as a fiction of Israelitish national animosity, &c. (See above.) When, however, later debauchery (Num. ii. 25) and impiety (e. g. 2 Kings iii. 26 ff) appear as fundamental traits in the character and cultus of both people, we can at least hold with equal justice, that these inherited sins came with them from their origin, as that the tradition of their origin has moulded their character."

22. *Lot's disappearance.* The chastising hand of God is seen in the gravest form, in the fact that Lot is lost in the darkness of the mountains of Moab, as a dweller in the caves. But it may be questioned whether one is justified by this, in saying that he came to a bad end, as DELITZSCH does in a detailed description, after a characteristic outline by F. C. V. MOSERS (p. 400, comp. KIEL, p. 167). His not returning poor and shipwrecked can be explained upon better grounds. In any case the testimony for him, 2 Pet. ii. 7, 8, must not be overlooked. There remains one light point in his life, since he sustained the assaults of all Sodom upon his house, in the most extreme danger of his life. [It may be said, moreover, that his leaving home and property at the divine warning, and when there were yet no visible signs of the judgment, and his flight without looking back, indicate the reality and genuineness of his faith.—A. G.] His two-fold intoxication certainly has greater guilt than the one intoxication of Noah. His two-fold sin with his daughters may involve greater difficulty than the act of Judah. Both analogies show, however, that in judging so ancient a character we may easily place them too strictly in modern points of view. True, he appears, in comparison with Abraham, with whom he once entered upon the path of the faith of the promise, in a light similar to that in which Esau appears in relation to Jacob. He might have sufficient piety to save his soul, but he was no man of the future, who could found a line of blessing; he was too much like the mass, too much under the senses, and too much involved in respect to worldly things for such a calling. "With the history of Lot," DELITZSCH remarks, "the side line from Haran is completed, and the origin of two people who are interwoven in the history of Israel is related."

23. The destruction of Sodom an example of the later destruction of the Canaanites.

24. The prudence which, in the life of Abraham, appears as a sinful prudence, and yet susceptible of being sanctified, appears in the lives of his kindred as a family trait of the children of Therah, in Lot and his daughters, as well as in Laban. But it takes on in them the expression of refined cunning, and thus becomes manifoldly and positively ungodly. Thus Lot himself chose the region of Sodom; thus he flatteringly addressed the Sodomites as brethren; thus he offers them his daughters as a substitute, probably from an ironical expression of a prudent foresight that they, controlled by their demonic and unnatural lusts, would reject his proposal: but his daughters use criminal cunning to obtain offspring. This incest, however, appears in a milder light when set in contrast with the sin of Sodom.

25. PASSAVANT. These cities are represented throughout the old covenant as types of the most severe judgments of God (Jer. xli. 11; l. 40, etc.) And there is again another word in the old covenant, a wonderful, mysterious promise, spoken concerning these places, which, at the very least, alleviates the eternity of the pain, and for the sake of Jesus Christ, the only redeemer of all mankind, abbreviates the endurance of the heavy judgments of the poor heathen (see Ezek. xxxix. 25; Jer. xxix. 14; xlviii. 47; Ezek. xvi.). [The passages quoted by no means sustain the inference which is here drawn from them; and the inference lies in the face of the general and constant testimony of the Scriptures. The words of our Lord, Matt. xi. 24, place the destiny of these places and of the heathen in its true light.—A. G.] That farther prophetic vision of the seer appears to cast new light upon the farther fate of Sodom, when he says: This water flows out towards the east and down into the plain, and goes into the sea (salt sea), and when it comes into the sea its waters shall become healthful (ch. xlvii. 8 ff.; 1 Pet. iii. 19 f.; iv. 6). [The following learned and impressive note on the destruction of Sodom, kindly furnished me by its author, will be read with the deepest interest.—A. G.]

NOTE ON THE DESTRUCTION OF SODOM—ITS SUDDENNESS—THE DEEP IMPRESSION IT MADE ON THE AN-

CIENT MIND—ITS FREQUENT MENTION IN THE SCRIPTURES—TACITUS—THE ARABIAN TRADITION.—"As the subversion by God of Sodom and Gomorrah." Such is the constant style of reference in the Bible. See Deut. xxix. 22; Is. xiii. 19; Jer. xlix. 18; Jer. l. 40; Lam. iv. 6; Amos iv. 11. Its ever occurring in the same form of words, shows that it was a proverbial or traditional saying; and this reveals to us how vividly the awful event had stamped itself upon the human memory. It is always described in language of its own. The peculiar Hebrew word is used in the same way of no other catastrophe. The word מַהְפֵּכָה denotes utter subversion or reversal,—the bringing of a thing, and all that belongs to it, in the direct opposite of its former condition. Land has become water, fertility barrenness and salt, beauty deformity, fragrance and freshness a vile and loathsome putridity. It is not simply decay and ruin, but an *overthrow* total and remediless.

These cities are thus referred to as a standing warning—a judgment of God visible from generation to generation. It is a region cursed by the Almighty,—doomed ever to bear the marks of its dreadful visitation, to which Peter refers, 2 Pet. ii. 6, *καὶ πόλεις Σοδόμων καὶ Γομόῤῥας τεφρώσας* ΚΑΤΑΣΤΡΟΦΗ *κατέκρινεν, ὑπόδειγμα τεθεικώς*: "the cities of Sodom and Gomorrah he condemned with an *overthrow*, when he reduced them to ashes and set them forth as an example." The Greek word *katastrophe* is the exact counterpart of the Hebrew מהפכה, having the same peculiar intensity of meaning as used in this connection. In Jude 7. the language is still stronger—*πρόκειται δεῖγμα πυρὸς αἰωνίου*: "they are set forth as an example, undergoing (*ὑπέχουσαι*) the sentence of eternal fire." This eternal fire does not mean the punishment of the inhabitants in another world (though the event itself may be regarded as the first type of Hell, the first suggestive glimpse to the human mind of that awful doctrine), but has primary reference to their long earthly desolation. The language most graphically expresses the condition of those doomed plains, as showing the signs of their fearful burning, age after age, *ἀπ' αἰῶνος εἰς αἰῶνα.*

These regions were very near to Jerusalem, almost if not quite visible from the highest places; and this accounts for the prophet's frequent appeal to them, *εἰς δεῖγμα, et in terrorem.* How fearful is the allusion to it made by Ezekiel, xvi. 46; where the adulterous Judah is told to remember the startling proximity of this her younger or smaller sister, so early buried in volcanic fires: "Thine elder sister, Samaria, that dwelleth on thy left (the N. W.), and thy smaller* sister, Sodom, and her daughters (the other cities of the plain), that lie upon thy right." How awful the reminiscence of this lost sister Sodom lying for so many ages under the sulphurous waters of the Dead Sea, with all the burnt district a short distance to the right of Jerusalem, and ever presenting that terrific warning, the *δεῖγμα πυρὸς αἰωνίου*, to the oft rebellious city.

We find elsewhere evidence of the deep impression this early divine judgment made upon the ancient mind. The language of Tacitus, Hist. v. 7, could only have come from some vivid tradition prevailing in the East and brought thence to Rome: *Haud procul inde campi, quos ferunt olim uberes, magnis que urbibus habitatos,* FULMINUM JACTU *arsisse, et maneri vestigia terramque ipsam specie* torridam *vim frugiferam perdidisse; nam cuncta atra et inania velut in* CINEREM *vanescunt. Ego, sicut inclitas quondam urbes* IGNE COELESTI *flagrasse concesserim,* etc. There is something in the language strikingly resembling that of Peter and Jude. Compare Tacitus' *fulminum jactu arsisse—igne cœlesti flagrasse—manere vestigia,* with the *δεῖγμα πυρὸς αἰωνίου*, and *in cinerem* with *τεφρώσας*. They appear to be the set terms in all descriptions. Nothing but an early, most vivid impression could have produced such fixedness and vividness in the language of the tradition.

The same feature of constancy in terms for which no others could be an adequate substitute, appears remarkably in the notices of the Koran, which strong internal evidence shows must have come from tradition independent of the O. T. scriptures. It manifests itself especially in one word ever found in connection. It is the Arabic الْمُؤْتَفِكَات, which is, etymologically, the same with the Hebrew מַהְפֵּכָה, and used in a similar manner as a participial noun. The peculiarity, however, is, that in the Arabic the primary sense which belongs to it in this connection had long ceased, so that no traces of it are anywhere else found, even in the remains which we have of ante-Mohammedan writing. Both the form and the peculiar sense have become obsolete in all other applications of the root. In this recurring phrase, as used of these ancient cities, it has acquired something like the force of a proper name as a well known appellative, taking its place along with Midian, Egypt, Hud, Thamud, and other names of places that tradition gives as having been specially visited with the divine vengeance. Thus Sodom and Gomorrah are ever called *Al-mow-ta-fe-kat*, "the overturned." As in Koran Surat, liii. 51-55, where it occurs with others given as proper names: "And that he destroyed Ad, and Thamud, and left no remainder; and also the people of Noah before them, and the *Mow-ta-fe-kat* (the overturned) he cast down, and that which covered them covered them." The last clause of this passage is meant to be intense in its repetition: that is, there is no conceiving the horrors under which they lay; "that which covered them covered them,"—no tongue can tell it. So, also, Koran lxix. 9: "thus went on Pharoah and those who were before him, the *Mow-ta-fe-kat* (the overturned), in their sin." Thamud and Ad, as usual, had been mentioned just before. The constant introducing of the Mow-ta-fe-kat along with these, which are peculiar Arabic traditions, shows that the story of the "overturned" cities had a common origin with them, and was not derived from the Hebrew scriptures.

The usage appears still more clearly, Koran ix. 71, where the term in question occurs in connection with the people of Ad, and the wicked in the days of Abraham, who is the peculiar Mohammedan patriarch: "Did there not come to them the story of those who were before them—the people of Noah and of Ad, and of the people of Abraham, and of the inhabitants of Midian, and of 'the Overturned' (the *Mow-ta-fe-kat*), whose messengers came unto them with their prophecies?" Now what makes this the more striking is the fact (as before indicated) that although the Arabic root, أفك, or هفك, is, in all other cases (and these are quite frequent), used solely in its secondary meaning of falsehood (coming from the primary sense of *subversion, turn-*

* אחותך הקטנה. The term generally denotes juniority, and it may be so literally taken here, since the origin of Jerusalem may have been historically older than that of Sodom.—T. L.]

ing upside down, through the intermediate ideas of contrariness or opposition, *ab invertendo*, *pervertendo*), in these special usages from the Koran, and others like them, the word ever goes back to its primitive Hebrew sense, being taken precisely as הפך and מהפכה in the Bible. If the Hebrew verb had had a hoth-pa-hel form, its participle, מְתְהַפֵּךְ, *moth-hap-pek* = *motaffek*, would be almost identical with the Arabic word so constantly used for this purpose (in this sense) and for no other. Evidently it was an archaism in the days of Mohammed, and this accounts for its being used as a proper name, in which form it had become fixed against change and substitution. The root is used in the same manner throughout the Syriac version, but in this branch of the Shemitic it had, in all its applications, kept nearer to its old primary sense preserved in the Hebrew.

What shows that it was an antique phrase in Arabic, or that أفك (or הפך) had lost the sense of subversion in all other applications, and that its employment as a proper name in this particular connection came from traditional preservation, is the fact that even in translating the Old Testament, the Jewish Arabic interpreters never use it,—not even in those places where the Hebrew הפך and מהפכה would have immediately suggested it as the more fitting word; and this, too, notwithstanding that they frequently give to an Arabic term a rarer Hebrew sense. Thus Rabbi Saad does not employ it in this very passage, Isaiah xiii. 19, but uses, instead, the more common Arabic verb, قلب, to express the sense of overturning which is given by מהפכה: كما قلب الله سدوم وعمورة. Now in the Arabic verb أفك, the letter ה (or ף) of the Hebrew has been softened into א, but there can be no doubt of the two words being etymologically identical. So, too, in the Koran, sometimes, the Hebrew sense of the antique Arabic المؤتفكة, is clearly given in different and more common Arabic words. As in Surat xv. 73, 74, where, speaking again of this very judgment, and the manner of it, it says: "And a sudden storm took them at sunrise, and *we made the highest parts of it to be the lowest*, فجعلنا عاليها سافلها (that is, we turned it upside down), and we rained upon them stones of burning marl"—a volcanic earthquake and a lava shower.

This standing epithet occurs, Lam. iv. 6, in the same connection and in the same way; that is, in the nature of a proper name, though there it has the form of the participle perfect of הפך. It is סְדֹם הַהֲפוּכָה, "Sodom the overturned." Our English translation of the whole passage is far from being clear: "Greater than the punishment of the sin of Sodom which was overthrown as in a moment, and no hands *stayed* on her": לֹא חָלוּ בָהּ יָדָיִם. In this passage there is an uncertainty as to the etymology and meaning of the word חָלוּ, but that interpretation is to be preferred which is most in keeping with the ideas of suddenness, or quick alarm, that make so graphic a feature in all allusions to the event, whether Hebrew or Arabic. Gesenius makes חלו from חול (torquere), and gives it the sense: *non immissæ sunt manus*, "no hands were sent upon, or against her"—meaning, hands of the enemy. Rabbi Tanchum's Arabic commentary is to the same effect: "Of Sodom it is said here, that there did not come upon her the hand of man, but she was *overturned, at one blow*, by the divine command; the word being the same as that in Jer. xxiii. 19, 'on the head of the wicked shall rush (יָחוּל) a rushing tempest, סַעַר מִתְחוֹלֵל (a whirlwind *slung* or *hurled*), and also as found Eccles. v. 12, 15. יֵשׁ רָעָה חוֹלָה, there is a sore evil (an impending or threatening evil) that I have seen under the sun."

It may be a question here, however, whether ידים refers to the hands of the enemy, or to the hands of the inhabitants of the doomed city. If we place the accent on the ultimate, חָלוּ may be from חלה, and this would give us the rendering, "when no hands were weak in her"—that is, suddenly, when they were in their full strength and security. Or the same general idea may be obtained from חול, if we advert to its primary sense, which we find very clearly in the Arabic حال. It is a curving motion combined with the spiral or oblique. Hence the sense of pain as expressed by twisting, *wringing* (torquere). It is used to denote the most intense anguish, the *wringing of the hands* in despair; which is the language employed by the Peschito Syriac version to render ἀπορία (distress or perplexity), Luke xxi. 25. No hands were *wrung* in her. So sudden was the storm that there was no time for lamenting over their doom.

All this, too, is expressed by the way in which the frequent Koranic word, صَيْحَة, is used when sudden judgments are described, and especially this particular event. It is rendered sometimes, *punishment*, or pain. It is also used of the crash of the thunder, *fragor tonitru;* but in its most literal sense it denotes *one* sharp cry or shriek. Or it may be rendered, a shock. Thus in the passage before quoted, Surat xv. 73: "a sudden storm or shock took them at sunrise" (comp. Gen. xix. 23). The same, verse 83 of the same Surat, "took them early in the morning." Though literally denoting one sudden scream of terror, it is taken for the cause, the thunderstorm or earthquake that produces it. Thus is it most impressively employed to represent the suddenness and surprise of the judgment that came upon those people of Lot, as the Sodomites are styled, ما الا صيحة واحدة ما لها من فواق, "only one shock; there was in it no waiting," no recovery. Or it may be rendered, "only one cry, and all was over." The remedilessness, as well as the suddenness, is still more graphically set forth in the use of similar language, Surat xxxvi. 25: "Lo, one cry, and they are all still"—literally, *burnt out*, خامدون, extinguished, dead. So, again, Surat liv. 31: "Lo, we sent upon them one shock (one shriek) and they are all burnt stubble." In the same manner is it used of the day of judgment, xxxvi. 53: "One shock, or one cry, and they (the risen dead) are all before us." For other similar passages with similar applications, see Koran, xi. 70, 97; xxiii. 43; xxix. 39; l. 41; xv. 73, 83; lxiii. 3.

In the most express terms do the Scriptures assign this catastrophe of Sodom and Gomorrah to the judicial action of God, the Lord of nature. No

language can be clearer: "Jehovah rained upon them fire from Jehovah out of heaven," Gen. xix. 24. And yet, in perfect consistency with this, may we regard it as brought about by natural causes, though belonging to those great movements in nature which marked the primitive period of our present earth, or before its constitution became settled in that comparative calm which leads the scoffer to say that "all things continue as they were from the beginning." This fearful מַהְפֵּכָה, or *overthrow*, has impressed indelible "vestigia" (to use the language of Tacitus) on the region in which it took place; but no less sharp and incisive are the marks it has left in the Oriental traditions, and the peculiar language to which it has given rise in them all. It sent one sharp cry through the ancient Eastern world, and that cry has echoed down to us through other channels than the Hebrew Scriptures. On this account has the peculiar language employed been so minutely traced, as furnishing evidence of the minute credibility of an event so ancient, and of the strong impression it must have made at the time. It was a divine judgment, a divine revelation in the earth, too awful and too unmistakable to allow much diversity of language in describing it, and it is this constant manner of telling the fearful story which separates it widely from the shadowy and changing mythical, with which some would compare it.—T. L.]

HOMILETICAL AND PRACTICAL.

See the Doctrinal and Ethical paragraphs.

The xviiith ch. Abraham, the xixth Lot. Prominent points in Abraham's life: 1. the great vision; 2. the feast of the angels; 3. the faith in the promise; 4. the intercession for Sodom. Prominent points in the life of Lot: 1. the entertaining of the angels; 2. the moral resistance of the assault of the whole city of Sodom; 3. his faith, and his mission to his two sons-in-law; 4. his emigration with his family in distress, before the judgment. The revelation of grace and of wrath.—The connection of the announcement of salvation with the announcement of judgment.—The oak grove of Mamre, and the burning Sodom.—As Abraham saved Lot the first time through war, so the second time through his intercessory prayer.—Abraham and Lot in their different positions.—In their last position with respect to each other (Abraham the friend of God, Lot the fugitive from Sodom, etc.).—The connection of the manifestation to Abraham and Lot.—The great manifestation of God, in the life of Abraham, in its great significance: 1. A revelation of the incarnation of God, of the future Christ, and at the same time of the angelic world; 2. a revelation of the great sign of the coming redemption, and of the coming judgment.

1. *Section. The appearance of Jehovah in the oak grove of Mamre, and the promise of the birth of Isaac* (ch. xviii. 1-15). The great manifestation of God, in the life of Abraham, is the most striking sign in the old covenant of the incarnation of God.—The feast in the oak grove of Mamre; a sign of the incarnation of God.—Abraham in the oak grove of Mamre; great in his power of intuition, and great in his activity.—Herein, also, a type of Christ.—As in all great characters, the contrasts of nature are here reconciled and removed.—Abraham's hospitality as to its peculiar traits.—The real method and spirit of hospitality consists alone in this, that in or with the stranger we receive the Lord himself.—How well love and humility qualify Abraham to be the giver of the feast, the one who makes ready the meal and then stands and serves.—Sarah as the housewife.—Sarah's doubting laughter, and believing astonishment.—Ver. 10. The promise of Isaac: 1. a promise; 2. an endless fulness and succession of promises.—Sacred oak grove: sign of the sacred temples, especially of the Gothic Cathedral,—the sacred feast, sign of the most sacred meals.—Abraham's friendship with God as hospitality: 1. God as the guest of Abraham in this world; 2. Abraham as the guest of God in the other world (to sit down with Abraham, Abraham's bosom).—STARKE: Ver. 1 (The manifestation of the Son of God, at first, is not through a natural nor even through a personal union, but through a voluntary and casual union, since he took from his free love a body, or rather the form of a body, for a time).—To this person are ascribed divine works, omnipotence (vers. 10, 14), omnipresence (ver. 13), the power to execute judgment (ver. 25).—The virtue of hospitality is becoming to Christians, and should be practised especially by believers and the pious (Heb. xiii. 2; Is. lviii. 7; 1 Pet. iv. 9; Job xxxi. 32; Rom. xii. 13; Gal. vi. 10); but still they must use circumspection here also.—We should not permit strangers to rest in the streets, but receive them and show them kindness and help (Rom. xii. 13), to which now innkeepers are in a peculiar sense obliged (Luke x. 34, 35).—Ver. 15. From the fact that Sarah makes no further reply, but receives her rebuke patiently, we may see that she recognizes her fault, and that God had rebuked it, hence she also is graciously preserved, that she should be at the same time the type of the free New Testament Church (Gal. iv. 22, 27, 31) and the mother of believers (1 Pet. iii. 6). How severely, on the other hand, Zacharias was chastised for his unbelief (see Luke i. 20.)—A Christian must never measure the promises of God by what seems good to him, but give to the power of God the preference over his reason (Zech. viii. 6; Luke i. 37; 1 Pet. iii. 6).—GERLACH: In regard to Sarah. Even her unbelief which lay concealed within her, must be brought out into the light, since it was now designed to confirm her confidence in the promise, which should not be fulfilled without her faith.—SCHRÖDER, (LUTHER): Now there is hospitality in all places where the church is. She has always a common purse and storehouse, according to Matt. v. 42, and we should all so serve her, and furnish her, not only with doctrine but also with kindness, and that the spirit and the flesh may here at the same time find refreshment and consolation (Matt. xxv. 35, 40).—RAMBACH: Ver. 8. As Abraham's tent is here the house in which the Son of God and his angels are entertained, so is his bosom the common place of rest for the blessed in the other world (Luke xvi. 22).—The power and susceptibility for intuition, and the absorbing and even careful attention to business, which were separated in Mary and Martha (Luke x. 39), are here seen united in the same person.—That they *must necessarily eat*, would be in opposition to their spiritual nature, but the *power to eat* was given with the human form.—Ver. 9. Now follows, as LUTHER says, the *table talk*, that nothing might be wanting in this description, and that the whole world might know that this feast was not so passed as among the monks, who must keep silence at the table.

2. *Section. The revelation of God concerning Sodom, and Abraham's intercessory prayer* (vers. 16-33).—1. The communing of God with himself before

the revelation (ver. 18), or the revelation of God throughout the fruit of the highest divine purpose, as the creation of man; 2. the reason for this revelation (ver. 19); 3. its contents (vers. 20, 21); 4. its results: a. the departure of the men to the judgment (ver. 22); b. the intercession of Abraham (vers. 23–30).—Abraham the friend of God (child of God, servant of God, the intimate confidant of God).—The cry of the sin of Sodom.—The intercession of Abraham for Sodom as the first long prayer and intercession communicated to us: 1. awakened or animated by the consciousness of salvation which was given to him; 2. as a pattern for all intercessory prayers.—The great importance of intercession.—Its features: 1. The boldness of faith; 2. caution in the fear of God; 3. truthfulness of love.—Even the apparently unavailing intercessions are not in vain.—STARKE: Ver. 20. They (the Sodomites) went so far that the greatness of their sin had become a proverb (Is. i. 9 ff.), and therefore they were destroyed 400 years earlier than the Canaanites.—The sins crying to heaven are especially, in the Holy Scriptures: 1. the shedding of innocent blood (ch. iv. 10; Job xvi. 18); 2. the sin of Sodom; 3. the oppression of the people of God (Ex. iii. 7), especially of widows and orphans. (Ex. xx. 22, 27; Sirach. xxxv. 19); 4. the withholding of the hire of the laborer (James v. 4).—Therefore he could not understand by the righteous little children; for, although they are not righteous in their natural state, they could not have committed sins crying to the heavens.—They were, however, included with those destroyed, without, it may be hoped, any injury to their blessedness, or (so will it be added by some in an uncertain way) because God saw that they would tread in the footpaths of their fathers. [But the Scriptures never allude to this knowledge of God as the ground of his acts, either saving or destructive.—The same event bears a very different aspect and meaning as sent to the wicked and the good, e. g., death. So with these judgments. —A. G.] The nearer Abraham comes to God in his prayers and intercession, the more clearly he recognizes his nothingness and entire unworthiness. A glorious fruit of faith.—The people of Sodom, indeed, could not think what was determined in the purpose of the watchers concerning them, and how Abraham stood in the breach.—Ver. 32. This *I will* is here repeated six times, to intimate the truth of God, his earnest will, that he does not will the death of the sinner, but rather that he should turn unto him and live (Ezek. xviii. 11, 32).—BIB. TUB.: Intercession for a brother believer, even for the godless, a Christian duty.—Mark this, ye godless, that ye and the world stand only for the sake of the righteous. —We must come before God with the greatest reverence, and in the deepest humility of heart bow ourselves before his sacred majesty.—The righteous are highly esteemed in the sight of God.—GERLACH: Ver. 19. Abraham, I have known him, *i. e.*, chosen in my love. As Amos iii. 2; John xvii. 3. Ver. 23. The righteous who dwell together with the godless in any place, restrain the judgments of God.—ZINZENDORF: I cannot tell in terms strong enough the blessed privilege of speaking with our Lord.—CALWER HANDBUCH: But in this prayer lie concealed deep mysteries, which render conspicuous to us the worth and importance, in the sight of God, of the righteous in the world, and on the other hand helps to explain the wonderful patience and long suffering of God towards the evil, and even towards heaven crying sinners.—SCHRÖDER: CALVIN: If, therefore, oftentimes temptations contend in our hearts, and things meet us, in the providence of God, which seem to involve a contradiction, let the conviction of his righteousness still be unshaken in us. We must pour into his bosom the cares which give us pain and anxiety, that he may solve for us the difficulties which we cannot solve.—PASSAVANT: When I otherwise can do nothing, when I am without any influence, and free access, without any means or any power, then still I may do something through the intercessory prayer.

3. *Section. The entrance and sojourn of the angels in Sodom, and the final manifestation of its depravity, in contrast with the better conduct of Lot* (ch. xix. 1–11). There are parts of this section which do *not* seem fitted for public reading and homiletical treatment. But the examination of the whole history may be joined, by practical and homiletical wisdom, to the section, vers. 1–3.—How sin is radically a beginning of the most extreme corruption: 1. it is against nature, and tends to the most unnatural abominations; 2. a delusion, which tends to fury and madness; 3. an act of disobedience, which issues in rebellion against God; 4. an impudence and falsehood, tending even to blasphemy.—Hellish night-scenes in the earliest antiquity.—The blinding of the godless that they could not find what they sought.—STARKE: (It is incredible that Lot, as the Rabbins think, sat in the gate to judge (Deut. xvi. 18) and had been a judge in Sodom.)—A Christian must behave towards every one, especially towards the pious, with humility and reverence (Rom. xii. 10).—The holy angels dwell cheerfully with the pious.—Ver. 5. (Lev. xviii. 22, 24; xx. 13.) Has not experience shown, that if here and there songs and prayers have been offered in a home at evening by devout persons, there have been those who have run together before the windows and made them the matter of sport and ridicule, while on the other hand, in other homes every kind of night revel has been endured and approved.—Ver. 8. The offer of Lot did not spring from evil, but from the greatest confusion and alarm; still he did wrong (Rom. iii. 8 ff.). We see from this: 1. that Lot is not to be praised as some have thought (Ambrose, Chrysostom); 2. that he was not guilty of a sin which removes him beyond the grace of God.—Ver. 9. An unreasonable reproach. Had there been now ten such strangers in Sodom, they would not yet have been destroyed.—The gracious requital. Lot ventured all to preserve his guests; now he experiences how he is saved by them.* It belongs to no man to prevent a greater sin by a lesser.—Whoever will judge and punish the rough world, must be a disturber and excite an uproar.—Godless people are only hardened the more, through kind and gracious warnings.—Woe to him whom God strikes with spiritual blindness.†—GERLACH: The very nature of the trial which God adopts consists in this, that he honors to the very last the liberty lent by him to the creature, and does not punish to destruction until the most extreme abuse of freedom has been made evident.—CALWER HANDBUCH: Sins and shameful vices appear in their fullest disgracefulness in the night.—Lot appears, also, to have before rebuked their sinful movements, wherefore they reproach him, the stranger, with a lust of power—

* [God's people are safe when angels stand sentries at the doors. Bush.—A. G.]

† [It is the use of God, to blind and besot those whom he means to destroy. Bp. Hall; Bush.—A. G.]

The nearer the judgments of God, the greater the security of sinners. [The scriptural signs that the judgment is near are: 1. that God abandons men or communities to out-breaking and presumptuous sins; 2. that warnings and chastisements fail to produce their effect, and especially when the person grows harder under them; 3. that God removes the good from any community—so before the flood, so before the destruction of Jerusalem; and, 4. the deep, undisturbed security of those over whom it is suspended.—A. G.]

4. *Section. Lot's salvation. Sodom's destruction* (vers. 12-29). Lot's rescue from Sodom: 1. his obedience. The first message of deliverance (vers. 12-14). 2. Then, even, scarcely saved, on account of his delay and fears (vers. 15-22).—The test of Lot in the judgment of Sodom: 1. Saved, indeed, but, 2. scarcely saved, and that with difficulty. Urged, importuned by the angels. Paralyzed by his terror in the way. His wife lost. [Almost saved, and yet lost.—A. G.] His daughters.—In the history of Lot, also, the unity of the family is again illustrated: 1. In its great importance; 2. in its final extent.—Ver. 15. The danger in delaying the flight out of Sodom, *i. e.*, of conversion, or also of separation from the society of the wicked.—STARKE: (Ver. 12. It may be *what belongs to thee*, and could therefore relate to his possessions, especially his herds. Still, some doubt, and think that he bore away as a gain or spoil only his own life and the lives of his family, while he must have left the herds behind in his haste.)—Ver. 14. Acts xvii. 18.—Sodom a type of the spiritual Babylon (Rev. xi. 8).—Whoever will not be borne away and crushed with the godless, he must early and cheerfully separate himself from them, while he has time and leisure * (Rev. xviii. 4). —Ver. 16. God shows his goodness not only to the pious, but to those who belong to them.—Upon ver. 21. How God excuses the weakness of the believer, if he walks with God in uprightness.†—As Zoar was spared at the intercession of Lot, so afterwards the house of Laban was blessed for Jacob's sake, and Potiphar for the sake of Joseph, the widow's meal-chest and cruse of oil for the sake of Elijah.—That Zoar was made better by the recollection of the terrible overthrow of the cities may be inferred from the fact that it was still standing at the time of Isaiah (Is. xv. 5).—(A comparison between Sodom and Rome in eight particulars: beautiful region; security; iniquities; crying to the heavens; the true faith persecuted; announcement of its judgment (Rev.); the rescuing of the pious; punishment by fire; the rising of the sun; the enlightening of the Jews, etc. H. C. Rambach.)—(The Dead Sea: Troilo and others say: I could compare it only with the jaws of hell.)—The fearful judgment upon Lot's wife: 1. She died immediately; 2. in her sins; 3. an unusual death; 4. remained unburied, an example of the vengeance of God.—Luke vii. 32, 33; ix. 62.—Ver. 28. It is calm, pleasant weather with the children of God, when it storms with the godless (Exod. x. 22, 23; Ps. xxxii. 10).—GERLACH: A living type of those whom the messenger of the Lord warns before the future punishment (Luke xvii. 28, 29).—The word: *haste and escape for thy life;* this is the deep undertone which must be heard through all preaching of the gospel.—CALW. HAND.: The mercy of the Lord saves Lot and his family, as a brand plucked from the burning. Until Lot is saved the Lord himself restrains his hand.—SCHWENKE: Ver. 15. The deep impression which the declaration of the near judgment made upon him was greatly weakened by the mocking words of his sons-in-law; he delays, waits, puts off. Flesh and blood, and the clinging to the beautiful city, struggle with obedience to the revelation from God.—SCHRÖDER: The entrance of Lot into the vale of Siddim corresponds to his exodus (Baumgarten).*—How the first universal judgment of the flood, like the partial judgment upon Sodom and Gomorrah, serves in the Scriptures as an example and type of all the divine judgments, and especially of the last judgment (Luke xvii. 28 ff.; 2 Pet. ii. 6, etc.).—HEUBNER: Destruction of Sodom: 1. A judgment from heaven; 2. a sign for the earth.—TAUBE: The eternal righteousness of God in the judgment upon Sodom and Lot's wife. The free mercy of God in saving Lot and his family.

5. *Section. Lot's disappearance and his descendants* (vers. 30-38). The 30th verse is alone fitted for public use. But from this a faint light may be thrown upon the whole night-scene. Lot's disappearance as a dweller in caves.—Lot's history illustrates the truth, that whoever will build a house, must count the cost: 1. His inspired exodus from Haran with Abraham, and journey through Canaan to Egypt, with ever-increasing wealth; 2. his settlement in the valley of Sodom; 3. his asylum in Zoar; 4. his disappearance from the scene in the caves of the mountains.—How should the pious fear temptations when the mind is unbent after extreme spiritual tension.—Man falls easily into the sins of the flesh when the ideals of his intellectual life are dissolved and lose their power.†—Ruth a Moabitess. —STARKE: Lot's daughters. The reason which moved them was rather a groundless prejudice than wantonness of the flesh. (Anxiety lest the human race should perish. It may be, also, that they were only Lot's step-daughters, if he had married in Sodom a widow who was the mother of two daughters).—CRAMER: Loneliness in retired places allures not only to good, but also, and much more, to great sins (Eccles. iv. 10).—Whoever will avoid sin must avoid the occasions which lead to it.—[Strong drink the fruitful source of untold degradation and sins.—A. G.]—GREGORY I.: There was a moral sense in Lot, but it was confused and disturbed. Intoxication deceived Lot, who was not deceived in Sodom; the flames of lust burn him, whom the flames of sulphur did not burn.—LUTHER: Some think that Lot died soon after, from distress and sorrow, before his daughters were delivered, because otherwise he would not have consented that names should be given them which should constantly remind him of his incest.—He who was not deceived in Sodom, drunkenness deceived; who in Sodom, the very school of unchastity, had lived chastely, in the cave was guilty of incest; suffered shipwreck in the harbor.—Ruth a Moabitess. We may infer from Is. xi. 14; Jer. xlviii. 47; Dan. xi. 41, that there will be, besides,

* ["The man who will not consult for his own safety, and who, even being warned to beware, yet exposes himself by his sloth to ruin, deserves to perish." Calvin.—A. G.]

† [It is no new thing for the Lord to grant sometimes, as an indulgence, what he does not approve. Calvin. See Jacobus.—A. G.]

* [The beauty and fruitfulness of nature attracted him, and he chose it without thinking whether it would work injury to his soul. The same power now prevents him from earnestly heeding the salvation of his soul. BAUMGARTEN, p. 213.—A. G.]

† ["Those who have been wondrously preserved from temporal destruction, may shamefully fall into sin." Jacobus.—A. G.]

some conversions from the Moabites to Christ.—The children of Ammon were characterized by similar sins with those of their brother Moab, and therefore have a similar future.—Drunkenness is the way to all bestial lusts and acts.—(Holy descendants from polluted beds. Judg. xi. 1; Heb. xi. 32.)—SCHRÖDER: The thought that they should remain alone in case of their father's early death was one to them very hard to bear. Then, indeed, they would be entirely helpless and without protection in the wide world. If no husband was granted to them, they would at least have children, sons, who could give protection and help.—(*Berl. Bibel.*: The following riddle has been constructed from the history: My father, thy father, our children's grandfather; my husband, thy husband, the husband of our mother, and yet one and the same man.)—BAUMGARTEN: This is the crime of Lot's daughters, that to secure descendants, and those of pure blood, they thought incest a small offence.—HERBERGER: For one evil hour, one must bear the sword at his side a whole year.—THE SAME: Still even such children (illegitimate and springing from incest) should not despair. God can do great things even through the illegitimate Jephtha (Judg. xi. 1 ff.). True repentance makes all well. [But *true* repentance is never separated from true faith. Faith in Christ and repentance make all well. —A. G.]

EIGHTH SECTION.

Abraham and Abimelech of Gerar. His and Sarah's renewed exposure through his human, calculating prudence, as formerly in Egypt before Pharaoh. The Divine preservation. Abraham's intercession for Abimelech.

CHAPTER XX. 1–18.

1 And Abraham journeyed from thence toward the south[1] country [the mid-day], and dwelled between Kadesh and Shur, and sojourned [as a stranger even] in Gerar [lodging-place, 2 pilgrim's rest]. And Abraham said of Sarah his wife, She is my sister; and Abimelech 3 [father of the king, or father-king] king of Gerar sent and took Sarah. But God [Elohim] came to Abimelech in a dream by night, and said to him, Behold, thou *art but* a dead man [thou diest, art dead], for the woman which thou hast taken; for she is a man's wife 4 [is married]. But Abimelech had not come near her: and he said, Lord, wilt thou slay 5 also a righteous nation? Said he not unto me, She *is* my sister? and she, even she herself said, He *is* my brother: in the integrity of my heart, and the innocency of my 6 hands have I done this. And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: 7 therefore suffered I thee not to touch her. Now therefore restore the man *his* wife; for he is a prophet,[2] and he shall pray for thee, and thou shalt live: and if thou restore 8 *her* not, know thou that thou shalt surely die, thou and all that *are* thine. Therefore Abimelech rose early in the morning, and called all his servants, and told all these 9 things in their ears: and the men were sore afraid. Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto 10 me that ought not to be done. And Abimelech said unto Abraham, What sawest thou 11 [evil], that thou hast done this thing? And Abraham said, Because I thought [said], Surely the fear of God [Elohim] is not in this place; and they will slay me for my wife's 12 sake. And yet indeed *she is* my sister; she *is* the daughter of my father, but not the 13 daughter of my mother; and she became my wife. And it came to pass when God [Elohim] caused me to wander [to go on pilgrimages; a striking plural.[3] The manifestations of God here and there, caused me to go here and there, pilgrimages] from my father's house, that I said unto her, This *is* thy kindness which thou shalt show unto me; at every place whither we shall 14 come, say of me, He *is* my brother. And Abimelech took sheep and oxen [small and large cattle], and menservants, and womenservants, and gave *them* to Abraham, and re-15 stored him Sarah his wife. And Abimelech said, Behold, my land is before thee 16 [stands open to thee]: dwell where it pleaseth thee [is good in thine eyes]. And unto Sarah he said, Behold, I have given thy brother a thousand *pieces* of silver: behold he is to thee

[for] a covering of the eyes unto all that *are* with thee, and with all *other:* thus she was reproved[4] [set right, proved to be a wife, not unmarried].

17 So Abraham prayed unto God [Elohim]: and God [Elohim] healed Abimelech, and 18 his wife, and his maidservants; and they bare *children.* For the Lord[5] had fast closed up all the wombs of the house of Abimelech, because of Sarah, Abraham's wife.

[[1] Ver. 1.—הַנֶּגֶב. The region south of what was afterwards called Judah.—A. G.]

[[2] Ver. 7.—נָבִיא, from נבא, to cause to bubble up as a fountain. Keil, Delitzsch, and others derive it from a root נא and פא, to breathe, and thus make *uabi* to mean one inspired—who speaks that which is inbreathed of God.—A. G.]

[[3] Ver. 13.—הִתְעוּ is plural in punctuation, agreeing grammatically with אֱלֹהִים. Vav, however, may be regarded as the third radical, and the verb may then really be singular. MURPHY, p. 325.—A. G.]

[[4] Ver. 16.—נֹכַחַת, 2 pers. fem. sing. Niphal, an unusual form. See the Exegetical note.—A. G.]

[[5] Ver. 18.—Jehovah.—A. G.]

GENERAL PRELIMINARY REMARKS.

1. The present chapter and the following appear to favor strongly the documentary hypothesis. The cases in which the name Jehovah appears (chap. xx. 18 and xxi. 1), have, according to Delitzsch, all the traits of explanatory additions of the completer. But Knobel accepts, aside from the text of the original writing (chap. xxi. 2–5), a twofold enlargement, which should be ascribed to the Jehovistic writer, but which he must have derived in great part from Elohistic records designed to complete the original record, and only in part from a completing Jehovistic record (p. 180, 181). We leave the hypothesis of different records to rest upon its own basis, but shall enquire how far the choice in the names of God may be explained from the text itself, and this without regard to the hypothesis in question.

2. The repetition of the fact that Abraham proclaims his wife to be his sister has been noticed already. In Knobel's view, the Jehovistic writer has recorded the occurrence with Sarah already (ch. xii. 11–20), because he could then do it independently, which could not be the case here. "This conjecture," remarks Delitzsch, "is certainly plausible if one ascribes the Elohistic portions to a peculiar source, but it is equally probable that the same event might occur twice in the life of Abraham." Keil, on the other hand, justly brings into prominence the great distinction between the two histories. The first difficulty, viz. that Abraham, after having experienced in Egypt the reproach of this deed, should here repeat it once more, cannot be removed, if, as Delitzsch holds, Abraham in Egypt had condemned himself to penitence after the reproof of Pharoah; if even he walked under a general sense that he had done wrong, as Delitzsch and Baumgarten state the case. [It is not insupposible, surely, in the light of experience, that even such a believer as Abraham should have fallen again into the same sin: that he should have repeated the act even when he was walking under the sense of his wrong-doing in the first instance.—A. G.] Our history gives us the key (v. 13) why this act was repeated. Abraham could not make an explanation to Pharoah, concerning the determination to proclaim his wife his sister while among strangers, but Abimelech has instilled the necessary confidence in him, for this confidential explanation. But if the saying was then founded and chosen, the event might, under possible circumstances, have often occurred unless Jehovah had interfered to prevent this venture of an unfounded and exaggerated confidence; which we have already above distinguished from a mere exposure of Sarah. It must be taken into account, moreover, that Abraham had recently received fearful impressions of the godless beings in the world, which naturally filled him with suspicion. The second difficulty consists in this: that Abimelech should have found delight in taking Sarah, who was ninety years old, into his harem. According to Kurtz, her still blooming or now rejuvenated beauty was not the motive; according to Delitzsch, he would relate himself by marriage with the rich nomadic prince, Abraham. Beauty and the consideration of rank do not exclude each other; spiritual excellence and greatness have often an almost magical effect. But it is to be observed that here it is not said that the beauty of Sarah was reported to Abimilech. He knew only, it may be, that there was a sister of Abraham in his tent, and brought her to himself.

3. We are here told again that Abraham broke up his tent, and journeyed thence towards the south—the land towards the mid-day (ch. xii. 9; xiii. 1). According to ch. xiii. 18, he had a permanent abode at Hebron; but here he removes from Hebron to the south. This is to be explained upon the ground that, for the northern parts of Canaan, the south designates preëminently the land of Judah; but for the land of Judah, thus for Hebron itself, it denotes the parts towards Arabia Petrea, Egypt, and the western shore upon the Mediterranean. The southern section of Canaan (which was assigned to the tribes of Judah, Simeon, and Benjamin) falls into four distinct parts, through the character of the country. The mountains (הָהָר) or highlands form the central part, upon whose westerly slopes lies a hilly country which gradually sinks to the plain (שְׁפֵלָה), while towards the east the descent (מִדְבָּר) falls off into the valley of the Jordan and the Dead Sea, but towards the south, the mid-day land (נֶגֶב, Josh. xv. 21; compare above ch. xii. 9; xiii. 1) forms, in several distinctly marked terraces, a kind of first step to the mountains, from the Petrean peninsula. (See GROSS, *in Stud. und Krit.* 1843, p. 1080.) Here Abraham descends to the stretch of country between Kadesh and Shur, and remained a long time about Gerar, whose ruins have been recently discovered by Rowland, under the name Khirbet-el-Gerâr, about three hours south-easterly from Gaza, in the neighborhood of a deep and broad wady, which takes the name Dschurf-el-Gerâr." Delitzsch. Robinson sought Gerar in vain, see SCHRÖDER, p. 382. "Eusebius and Jerome locate the place about twenty-five Roman miles south from Eleutheropolis, and Sozomen relates that there stood very near here, in a winter stream, a great and renowned convent. The name of Marcian, bishop of Gerar (perhaps in the convent), appears among the

subscribers in the Council of Chalcedon in the year 451." "Gerar, upon the way from Gaza to Elusa, removed about three hours from the first-named place." Bunsen. The most southerly of the five cities of the Philistines was not far from Beersheba. The king of Gerar, Abimelech, had this territory in the lands of the Philistines, according to ch. xxi. 33. In ch. xxvi. 1, he is named directly as a king of the Philistines. According to Bertheau, the reference to the Philistines is an anticipation, and Delitzsch also finds in ch. xxvi. traces of a later hand, though not recognizing therein an actual anticipation. If פְּלֶשֶׁת denotes the land of wanderers, or of strangers (Gesenius), the name denotes those who came from the coasts into the interior, in distinction from the earlier Canaanites, and the inquiry whether the later Philistines, of the times of the Judges and Kings, are here meant, is a matter by itself; in any case, the text here intimates that the later confederate cities of the Philistines did not yet exist. Hitzig and Ewald also concede Philistine emigrations into Canaan, or traditions of them, before Moses. Knobel's view, that Abraham may have left Hebron from a similar anxiety with that which led Lot (to leave Zoar), is arbitrary in the highest degree, since Abraham was in covenant with the mightier men in Hebron. According to Keil, he went probably to find better pastures. In any case the pasture-ground must be changed from time to time, but this could be done through a wider range, as we learn from the history of Joseph and Moses. The neighborhood of the scene of the terrible judgment upon Sodom, in connection with other unknown motives, may have determined him to change his residence. The birth of Isaac (ch. xxi.) and the offering of Isaac (ch. xxii.) occur during his residence in the further south: but then he dwelt (ch. xxiii. 1) again in Hebron, although his return thither from Beersheba, where he had last dwelt (ch. xxi. 33), is not recorded.

4. Since, from the promise which was given to Abraham in the oak-grove of Mamre, to the birth of Isaac, we must reckon, according to ch. xviii., about a year, Abraham must have drawn southwards very soon after the overthrow of Sodom, and the meeting with Abimelech must also have taken place at an early date. But if vers. 17, 18 seem to point to a longer time, this creates no real difficulty, since the sickness of the house of Abimelech may have lasted a long time after Sarah was restored. Moreover, our history illustrates, in two respects, what may introduce the further history of the birth of Isaac. First, we see that Sarah was not faded in her appearance, although according to the usual supposition her body was dead. Then we see how her usual relation to Abraham could be animated and strengthened by a new affection resulting directly through the exposure and disturbance to which it had been subjected.

EXEGETICAL AND CRITICAL.

1. *Abraham's settlement in the South, especially in Gerar. Abimelech's error, and the admonition of God* (vers. 1-7).—**Between Kadesh and Shur.**—Kadesh, see ch. xiv. 7; Shur, ch. xvi. 7. We must distinguish between this dwelling-place and the peculiar sojourn in Gerar. SCHRÖDER: "Leaving his herds and servants behind him in this region, he himself repairs to Gerar."—**Abimelech** (Father King, or my Father King). A standing title for the kings of Gerar, as Pharoah was in Egypt and Melchizedec, or Adonizedec, in Salem (see Ps. xxxiv. 1); the king the father of the land.—**God (Elohim) came to Abimelech.**—It is presupposed that Abimelech had the knowledge of the true God; he could not have known him as Jehovah.—**In a dream by night.**—Knobel finds in this feature, as in similar cases, that these communications are not in accordance with the Elohistic writer. But the supposition is entirely arbitrary. The prophetic dream of the night is generally closely connected with the moral reflections and longings of the day. It is in full agreement with the nature of dreams, that the communication should be made in several, not in one single act (see Gen. xxxvii. and xli.; Matt. ii).—**She is a man's wife (married).**—Literally, ruled by a ruler, or her lord. His sin was thus marked as an infringement of the married rights of a stranger. The anxious dream appears to have been introduced through the sickness impending over him (see v. 17).*—**Wilt thou slay also a righteous nation?**—Delitzsch refers the גַּם directly to the adjective righteous. A nation however righteous, *i.e.*, although it is righteous. But why then does he use the term people or nation? Knobel thinks that the fate of the Sodomites was floating in his mind. In this way this chapter is, through a delicate psychological feature, connected with the preceding. Abimelech is conscious of innocence as to his subjective state. He assumes the right to possess a harem or to live in polygamy, and the right of princes to bring into their harem any unmarried persons of their territory. He is conscious of a pure heart, and asserts that his hands are pure, since Abraham and Sarah, through their own declarations, had rendered it impossible that he should have any intention to interfere with the rights of another. She is my sister. [These incidents show the *truth* and the *need* of Scripture;—its *truth*, because it does not represent the patriarchs as exempt from human infirmities; the need of it, because the best of men were not able to make for themselves even a correct standard of *moral* duty (and how much less of faith) without Scripture. WORDSWORTH, p. 91.—A. G.]—**And God said unto him in a dream.**—The transaction continues in a new and more quiet dream. God recognizes the apology as essentially valid, and reveals to him how and why he had kept him from touching the wife of a prophet. With this he points out to him the cause of his sickness. The command to restore the woman was enforced by a threatening. Although he was guiltless as to his subjective state, it is a reproach to him that he acted blindly, and betrayed himself into the danger, either of depriving a prophet of his wife, or rather of being punished by God with death. [That Abimelech thought himself innocent, did this, as he says, in the תָּם־לְבָב integrity of his heart, may be explained from his moral and religious standpoint. But that God recognizes his deed as such, and still says to him that he can only live through the intercession of Abraham, thus that his sin was one worthy of death, proves that God regards him as one who was fitted to have, and ought to have, deeper moral views and piety. This is intimated in the change of the names of God in the narrative, and noticed in the

* [The term, however, may mean, *dead* as to *progeny*, which is rendered probable by ver. 17. God healed Abimelech. Jacobus.—A. G.]

text. KEIL, p. 168.—A.G.] That is to say, the spirit of a higher moral standpoint comes to him in his dream, and opens to him not only the cause of his sickness, but also that divine preservation secured by the sickness, as well as his duty and the danger of death in which he was still moving. With this he receives an enlargement of his religious knowledge. "At first אלהים (without the article) the Godhead in a general sense appears to him (ver. 3): but Abimelech recognizes in the appearance the Lord אֲדֹנָי, upon which the narrator introduces הָאֱלֹהִים the personal and true God, as speaking to him (ver. 6.) —**For he is a prophet.**—The spirit of prophecy had been present from the beginning in the Scripture, but here the name prophet occurs for the first time. How could this aggravate the error of Abimelech, that Abraham, whose rights he ignorantly had violated, was a prophet? Knobel explains that the sin of violating the rights of the chosen of God, which he had in idea committed, was a sin against God himself. Since every sin is a sin against God himself, it must still be asked, how far this shows the danger of greater guilt? for the text cannot be explained under the idea of a partiality of God for Abraham. But Abimelech held Abraham and Sarah as the ordinary nomads of his time, and thought therefore that he could blindly lay his hands upon them: he thus resisted the dim impression, which they must have made upon him, of a higher calling and aim. A prophet should be received in the name of a prophet; the sin against the divine in the prophet was a sin against the divine in his own conscience, and thus in a special sense a sin against God.—**And he shall pray for thee.**—Abraham had already appeared as a royal warlike hero, in his conflict with the Eastern kings. We have learned to recognize him as a priest, especially in his intercessory prayer for Sodom: here he appears preëminently as a prophet. But here intercession appears as the most obvious function of the prophet.* The attributes of the prophet and the priest are thus still inwardly united in one, as this indeed is evident from the altars he erected.

2. *The atonement of Abimelech* (vers. 8–16).—**And called all his servants (courtiers).**—It marks the frank, open character of this God-fearing king, that he humbles himself by communicating the events of the night, before his courtiers. It was humbling in the first place to confess that, in spiritual blindness, he had made a dangerous mistake, and secondly that he must restore to the stranger his wife. It speaks well also for his household and his court, that the effect of his reverence communicates itself to his servants.—**Then Abimelech called Abraham.**—He addresses him before his people, for Abraham had not only brought him into danger, but also his household and kingdom. He had reason to complain of the conduct of Abraham, as Pharaoh before him (ch. xii.). He is thus also evidently a bold, heroic character, who does not shrink from declaring against Abraham his injured sense of truth and justice, although he must have regarded him as under the special protection of God. He does not belong to the kings who oppose the priests in slavish bigotry.—**What hast thou done to us?**—Done *to us*. Thus he values the unity in which he feels that he is bound with his household and people. But he reproaches him especially with this: that he had brought him into danger of bringing sin both upon himself and his people. This, he says, is immoral. But since he takes up again the words, **What have I offended thee?** and asks, **What hast thou seen?** he utters in a discreet form, which concedes the possibility that he might have ignorantly occasioned the wrong of Abraham, his consciousness that he had himself indeed given no occasion for this deceitful course. Keil and Knobel explain the words **what hast thou seen?** what hast thou in thy eye, what purpose? DELITZSCH (with a reference to Ps. xxxvii. 37: lxvi. 18): "It is preferable to take the word in its usual sense through all time: what evil hast thou seen in me or in us, that thou believest us capable of greater evil?"—**Abraham said, because I thought (said).** —He assumes the antecedent; I acted thus, because he is ashamed. The two grounds of apology follow. The first runs: **Because I spake** (thought or considered it with myself and with Sarah). [This use of the word אמרתי is fully illustrated by Bush, who refers to Ex. ii. 14; 1 Kings v. 5; Ps. xiv. 1.—A. G.] —**Surely the fear of God is not in this place.**— This special motive has its explanation in the fact that he had so recently seen the destruction of Sodom. The fear of men which had determined him so to act in Egypt, was awakened afresh by this destruction. But he palliates the offence of this declaration by his second excuse. He explains at first that what he had said was not untrue, since Sarah, as his half-sister, was his sister; and then why, in his migration from Haran, he had arranged with Sarah that she should journey with him from place to place under the name of his sister. [Some suppose that Sarah is the same with Iscah, xi. 29. Bush holds that Terah had two wives: the one the mother of Haran, the father of Sarah and Lot; the other the mother of Abraham.—A. G.] The suppressed feeling of an endless, difficult pilgrimage, and of a very dangerous situation, reveals itself clearly in the expressions of vers. 13, 14. He cannot yet speak to Abimelech of Jehovah, his covenant God. Still less was it necessary that he should reveal to him that Jehovah had promised Canaan to him. Thus he says: at the command of God I entered upon my wanderings. He speaks of his theocratic journeys as wanderings, says Elohim instead of Haelohim, uses this noun with the plural of the verbs, that he may make himself understood by Abimelech. "This use of the substantive with the plural verbs is found (in the Pentateuch only in this author, ch. xxxv. 7; Ex. xxii. 8; xxx. 4, 8; Josh. xxiv. 19. GESENIUS, § 146, 2; EWALD, § 318 a.)" Knobel. Keil finds in the words of Abraham, especially in the plural of the verb, a certain accommodation to the polytheistic standpoint of the Philistine king. Delitzsch, on the other hand, remarks, that the plural connection of Elohim is found in passages which exclude any idea of accommodation, or of any polytheistic reference; by which he refutes at the same time the explanation of Schelling, that the Gods of the house of Terah are to be understood by Elohim. Under the expression אֱלֹהִים הִתְעוּ [The verb here is not necessarily plural. But if it be, it is only an instance of the literal meaning of Elohim, the eternal, supernatural powers, coming into view. MURPHY, p. 328.—A. G.] we understand the fact, expressed with some reservation, that Haelohim, through a plurality of special manifestations of God, which he received here and there, had caused him to move from place to place, and thus, although in the extremest danger which his

* [See Jer. xxvii. 18, referred to by Bush.—A. G.]

wanderings could occasion, extended his providence over him still. When, on the contrary, Abimelech (ch. xxvi. 28) calls God Jehovah, Delitzsch supposes (p. 103), but without certainty, that it is the same person, and besides overlooks the difference of time, in which a longer intercourse may have made the Philistines familiar with the Abrahamic ideas.—**And Abimelech took sheep and oxen.**—He is satisfied, and acts analogously to the conduct of Pharaoh (ch. xii.), in that he makes Abraham rich presents of the ancient nomadic goods. The departure of Abraham from Egypt also seems to find its echo here. He appears to utter a modest wish that Abraham would leave Gerar. [This seems a forced interpretation of the words.—A.G.] Still he may dwell in his territory where it pleases him.—**And to Sarah he said.**—"The thousand pieces of silver, i. e., the thousand shekels of silver, are not a peculiar present made to Sarah, but the estimated worth of the present (ver. 14), and designate it as something important." Knobel. So also Keil. Delitzsch, with others, distinguishes a special present in money, "a truly royal present, since thirty shekels was the price of a slave (Ex. xxi. 32)." (A thousand shekels of silver after the shekel of the sanctuary would be about 550 dollars; according to the ordinary shekel, less. It is not certain which is intended here.) The first interpretation is preferable, as otherwise the second present must have been made to Sarah.—**Behold, he is to thee (or that shall be to thee) a covering of the eyes.**—This difficult place admits of different explanations. VITRINGA: "If the words are referred to Abraham, the idea seems to be: Abraham, if he professes to be the husband of Sarah, would be instead of a veil to those who, looking upon Sarah more intensely, may be inflamed with love for her. (Thus Ewald; so DELITZSCH, p. 404.) We prefer, however, to refer the words to the money received by Abraham. As if he says, let this money, paid as a fine to Abraham, prevent any from desiring thee as I have done. He alludes to the veil usually worn by women. See ch. xxiv. 65." GESENIUS: "This is an expiatory present to thee, for all that has happened to thee, and to Abram, and she was convinced (of her fault)." Knobel similarly, but still with less fitness, and at the conclusion, "thou art adjudged, i. e., justice is done to thee." DELITZSCH and KEIL: "This is to thee an atoning present, for all who are with thee (since the whole family is disgraced in the mistress, etc.)" "It is to be explained," says Knobel, "after כִּפֵּר פְּנֵי to cover one's face, so that he may forget the wrong done (ch. xxxii. 21), כִּסָּה פְּנֵי שֹׁפְטִים to cover the face of the judge, so that he shall not see the right." Michaelis, Baumgarten, and others, explain the words to mean a present for the purchase of a veil which she should wear in the future. [MURPHY urges against this that the proper word for veil is צָעִיף. "The covering of the eyes is a figurative phrase for a recompense or pacificatory offering, in consideration of which an offence is overlooked." And so also Jacobus.—A. G.] Since Sarah wore no veil in Egypt, but the custom of veiling the face quickly with the mantle soon after appears in the history of Rebekah (ch. xxiv. 65), this thought seems quite probable. But one would then expect a special present to Sarah, besides the one to Abraham. Delitzsch remarks, "this would be bitter irony." But the irony in the expression, I have given *thy brother*, cannot, however, be denied. The וְאֵת־כֹּל also agrees well with this thought. Besides, it must be considered that Abimelech had to relieve himself of his displeasure as well against Sarah as against Abraham. And what then could this mean, "that shall be to thee an atoning present, and for all with thee," leaving out of view that here the conjunctive ו is wanting? As a covering of the eyes, designed to make good his error in her eyes, the great present would excite rather only contempt. The atonement would thus be to the violated rights of the husband; Sarah, who had constantly declared that he was her brother, even when prudent calculation became imprudent temerity, had well deserved that she also should suffer a reproof. Still Abimelech appears to define it as a covering of the eyes only in a figurative sense: in the sense of the Vulgate: *hoc erit tibi in velamen oculorum ad omnes qui tecum sint, et quocunque perrexeris; mementoque te deprehensam.** Since Sarah wore no veil, which designated her as the wife of a husband (see ch. xxiv. 6; 1 Cor. xi. 10), so the present of Abimelech, wherewith he expiates his fault, has the effect of such a veil; it should for all, and everywhere, be a testimony that she is a married woman. As such should she now be held everywhere, in consequence of his present. With Clericus, therefore, we find here a designed double sense or meaning; *a covering of the eyes as an atonement, which should, at the same time, have the effect of a veil.* "וְנֹכַחַת can only be the second person feminine perf. Niph., although the daghesh lene is wanting in ת (GESENIUS, § 28, 4, and § 65, 2), for to hold this form for a participle is scarcely possible," etc.† KEIL: Since this word may be rendered *adjudged as well as justified*, we take it in a middle sense, and as designedly having a twofold meaning: convinced, placed right. This last word does not belong to the writer, but to Abimelech himself. With the pride of injured magnanimity, he declares that he, through his atoning present, would provide her with a veil, and designate her as a married woman. For the veil, see Winer.

3. *Abraham's intercession* (vers. 17, 18). "After this compensation Abraham intercedes (ver. 17), and God removes the sickness from Abimelech and his women. The author does not define the sickness more closely (as in ch. xii. 17); according to ver. 6 it was such a sickness as indisposed to sleep. Compare the plague of the Philistines (1 Sam. v. 6–9; xii. 6, 4, etc.)" Knobel.—**And God healed Abimelech, and his wife, and his maidservants.**—Thus Abimelech was not only afflicted with some sexual disease, but indirectly, through his inability, his wife also, i. e., his wife in a peculiar sense, the queen; and his maid-servants, that is, his concubines (see Keil). [*They bare* means that they were again capable of procreating children. The verb is masculine, because both males and females were involved in this judicial malady. MURPHY, p. 329.—A. G.] [This is clear also, since the malady was sent to preserve the purity of Sarah. Abimelech was not suffered to touch her, see ver. 6.—A. G.] Ver. 18 contains the explanation—**For the Lord (Jehovah) had fast closed up.**—[It is Jehovah who delivers Abraham, and pre-

* [Wordsworth suggests all three senses—that of a propitiation; of a provision for the purchase of a veil; and of an allusion to the usage of covering a bride with a veil, p. 92.—A. G.]

† [If, with Baumgarten, and according to the accents, we connect the וְאֵת־כֹּל with the last word, the sense can only be: and all this has been done or given that thou mayest be righted or redressed, p. 220. So also Murphy.—A. G.]

serves the purity of Sarah, the mother of Isaac the promised seed. WORDSWORTH, p. 93. Who urges also the use of the names of God in the chapter, against the fragmentary hypothesis, with great force. —A. G.] Here the providence of Elohim is traced to the motives of Jehovah, the Covenant God of Abraham, who would protect his chosen. They were closed up; i. e., not as Knobel thinks, they could could not bring to the birth, but the whole household of Abimelech was unfruitful in consequence of his sickness. [The term here used for maid-servants, אֲמָהוֹת, denotes those held as concubines, and is to be distinguished from שְׁפָחוֹת, servants. See 1 Sam. xxv. 41. KEIL, p. 170.—A. G.] This fearful fact for an ancient household was remarkable here, because the state remained after the free return of Sarah, until Abraham enters with his intercession. But this introduces the circumstance that he had interceded for Sarah also.

DOCTRINAL AND ETHICAL.

1. See the preliminary remarks and the exegetical paragraphs. The preceding history is the history of sins "crying to heaven." The history of Abraham in Gerar is a history of *unconscious* sins, *concealed faults* in the life of most excellent men, of the father of the faithful, and of a noble heathen king.

2. The first meeting between the house of Abraham and the Philistines. It serves to illustrate the fact, that the knowledge of God among the Philistines has sunken lower and lower in the lapse of time, while it has been more and more completely developed among the theocratic people.

3. Abraham in Gerar, in a certain measure, a counterpart to Lot in the caves. Lot fears the presence of men; Abraham appears to have sought a wider intercourse. Both fall into folly and sin, after the experience of the great judgment upon Sodom. The reaction from a state of great spiritual excitement reveals itself even in Abraham.

4. The repetition of the old saying of Abraham, is a proof that he, in his faith, thought himself justified in using it. We must take into account also, that Sarah also was his sister in the faith, and that she had accustomed herself, in her painful sense of her unfruitfulness, to style themselves brother and sister.

5. Abimelech's dream. In the night sleep, the spirit of revelation comes nearer to the heathen, as is shown also in the dreams of Pharaoh and Nebuchadnezzar. It is a medium of revelation also for children (Joseph, in the old covenant), and for laborers with the hand (Joseph, in the new covenant); and the prophetic disposition, enduring into the night or extending itself through its hours (Isaac, Jacob, Paul). Moreover, Pharaoh's butler and baker (ch. xl. 8); the Midianites (Judges vii. 13-15); the wife of Pilate (Matt. xxvii. 19, compare Wisdom xviii. 17 -19), had significant dreams.

6. Abimelech's innocence and guilt. The moral standpoint of tradition, in its relation to the higher standpoint. Traditional morality and the morality of conscience. The religious susceptibility of Abimelech.

7. Abraham a prophet. There are different views as to the derivation of this word. A derivation from the Arabic, analogous form, explains the word to mean *the bringer of knowledge*, *the foreteller or predictor* (see DELITZSCH, p. 634; a communication of Fleischer). The derivation from the Hebrew נבא, *ebullire*, appears to us nearer at hand, and corresponds better with the idea of the prophet. In the reference of the word to the Niph., Redslob explains it in a passive sense, what is poured forth; W. Newmann and Hölemann, actively pouring forth, speaking. If we regard the Niph. as both passive and reflexive, then the prophet is a man who, because he has received communications poured into himself, pours forth. One who is a fountain. But the pouring forth designates more than the simple speaking. It is the *utterance of that which is new*, in the inspired, outpouring form; analogous to the out-pouring of a fountain, which is ever pouring out new, fresh water. The prophet pours forth that which is new, both in words and deeds; the miraculous words of prophecy, and the miraculous deeds of typical import. The derivation which Delitzsch proposes from בא = פח, פוח, to breathe, the inspired, appears to be sought from dogmatic motives. Abraham was a prophet in the most general sense; the organ of the divine revelation, seer of the future. He was a prophet, priest, and king in one person, but preëminently a prophet. And here God brings out distinctly his prophetic dignity, because he is in this especially commended as the friend of God, the object of his protecting care, with whose injury Abimelech's sickness was connected, and by whose intercession he could be healed. The peculiar order of the prophets, introduced through the prophetic schools of Samuel, was formed after the order of priests, and then the order of kings were severed from the general class or order of prophets.

8. Abimelech's character and his atonement. Through his noble and pious conduct he wins a friend in Abraham (ch. xxi. 22 ff.)

9. Abraham's intercession, a claim of his faith in the promise. His intercession for Abimelech and Gerar, a counterpart to his intercession for Sodom. The intercession of Abraham for Abimelech, his house, and kingdom, in comparison with his intercession for Sodom.

10. Abraham has, through his fear, and the prudential means which his fear bade him to use, twice directly brought about the very thing which he feared, the taking away of his wife, and perhaps would have incurred his death, either the first or second time, if God had not interfered. How fear first truly makes that actual which it seeks to hinder in ungodly ways, the history of Joseph's brethren, who sold him that he might not rise above them; the conduct of Pharaoh towards Israel, which brings him and his hosts to destruction in the Red Sea; Saul's determination against David; but above all, the history of the crucifixion of Christ on the part of the Jewish Sanhedrim prove still more perfectly. How this same fact appears in proverbs, under various forms, e. g., in the saying of Œdipus, is well known.

11. The Philistines (see the Bible Dictionaries). Their first appearance in sacred history makes a favourable impression; Abimelech knows, or learns to know, the only true God. Later, the Philistines appear sunken in idolatry.

HOMILETICAL AND PRACTICAL.

Any homiletic use of this chapter presupposes homiletic wisdom. *Themes:* Abraham in the repetition of his fall.—Abraham and Abimelech.—Abraham's character: reverent humility, moral pride.—

Abraham, the believer, in his weakness, exalted above the man of the world, in his strength. [The exaltation, however, a matter of pure grace.—A.G.]

First Section.—Abraham's and Abimelech's error (vers. 1–7) Abraham's reaction after his high spiritual experiences.—The repetition of his old fault. 1. **Causes**: Recent experience of the corruption of the world, false prudence, exaggerated confidence, the brotherly relation to Sarah, the tolerable issue of the case in Egypt. 2. Natural results: Anxiety and danger, shame before a heathen's princely court. 3. Gracious issue through the interference of God.*—How self-will rushes into the danger which, with many plans, it seeks to avoid.—How the believer endangers the promise of God, and how it is wonderfully guarded through the grace of God.—Abimelech's integrity the point of union for the gracious providence of God.—The author of sacred marriage is also its protector.—The care of God for Sarah a care for the world.

Starke: Now God, in his providence, rescues Abraham again from his human weakness.—(Ver. 4. The Holy Spirit marks this doubtless, lest any one should say that Isaac was the son of Abimelech.) (Although God is a lover of life, yet still, according to his punitive righteousness, there may be ascribed to him, as here, a destruction, consumption, etc.)—God suffers his saints to fall into folly and sin, that it may be clear how little they are able to do right by themselves.—Cramer: God preserves the sacred marriage state.—Osiander: Subjects are often punished on account of the transgressions of their rulers.—Ver. 6. A simple and not evilly intended plan, even in a bad cause, if it proceeds from inconsideration, or from ignorant zeal, is described by this word—simplicity, in Holy Scripture (2 Sam. xv. 11, etc.)—Ver. 6. God hinders men from committing sin in many ways.—God searches the heart, and knows what is done in integrity and what in pretence.—Calwer, *Handbuch:* Ver. 2. As there (in Egypt) so here, Abraham reaches the directly opposite point from that which he intended. Sarah was taken away, just because he said, she is my sister.—Schröder: (V. Herberger.) Ver. 1. Abraham will avoid the cross, (?) but he passes from the smoke into the flame, from the mud into the mire. There are in foreign lands misfortunes and adversities as well as where he has lived hitherto. Ah! Lord, help us, that we may sit quietly in our little space; the dear cross dwells yet nowhere, as everywhere, i. e., wherever we are.—His sin appears greater here than at the first offence; he stands no longer as then (in Egypt), at the beginning of the divine leadings. After so many and such great experiences of God's faithfulness, still such unfaithfulness to him. (?)—(Calvin.) All those who will not, as is becoming, trust themselves to the providence of God, shall win like fruits of unbelief.—Ver. 2. It is to be considered that an extraordinary beauty is ascribed to Sarah; then also, that notwithstanding her ninety years, she is in the first half of human life at that period of the world.—Luther: Ver. 3. It is impossible that a man who believes in the promises of God, should be forsaken.—God would suffer the heavens to fall, rather than forsake his believing people.—Thus God shows how displeasing adultery is to him.—Ver. 6. Abimelech has sinned nevertheless, therefore God by no means concedes to him "purity of hands," as the "integrity of heart."—Passavant: An old oak which loses a bough or twig, has not, therefore, lost its crown.—Pharaoh and Abimelech. Ver. 4. Many a king who is called christian, has done what these two kings did, and even worse, and his people have necessarily suffered for it in various ways before his crumbling throne; in a thousand offences, sins, sorrows, etc. Kings may learn what the sins of princes are before God, and the people also may learn to hate and deplore the evil which descends from the upper ranks.—The prosperity of the family depends upon the marriage state, and the welfare of society upon that of the family, and upon the society turns the good of the state.—Ver. 6. It is a great grace when God guards any one from sinning, either against their fellows or against God.—Thou knowest not how often God has kept thee and me (Ps. cv. 14, 15· Zach. ii. 8).—Schwenke: The Scriptures do not describe a saint in Abraham, but a man, who, although so good, is yet a sinner like ourselves, but who through faith was justified before God, and what he did as he went from step to step in the narrow path of faith stands recorded, that we with him might enter the school of faith.

Second Section.—Abraham's confusion and shame, and Abimelech's atonement.—(Vers. 8–16). The castigatory speech of the heathen to the father of the faithful.—Ver. 11. The judgment of faith concerning the world ought not to be a prejudice.—The danger of life in Abraham's pilgrimage an apology for his swerving to his own way.—Ver. 8. The zeal of Abimelech in the removing and expiating of his fault.—His noble and pious integrity: 1. In the expression of his fear of God; 2. of his injured moral feeling; 3. his readiness to make his error good.—Ver. 9. Abimelech knew that his royal sins fell upon his household and kingdom, as a burden and as guilt.

Starke: ver. 9. It is to the praise of this heathen king, who, however, was not without some fear and knowledge of God, that he held a breach of the marriage law to be so great a sin that the whole land could be punished.—Ver. 10. Osiander: A pious ruler and a pious father of the household agree well, since they warn and keep their own in the fear of God.—The praise of mildness and gentleness.—Luther: The saints were gently punished and for their good.—*Bibl. Tüb.* Ver. 9. We should amend our past faults without delay.—Schröder: (Luther) He who was before a king (Abimelech) is now a bishop who spreads among his subjects the fear and knowledge of God, so that they also should learn to fear God and honor his word. Here indeed the Sodomites, and those who dwelt in Gerar, are held in broad contrast.—Ver. 12. (Musculus: Concerning Sarah as the sister of Abraham: recognize here the type of Christ and the Church. The Church is the sister and the bride of Christ; sister through God the Father, bride through the mystery of the incarnation, and the truth of his espousal, etc.)—Ver. 15. While the Egyptian invites Abraham in a complimentary way out of his land, the Philistine says, Behold my land is before thee.—(Calvin): This distinction is due to the fact that the severely punished Pharoah experienced only fear, so that the presence of Abraham was intolerable. Abimelech, on the other hand, was, with the terror, at the same time comforted.—Passavant: Ver. 11. Christians' excuses are oftentimes worse than their faults.—But Abraham is the father of the faithful; God sees in him Isaac, the son of promise, conceived, born, reared in faith, etc.; he sees in him Jacob his servant, etc., Moses, Aaron, Joshua, but above all that one of the seed of David, Gal. iii. 16.—The forefather bore already in himself

* [How thankful for the interference of God,—A. G.]

that seed of faith upon the Son of God from which should bloom the new hosts of saints and righteous of the old and new covenant, as the dew drops from the womb of the morning (Ps. cx.).—SCHWENKE: Thus the Lord knows how to make good what has been complicated, and endangered through human prudence.

Third Section. — Abraham's intercession, the healing of Abimelech and his household. (Vers. 17, 18). Abraham believes still in the efficacy of intercession, although Sodom was destroyed notwithstanding his intercessory prayer.—The connection of intercession, with the receptivity of those to whom it relates.—Abraham as an intercessor for Sodom and for Gerar.—The healing of Abimelech an illustration of salvation, and leading to it.—STARKE: A beautiful exchange between the worldly and spiritual state. That bestows gold and possessions, this recompenses with the knowledge of God and prayer.—OSIANDER: If God punishes this king with such serious earnestness and severity, who ignorantly had taken another man's wife, how will they escape who knowingly and deliberately defame and dishonor other men's wives and daughters?—SCHRÖDER: (CALVIN.) Abraham arms and disarms the hand of God at the same time. —(Roos): Thus God does not forsake his own in their need, although there are not wanting faults on their side.—(VAL. HERBERGER: We know how to make what is good evil, since we are masters there, but how to make good again what is evil, that is the work of God.)—Because Abraham and Sarah should laugh, they must first weep sound repentance. The martyr-week ever precedes the Easter-week with Christians.

NINTH SECTION.

The birth of Isaac. Ishmael's expulsion. The Covenant of peace with Abimeleck at Beer-sheba.

CHAPTER XXI. 1-34.

1 And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he 2 had spoken. For Sarah conceived, and bare Abraham a son in his old age, at the set 3 time of which God [Elohim] had spoken to him. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac [Jitshak; he or one will laugh]. 4 And Abraham circumcised his son Isaac, being eight days old [at the eighth day], as God 5 [Elohim] had commanded him. And Abraham was an hundred years old when his son Isaac was born unto him.

6 And Sarah said, God [Elohim] hath made me to laugh, *so that* all that hear will laugh 7 with me. And she said, Who would have said unto Abraham, that Sarah should have 8 given children suck? for I have borne *him* a son in his old age. And the child grew and was weaned: and Abraham made a great feast the *same* day that Isaac was weaned.

9 And Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, 10 mocking. Wherefore she said unto Abraham, Cast out this bondwoman and her son: 11 for the son of this bondwoman shall not be heir with my son, *even* with Isaac. And the thing was very grievous in Abraham's sight, because of his son.

12 And God said unto Abraham, Let it not be grievous in thy sight, because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken 13 unto her voice; for in Isaac shall thy seed [thy descendants] be called.[1] And also of the 14 son of the bondwoman will I make a nation, because he *is* thy seed. And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar, putting *it* on her shoulder, and [took with her] the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba [seven wells; well of the oath]. 15 And the water was spent in the bottle, and she cast the child under one of the shrubs. 16 And she went, and sat her down over against *him* a good way off, as it were a bow-shot [as archers]: for she said, Let me not see the death of the child. And she sat over 17 against *him*, and lifted up her voice and wept. And God [Elohim] heard the voice of the lad; and the angel of God[2] [Elohim] called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God [Elohim] hath heard the voice of the 18 lad where he *is*. Arise, lift up the lad, and hold him in thine hand; for I will make 19 him a great nation. And God opened her eyes, and she saw a well of water; and she 20 went, and filled the bottle with water, and gave the lad drink. And God was with the 21 lad; and he grew, and dwelt in the wilderness, and became an [mighty] archer. And

he dwelt in the wilderness of Paran [Gesenius: prob. a region abounding in caverns]: and his mother took him a wife out of the land of Egypt.

22 And it came to pass at that time, that Abimelech and Phichol [mouth of all; i. e., commanding all] the chief captain of his host [general] spake unto Abraham, saying, God 23 [Elohim] *is* with thee in all that thou doest: Now therefore swear unto me here by God [Elohim] that thou wilt not deal falsely [injure deceitfully] with me, nor with my son, nor with my son's son: *but* [rather] according to the kindness [truth] that I have done unto 24 thee, thou shalt do unto me, and to the land wherein thou hast sojourned. And Abraham 25 said, I will swear. And Abraham reproved Abimelech [brought a charge against him] because [in the case] of a well of water, which Abimelech's servants had violently taken 26 away. And Abimelech said, I wot not [have not known] who hath done this thing; 27 neither didst thou tell me, neither yet heard I *of it* but to-day. And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant. 28 29 And Abraham set [still] seven ewe-lambs of the flock by themselves. And Abimelech said unto Abraham, What *mean* these seven ewe-lambs, which thou hast set by 30 themselves? And he said, For *these* seven ewe-lambs shalt thou take of my hand, 31 that they may be a witness unto me that I have digged this well. Wherefore he 32 called that place Beer-sheba; because there they sware both of them. Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

33 And Abraham planted a grove [Tamarisk, tree] in Beer-sheba, and called there on the 34 name of the Lord, the everlasting God. And Abraham sojourned in the Philistines' land many days.

[[1] Ver. 12.—In Isaac shall seed be called to thee.—A. G.]
[[2] Ver. 17.—Not מַלְאַךְ יהוה, as in ch. xvi. 7.—A. G.]

GENERAL PRELIMINARY REMARKS.

1. Delitzsch holds ("not led astray by ch. xxi. 1") that ch. xxi. 1–21, forms the fourth Elohistic part of the third section of the life of Abraham. The first part (vers. 1–8, of ch. xxi.) goes back to ch. xvii., unfolds itself with a clear reference to it, and forms one whole with it. The second verse here refers to ch. xvii. 21. According to Knobel on the contrary, only ch. xxi. 2–5, belong to the original writing; the rest consists of Jehovistic enlargements, out of records which, at the most, may possibly be Elohistic. Since Delitzsch describes ch. xx. also as Elohistic, it is plain that he must assume different Elohistic sources. But out of this assumption the whole arbitrary and artificial hypothesis may be developed. There must certainly be some internal reason for the change of the names in the first and second verses. That the name Elohim should be used in the history of the expulsion of Ishmael, and of the covenant of Abraham with Abimelech requires no explanation: Abimelech does not know Jehovah; Ishmael walks under the general providence of God. The reason lies in the fact that in ver. 2 there is a reference to ch. xvii. 21, while ver. 1 refers to ch. xviii. 14. So likewise it is with the circumcision of Isaac, which Elohim commanded (ver. 4); it embraces in Isaac both Esau and Jacob. Sarah also (ver. 6), refers the name of Isaac to the arrangement of Elohim; since every one in the world (existing under Elohim), would recognize Isaac as a miraculously given child—awakening laughter and joy.*

* ["The birth of Isaac is the first result of the covenant, and the first step toward its goal. As it is the germ of the future development, and looks to the greater than Isaac—the New Testament Son of Promise—so it is the practical and personal pledge on God's part, that the salvation of the world shall be accomplished." Jacobus.—A. G.]

2. It is questionable whether we should refer ver. 8 to what precedes, or what follows. Delitzsch favors the first connection, Knobel and Keil the last. They suppose that the feast at the weaning of Isaac gave occasion for the expulsion of Ishmael. But this is not certain, and were it even certain, ver. 8 could, notwithstanding, belong to the conclusion of the history of the childhood of Isaac.

EXEGETICAL AND CRITICAL.

1. *Isaac's birth, circumcision, and the feast at his weaning.*—(Vers. 1–8).—**And the Lord (Jehovah) visited** ["The Sept. has ἐπεσκέψατο, a word adopted by St. Luke in two places in the song of Zacharias (Luke i. 68–78), who thus intimates the connection between the birth of Isaac and the birth of the promised seed." WORDSWORTH p. 93. He refers also to the connection of the song of the blessed virgin with these exultant and thankful words of Sarah. See also Gen. xvii. 17–19; Luke ii, 21; John viii. 56; and Luke i. 44–47.—A. G.] **Sarah.**—פָּקַד to come to, to visit, to visit with the purpose of aiding, of saving, or with the design to punish, marking the great transitions in the providence of God; an idea running throughout the Scriptures (ch. l. 24; Ex. iii. 16), to express which, according to Knobel, the Elohist uses זָכַר (ch. viii. 1; xix. 29; xxx. 20); where, however, in the two first cases, the ideas are widely different. The pregnancy of Sarah is traced back to Jehovah, since the conception of Isaac is a fruit of faith, i. e., of that connection of the sexes, on the part of both parents, animated and sanctified through faith.—**As he had said** (ch. xviii. 14).—**As God had said to him** (ch. xvii. 21).—[These expressions have an exegetical value, not only as

showing the divine faithfulness, and the development of his plan, but as showing also how the different parts of this book are inwoven together, and thus prove its unity.—A. G.]—As God had commanded him (ch. xvii. 12).—It is assumed, alluding to what had been done before on this occasion, that the son should bear the name Isaac. God had given him this name already, before his birth (ch. xvii. 19; comp. xix. 11). The special cause of this name lies in the laughing of Abraham (ch. xvii.) whose darker echo is heard in the laugh of Sarah (ch. xviii.), and the laughter of the people at this singular birth, of which Sarah speaks further here. The one thread running through all these various laughs is the apparently incredible nature of the event. Knobel, therefore, holds, without sufficient ground, that these are "different attempts to explain the origin of the name."—**An hundred years old** (see ch. xvii. 24).—**And Sarah said, God hath made me to laugh.**—Delitzsch signalizes the poetical force of the two sentences of Sarah. "They are joyful cries, the first a distich, the second in three lines. Hence also the term מִלֵּל instead of דִּבֶּר. Sarah, without doubt, goes back to the divine giving of the name, which the laughing of Abraham had occasioned. But then also, she glances at her own laughing, which is now followed by another and better laugh, even the joyful cry of a thankful faith. That laugh arose from her unbelief, this Jehovah has given to her as the fruit of her faith. But she must explain still further, and that not without a certain feeling of shame." (Delitzsch, comp. ch. xviii. 12.) —**All that hear will laugh with me.**—[מִי with the perfect has the sense of the conjunctive. KEIL, p. 172.—A. G.]—i. e., with astonishment at the miraculously given child.—**A great feast.**—STARKE: "The Hebrews, and other eastern nations, named their feasts from the drinks (מִשְׁתֶּה), as if more regard was paid to the drinks than to the food." But as the joy over Isaac, in respect to the promise given in him, was directed more to the spiritual than the bodily, so also without doubt this feast was arranged with reference to the same thing.—**And the child grew.**—Knobel and Keil refer the eighth verse to the following section. "Ishmael," KEIL remarks, "mocked at the feast held at the weaning of Isaac."* KNOBEL: he had made sport. But it is hardly probable that Ishmael had thus made sport or mocked on one occasion only. "The weaning of the child was often delayed, sometimes after three (2 Macc. vii. 27; MUNGO PARK'S "Travels," p. 237), and even after four years, (RUSSEL: "Natural History of Aleppo," I. p. 427). ["The weaning from the mother's breast was the first step to the independent existence of the child" (Baumgarten), and hence gave occasion for the profane wit and mocking of Ishmael, in which there was, as Keil remarks, unbelief, envy, and pride.—A. G.] It was observed by Abraham, as also to day in the lands of the east, as a family feast. SCHRÖDER: "The Koran fixes two years, at least, as the period of nursing children."

2. *The expulsion of Ishmael* (vers. 9–21).—**And Sarah saw the son of Hagar.**—It is not said that this happened at the feast upon the weaning of Isaac. The different explanations of מְצַחֵק. The first explanation: The word describes one making sport, as ch. xix. 14; Ishmael appears as a playful lad, leaping and dancing around, who thus excited the envy of Sarah. Thus Knobel, after Aben Ezra, Ilgen, Gesenius, Tuch. The Septuagint and Vulgate introduce so much into the text: "*playing with Isaac.*" Since Ishmael was fourteen years of age at the birth of Isaac, and now about sixteen to seventeen, Sarah must certainly have seen him playing with Isaac much earlier, with jealousy, if his playfulness generally could indeed have excited her jealousy. But if Ishmael, at the feast-day of Isaac, was extravagantly joyful, he thus gave an assurance of his good-will towards her son, the heir of the house. Hence the second explanation: The word describes the act of scoffing, mockery. Keil and others, after Kimchi, Vatabl, Piscat, Grot, against which Knobel objects that the word in question was never used of mocking. "Still less," he adds, "are we to think of a persecution of Isaac (Gal. iv. 29; Rosenm.; Del.), or of a controversy about the inheritance (the old Jewish interpret.), or of an idolatrous service (Jonathan, Jarchi)." DELITZSCH explains: "Ishmael, at the feast of the weaning of the child, made sport of the son of his father instead of sharing the joy of the household." But the text certainly says only that Sarah made the observation that he was a jesting, mocking youth. But since the מְצַחֵק follows so directly upon יִצְחָק, so we may certainly conjecture that the word is here used to denote that he mimicked Isaac, jeered at him, or he ridiculed Isaac. [He does not laugh, but makes himself sportive, derides. This little feeble Isaac a father of nations! HENGSTENBERG: *Beiträge*, ii. p. 276. Kurtz urges well in favor of the stronger meaning of the word, the force of the Pihel and the fact that the conduct of Ishmael so described was made the reason by Sarah for her demand that the son of the bondwoman should be driven out, p. 202.—A. G.] Leaving this out of view, the observation of Sarah was certainly the observation of a development of character. Ishmael developed a characteristic trait of jealousy, and such persons pass easily, even without any inclination, to mockery. It is probable that this reviling conduct appeared in some striking way at the feast of the weaning of Isaac, although this cannot be inferred with certainty from the text. "The Rabbins feign here a controversy between the children, about the descent of Isaac from Abimelech, about the inheritance, and the like." Schröder. Sarah does not regard him directly as a pretender, claiming the rights of primogeniture, but as one unworthy to be heir with her son. Even later, the moral earnestness and the sense and love of truth in the heir of the promise, are wanting in the talking and fiction-loving Arab. But tradition has added to this feature, his hand is against every man, and thus has found the explanation, that he persecuted Isaac with his jests and scoffs, a tradition which Paul could use in his allegorical explanation. [The apostle does far more than merely use a Jewish tradition. He appears to allude to the use made of this history by the prophet Isaiah (ch. liv.), and in his explanation of the allegory states that the conduct of Ishmael towards Isaac was a type of the conduct of the self-righteous Jews towards those who were trusting in Christ alone for righteousness, or who were believers. This mocking, therefore, was the persecution of him who was born κατὰ σάρκα against him who was born κατὰ πνεῦμα. In this view, the word can only mean the unbelieving, envious sport and derision of this youth,

* Kurtz says that Ishmael laughed at the contrast between the promises and corresponding hopes centring in Isaac, and the weak nursling, p. 201.—A. G.]

proud of his mere fleshly preëminence, as Keil and Hengstenberg hold. He was thus, obviously, in heart separated from the household of faith.—A. G.] The passages, however, which Delitzsch quotes (ch. xxxix. 14 and Ezek. xxiii. 32) for the meaning of צחק, to scoff, must not be overlooked. In her estimate of character, Sarah was far superior to Abraham, as Rebekah was also superior to Isaac in judgment in reference to her two sons.—**Cast out * this bondwoman and her son.**—Knobel thinks that according to ch. xxv. 6 the Elohist has not admitted into the record any such expulsion. The unmerciful severity towards his own son and his mother, does not agree well with the character of Abraham, and it is doubtful, therefore, whether we are dealing here with a literal fact. But this is a mere human arbitrariness, in which the lofty, pure motive, remains unappreciated. [There is underlying all these objections of Knobel and others who sympathize with him, a false hermeneutical principle, viz., that we must interpret and explain the word by what we conceive to have been the moral state and feelings of these historical personages.—A. G.] The word of Sarah was displeasing to Abraham also. It is not the Angel of the Lord, but God as Elohim, who confirms the judgment of Sarah. For the exclusion of Ishmael was requisite not only to the prosperity of Isaac and the line of the promise, but to the welfare of Ishmael himself.—**For in Isaac shall thy seed be called** (see ch. xvii. 19).—There are three explanations of these words: 1. After Isaac shall thy seed be named (Hofmann). But Delitzsch reminds us that the people of the promise are only once called Isaac (Amos vii. 9). 2. In Isaac shall thy seed be called into existence (Drechsler); better, 3. In Isaac shall the people which is, and is called (Is. xli. 8) the peculiar seed of Abraham, have its point of departure (Bleek, Delitzsch).—**And also of the son of the bondwoman** (comp. ch. xvii. 20; xvi. 12). —**And Abraham rose up early in the morning.** —He did not yield to the will of Sarah, but indeed to the command of God which, as it seems, came to him in a revelation by night. This decided, perfect, prompt cheerfulness, proves that he would, at the command of God, sacrifice Isaac also (ch. xxii. 3).— **And took bread and a bottle of water.**—The narrative passes over the provision of Hagar with the simple requisites for her journey; with the bread it may be thought (ch. xxv. 6) that there was included a provision with money for a longer time. He had doubtless made known to his household the revelation of the night, so that Sarah might not be elated nor Hagar depressed.—**And the child.**— [He was now about sixteen or seventeen—a youth. "Boys were often married at this age." Ishmael was soon after married. This must be borne in mind in our estimate of the command given to Abraham. —A. G.] According to the Septuagint, Tuch, and others, the author places the burden upon the boy also; [The ו conjunctive makes it necessary that the וְאֶת הַיֶּלֶד should be connected with the principal verb יִקַּח. Keil, p. 172.—A. G.] but this does not follow from the text. Knobel correctly recalls to view that Ishmael was at this time at least sixteen years old. Delitzsch, on the contrary, understands the passage in the first instance thus: Abraham placed Isaac [Ishmael ?—A. G.] also upon the back of Hagar; and speaks of inconsistencies and contradictions in the context; but then, he himself destroys this interpretation in a casual side remark. The Vulgate also here corrects the Septuagint.—**She departed and wandered.**—In the first case she found the way easily, for her flight was voluntary, but in this case she is quickly lost, no doubt because of the extreme agitation of her mind on account of her sudden dismissal. Luther has admirably shown these inward causes for her wandering.—**In the wilderness of Beersheba.**—Southerly from Beersheba (see ver. 33), bordering upon the desert El Tih.— **And the water was spent in the bottle.**—This was the special necessary of life for those passing through the desert. The boy began to faint from thirst.—**And she cast the child.**—The words here have certainly the appearance as if spoken of a little child. But a wearied boy of sixteen years, unacquainted with the straits of the desert, would naturally be to the anxious mother like a little child. The expression, she cast him, is an expression that, with a feeling of despair, or of renunciation, she suddenly laid down the wearied one, whom she had supported and drawn along with her, as if she had prayed that he might die, and then hastened away with the feeling that she had sacrificed her child. A whole group of the beautiful traits of a mother's love appear here; she lays her child under the protecting shadow of a bush; she hastens away; she seats herself over against him at the distance of a bowshot, because she will not see him die, and yet cannot leave him, and there weeps aloud. Thus also Ishmael must be offered up, as Isaac was somewhat later. But through this necessity he was consecrated, with his future race, to be the son and king of the desert. And now Hagar must discover the oasis, which is also a condition of life for the sons of the desert.—**As it were a bowshot.**—Just as the stone's throw in Luke xxi. 41.—**And God heard the voice of the lad.**—The weeping of the mother and the child forms one voice, which the narrative assumes. It is a groundless particularism when it is said Ishmael was heard because he was the son of Abraham.—**And the Angel of God.***— As Jehovah himself is Elohim for Ishmael, so the Angel of the Lord (Jehovah) also is for him the Angel of God. There is no word here of a peculiar angelic appearance, for Hagar only *hears the call of the Angel from heaven.* But the call of the Angel was so far completed by the work of God that he opened her eyes. Since she suffers on account of the people of revelation, the angel of revelation here also, as in her flight, ch. xvi., protects and rescues her.—**What aileth thee, Hagar? Fear not.**— Her heart grows firm and strong again under the revelation from above.—**And hold him in thine hand.**—Jerome infers admirably from this expression as to the sense of the former passage, "from which it is manifest that he who is held could not have been a burden upon his mother, but her companion."—**For I will make him a great nation.** —A repetition of the earlier promise in ch. xvi. He therefore cannot die.—**I will make him.**—It is only the Angel of Elohim, who is Elohim, who can thus speak.—**And she saw a well of water.**—A

* [Bush suggests that it is some legal divorce which is intended. The Heb. word has that meaning, see Lev. xxi. 7, 14; xxii. 13; Is. lvii. 20.—A. G.]

* [The angel of Elohim, not Jehovah, because Ishmael, since the divinely ordained removal from the house of Abraham, passes from under the protection of the covenant God, to that of the leading and providence of God, the ruler of all nations. Keil, p. 173.—A. G.]

living fountain, not merely a cistern. The cisterns were covered, and only discoverable by signs which were known only to those who were entrusted with the secret. Some have conjectured that Hagar now discovered these marks of a cistern. But it is a well in the peculiar sense which is here spoken of.—**And gave the lad drink.**—Ishmael is saved, and now grows up as the consecrated son of the desert. —**And became an archer.**—The bow was the means of his livelihood in the desert. "Some of the Ishmaelitish tribes, e. g., the Kedarenes and Itureans (ch. xxv. 13–15), distinguish themselves through this weapon." Knobel. For the twofold signification רֹבֶה, see DELITZSCH, p. 410.*—**And he dwelt in the wilderness of Paran.**—Ishmael is already in the way from Palestine to Arabia. The wilderness of Paran is the present great desert El Tih. It runs from the southern border of Palestine, especially from the desert of Beersheba, beginning with the desert of Sin, between Palestine and Egypt, south-easterly down to the northern part of the Sinaitic peninsula, where it is limited by the mountains of Paran [Robinson and Coleman think it embraces the whole great desert, and this supposition best meets the various notices of this desert in the Scriptures.—A. G.] (See the article in the "Bible Dictionary for Christian People.")—**A wife out of the land of Egypt.**—Hagar takes a wife for her son from her own home. Thus the heathen element at once receives additional strength. The Ishmaelite Arabs are thus, as to their natural origin, sprung from a twofold mingling of Hebrew and Egyptian blood; of an ideal and contented disposition, inwoven with a recluse, dream-like, and gloomy view of the world.

3. *The covenant between Abraham and Abimelech* (vers. 22–34).—**And Abimelech spake unto Abraham.**—Abimelech, i. e., father of the king, or father-king, the king my father, the title of the kings at Gerar; **Phichol**, i. e., the mouth of all, probably also a title of the highest officer of the kings at Gerar. The proposition of Abimelech to Abraham to make a covenant with him rests upon a deep feeling of the blessing which Abraham had in communion with God, and upon a strong presentiment that in the future he would be a dangerous power to the inhabitants of Canaan. It is to this man's praise that he does not seek in a criminal way to free himself from his anxiety, as Pharaoh in his hostility to the Israelites in Egypt, or as Saul in his hostility to David, but in the direct, frank, honest way of a covenant. Abimelech has indeed no presentiment how far the hopes of Abraham for the future go beyond his anxieties. The willingness, however, of Abraham to enter into the covenant, is a proof that he had no hopes for the personal possession of Canaan. As a prudent prince, Abimelech meets him in the company of his chief captain, who might make an impression of his power upon Abraham, although he addresses his appeal chiefly to his generosity and gratitude. He appeals to the faithfulness which he had shown him, and desires only that he should not be injured by Abraham either in his person or in his descendants. But Abraham distinguishes clearly between political and private rights, and now it is for him to administer rebukes.†—**And he reproved Abimelech because of a well of water** (see ch. xiii. 7; xxvi. 15; the great value of wells in Canaan).—But the ingenuous prince in part throws back the reproach upon him: Abraham had not spoken of the matter until to-day, and he had known nothing of it. He is ready, therefore, to make restitution, and now follows the making of the covenant.—**Sheep and oxen.**—The usual covenant presents (Is. xxx. 6; xxxix. 1; 1 Kings xv. 19).—**Seven ewe lambs of the flock.**—Although the well belonged to him, he secures again in the most solemn way its possession, through the execution of the covenant, since a gift which one of the contracting parties receives from the other binds him more strictly to its stipulations (EWALD: "Antiquities," p. 18).—**Beersheba.**—It is a question, in the first place, how the name is to be explained, and then, what relation this well, in its derivation, sustains to the wells of Beersheba (ch. xxvi. 32). Knobel asserts that the author explains *Beersheba* through oath of the wells, since he takes שֶׁבַע for שְׁבוּעָה, oath; but literally the word can only signify seven wells. Keil, on the other hand, asserts that the sense of the passage is this: that the wells take their name from the seven lambs with whose gift Abraham sealed his possession. When we recollect that in the name of Isaac differently related titles were united, we shall not press the antithesis between the seven wells and the wells of the oath. The form designates it as the seven wells, but the seven really marks it as the well of the oath. "נִשְׁבְּעוּ, they sware, literally they confirmed by seven, not because three, the number of the deity, is united in the oath with four, the number of the world (Leopold Schmidt, and this exposition is undeniably suggestive), but on account of the sacredness of the number seven, which has its ground and origin in the number seven of the creation (which, however, may be divided into the three and the four); they chose seven things for the confirmation of the oath, as Herodotus, among others, testifies of the Arabians (ch. iii. 8)." Keil. According to Knobel, the narrative of the name Beersheba (ch. xxvi. 30) is only another tradition concerning the origin of the same name. "But Robinson," Delitzsch replies, "after a long time the first explorer of the southern region of Palestine, found upon the borders of the desert two deep wells, with clear, excellent water."* These wells are called *Bir es Seba*, seven wells; after the erroneous explanation of the Bedouins, the well of the lions. According to Robinson, Beersheba lay in the bed of a wide watercourse running here towards the coast, called Wady es Seba (ROB. "Pal." i. p. 300).—**And he planted a grove (tamarisk).** —"Probably the *Tamarix Africana*, common in Egypt, Petrea, and Palestine; not a collection (compare with this tamarisk of Abraham, that in Gibeah, 1 Sam. xxii. 6, and that in Jabesh, 1 Sam. xxxi. 13)." Delitzsch. "They were accustomed to plant the tamarisks as garden trees, which grew to a remarkable height and furnished a wide shade." [Calvin remarks that the planting of the trees indicates that Abraham enjoyed more of quiet and rest after the covenant was made than he had done before.—A. G.] Michaelis. The tamarisk, with its lasting wood and evergreen foliage, was an emblem of the eternity of God, whom he declared, or as Keil expresses it, of

* [Baumgarten renders a hero an archer; and refers for an analogy to the phrase נַעֲרָה בְתוּלָה, p. 223.—A. G.]

† [Murphy renders Kin and Kith to represent the Hebrew נִינִי וְנֶכְדִּי, p. 334.—A. G.]

* [There are thus, in fact, two wells, from which the city might have been named, and from which it was named, according to the two accounts or testimonies in Genesis. DELITZSCH, p. 296.—A. G.]

the eternally enduring grace of the true God of the Covenant. But it is questionable whether Abraham, the great antagonist of all that is traditional in mythology, overthrowing the symbolism of nature, would make such an exception here. We must then also suppose that his preaching of Jehovah, the eternal God, both preceded and followed the planting of the tamarisk. Knobel thinks it is clear that a remarkable tamarisk stood there, which one then traced back to Abraham. As a planter of the tamarisk, Abraham appears a prophet of civilization, as in his proclaiming of the eternal God (the קָרָא with *beth* is always more definite than simply *to call upon;* it designates also the act of proclaiming) he is the prophet of the faith (the cultus).—The name אֵל עוֹלָם appears to be used here as a peculiar explanation of יהוה, and thus to justify the translation of this name by the words, *the eternal.* But Abraham had earlier (ch. xiv. 22) designated Jehovah as El Eljon, then recognized him (ch. xvii. 1) as El Shaddai. It follows from this that Jehovah revealed himself to him under various aspects, whose definitions form a parallel to the universal name Elohim. The God of the highest majesty who gave him victory over the kings of the East, the God of miraculous power who bestows upon him his son Isaac, now reveals himself in his divine covenant-truth, over against his temporary covenant with Abimelech, as the eternal God. And the tamarisk might well signify this also, that the hope of his seed should remain fresh and green until the most distant future, uninjured by his temporary covenant with Abimelech, which he will hold sacred. —**Abraham sojourned in the land of the Philistines.**—Abraham evidently remained a longer time at Beersheba, and this, together with his residence at Gerar, is described as a sojourn in the land of the Philistines. But how then could it be said before, that Abimelech and his chief captain turned back from Beersheba to the land of the Philistines? Keil solves the apparent difficulty with the remark, the land of the Philistines had at that time no fixed bounds towards the wilderness; Beersheba did not belong to Gerar, the kingdom of Abimelech in the narrower sense.—**Many days.**—These many days during which he sojourned in the land of the Philistines, form a contrast to the name of the eternal God, who had promised Canaan to him.

DOCTRINAL AND ETHICAL.

1. Sarah's visitation a type of the visitation of Mary, notwithstanding the great distinction between them. The visitation lies in the extraordinary and wonderful personal grace, to which an immeasurable general human salvation is closely joined. But with Sarah this visitation occurs very late in life, and after long waiting; with Mary it was entirely unexpected. Sarah's body is dead; Mary had not known a husband. The son of Sarah is himself only a type of the son of Mary. But with both women the richest promise of heaven is limited through one particular woman on the earth, a conception in faith, an apparently impossible, but yet actual human birth; both are illustrious instances of the destination of the female race, of the importance of the wife, the mother, for the kingdom of God. Both become illustrious since they freely subjected themselves to this destination, since they yielded their sons in the future, the sons of promise, or in the son of promise; for Isaac has all his importance as a type of Christ, and Christ the son of Mary is the manifestation of the eternal Son.—The visitation of Sarah was that which Jehovah had promised a year before. He visits the believer with the word of promise, and visits him again with the word of fulfilment. Abraham must have waited five and twenty years for the promise, Sarah only one year.

2. Isaac: he will laugh, or one will laugh (see ch. xvii. 19). The believer laughs at the last.

3. The sons of old age and miraculously-given children: the sons of Noah, Isaac, Joseph (ch. xxxvii. 3), Benjamin (ch. xliv. 20), Samuel, John the Baptist, and Christ.

4. The little song of Sarah, the sacred joyful word of the mother over Isaac. The first cradle hymn.

5. The feast of the weaning of Isaac. "The announcement, the birth, the weaning of the child.—All this furnishes matter for manifold joy and laughter; יִצְחָק, i. e., the laughter, the fulness of joy in his name. Our Lord reveals the profoundest source of this joy when he says (John viii. 56), Abraham your father rejoiced to see my day, and he saw it, and was glad. Since Sarah, the wife of one, became the mother of Isaac, she became the mother of Israel (Is. li. 2; Mal. ii. 15; Ezek. xxxiii. 24), and since she is the mother of Israel, the ancestress, and, in some sense, the mother of Jesus Christ, who derives his flesh and blood from Isaac, out of Israel, and in whom Abraham is a blessing to all the nations, the birthday of Isaac, spiritually viewed, thus becomes the door or entrance of the day of Christ, and the day of Christ the background of the birthday of Isaac." Delitzsch. Calvin dwells especially upon the circumstance that Sarah nursed her child. "Whom he counts worthy of the honor of being a mother he at the same time makes nurse; and those who feel themselves burdened through the nursing of their children, rend, as far as in them lies, the sacred bonds of nature, unless weakness, or some infirmities, form their excuse." It is remarkable that a century after the Genevan Calvin, the Genevan Rousseau should again hold up the sacredness of this law of nature, that mothers should nurse their own children, against the unnatural custom at his time of using wet-nurses, although, indeed, he himself had fundamentally no right to plead it.

6. The whole context confirms the Hebrew tradition, which finds in the jests of Ishmael the kindred idea of mockery, and upon this rests the confirmation of the allegorical explanation of Paul (Gal. iv.; comp. "Biblework" on Gal. iv. 22–30). [The apostle, however, does not say that the history was designed to be typical, but had been used and may be used to illustrate the truth he was discussing.—A. G.] [Ishmael mocked the child of promise, the faith of his parents, and therefore the word and purpose of God. His mocking was the outward expression of his unbelief, as the joy of his parents, which gave rise to the feast, was of their faith. It thus reveals his character as unworthy and incapable of sharing in the blessing, which then, as now, was secured only by faith. Hence, like Esau, Saul, the carnal Judaizers of the apostle's day, all who trust in themselves rather than in the promise, he was cast out.—A. G.]

7. Female tact and accuracy in the estimate of youthful character. Sarah. Rebekah. Sarah's interference with the order of Abraham's household

cannot be without sin, but in this case she meets and responds to the theocratic thought. This fact is repeated in a stronger form in the position of Rebekah over against that of Isaac, since she secures to Jacob the right of the first-born. Both fathers must have their prejudices in favor of the rights of the natural first-born corrected by the presaging, far-seeing mothers.

8. Abraham rose up early in the morning, especially when a command of the Lord is to be fulfilled or a sacrifice is to be brought (ch. xxii).

9. The expulsion of Hagar. Since Ishmael had grown to nearly sixteen years of age in the house of Sarah, her proposal cannot be explained upon motives of human jealousy. The text shows how painful the measure was to Abraham. But the man of faith who should later offer up Isaac, must now be able to offer Ishmael also. He dismisses him, however, in the light of the promise, that his expulsion confirmed his promotion to be the head of a great nation, and because the purpose of God in reference to Isaac could only become actual through this separation. The separation of Lot from Abraham, of Ishmael from Isaac, of Esau from Jacob, proceeds later in the separation of the ten tribes from Judah, and finally in the excision of the unbelieving Jewish population from the election (Rom. x.; Gal. iv.). These separations are continued even in the Christian Church. In the New-Covenant, moreover, the Jews for the most part have been excluded as Ishmael, while many Ishmaelites on the contrary have been made heirs of the faith of Abraham. The Queen of Sheba perhaps adheres more faithfully to wisdom than Solomon.

10. The moral beauty of Hagar in the desert, in her mother-love and in her confidence in God. Hagar in the desert an imperishable pattern of true maternal love.

11. The straits of the desert the consecration of the sons of the desert. The terrible desert, through the wonderful help of God, the wells, and oases of God, became a dear home to him. There is no doubt, also, that after he had learned thoroughly by experience that he was not a fellow-heir with Isaac, he was richly endowed by Abraham (ch. xxv. 6), and also remained in friendly relations with Isaac (ch. xxv. 9).

12. Abimelech's presentiment of Abraham's future greatness, and his prudent care for the security of his kingdom in his own person and in his descendants. The children of Israel did not attack the land of the Philistines until the Philistines had destroyed every recollection of the old covenant relations. Abimelech ever prudent, honest, and noble. The significance of the covenant of peace between the father of the faithful and a heathen prince (comp. "Covenant of Abraham," ch. xiv.).

13. Abraham gives to Abimelech upon his desire the oath of the covenant, as he had earlier sworn to the king of Sodom. "I will swear," the sign of the condescension of the believer, in the relations and necessities of human society. Bearing upon the doctrine of the oath.

14. Abraham learns the character of Jehovah in a living experience of faith, according to his varied revelations, and with this experience the knowledge of the attributes of God rises into prominence. As Elohim proves himself to be Jehovah to him, so Jehovah again proves himself to be Elohim in a higher sense. God the Exalted is the Covenant God for him; God the Almighty performs wonders for him; God the Eternal busies himself for him in the eternal truth of the Covenant.

15. Abraham *calls upon and proclaims* the name of the Lord. The one is in truth not to be separated from the other. The living prayer must yield its fruit in the declaration, the living declaration must have its root in prayer. The faith of Abraham in Jehovah develops itself into a faith in the eternal truth of his covenant, and in the ever green and vigorous life of the promise. ["He calls upon the name of the Lord with the significant surname of the God of perpetuity, the eternal, unchangeable God. This marks him as the *sure and able* performer of his promise, as the everlasting vindicator of the faith of treaties, and as the infallible source of the believer's rest and peace." Murphy.—A. G.] For the tamarisk (see Dictionaries of the Bible) and for the meaning of the desert of Beersheba and the city of the same name (see Concordances).

16. Abraham, Samson, and David, in the land of the Philistines. Alternate friendships and hostilities. Abraham at first gains in South-Canaan a well, then a grave (ch. xxiii.). Both were signs of his inheriting the land at some future time.

17. Beersheba, honored and sanctified through the long residence of Abraham and Isaac. This city marking the southern limits of Israel in contrast with the city of Dan as a northern limit was, later, also profaned through an idolatrous service (Amos v. 5; viii. 14).

18. Passavant dwells upon the glory of the Arabians in Spain for seven centuries. "Indeed, they still, to-day, from the wide and broad desert, ever weep over the forsaken, crushed clods of that heroic land." But what has Roman fanaticism made of the land of Spain? He says again: "Arabia has also its treasures, its spices, and ointments, herds of noble animals, sweet, noble fruits, but it is not a Canaan, and its sons, coursing, racing, plundering, find in its wild freedom an uncertain inheritance." "Gal. iv. 29 is fulfilled especially in the history of Mohammed."

19. Upon the covenant of Abraham and Abimelech, Passavant quotes the words, Blessed are the peace-makers. Schwenke represents Abimelech as a self-righteous person, but without sufficient reason.

HOMILETICAL AND PRACTICAL.

See the doctrinal paragraphs.—The connection between Isaac's birth and Ishmael's expulsion.—The joyful feast in Abraham's house.—Hagar's necessity; Hagar's purification and glorification.—Abraham's second meeting with Abimelech.—Abraham at Beersheba, or the connection between civilization and the cultus in Abraham's life. An example for Christian missions.

1. *Isaac's birth* (ver. 1-8). Ver. 1. In the providence of God we first experience that he himself visits us, that he gives us himself; then that he visits us with his deeds of salvation. "Noble natures regard what they *are* as one with what they *do*." It is true of God above all others, that we come to know him in his gifts, and his gifts in his visitation. —The section affords appropriate texts for baptismal discourses. STARKE: the repetition (*as he had spoken, of which he had spoken*) has the utmost emphasis. The promises of God must at last pass into fulfilment, even when all hope has been lost by men. His promises are yea and amen.—LUTHER: "Moses abounds in words, and repeats his words twice, in

order to bring before our minds the unutterable joy of the patriarch. This joy would be increased also (if it is true, as some say, that the Son of God in human form appeared to Sarah in the sixth week, and wished her joy of her young son, ch. xviii. 10). —H. C. RAMBACH: Isaac's birth in many respects resembles greatly the birth of Christ: 1. Both births were announced long before; 2. both occur at the time fixed by God; 3. both persons were named before they were born; 4. both were supernaturally (miraculously) conceived; 5. both births occasioned great joy: 6. the law of circumcision begins (as to its principle) with Isaac, and ceases in (through) Christ. Ver. 7. In her joy Sarah speaks of many (several) children, when she had borne only one son, who, however, was better to her than ten sons.—She will say: Not only has my dead body received strength from God, to bring a child into the world, but I am conscious of such strength that I can supply its food which sometimes fails much younger and more vigorous mothers.—Sarah did this (nursed her child) although she was a princess (ch. xxiii. 6) and of noble blood, for the law of nature itself requires this from all, since, with this very end in view, God has given breasts to all and filled them with milk. The Scriptures united these two functions, the bearing of children and nursing them, as belonging to the mother (Luke xi. 27: xxiii. 29: Ps. xxii. 10). Thus these two things were reckoned among the blessings and kindness of the Great God (ch. xlix. 25), while an unfruitful body and dry breasts are a punishment from him (Hosea ix. 11-14).—Ver. 8. (Whether, as the Jews say, Shem, Melchizedec and Selah were present at this feast, cannot be said with certainty.)—Abraham doubtless had his servants to share in the feast, and held instructive conversation with them, exhorting them to confidence in God, to the praise of his name. It is a peculiarly spiritual, joyful, and thankful feast.—An enumeration of biblical feasts (2 Cor. i. 20).—The blessing of children. Ingratitude, in regarding many such gifts (children) as a punishment.—Feasts after baptism are not opposed to the will of God, but they should still be observed to his honor, with pious people, without luxury, and other poor women in childbed should not be forgotten.—SCHRÖDER: Ver. 1. He is faithful (Num. xxiii. 19).—Since every birth flows from (is a gift from) God (Ps. cxxvii. 3), so we may rightly say, that the Lord visits those to whom he sends children.—Ver. 3. Isaac was the son of the free-woman, born through the promise of God (Gal. iv. 22, 23), consequently a type of every child of God, who through the strength of the promise, or of the gospel, is born to freedom and of a free-woman. (Roos.)—What strange disappointments! The son, who receives from God who hears the cries and wishes of men, his name Ishmael (God hears) is not the promised one, but the promise was fulfilled in the other, Isaac, who was named according to a more common human custom! [The laughing of Abraham (ch. xvii. 17) has however a greater spiritual worth than the cry of Hagar for help (ch. xvi. 11).]—PASSAVANT: Behold, two children of one father and in the same house, reared under one discipline, consecrated before the same altar, of like hearts, borne before God upon the same prayer and thus offered to him, and still so unlike in their minds and ways, in their conduct and aims, etc.; the dark mysteries of nature and grace.—TAUBE: The birth of Isaac and expulsion of Ishmael an example of what occurred at the Reformation, and of what must take place in us all.

2. *Ishmael's removal* (ver. 9-21). *The theocratic separations* in their import: a. Judgment in respect to the *fitness for theocratic purposes*, but not, b. in respect to a destination to *blessedness*.—[So Henry. We are not sure that it was his eternal ruin; it is presumption to say that all those who are left out of the external dispensation of God's covenant, are therefore excluded from all his mercies.—A. G.]—The providence of God over Ishmael.—The Arabians. —The Mohammedan world.—Mission Sermons.—The external separation presupposes an inward estrangement.

STARKE: Ver. 9. A laughing, jesting, gay, and playful youth. It may be that Ishmael had reviled Isaac because of his name which he had received from a laugh, and had treated him with scorn.—LANGE: Ver. 10. Sarah could not have been without human weakness in this harsh demand; but the hand of God was in it.—CRAMER: The faults and defects of parents usually cleave to their children, hence parents, especially mothers during pregnancy, should guard themselves lest they stain themselves with a grave fault which shall cleave to their children during their lives.—*Bibl. Tüb.*: The mocking spirit is the sign of an evil, proud, jealous, envious heart; take heed that thou dost not sit with the scorner (Ps. i. 1)—*Bibl. Wirt.*: Cases often occur in a family in which the wife is much wiser than her husband, hence their advice and counsel ought not to be refused (1 Sam. xxv. 3, 17). Polygamy produces great unhappiness.—CRAMER: There will arise sometimes disputes between married persons, even between those who are usually peaceful and friendly. Still one should not give loose reins to his passion, or allow the difference to go too far.—Ver. 12. LANGE: Here we see that the seed of the bondwoman shall be distinguished from Isaac. — The general rule is, that the wife shall be subject to her husband, and in all reasonable things obey him, but here God makes an exception.—Since Abraham in the former case had followed his wife without consulting God, when she gave him Hagar to wife, so he must now also fulfil her will.—The comparison of Ishmael with the unbelieving Jews at the time of the New Testament: the haughty, perverse, scoffing spirit of persecution; the sympathy of Abraham with Ishmael, the compassion of Jesus towards the Jews; the expulsion and wandering in the wilderness, but still under the Divine providence; the hope that they shall finally attain favor and grace.—CRAMER: The recollection of his former sins should be a cross to the Christian.—One misfortune seldom comes alone.—*Bibl. Wirt.*: There is nothing which makes a man so tender and humble as the cross, affliction, and distress.—GERLACH: The great truth that natural claims avail nothing before God, reveals itself clearly in this history.—Isaac receives his name from a holy laughing; Ishmael was also a laugher, but at the same time a profane scoffer.—CALWER, *Handbuch*: What we often receive as a reproach, and listen to with reluctance, may contain under the rough, hard shell a noble kernel of truth, which indeed agrees with the will of God. — SCHRÖDER: (Luther supposes Abraham to invite to the feast all the patriarchs then living; with Melchizedec and the King of the Philistines.)—Isaac, the subject of the holy laugh, serves also as a laughing-stock of profane wit.—Ishmael is the representative of that world in the church yet scoffing at the church. (In the letter to the Galatians of the bond-church, in opposition to the free.—Both, if I may say so, are the sons of laughter

but in how different a sense. Sarah does not call Ishmael by his name (a clear sign of her indignation), and shows her contempt by calling him the son of this bond-woman. (LUTHER: ch. iii. 24; Prov. xxii. 10; John viii. 35.)—Ver. 13. Ishmael remained his son, and indeed his first-born, whom he had long held for the heir of the blessing. It is never easy to rend from our hearts the objects of our dear affections. But he who must soon offer Isaac also is here put into the school for preparation. Michaelis sees in this removal the evidence that God was displeased with polygamy.—Ver. 14. In many points surely the men of God seem somewhat cold and hard-hearted (Ex. xxxii. 27; Deut. xiii. 6 ff.; xxxiii. 9; Matt. x. 37; Luke xiv. 26). After this distinction was clearly made, Ishmael himself might draw near again (ch. xxv. 9) and indeed share in the possessions of his rich father. Baumgarten.—The expulsion of Ishmael was a warning for Israel, so far as it constantly relied upon its natural sonship from Abraham.—Thus the Papists to-day, when they parade their long succession, say nothing more than if they also called Ishmael the first-born.—Ver. 17. We see moreover here that if father and mother forsake us, then the Lord himself will take us up. CALVIN.—THE SAME: Ver. 19. If God withdraw from us the grace of his providence we are as surely deprived of all means of help, even of those which lie near at hand, as if they were far removed from us. We pray him, therefore, not only that he would supply us with what we need, but give us prudence to make a right use of it; otherwise it will happen that, with closed eyes, we shall lie in the midst of our supplies and perish.* —PASSAVANT: Hagar's marriage was Sarah's own deed, not the work of God, and this also made her fearful. Men easily become anxious about their own, self-chosen ways.—Abraham obeys.—The obedience of the pious blessed in its results in all cases.—God knows how to find us, even in the wilderness.

3. *Abraham's covenant with Abimelech* (vers. 22-34).—Traces of noble minds in the heathen world.—The Hebrews and the Philistines.—Why they attract and why repel.—STARKE: *Bibl. Tub.*. Even the world wonders at the blessedness of the pious.—*Bibl. Wirt.* It is allowed the Christian truly to enter into covenant with strange, foreign, and, to a certain extent, with unbelieving people.—A pious man ought to complain to the rulers of the reproach and injustice he suffers.—Rulers should themselves guard the care of the land, since courtiers often do what they wish.—The Rabbins (ver. 33) think that Abraham planted a garden of fruit-trees, in which he received and entertained the strangers, from which he did not suffer them to depart until they became proselytes.—It is probable that Abraham had pitched near a grove or wood, from which he might have wood for his sacrifices, and in which he might perhaps hold his worship, and also that he might have more shade in this hot Eastern land.—I am also a stranger here upon the earth.—GERLACH: Ver. 22. The blessing of God which rested upon Abraham awakened reverence even in these heathen, who served still the true God; a type of the blessing which, even in Old-Testament times, passed over from the covenant people upon the heathen.—SCHRÖDER: A consolation follows upon the great sorrow (Calvin).—The oath was an act of condescension to the evident mistrust of the Princes; in the other aspect an act of worship.—The Holy Scriptures regard the oath as if a peculiar sacrament; there is the name of God, and the hearts of the people are reconciled, and mistrust and strifes destroyed. (Luther).—Nature fixes itself firmly when all goes well. But faith knows here no continuing city (*Berlenburger Bibel*).—Moses reports three sacred works of Abraham: 1. He labored; 2. he preached; 3. he bore patiently his long sojourn in a strange land

* [So we do not see the fountain opened for sinners in this world's wilderness until God opens our eyes. Jacobus. —A. G.]

TENTH SECTION.

The sacrifice of Isaac. The sealing of the faith of Abraham. The completion and sealing of the Divine Promise.

CHAPTER XXII. 1-19.

1 And it came to pass after these things [preparatory thereto], that God [Elohim] did
2 tempt[1] Abraham, and said unto him, Abraham: and he said, Behold, *here* I *am.* And he said, Take now thy son, thine only *son* Isaac, whom thou lovest, and get thee into the land of Moriah [shown *or* provided of Jehovah];[2] and offer him there for a burnt offering[3] upon one of the mountains which I will tell thee of.
3 And Abraham rose up early in the morning, and saddled his ass, and took two of his young men [servants] with him, and Isaac his son, and clave the wood for the burnt
4 offering, and rose up, and went unto the place of which God had told him. Then on
5 the third day Abraham lifted up his eyes and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder
6 and worship, and come [may come] again to you (וְנָשׁוּבָה). And Abraham took the wood of the burnt offering, and laid *it* upon Isaac his son; and he took the fire in his hand,

7 and a knife: and they went both of them together. And Isaac spake unto Abraham his father, and said, My father: and he said, Here *am* I [I hear], my son. And he
8 said, Behold the fire and the wood, but where *is* the lamb for a burnt offering? And Abraham said, My son, God will provide[4] himself a lamb for a burnt offering: so they
9 went [further] both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid [upon it] the wood in order; and
10 bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched
11 forth his hand, and took the knife to slay his son. And the angel of the Lord called
12 unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am* I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know [I have perceived] that thou fearest God [literally: a God-fearer art thou], seeing
13 thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked [spied, descried], and behold, behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him for a burnt offering
14 in the stead of his son. And Abraham called the name of that place Jehovah-jireh[5] [Jehovah will see]: as it is said to this day, In the mount of the Lord it shall be seen.
15 And the angel of the Lord called unto Abraham out of heaven the second time,
16 And said, By myself have I sworn, saith the Lord, for because thou hast done this
17 thing, and hast not withheld thy son, thine only *son:* That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand
18 which *is* upon the sea shore; and thy seed shall possess the gate of his enemies. And in thy seed shall all the nations of the earth be blessed [shall bless themselves; Hithpael];
19 because thou hast obeyed my voice. So Abraham returned unto his young men; and they rose up, and went together to Beer-sheba; and Abraham dwelt [still longer] at Beer-sheba.

[1 Ver. 1.—נִסָּה, to try, to prove, to put to the test. And, since men are tested only as they are placed in circumstances of temptation, to tempt.—A. G.]
[2 Ver. 2.—Or where Jehovah is seen, appears, is manifested.—A. G.]
[3 Ver. 2.—Heb., *Make him ascend for a burnt offering.*—A. G.]
[4 Ver. 8.—*Will see for himself a lamb.*—A. G.]
[5 Ver. 14.—Lit., Jehovah shall be seen—or appear—or be manifested. Most of the early versions render Jehovah in the nominative.—A. G.]

GENERAL PRELIMINARY REMARKS.

1. The documentary hypothesis [which implies not only that historical documents may have come down to Moses, and were used by him, but also that the book is compacted from distinct and still distinguishable compositions.—A. G] meets in this section a very significant rebuke, whose import has not been sufficiently estimated either by Knobel or Delitzsch. "Leaving out of view the term Elohim, nothing reminds us," says Knobel, "of the Elohistic, but rather, everything is in favor of the Jehovistic author, e. g., in the main point, its whole tendency as thus stated (the knowledge of the unlawfulness of human sacrifices in Israel), the human way in which God is spoken of, etc. We must, therefore, hold that the Jehovist uses Elohim here, so long as he treats of human sacrifices, and then first, after this sacrifice, so foreign to the religion of Jehovah ver. 1), has been rebuked, uses Jehovah." The real distinction of the names of God is thus recognized without considering its consequences. Delitzsch says, "the enlarger generally uses the name יהוה less exclusively than the author of the original writing the (ה)אלהים. This change of the names of God is, at all events, significant, as is every change of the names of God in the original dependence and connection of one of the two narrators." This concession does not agree with his introduction, when he says, "a comprehensible distinction between the two names of God, Elohim and Jehovah, is not always to be received; the author has often merely found a pleasure in ornamenting his work with the alternation of these two names" (p. 32, 33). The change in the names in this section is explained by the fact, that the revelation of God, which the patriarch received at the beginning of the history, mingled itself in his consciousness with traditional Elohistic ideas or prejudices, while in the sequel, the second revelation of Jehovah makes a clear and lasting distinction between the pure word of Jehovah, and the traditional Elohistic, or general religious apprehension of it.

2. We have already discussed, in the introduction (p. lxxiv. ff.), the peculiar idea in the history of the sacrifice of Isaac, which the traditional theological misunderstanding has transformed into a dark enigma, which lies as a grave difficulty or stumbling block in the history. In his "History of the Old Covenant" (2d ed. p. 205), KURTZ resumes with great zeal the discussion, with reference to HENGSTENBERG'S *Beiträge*, iii. p. 145; LANGE: *Leben Jesu*, i. p. 120; "Positive Dogmatics," p. 818, and other works, and asserts directly that God demanded from Abraham the actual *slaying* of Isaac. It is no difficulty, in his view, that God, the true one, who is truth, *commands* at the beginning of the narrative, what he *forbids* at the close, as it was not difficult to him to hold that the assumed angels (ch. vi.) were created sexless, but had in some magical way themselves created for themselves the sexual power. [This is the difficulty which

Kurtz overlooks. It is not the difficulty in reconciling this command with the prohibition of human sacrifices in the Mosaic law, but in reconciling the command with the prohibition in this history, if the killing of Isaac is referred to in both. Hengstenberg and those who argue with him, urge in favor of their view: 1. That the command relates only to the spiritual sacrifice of Isaac, here termed a burnt-offering because of the entire renunciation of Isaac as a son by nature, which he was to make, so that Isaac was to be dead to him, and then received back again from the dead, no longer in any sense a son of the flesh, but the son of promise and of grace; and then, 2. the numerous places in the Scripture in which these sacrificial terms are used in a spiritual sense (e. g., Hos. xiv. 3; Ps. xl. 7-9; where the same term, burnt-offering, is used, and the Psalmist describes the entire yielding of his personality as the sacrifice which God required; Ps. li. 19; cxix. 108; Rom. xii. 1; Phil. iv. 18; Heb. xiii. 15, etc. See also the passage 1 Sam. i. 24, 25); and finally 3. the force and usage of the word here rendered to tempt. But on the other hand it is urged with great force: 1. That the terms here used are such as to justify, if not require, the interpretation which Abraham put upon the command, i. e., that he was required literally to slay his son as a sacrifice; 2. that it is only as thus understood that we see the force of the temptation to which Abraham was subjected. It is obviously the design of the writer to present this temptation as the most severe and conclusive test. He was tried in the command to leave his home, in his long waiting for the promised seed, in the command to expel Ishmael. In all these his faith and obedience stood the test. It remained to be seen whether it would yield the son of promise also. This test, therefore, was applied. The temptation was not merely to part with his son, the only son of his love, but it was in the command to put him to death, of whom it was said, "in Isaac shall thy seed be called." The command and the promise were apparently in direct conflict. If he obeys the command he would seem to frustrate the promise; if he held fast to the promise and saved his son he would disobey the command. 3. That this interpretation best explains the whole transaction, as it related to Isaac as the channel of blessing to the world, and the type of Christ, who was the true human sacrifice—the man for men. 4. That there is no real moral difficulty, since God, who is the giver of life, has a right to require it, and since his command clearly expressed, both justified Abraham in this painful deed and made it binding upon him. 5. That this seems to be required by the words of the apostle, Heb. xi. 19, "accounting that God was able to raise him from the dead." The weight of authority is greatly in favor of the latter interpretation, even among recent commentators, and it is clearly to be preferred. In regard to the difficulty which Hengstenberg and Lange urge, it may be said that the command of God is not always a revelation of his secret will. He did not intend that Abraham should actually slay his son, and there is therefore no change in his purpose or will. He did intend that Abraham should understand that he was to do this. It was his purpose now to apply the final test of his faith (a test needful to the patriarch himself, and to all believers), which could only be the surrender to the will of God of that which he held most dear; in this case his son, the son of promise, in whom his seed should be called. To apply the test, he commands the patriarch, as he had a perfect right to do, to go and offer his son a burnt-offering. When the act was performed in heart, and was about to be actually completed, the test was clear, the obedience of faith was manifest, the whole condition of things was changed, and there was therefore a corresponding change in the formal command, though no change in the divine purpose.—A. G.] The actual divine restraint, which even restrained the *sacrifice* of Isaac in the very act (p. 207), forms the *reconciling middle-term* between the command to Abraham and the prohibition to Abraham's descendants. We cannot truly yield our assent to such reconciling middle-terms between the commands and prohibitions of God. The question, how could the assumed positive command, "Thou shalt slay Isaac," become a ground of the certain faith of Abraham? which is the main difficulty in the ordinary view of the passage, Delitzsch dismisses with the remark (3d ed. p. 418), "the subjective criterion of a fact of revelation is not its agreement with the utterances of the so-called pious consciousness which exalts itself above the Scripture, etc., but it is the *experience* of the new-birth." This accords entirely with the explanation of the Tridentine theologians. The subjective criterion of a fact of revelation is rather that clear, i. e., calm, because free from doubt, firm certainty of faith produced directly by the fact of revelation itself. And this is truly a consciousness of the pious, which does not indeed set itself above the Scripture, but with which, also, the different acts, words, and commands of Jehovah, who ever remains the same in his truth and veracity, cannot be in conflict. The agreement between the declarations of the eternal revelation, and the eternal declarations of the religious consciousness, is so far wanting here, that Delitzsch says: "Israel knew that God had once required from Abraham (the human sacrifice) in order to fix for it a prohibition for all time. The law therefore recognizes the human sacrifice only as an abomination of the Moloch-worship (Lev. xviii. 21; xx. 1-5), and the case of Jephthah belongs to a time when the Israelitish and Canaanitish popular spirit and views were peculiarly intermingled." Then the abomination of the Moloch-service in Israel rests purely upon the positive ground of the example in this history, an example which with the same extreme positiveness, might be understood to have just the contrary force, if it signifies, perhaps; we may omit the human sacrifice in all such cases, when Jehovah makes the same wonderful prohibition. As to the sacrifice of Jephthah, Delitzsch regards it as a sort of reconciling middle-term between the Moloch-worship of the Canaanites and the prohibition of a Moloch-worship in Israel, that a hero of the time of the Judges should have acted in a heathen (even Canaanitish!) rather than in an Israelitish manner. Jephthah, who with the most definite and triumphant consciousness distinguishes between the Moabitish and Ammonite God, Chemosh, to whom, probably, human sacrifices were offered (2 Kings iii. 27), and the God of Israel, Jehovah (Judg. xi. 24); Jephthah, who made his vow of a sacrifice to Jehovah, after the spirit of Jehovah came upon him (ver. 29), a vow which was connected with a prayer for victory over a Moloch-serving people; Jephthah, who was clearly conscious that he had made his vow to Jehovah that through him he might overcome the children of Ammon under their God Chemosh; offered indeed an abomination to Jehovah; and it is obvious what is meant when it is said, the daughters upon the moun-

tains bewailed her virginity (not the lost, but the illegally fixed) and not her life, although the matter concerned her life; but it is not so evident when it is said that she never knew a man, after her father had put her to death (ver. 39), and it must not surprise us, truly, that it became a custom for the daughters of Israel to spend four days yearly to commemorate and praise a virgin who was entirely in accordance with her father in the most hurtful and godless misunderstanding, and in the most abominable sacrifice.* We have to observe three oppositions in this history: first, that between נִסָּה וַיֹּאמֶר and וַיִּקְרָא מִן־הַשָּׁמַיִם, second, that between הָאֱלֹהִים and יְהוָה, and third, that between העלה of verse second and שחט of verse tenth.—The key to the explanation of the whole history lies in the expression נִסָּה. It denotes not simply to prove, or to put to the test (Knobel, Delitzsch), but to prove under circumstances which have originated from sin, and which increase the severity of the proof, and make it a temptation. And in so far as the union of the elements of the testing and of the tempting, i. e., the soliciting to evil, is under the providence of Jehovah, it denotes, *he tempts*, in much the same sense that he also punishes sin with sin. It is defined more closely thus: he leads or can lead into temptation (to do wrong) (Matt. vi. 13). But the closest analysis is this: the proving is from God, the temptation is from sin (James i. 13). Thus the promise at Marah (Exod. xv. 25, 26) was in so far a temptation of the people as it had the inclination to misinterpret the same in a fleshly sense; the giving of the manna was a temptation so far as it was connected with the ordinance that the manna should not be gathered upon the Sabbath (Exod. xvi. 4); the terrible revelation of God from Sinai (Exod. xx. 20) was a temptation of the people, since it could be the occasion for their falling into slavish fear, and flight from the presence of God (Exod. xx. 19); comp. Deut. viii. 2; ver. 16; especially ch. xiii. 4; Judg. ii. 22. The demand of God from Abraham that he should *sacrifice* his son, became, through the remaining and overwhelming prejudices of the heathen, to whom to sacrifice was identical with to slay, a temptation to Abraham actually "to lay his hands upon the lad." The command of God stands sure, but he did not understand its import fully, viz., that he should, in and under the completion of an animal sacrifice, consecrate and inwardly yield his son to Jehovah, and thus purify his heart from all new fleshly and slavish attachment to him. But it was the ordination of God, that in his conflict with the elements of the temptation, he should come to the point, when he could reveal to him the pure and full sense of his command. Hence also the first revelation was darker than the second. This fact is distorted when Schelling finds here in the Elohim the ungodly principle, which appears in opposition to the Maleach Jehovah as the true God (DELITZSCH, p. 417). Even the distinction between a night and dream-voice, and a clear and loud tone at the perfect day (Ewald), decides nothing, although generally the dream-vision is the more imperfect form. But the distinction between an imperfect, vague, and general, and the perfect, definite revelation, is here truly of decisive importance. The history of the prophets (as of Jonah) and of the apostles (as of Peter) confirms abundantly that a true divine revelation can be obscured through an erroneous understanding of the revelation (as indeed the unerring voice of conscience may be obscured through an erroneous judgment of the conscience). This same fact appears and continues in the development of faith. "The flame purifies itself from the smoke." We thus hold here, as earlier, with Hengstenberg and Bertheau, that the divine command to Abraham was subject to a misunderstanding in him, through the inner Asiatic sinful tradition of human sacrifice, but a misunderstanding providentially appointed to be finally salutary to Abraham. With this contrast between the imperfect and perfect revelation now referred to, corresponds fully the contrast between haelohim, Elohim on the one side, and Maleach-Jehovah, and Jehovah on the other side. God, as the God of all Gods, whose name breaks through all the impure conceptions of him, gave the first command, which Abraham, in his traditional and Elohistic ideas, with an admixture of some misconception, has yet correctly but vaguely understood, but the God of revelation corrects his *mis*understanding, when he seals and confirms his understanding, that he should sacrifice his son to God in his heart. But the third opposition, between the expression to sacrifice and to slay (העלה and שחט), is very important. It is a fact that the Israelitish consciousness from the beginning has distinguished between the spiritual yielding, consecration (especially of the first-born), and the external symbolical slaying of a sacrificial animal for the representation and confirmation of that inward consecration; and thus also between the sacrifice and the killing in a literal sense. This fact was also divinely grounded, through the sacrifice of Isaac. It served, through the divine providence, for the rejection of all heathenish abominations, and for the founding of the consecrated typical nature of the sacrifices of the Israelites.

3. According to De Wette, Schumann, von Bohlen and others, this narrative is a pure myth. Knobel is doubtful whether there is not a fact lying at its basis, but which he explains in a rationalistic manner (p. 189). He gives correctly the ideas of the history, the removing of human sacrifice, and the sanctifying of a place for sacrifice at Jerusalem. But the main idea, the spiritual sacrifice of the son, as well as the unity of the idea and the historical fact escapes him. For the untenableness of mythical interpretations in the Old Testament, see the Introduction.

EXEGETICAL AND CRITICAL.

1. *The command of God to Abraham, and his journey to Moriah* (vers. 1–3).—**God did tempt Abraham.**—For the meaning of the word see above. It is in the highest degree probable that the form of the revelation was a dream-vision of the night, as this was the form of the revealed command to remove Ishmael.—**Abraham! Behold, here am I.**—Similarly: *My father! Here am I, my son* (ver. 7). Abraham, Abraham! Here am I (ver. 11). These brief introductions of the conversation express the great tension and application of the human mind in those moments, in a striking way,

* We congratulate ourselves upon securing Dr. Paulus Cassel to prepare the *Bibelwerk* upon the book of Judges, who has shown in his condensed article, "Jephthah," in HERZOG'S *Real Encyclopedia*, that he will not suffer himself to be imposed upon by the massive traditional misinterpretation of this passage (for whose exegetical restitution Hengstenberg has rendered important service), to the injury of a free and living interpretation of it.

and serve at the same time to prepare us for the importance of the conversation. The call: Abraham! the announcement of a revelation, of a command. *Here am I!* the expression of hearing and obedience. —**Take now thy son.**—קַח־נָא. The נָא modifies the command; it seems to express that Elohim wished to receive the sacrifice from him as a free-will offering.—**Thine only.**—[Reminding us, as was intended, of the only begotten of the Father. A. G.] The Sept. has ἀγαπητόν, the Vul. *unigenitum*. The יחיד is more significant; it renders emphatic the incomparableness; this term and the two following express the greatness of the sacrifice, but also the thought that God knew well what he demanded from him.—**Get thee into the land of Moriah.** —i. e., into the region of the mountain of Moriah, or of Jerusalem. The name Moriah was anticipated; according to ver. 14, it was occasioned through the events here recorded.* Michaelis, Bleek and Tuch understand the word to refer not to Jerusalem, but to Moreh in Sichem. See the counter-reasons in Knobel. One main reason among others, is that the way from Beer-sheba, where Abraham still dwelt, by Hebron and Jerusalem to Sichem, according to Robinson, required about 35 hours, a distance which the old man Abraham and the youth Isaac could not well have accomplished in three days (ver. 4). The distance from Beer-sheba to Jerusalem is, according to Robinson, 20½ hours. For the meaning of Moriah see below. [HENGSTENBERG (*Beit.* ii. p. 263) derives the name from ראה, to see. It is the Hoph. part. with the abbreviated name of Jehovah, or יה, and signifies the shown or pointed out of Jehovah. The נִרְאָה, 2 Chron. iii. 1, has no decisive weight against this since it may be rendered: "which was pointed out, shown to David," as well as "where Jehovah appeared to David."—A. G.] The Samaritans hold Gerizim to have been the place of the sacrifice, but have not altered the text.—**And offer him there.**—*For* a burnt offering may mean as a burnt offering, or, also, with a burnt offering, in and under the symbolical presenting of it.—**Upon one of the mountains.**—A clear intimation of the region of Jerusalem.—**Which I will tell thee of.**—It is not said when this more distinct designation of the place of the sacrifice should be given. The designation is, however, already, by anticipation, contained in Moriah.—**And Abraham rose up early in the morning.** (See Chap. xxi. 24.) — **And saddled his ass.**—Girded, not saddled him. The ass was destined to bear the wood upon his covering. Abraham sets out with the bleeding heart of the father, and the three days' journey are, no doubt, designed to give him time for the great conflict within him, and for the religious process of development (see Acts ix. 9). [As far as the matter of obedience was concerned, the conflict was over. His purpose was fixed. He did not consult with flesh and blood, but instantly obeyed.—A. G.]

2. *The mountain and place of the sacrifice.* (Vers. 4-10.)—**Then on the third day.**—He had now entire certainty as to the place. It is barely intimated how significant, sacred and fearful the place of sacrifice was to him.—**Abide ye here with the ass.**—The young men or servants, or young slaves, destined to this service, must not go with him to the sacred mountain, nor be present at the fearful sacrifice.—**And I and the lad.**—They could easily see from the wood of the burnt-offering, and the fire, and the knife, that he went not merely to worship, but to sacrifice; but to him the sacrifice was the main thing.—**And will worship, and come again to you.**—Knobel remarks: "The author appears not to have believed that Abraham would be presented in a bad light, through such false utterances (comp. ch. xii. 13; xx. 12)." We have already seen what are the elements of truth, in the places referred to, here the sense of the word of Abraham is determined through the utterance of the wish in נשובה, which, according to the form ונשובה, might be translated: and may we return again—would that we might. It is the design of the ambiguous term to assure them as to his intention or purpose. [It is rather the utterance of his faith that God was able to raise him from the dead. See Heb. xi. 19.—A. G.]—**And laid it upon Isaac.**—From the three days' journey of Isaac, and the service which he here performs, we may conclude that he had grown to a strong youth, like Ishmael, perhaps, at the time of his expulsion (the age at which we confirm).—**The fire.**—"A glimmering ember or tinder wood." Knobel.—**But where is the lamb?***—Isaac knew that a sacrificial animal belonged to the sacrifice. The evasive answer of the father, trembling anew at the question of his beloved child, appears to intimate that he held the entrance of a new revelation at the decisive moment to be possible. Until this occurs he must truly obey according to his previous view and purpose.—The terms of the address: **My father! my son!**—The few weighty and richly significant words mark the difficulty of the whole course for Abraham, and present in so much clearer a light, the unwavering steadfastness of his readiness to make the offering.—**And took the knife.**—The very highest expression of his readiness.† Nothing is said of any agitation, of any resistance, or complaint on the part of Isaac. It is clear that he is thus described as the willing sacrificial lamb.‡

3. *The first call from heaven* (vers. 11-14).—**Abraham, Abraham!**—As the call of the Angel of Jehovah stands in contrast with that of Elohim, so, also, the repetition of the name here, to its single use (ver. 1). A clearer, wider, more definite, and further leading revelation is thus described. The repeated call: Abraham! designates also the urgency of the interruption, the decided rejection of the human sacrifice. For the Angel of the Lord, see ch. xii.—**Now I know that thou fearest God.**—Abraham has stood the test. The knowledge of God reflects itself as a new experimental knowledge in the consciousness of Abraham. [I know, in the sense of use, declare my knowledge—have made it manifest by evident proof. WORDSWORTH, p. 100. "An eventual knowing, a discovering by actual experiment." MURPHY, p. 341.—A. G.]—**Behind him a ram.**— אחר for אחור behind, backwards, is not used elsewhere in the Old Testament, and from this has arisen the conjectural reading אֶחָד, and also numerous constructions (see KNOBEL, p. 175).

* [Comp. with this history the revelation of God in the mount, recorded in 2 Sam. xxiv. 25; 2 Chron. vii. 1-3, and Luke ii. 22-28.—A. G.]

* [*God will provide himself.* "Another prophetic speech;" and how significant!—A. G.]

† [All the commentators dwell upon the tenderness and beauty of the scene here described. But no words can make it more impressive.—A. G.]

‡ [How it brings before us the Lamb who was led to the slaughter.—A. G.]

Gesenius explains the word in the background; but we should observe well that it is said that Abraham looked around him, and thus perceived the same behind his back. Unseen, God mysteriously prepares his gifts for his own. He does not receive a positive command to sacrifice the ram instead of his son, although he recognizes in the fact that the ram with his long, crooked horns was caught in the thicket, the divine suggestion. KNOBEL: "In a like way, through a divine providence, a goat is presented as a sacrificial animal for Iphigenia, whom her father, Agamemnon, would sacrifice to Venus at Aulis (EURIP. *Iphig. Aulid.* 1591 ff.)."—**In the stead of his son.*** —This expression is of deciding importance for the whole theory of sacrifice. The sacrificial animal designates the symbolical representation of the person who presents the sacrifice; but this representation in the later ritual of the sacrifices, must be interpreted differently, according to the different sacrifices.—**And Abraham called the name of that place.**—Delitzsch and Keil explain the word יִרְאֶה, Jehovah observes, or takes care, but reject the explanation of the Niphal, יֵרָאֶה etc., upon the mount of the Lord it shall be seen, chosen, i. e., be provided, or cared for. They lay aside this signification of the Niphal, and Delitzsch translates: he appears upon the mount of Jehovah. But the Niphal must here certainly correspond with the Kal, although we could point to no other proof for it. The explanation also, upon the mount where Jehovah appears, is far too general, since Jehovah does not appear only upon Moriah. The expression: "it will be chosen, provided," does not mean he will care for, but he will himself choose, and hence the Niphal also must be: *The mount of Jehovah is the mountain where he himself selects and provides his sacrifice.* Moriah is, therefore, indeed, not the mount of the *becoming visible*, of the revelation of God (Delitzsch), but the mount of being seen, the mount of selection, the mount of the choice of the sacrifice of God—inclusive of the sacrifices of God. [And thus of *the sacrifice.*—A. G.] For Moriah and Zion, compare the Bible Dictionaries and the topography of Jerusalem.

4. *The second call from heaven* (vers. 15–19). The subject of the first call was preëminently negative, a prohibition of the human sacrifice, connected with a recognition of the spiritual sacrifice, ascertained, and confirmed through this suggestion of the typical nature of the sacrifice. The second call of the Maleach Jehovah is throughout positive.—**By myself have I sworn.**—The oath of Jehovah† (ch. xxiv. 7; xxvi. 3; l. 24; Ex. xiii. 5; xi. 33) is described here as a swearing by himself, also, Ex. xxxii. 13; Isa. xlv. 23; Heb. vi. 13 ff. The swearing of God by himself, is an anthropomorphic expression, for the irrevocable, certain promise of Jehovah, for which he, so to speak, pledges the consciousness of his own personality, the promise as it imprints itself in the perfect sealing of the assurance of the faith of the believing patriarchs. Abraham can only be certain of the oath of God, through its eternal echo in his own heart. Hence this oath is supposed also where the perfection of the assurance of the faith is supposed. Hence, also, Jehovah declares that he had sworn unto Abraham, Isaac and Jacob, and it is not altogether correct, although Keil yields his assent, when Luther says with reference to Ps. lxxxix. 36; cx. 4, and cxxxii. 11, "As the promise of the seed of Abraham descends in the seed of David, so the sacred scriptures transfer the oath given to Abraham, to the person of David." Although "there is nothing said in the promise, 2 Sam. vii., and 1 Chron. xvii. upon which these psalms rest, of an oath of God." Knobel. The oath of God reveals itself even in the sealing of the faith, leaving out of view the fact that the promise given to David was much more particular and definite than that which Abraham received.—**Saith the Lord (the saying of Jehovah).**—[Compare the rendering of the Sept., *thou hast not withheld thy son*, with the terms of the apostle, Rom. viii. 32. The resemblance is striking, and is one of the *catch-words* of which Wordsworth speaks.—A. G.] A solemn statement of the promise, pointing down to the time of the prophets. נְאֻם יְהוָה, address of the Lord, occurs elsewhere in the Pentateuch only (Num. xiv. 28), and without Jehovah in the words of Balaam (Num. xxiv. 3–15). In addition to the comparison of the number of the stars of heaven (ch. xv. 5), we have that of the sand upon the sea-shore, the strong figure for an innumerable mass (ch. xxxii, 13; Josh. xi. 4).—**Shall possess the gate of his enemies.**—The most obvious sense is this: Israel should overcome his enemies, and capture their cities, since he should seize and occupy their gates. But the *gate* here points to a deeper meaning. The hostile world has a gate or gates in its susceptibilities, through which the believing Israel should enter it (Ps. xxiv. 7–9). The following words prove that this is the sense of the words here.—**And shall be blessed (shall bless themselves).**—The blessing of the nations (ch. xii.) in which they appear still in a passive attitude, becomes, in its result, the cause of their freely blessing themselves in the seed of Abraham, i. e., wishing blessedness, and calling themselves blessed.—**Because thou hast obeyed my voice** (comp. ver. 16).—The great promise of Jehovah is no blind, arbitrary form, but stands in relation to the tried and believing obedience of Abraham (see James ii. 23). [The closing remarks of Keil on this passage, are as follows: This glorious issue of the temptation so triumphantly endured by Abraham, not only authenticates the historical character of this event, but shows, in the clearest manner, that the temptation was necessary to the faith of the patriarch, and of fundamental importance to his position in the history of salvation. The doubt whether the true God could demand a human sacrifice, is removed by the fact that God himself prevents the completion of the sacrifice, and the opinion that God, at least apparently, comes into conflict with himself, when he demands a sacrifice, and then actually forbids and prevents its completion, is met by the very significant change in the names of God, since God who commands Abraham to offer Isaac, is called הָאֱלֹהִים, but the actual completion of the sacrifice is prevented by יהוה, who is identical with the מַלְאַךְ יְהוָה. Neither יהוה, the God of salvation, or the God of the covenant, who gave to Abraham the only son as the heir of the promise, demands the sacrifice of the promised and given heir, nor אלהים, God the creator, who has the pow-

* [Abraham offers the ram as a substitute for Isaac. He withholds not his only son in intent, and yet in fact he offers a substitute for his son. MURPHY, p. 341.—A. G.]

† [This is the only instance of God's swearing by himself in his intercourse with the patriarchs—a proof of the unique importance of this event. WORDSWORTH, p. 101.—A. G.]

er to give and take away life, but האלהים, the true God, whom Abraham knew and worshipped as his personal God, with whom he had entered into a personal relation. The command (coming from the true God, whom Abraham served) to yield up his only and beloved son, could have no other object than to purify and sanctify the state of the heart of the patriarch towards his son, and towards his God; an object corresponding to the very goal of his calling. It was to purify his love to the son of his body from all the dross of fleshly self-love, and natural self-seeking which still clave to it, and so to glorify it through love to God, who had given him his son, that he should no more love his beloved son as his flesh and blood, but solely and only as the gracious gift and possession of God, as a good entrusted to him by God, and which he was to be ready to render back to him at any and every moment. As Abraham had left his country, kindred, father's house, at the call of God, so he must, in his walk before God, willingly bring his only son, the goal of his desires, the hope of his life, the joy of his old age, an offering. And more than this even. He had not only loved Isaac as the heir of his possessions (xv. 2,) but upon Isaac rested all the promises of God, in Isaac should his seed be called (xxi. 12). The command to offer to God this only son of his wife Sarah, in whom his seed should become a multitude of nations (xvii. 4, 6, 16), appeared to destroy the divine promise itself; to frustrate not only the wish of his heart, but even the repeated promises of his God. At this command should his faith perfect itself to unconditional confidence upon God, to the firm assurance that God could reawaken him from the dead. But this temptation has not only the import for Abraham, that he should, through the overcoming of flesh and blood, be fitted to be the father of believers, the ancestor of the Christ of God; through it, also, Isaac must be prepared and consecrated for his calling in the history of salvation. As he suffered himself, without resistance, to be bound and laid upon the altar, he gave his natural life to death, that he might, through the grace of God, rise to newness of life. Upon the altar he was sanctified to God, consecrated to be the beginner of the holy Church of God, and thus "the later legal consecration of the first-born was completed in him" (Delitzsch). As the divine command, therefore, shows in all its weight and earnestness the claim of God upon his own, to sacrifice all to him, even the most dear (comp. Matt. x. 37, and Luke xiv. 26), penetrating even to the very heart, so the issue of the temptation teaches that the true God does not demand from his worshippers a bodily human sacrifice, but the spiritual sacrifice, the unconditional yielding up of the natural life, even unto death. Since through the divine providence Abraham offered a ram for a burnt-offering, instead of his son, the animal sacrifice was not only offered as a substitute for the human sacrifice, and sanctioned as a symbol of the spiritual sacrifice of the person himself, well pleasing to God, but the offering of human sacrifices by the heathen, is marked as an ungodly ἐθελοθρησκεία, judged and condemned. And this comes to pass through Jehovah, the God of salvation, who restrains the completion of the external sacrifice. Hence, this event, viewed with respect to the divine preparation of salvation, wins for the church of the Lord prophetic significance, which is pointed out with peculiar distinctness in the place of this sacrifice, the mount Moriah, upon which, under the legal economy, all the typical sacrifices were brought to Jehovah, upon which, also, in the fulness of time, God the Father, gave his only-begotten Son an atoning sacrifice for the sins of the world, in order, through this one true sacrifice, to raise the shadowing image of the typical animal sacrifice to its truth and real nature. If, therefore, the destination of Moriah, as the place for the offering of Isaac, with the actual offering of the ram in his stead, should be only at first typical, with reference to the significance and object of the Old Testament sacrifice, still this type already, also, points down to that in the future appearing antitype, when the eternal love of the Heavenly Father, itself, did what it demanded here from Abraham, namely, spared not his only-begotten son, but gave him, for us all, up to that death actually, which Isaac only endured in spirit, that we might die with Christ spiritually, and with him rise to eternal life (Rom. viii. 32; vi. 5, etc.), pp. 177-179.—A. G.]

DOCTRINAL AND ETHICAL.

1. The ruling thought in this whole narrative, is the perfection of the obedience of faith of Abraham, not merely, however, in the sacrifice of his son, but also in his readiness to perceive the revelation of Jehovah, which forbids the killing of his son, and causes the symbolic killing of the sacrifice provided as the seal and confirmation of the spiritual sacrifice. Faith must prove itself in the inward hearty concession of the dearest objects of life, even of all our own thoughts, as to the realization of salvation, present and future, to the providence of the grace of God. But it cannot complete itself with reference to this salvation, without purifying itself, or allowing itself to be purified from all traditional, fanatical ideas, or misconceptions of faith. In the completion of faith, the highest divinity coincides with the purest humanity. The sacrifice of Isaac is, therefore, the real separation of the sacred Israelitish sacrifice from the abominations of human sacrifices. "These sacrifices, especially of children, were customary among the pre-Hebraic nations of Palestine (2 Kin. xvi. 3; Ps. cvi. 38), among the kindred Phœnicians (PORPHYR. *de abstin.* ii. 56; EUSEB. *Præpar. ev.* i. 10, and LAUDD. *Const.* xiii. 4), among their descendants, the Carthaginians (DIOD. xx. 14, PLUTARCH, etc.), among the Egyptians (DIOD. i. 88, etc.), among the tribes related with Israel, the Moabites and Ammonites (2 Kin. iii. 27) who honored Moloch with them (Lev. xviii. 21; xx. 2), appear also in the Aramaic and Arabian tribes (2 Kings vii. 31 ff.), as well as in Ahaz among the Israelites (2 Kings xvi. 3 ff.), but were forbidden by the law (Deut. xii. 31), and opposed by the prophets (Jer. vii. 31 ff.). They were thus generally spread through the *cultus* of the nations in contact with Israel, but were entirely foreign to its legally established religion." Knobel. According to HENGSTENBERG, the human sacrifice does not belong to heathenism in general, but to the darkest aspect of heathenism (*Beiträge* iii. p. 144). KURTZ believes that he gives the correction (p. 210). The fact that the spirit of humanity among the Greeks and Romans opposed the human sacrifice (see LANGE: *Positive Dogmatik*, p. 862), loses its force with him, since he ascribes this opposition to the religious and rationalistic superficialty of their times; the human sacrifices are, indeed, a fearful madness, but a madness of doubt as to the true sacrifice, of

hopelessness as to finding the true atonement. But the true atonement is even in the death of Christ, the obedient concession of Christ to the judgment of God; and the analogy of the crucifixion of Christ in the Moloch-sacrifice, must be distinguished from it both on the side of Judaism and of the world. The entire perversion of the fact that the religion of Jehovah abhors and rejects the human sacrifice, as it has been introduced by Vatke and Von Bohlen (the religion of Jehovah stood originally upon the same plane with the Moloch service), and has been completed by Daumer, Kurtz has examined and exposed in a most satisfactory way (p. 204 ff.). [The arbitrariness and blasphemy of Daumer, and the boldness with which he makes his assertions in the face of all history, render his work unworthy of any serious refutation. And Kurtz justly treats it with ridicule. —A. G.] GHILLANY's essay: "The Human Sacrifice of the Old Hebrews," may be, also, consulted here, but is essentially one with Daumer.

2. The sacrifice of Isaac has an inward connection with the expulsion of Ishmael, which will appear more clearly if we recollect that the age of both at the time of these events must have been nearly the same. Thus must Abraham repent in the history of Isaac, the human guilt which lay in his relation to Ishmael. But as he had surely doubted a long time as to the choice of Ishmael, so also a doubt intrudes itself as to the literal external sense of the divine command in regard to Isaac; a doubt which can no more prejudice or limit the divine revelation than perhaps the doubting thought of Paul upon the way to Damascus, but rather serves to introduce the new revelation. [The narrative of Paul's conversion will not bear out this comparison. He does not seem to have been in any doubt, but was, as he himself says, conscientious. He verily thought that he ought to persecute the Church of God.—A. G.]

3. The distinction between the divine revealed command and Abraham's misconception of it, is similar to the distinction between the infallible conscience* and the fallible judgment in regard to conscience, which has not been sufficiently noticed in theology. Thus also Peter, on his way from Joppa to Cæsarea, with the divine commission to convert Cornelius, might have connected with it the misconception that he must first circumcise him, but the further revelation tears away the misconception. The stripping away of the erroneous and unessential ideas of the time, belongs also to a sound development of faith.

4. The burnt-offering of Abraham appears here as the foundation and central point of all the typical sacrifices in Israel. Its fundamental thought is the spiritual yielding of the life, not the taking of the bodily life. It receives its wider form in the Passover lamb, in which the division of the offerings is already intimated, viz., the thank or peace-offering and the consecrated killing on the one hand, and the sin- and guilt- (trespass) offering and the imprecatory offering on the other, The peculiar atonement offering is a higher centralization and completion, in which the whole system of offerings points to that which is beyond and above itself.

5. The mountain of Jerusalem receives, through the offering of Abraham, its preconsecration to its future destination as the later mount Moriah upon which the temple stood, the preconsecration of the historical faith in God, which transcends the unhistorical faith in God of Melchizedec.

6. The Angel of the Lord gives the more accurate and particular definition of that which Elohim has pointed out in the more general way.

7. The obedience of faith which Abraham renders in the sacrifice of Isaac, marks the historical perfection of his faith, in a decisive test. It marks the stage of the New Testament δοκιμή, or sealing (see the *Biblework* upon James).

8. The typical significance of the sacrifice of Isaac is so comprehensive that we may view it, in some measure, as embracing all Old Testament types, just as the sacrifice of Abraham itself may be regarded as including the whole Mosaic system of sacrifices. The sacrifice itself is the type of the sacrificial death of Christ, and indeed, just as truly, in reference to the interest of God, as to the interest of the world in this fact. The self-denial of Abraham is a copy, a symbol (not perhaps a type) of the love of God, who gave his only-begotten Son for the salvation of the world (John iii. 16: Rom. viii. 32). The sacrificial act of Abraham, as also the enduring silence of Isaac, is typical in reference to the two sides of the suffering obedience of Christ, as he is priest and sacrifice at the same time. Isaac received again from the altar is now, in reference to Abraham, a God-given, consecrated child of the Spirit and of promise: in reference to Christ, a type of the resurrection, and therefore, also a type of the new resurrection life of believers.

9. Since Abraham must have reconciled the promise, earlier connected with the person of Isaac, with the command to offer Isaac as he understood the command, he was necessarily driven to the hope of a new awakening, as this is admirably expressed in the Epistle to the Hebrews (xi. 19). Luther remarked upon the obedience of faith: "Faith reconciles things which are contrary." [Abraham's faith rested not upon the conclusions of his understanding, but upon the word of God. The nature and strength of his faith appear in that he held to the promise while he went promptly to do what, to human view, seemed to prevent its fulfilment. He set to his seal that God was true. He believed that God would fulfil all that he had promised. How he did not stay to question. This is true faith. It takes the word of God as it is, in the face of all difficulties, and acts upon it.—A. G.] But this reconciliation of apparent contradictions does not happen in this method, that faith in blind passivity receives and holds the contradictions, or rather, suffers them to remain (as, e. g., universal grace and particular election), but that faith itself is brought, through the spirit of revelation, to a higher standpoint. [But is not this standpoint just that from which faith receives truths apparently contradictory, upon their own evidence in the word of God, and holds them, though it is not seen how they can be reconciled?—A.G.]—In the anticipating activity of his faith, Abraham gained the idea of the resurrection, but in the actual issue of the history of the sacrifice he gained the idea of the true sacrifice (Ps. li. 18, 19: Heb. x. 19 ff.), as also the fundamental form of the Old Testament sacrifice. [*In the stead of his son.* "The wonderful substitution in which God set forth, as in a figure, the plan of the Mosaic economy, for the offering of animal victims instead of human sacrifices—pointing forward to the only acceptable substitute whom they foreshadowed, who is God's Lamb and not man's—

* [This assumes what, to say the least, is a matter of doubt, and is against the general faith of the Church, that the conscience itself has not suffered in the ruins of the fall. There is ground for the distinction, but we cannot hold that the conscience is infallible.—A. G.]

the Lamb of God's providing and from his own bosom. His only-begotten and well-beloved Son, *the man*—the *God-man*." Jacobus. And this great doctrine, running through the whole system of sacrifice, culminates in the sacrifice of Christ—the innocent *in the stead of* the guilty.—A. G.]

10. DELITZSCH: "The concession unto death at the threshold of the preliminary history of the new-humanity is not completed, but merely a prefiguration, for Isaac's death would have been useless, but the concession unto death at the threshold of the history itself is completed, because the fulfilling and perfection of the death of Christ is the passing of himself, and with him of humanity, into life. Judaism believes differently. It sees in the sacrifice or binding of Isaac an act serviceable for all time, and bringing Israel into favour with God. Where the Church prays for the sake of the suffering and death of Jesus Christ, the Synagogue prays for the sake of the binding of Isaac" (p. 418).

11. *The oath of Jehovah.* It is not merely the basis for the oaths of men, but: 1. The expression of the absolute self-determination, consciousness, and faithfulness of the personal God;* 2. The expression of a corresponding unshaken certainty of faith in the hearts of believers; 3. The expression of the indissoluble union between the divine promise and the human assurance.

12. The name Moriah† points out that as God himself perceives (selects) his sacrifice in the readiness of an obedient heart to make the sacrifice, man should wait in expectation, and not make an arbitrary and abominable sacrifice.

13. W. HOFFMANN: "Until now we hear only of the bruiser of the serpent, of a conqueror, of a blessing of the nations, of a dominion; in short only the image of a great king and dominion, could present itself to human thought as the form in which the divine salvation should reach perfection. But now sorrow, concession, death, the rendering of self as a sacrifice, enter into the circle of the hope of salvation, and indeed so enter that the hope of salvation and the sacrifice belong together and are inseparable."

14. *The completion of the promise.*‡ As the whole history of the sacrifice of Isaac is typical, so also is the expression of the completed promise. It refers beyond Israel, to the innumerable children of Abraham by faith, and the conquest of the world, promised to them, appears both in the aspect of a contest, as in that of the solemn feasts of victory and blessing.

15. We cannot say directly that Abraham sacrificed Isaac as a natural son, that he might receive him again sanctified and as a spiritual son. For Isaac was given to him as the son of the promise from his birth. But he sacrificed him in his present corporeal nature, that he might receive him again as the type of a second, new, and higher life. Thus Israel must sacrifice its ideas of the present kingdom of God in order to gain the true kingdom of God which is not of this world. The want of this idea of sacrifice betrays the most of them into unbelief through Chiliastic dreams. It happens similarly to all who, in the sacrificial hour appointed by God, will not sacrifice their inherited ideas that they may gain a glorified form of faith. On the other hand, every arbitrary external sacrifice is regarded and judged as a self-chosen service of God.

16. The meaning of the ram in the sacrifice of Abraham is not to be lightly estimated. It designates figuratively the fact, that Christ also, in his sacrificial death, has not lost his own peculiar life, but, *as the leading shepherd of his flock*, has only sacrificed his old temporal form of a servant, in order that through his death he might redeem them from death, the fear of death, the bondage of sin and Satan, and introduce them into a higher, deathless life.

[In the person of Abraham is unfolded that spiritual process by which the soul is drawn to God. He hears the call of God, and comes to the decisive act of trusting in the revealed God of mercy and truth, on the ground of which act he is accounted as righteous. He then rises to the successive acts of walking with God, covenanting with him, communing and interceding with him, and at length withholding nothing that he has or holds dear from him. In all this we discern certain primary and essential characteristics of the man who is saved through acceptance of the mercy of God proclaimed to him in a primeval gospel. Faith in God (ch. xv.), repentance towards him (ch. xvi.), and fellowship with him (ch. xviii.), are the three great turning-points of the soul's returning life. They are built upon the effectual call of God (ch. xii.), and culminate in unreserved resignation to him (ch. xxii.). With wonderful facility has the sacred record descended in this pattern of spiritual biography, from the rational and accountable race to the individual and immortal soul, and traced the footsteps of its path to God. MURPHY p. 342.—A. G.]

HOMILETICAL AND PRACTICAL.

Through the traditional exegetical interpretation, the sacrifice of Isaac has often been used homiletically without due caution. What Kurtz in his work asserts with confidence we often hear also from the pulpit—God commanded Abraham to kill his son Isaac. Thus a gross sensuous interpretation in fact transforms a history which is the key to the nature of the whole Old-Testament sacrificial system, which presents in a striking light the humane aspect of the theocracy in contrast with heathenism, into an offence to the human and Christian feeling, i. e., an offence which is burdensome and injurious to a limited and contracted theology, but must be carefully distinguished from the offences or difficulties of unbelief. We make this remark notwithstanding Kurtz thinks that he must administer to us a rebuke for similar utterances (p. 206). Luther also has already spoken of the difficulty in treating this passage correctly.—Ver. 1. The testing or trying of Abraham, as full of temptation: 1. As a temptation; 2. as a testing. Or: 1. The sacrifice of God; 2. Abraham's obedience of faith.—Ver. 2. Abraham's sacrifice: 1. The command of God; 2. the leading of God; 3. the decision of God; 4. the judgment of God.—Ver. 3. Abraham's obedience of faith: 1. Faith as the soul of obedience; 2. obedience as the full preservation of faith.—Abraham's sealing.—Ver. 16. The

* [An oath with God is a solemn pledging of himself in all the unchangeableness of his faithfulness and truth to the fulfilment of the promise. MURPHY, p. 341.—A. G.]

† [The Mount of the Lord here means the very height of the trial into which he brings his saints. There he will certainly appear in due time for their deliverance. MURPHY, p. 341.—A. G.]

‡ [In this transcendent blessing, repeated on this momentous occasion, Abraham truly saw the day of the seed of the woman, the seed of Abraham, the Son of man. MURPHY, p. 342.—A. G.]

oath of God: 1. What it means; 2. as it perpetuates and generalizes itself in the sacraments; 3. to whose advantage it will be.—The silence of Isaac.—Ver. 4. Abraham's journey to Moriah an image of the way to all true sacrifice: 1. The journey thither; 2. the journey home.—Moriah, or the meeting of God with the sacrificing believer: 1. God sees; 2. he is seen, appears; 3. he cares for, provides; 4. he himself selects his sacrifice; 5. he gives to man in an eternal form what he has taken from him in a temporal form.

STARKE: (Moses does not relate the peculiar time of this severe test of Abraham's faith. Some place it in the thirteenth, others in the fifteenth, and still others in the thirty-fifth or thirty-seventh year of Isaac. Because in this whole transaction Isaac was a type of Christ, and he finished the work of redemption, through his death, in the thirty-third, or according to others the thirty-fourth, year of his age, it may well be thought that in this year also Isaac was led out as a sacrifice.—The existing incorrect use of the typology still runs through the misconceptions of Passavant and Schwenke. He is three and thirty years old, says Schwenke; and Passavant says he was grown up to be a mature man.)—Some reckon ten temptations wherein Abraham's faith was put to the test, among which this was the last and most severe: 1. When he must leave his fatherland at the call of God (ch. xii. 1), etc.—Ver. 2. (*Offer him there*, put him to death with thine own hand, then burn the dead body to ashes, thus make him a burnt-offering.—Luther and others think that Adam, Cain and Abel, Noah also when he came from the ark, held their worship of God and sacrificed upon this mountain. Hence the Arabic and both the Chaldaic interpreters name it the land of the worship and service of God.—Various ancient utterances as to the mountain of Moriah and its meaning follow.)—Ver. 4. God reveals the place where our Saviour should suffer and die, earlier than the city in which he should be born (we must distinguish, however, between verbal and typical prophecy).—The two servants of Abraham. It is scarcely, at least not seriously, to be conjectured even, as the Chaldaic interpreters suppose, that they were Ishmael and Eliezer.—Neither Sarah nor Isaac knew at the time the special object of the journey. Undoubtedly the mother would have placed many hindrances in the way, and would have sought to dissuade Abraham for entering it.—When it is said (Heb. xi. 19) that he had received him as a figure, we discern what Abraham knew through the illumination of the Holy Spirit.* (At all events Abraham knew that the sacrifice of the first-born should henceforth be an ordinance of God, and that this should culminate in a closing sacrifice bringing salvation).—The three days of the journey.—Abraham must in his heart hold his son as dead, as long as Christ should lie in the grave.—But one must above all else guard against a self-chosen service of God.—Upon ver. 8. He stood at the time in the midst of the controversy between natural love and faith.—(The altar upon Moriah. The Jews think that it was the altar which Noah had built upon this mountain after the flood, which time had thrown into ruins, but was again rebuilt by Abraham.)—Upon ver. 13. The LXX render, in the thicket, Sabek. They regarded it as a proper name, which shows the ignorance of the Hebrew language in the Greek commentators, after the Babylonian captivity. Starke records the fact, that some "Papists" refer the expression of Christ upon the cross, *lama sabacthani*, to this bush Sabek, and that Athanasius says, *Planta Sabek est venerand crux*.—Comparison of the sacrifice of Isaac with the death and resurrection of Jesus (1 Cor. x. 13).—Ver. 10. LANGE: God knows the right hour, indeed, the right moment, to give his help.—*Bibl. Wirt.*: If our obedience shall please God, it must be not merely according to examples without command, but in accordance with the express word of God.—*Bibl. Tub.*: Ver. 11. When we cannot see on any side a way of escape, then God comes and often shows us a wonderful deliverance.—HALL: The true Christian motto through the whole of life is: The Lord sees me.—Ver. 15. The last manifestation of God with which Abraham was directly honored, which appears in the Holy Scriptures.—The oath of God: just as if he had sworn by his name, or by his life. In place of this form of speech Christ uses very often the Verily.—John xvi. 20.—What one gives for God, and to him, is never lost. [Not only not lost, but received back again in its higher form and use. Even so every child of Abraham must hold all that is most precious to him as the gift of God's grace; must first yield to God the blessings which seem to come to him as to others, as mere natural blessings, and then receive them back as coming purely from his grace.—A. G.]

LISCO: What could better teach the Jews the true idea and aim of the whole sacrificial service (the perfect yielding to God) than the history of Abraham? Ver. 6. Thus Jesus bare his cross. Ver. 18. The great blessing is Christ who brings blessings to all nations (Acts iii. 25; Gal. iii. 8).—When God brings a dear child near to death, or indeed calls it away, he thus proves us in a like way.—GERLACH: The name Moriah signifies, shown, pointed out, by Jehovah, and refers especially to the wonderful pointing to the ram, through which Isaac was saved, since this was for Abraham the turning-point of the history, through which God confirmed his promise and crowned the faith of Abraham.—Ver. 12. *God knows:* he knows from experience, from the testing, that the man remains faithful to him, since without the test his faithfulness is uncertain. He foreknew it, in so far as he foreknew the result of the trial.—CALW. *Hand.*: God naturally lays such severe trials not upon *children*, but upon *men*.—Abraham kept his faith in God, *as Jehovah*, through his act; now also God will approve himself to Abraham, *as Jehovah*.—This same promise appears here for the third time (ch. xii. 3; xviii. 18) as a reward for Abraham's obedience and triumph of faith.—Each new well-endured *trial* of faith leads to greater *strength* of faith; the *fruit* of faith yields nourishment again to faith itself.—The act of faith on the part of Abraham here described, is held, not only by Jews and Christians, but even by Mohammedans, as the very acme of all his testing, and as the most complete obedience of his faith.—SCHRÖDER: Ver. 1. He is constantly leading us into situations in which what lies concealed in the heart must be revealed.—The devil tempts that he may destroy; God tempts that he may crown (Ambrose).—The temptation has as a presupposition, that God has not yet been perfectly formed in us (Hengstenberg).—The idea of the sacrifice (1 Sam. i. 25). And they slew the bullock and brought the child to Eli (comp. Hos. xiv. 2; Micah vi. 7; Ps. xl. 7–9; li. 19).—For this whole history, see

* [Isaac's deliverance was a parable or figure, viz., of Christ's resurrection. WORDSWORTH, p. 101.—A. G.]

the similar history (Judg. xi.). That Abraham himself is the priest, and his own heart, his own deepest love, and all his blessing, is the sacrifice, this constitutes the severity of the test (Krummacher).*—Ver. 5. We cannot regard these words as mere empty words; it is rather the word of hope which had not forsaken Abraham (Baumgarten; also Gerlach).—According to the Epistle to the Hebrews, an intimation of the hope of the reawakening of Isaac. "But then, indeed, some one objects, the very severe and weighty thing in the sacrifice is taken away." Strauss replies to this by an allusion to the painfulness of the death-beds of children to their parents, even when they are assured of their resurrection.—It is a more wonderful faith which supports itself even to the issue which he did not see, as if he saw it (Strauss).—Ver. 9. The son is silent before the father, as the father before God, and the child obeys the parents as the parents obey the Lord (Strauss).—A sacred contention finds place here. One elevates himself above human nature; to the other to resist the father seems more terrible than death (Gregory Nyssa). Ver. 12. The apostle (Rom. viii. 32) takes up again the last words of the Angel, and thus indicates the typical relations of the event.—Ver. 13. The entire Levitical system of sacrifices is only an extension of this sacrifice of the ram (Richter).—It is remarkable that the ram is destined among the Greeks and Romans as the substitutionary sacrifice in the gravest cases (Baumgarten). It happens at first according to the ordinance, that God by virtue of his concealed providence places and controls what may serve us, but it follows upon this that he stretches out his hand to us, and reveals himself in an actual experience (Calvin).—Ver. 18. The blessing given to the nations in the seed of Abraham, they shall themselves come to desire and wish (Baumgarten). Abraham's obedience is named here as a reason of the promise. This is, too, a new reason (Baumgarten).—(Abraham's obedience is, however, not so much a reason of the promise as of the sealing of the promise through an oath.)—The promise is the promise of the covenant. On the one hand it rests fundamentally upon the grace of God, on the other it is introduced for Abraham through the obedience of faith.—Abraham receives the name of the father of believers through this completion of his faith (Baumgarten). (Certainly also through the whole development of his faith.)—Ver. 16. There is a constant reference to this passage, as to the solemn, great, and final explanation. Thus in ch. xxiv. 7; xxvi. 3; Exod. xxxiii. 1; Numb. xxxii. 11; Deut. xxix. 13; xxx. 20; xxxiv. 4; Luke i. 73; Acts vii. 17; Heb. vi. 13 (Drechsler).—It claims our notice still, that the Jews hold the binding of Isaac (ver. 9) as a satisfaction, and use in prayer the words, Consider the binding of thine only one (see above). "Indeed, one hundred and sixty millions of Mohammedans also read in their Koran to-day. This truly was a manifest testing" (Zahn).—Robinson's description of Beersheba.—SCHWENKE: The Lord knows how to reward his own.—PASSAVANT: Abraham journeys the first, the second, the third day in silence.—Precious school of faith, the highest, the most sacred school, how art thou now so greatly deserted?—Abraham has become the father of Christians.—Ver. 14. God sees, *he will see, choose.*—Reflection upon the children of Abraham.—The future of Israel, of believers, etc.—(Passavant closes his work with these reflections.)—W. HOFFMANN: The consecration of the promise through sacrifice: 1. The concession of the promised son; 2. the new reception of the promised son.—According to this history God *tempted* Abraham. There the key is placed in your hand. It was said indeed before, that the purpose of God was not to secure an external offering, but an inward sacrifice, etc. In this inbeing of the internal and external, in this interworking of the divine and human, of the eternal and the earthly, there lay a severe temptation, a constant inducement, to the believers of the Old Testament, to rest satisfied with the mere external, the mere shell, the sweet kernel, the fruit of life itself being forfeited, to go on in security, indeed oftentimes to grow proud of their possession.—Ver. 1. In how many ways he enters the family and calls to the father Abraham! and when you know the voice of the Lord, thus answer: Here am I.—Upon Isaac. Almost entirely a feeble repetition of what has appeared in the life of Abraham. Ver. 9. But he lay upon the altar in full consciousness and in silence. There he lay himself, as a dumb sacrificial lamb, at the feet of God. This is sufficient for a lifetime of more than a century, and imparts to it, contents, and a character, which admit of no exchange for the better.—He gives Isaac to him in another way than that in which he had called him his own at first. The whole glory of a wonderful future surrounds the head of Isaac.—TAUBE: The obedience of faith, or how first in the yielding of that which is most precious faith is tested: 1. God brings us to this proof at the right time; place yourselves therefore in his hands, as Abraham; 2. these tests are very severe, and will ever grow more severe in their progress, for they demand the death of self; 3. these tests have a blessed end for the tried and approved believer; therefore let us follow the footsteps of Abraham.—HEUSER: The way of Abraham to the sacrifice.—The offering up of Isaac: 1. In its historical detail; 2. in its inward typical meaning.

* [What God required of Abraham was not the sacrifice of Isaac, but the *sacrifice of himself.* WORDSWORTH, p. 97. —A. G.]

ELEVENTH SECTION.

The sorrows and joys of Abraham's domestic life. The account and genealogy of those at home. Sarah's death. Her burial-place at Hebron; the seed of the future inheritance of Canaan. The theocratic foundation of the consecrated burial.

CHAPTER XXII. 20—XXIII. 20.

20 And it came to pass after these things that it was told Abraham, saying [what follows],
21 Behold, Milcah, she hath also borne children unto thy brother Nahor; Huz [see ch. x. 23; a light sandy land, in northern Arabia] his first-born, and Buz [a people and region in western Arabia]
22 his brother, and Kemuel [the congregation of God] the father of Aram. And Chesed [the name of a Chaldaic tribe], and Hazo [an Aramaic and Chaldaic tribe; Gesenius: perhaps for חִזּוֹן, vision], and Pildash [Fürst: פֶּלֶד אֵשׁ, flame of fire], and Jidlaph [Gesenius: tearful; Fürst: melting away,
23 pining], and Bethuel [Gesenius: man of God. Fürst: dwelling-place or people of God]. And Bethuel begat Rebekah [Ribkah, captivating, ensnaring; Fürst: through beauty]: these eight Milcah did
24 bear to Nahor, Abraham's brother. And his concubine, whose name was Reumah [Gesenius: raised, elevated; Fürst: pearl or coral], she bare also Tebah [Fürst: extension, breadth; a locality in Mesopotamia], and Gaham [Gesenius: having flaming eyes; Fürst: the black; an Aramaic, dark-colored tribe], and Thahash [the name of an unknown animal: badger, marten, seal?], and Maachah [low-lands; a locality at the foot of Hermon; used besides as a female name].

CH. XXIII. 1. And Sarah was an hundred and twenty and seven years old: *these were*
2 the years of the life of Sarah. And Sarah died in Kirjath-arba [city of Arba]; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

3 And Abraham stood up from before his dead, and spake unto the sons of Heth,
4 saying, I am a stranger and a sojourner [not a citizen] with you: give me a possession of
5 a burying-place with you, that I may bury my dead out of my sight. And the children
6 of Heth answered Abraham, saying unto him, Hear us, my lord: thou *art* a mighty prince [a prince of God] among us: in the choice [most excellent] of our sepulchres bury thy dead: none of us shall withhold from thee his sepulchre, but that thou mayest bury
7 thy dead. And Abraham stood up, and bowed himself to the people of the land, *even*
8 to the children of Heth. And he communed with them, saying, If it be your mind [soul, soul-desire] that I should bury my dead out of my sight, hear me, and entreat for
9 me to Ephron [Fürst: more powerful, stronger] the son of Zohar [splendor, noble]. That he may give me the cave of Machpelah [Gesenius: doubling; Fürst: winding, serpentine], which he hath, which is in the end of his field; for as much money as it is worth [full money] he
10 shall give it me for a possession of a burying-place [hereditary sepulchre] among you. And Ephron dwelt [sat] among the children of Heth. And Ephron the Hittite answered Abraham in the audience [ears] of the children of Heth, *even* of all that went in at the
11 gate of his city, saying, Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee; in the presence of the sons of my people give I it thee:
12 bury thy dead. And Abraham bowed down himself before the people of the land.
13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou *wilt give it*, I pray thee, hear me [give me hearing]: I will give thee money for the
14 field; take *it* from me, and I will bury my dead there. And Ephron answered Abra-
15 ham, saying unto him, My lord, hearken unto me: the land is *worth* four hundred
16 shekels of silver; what is that betwixt me and thee? bury therefore thy dead. And Abraham hearkened [followed] unto Ephron; and Abraham weighed to Ephron the silver which he had named in the audience of the sons of Heth, four hundred shekels of silver, current *money* with the merchant.

17 And the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field, and the cave which *was* therein, and all the trees which *were* in the field, that *were*
18 in all the borders round about, were made sure [stood] Unto Abraham for a possession

in the presence of the children of Heth, before all that went in at the gate of his city.
19 And after this Abraham buried Sarah his wife in the cave of the field of Machpelah
20 before Mamre: the same is Hebron in the land of Canaan. And the field, and the cave that is therein, were made sure unto Abraham for a possession of a burying-place by the sons of Heth.

EXEGETICAL AND CRITICAL.

1. *Survey*. The two sections which we have here placed together, with the following and the last sections of the life of Abraham, form a contrast with his previous history. The revelations from God, the wonderful events of his life, cease, for Abraham's life of faith is completed with the sacrifice of Isaac. To the wonderful completion of the faith of Abraham there is now added the purely natural and human perfection of Abraham. Its history is certainly much shorter, but it is at the same time a proof that the miraculous in the Old Testament does not stand in any exclusive relation to the material and human. A mythology seeking to produce effect, would have closed the life of the father of the faithful with some splendid supernatural or heroic events. It is, on the other hand, a trait of the true historical character of the tradition here, that it closes the life of Abraham in the way already stated. But at the same time the true christological character of the Old Testament history, wherein it forms the introduction to the New Testament manifestation of the God-man, discovers itself therein, that the history of the life of Abraham does not close abruptly with his greatest act of faith, but that from and out of this act of faith there proceeds a natural and human progress of a consecrated and sanctified life, a course of life into which even the second marriage of Abraham does not enter as a disturbing element. A termination of this kind has already appeared in the life of Noah, appears later in the life of Jacob; and has its New Testament counterpart in the history of the forty days of the risen Christ. But as in the life of Jesus, so in the life of Abraham, the events after the great contests of faith are not without importance. The two sections which we have combined under this point of view, *the family sorrows* and *family joys* of Abraham point downwards to the history of Isaac and Israel. From the son of Abraham there must now be a family of Abraham, and to this the family genealogy of the house of Nahor serves as an introduction. This genealogical register first names Rebekah, and then lays the ground for the mission and the wooing of the bride by Eliezer (ch. xxiv.), a history in which also the wooing of his bride by Jacob is introduced through the mention of Laban. But as the history of the family of Abraham is introduced through the record of the house of Nahor, so also is the first possession of Abraham and his descendants in Canaan introduced by the narrative of the death of Sarah. The burial-place in the cave and field of Machpelah, are made a point of union for the later appropriation of Canaan by the people of God, just as in the new covenant, the grave of Christ has introduced for Christians the future possession of the earth; a method of conquest which unfolds itself through the graves of the martyrs and the crypts of Christian churches throughout the whole world. "The testing of the faith of Abraham is completed with the sacrifice of Isaac, the end of his divine calling is fulfilled, and henceforward the history of his life hastens to its conclusion. It is altogether fitting that there should follow now, after this event, a communication to him concerning the family of his brother Nahor (ch. xi. 27 ff.), which is joined with so much appropriateness to the sacrifice of Isaac, since it leads on to the history of the marriage of the heir of the promise. The גַּם הִוא (comp. ch. ii. 29) also points to this actual connection. As Sarah had borne a son to Abraham, Milcah also bare sons to Nahor. גַּם הִוא of ver. 24 refers back to ver. 20." Keil.—SCHRÖDER: "This paragraph is merely a continuation of ch. xi. 27 ff. As ch. xix. 37, 38, brought the side line of Haran to its goal and end, so here the side line of Nahor is continued still further, a testimony, moreover, that Moses never loses the genealogical thread of the history."

2. Ch. xxii. 20–24. Knobel holds the number twelve of the sons of Nahor, as also of the sons of Ishmael (ch. xxv. 13 ff.) for an imitation of the twelve tribes of Israel. It is unjustifiable to infer from such accidental, or even important resemblances, without further grounds, that the record is fiction. It is certainly true also, that of the sons of Nahor, as also of the sons of Jacob, four are the sons of a concubine. Still, as Keil observes in the history of the sons of Jacob, there are two mothers as also two concubines. Keil also opposes, upon valid grounds, the view of Knobel, that the twelve sons of Nahor must signify twelve tribes of his descendants; thus, e. g., Bethuel does not appear as the founder of a tribe. "It is probably true only of some of the names, that those who bore them were ancestors of tribes of the same name." Keil.—**Huz his first-born.**—He must be distinguished from the son of Aram (ch. x. 23), and from the Edomite (ch. xxx. 28). Knobel holds that he must be sought in the neighborhood of the Edomites.—**Buz.**—"Also, since this tribe is mentioned (Jer. xxv. 23) in connection with Dedan, and Thema, aud since Elihu, the fourth opponent of Job, belonged to it (Job xxxii. 2)." Knobel.—**Kemuel**—"Is not the ancestor or founder of the Aramaic people, but an ancestor of the family of Ram, to which the Buzite, Elihu, also belonged, since אֲרָם stands for רָם." Keil.—**Chesed.**—The chief tribe of the Chaldees appears to have been older than Chesed, but he seems to have been the founder of a younger branch of the Chaldees who plundered Job (Job i. 17).—**Bethuel**, the father of Rebekah (see ch. xxv. 20).—**Maacha.**—Deut. iii. 14; Josh. xii. 5, allude to the Maachathites. At the time of David the land Maacha was a small Aramaic kingdom (2 Sam. x. 6–8; 1 Chron. xix. 6). "The others never appear again." Keil. For conjectures in regard to them, see Knobel, p. 194. For the difference in the names Aram, Uz, Chasdim, see DELITZSCH, p. 422.

3. GERLACH: "The German word '*Kebsweib*' signifies a woman taken out of the condition of service, or bondage, and this is the meaning of the Hebrew term. Besides one or more legal wives, a man might take, according to the custom of the ancients, one from the rank of slaves, whose children, not by Abraham, but by Jacob, were made sharers alike with the legally born (naturally, since, they were held for the

adopted children of Rachel and Leah). It was a kind of lower marriage, as with us the marriage 'on the left,'* for the concubine was bound to remain faithful (Judg. xix. 2; 2 Sam. iii. 7), and any other man who went in unto her, must bring his trespass offering (Lev. xix. 20); the father must treat the concubine of his son as his child, and the son also, after the contraction of a marriage with one of equal rank, must still treat her as his concubine (Ex. xxi. 9–10)."

4 Ch. 23. *Sarah's death and burial in the cave of Machpelah, purchased with the adjoining field, by Abraham, from the children of Heth as a possession of a burying-place.* Knobel and Delitzsch find in the antique and detailed method of statement, and similar traits, the stamp of the characteristics of the fundamental Elohistic writing. The more truly the human side of the theocratic history comes into relief, this peculiar, pleasant, picturesque tone of the narrative appears, as, e. g., in the next so-called Jehovistic chapter. The division of this section into two parts, the one of which should embrace only the two first verses, Sarah's death (Delitzsch) is not in accordance with the unique, pervading method of statement throughout the whole. Sarah's grave was the cradle of the Abrahamic kingdom in Canaan. The scene of the narration is in Hebron (now El Chalil). When Isaac was born, and also at the time of his sacrifice, Abraham dwelt at Beersheba (ch. xxii. 19). At Isaac's birth Sarah was ninety years old (ch. xvii. 17), now she has reached 127 years, and Isaac is thus in his 37th year (see ch. xxv. 20). "Between the journey to Moriah, and Sarah's death, there is thus an interval of at least 20 years." Delitzsch. During this interval Abraham must have changed his dwelling place to Hebron again. The mention of this change of residence may have appeared, therefore, superfluous to the writer, and further, it may be that even during his abode at Beersheba, Hebron was his principal residence, as Knobel conjectures.—**The years of the life of Sarah.**—The age of Sarah was impressed on the memory of the Israelites through this repetition, as a number which should not be forgotten. KEIL: "Sarah is the only woman whose age is recorded in the Bible, because, as the mother of the seed of promise, she became the mother of all believers (1 Pet. iii. 6)."—**Kirjath-Arba, the same is Hebron** (see ch. xiii. 18).—The name Kirjath-Arba, i. e., city of Arba, is marked by Keil after Hengstenberg as the later name (coming after Hebron), since the Anakim had not dwelt there at the time of the patriarchs, but Delitzsch, on the contrary, according to Josh. xiv. 15, and Judg. i. 10, views it as the earlier name. Since, however, Num. xiii. 22, the city at the very blooming period of the Anakim, was called Hebron, and, indeed, with reference to its being founded seven years before Zoan (Tanis) in Egypt, it seems clear that while the time mentioned in the books of Joshua and Judges, was an earlier time, it was not the earliest, and the succession in the names is this: Hebron, Kirjath-Arba, Hebron, El Chalil (the friend of God, viz., Abraham). It is still, however, a question whether Hebron may not designate specially a valley city of this locality, which belonged to the Hittites (see ch. xxxvii. 14, where Hebron is described as a valley), the name Kirjath-Arba, on the contrary, the mountain and mountain city, belonging to the Anakim. The locality seems to favor the supposition of two neighboring cities, of which one could now use the valley city as the abode of Abraham for the whole locality, and now the mountain city. We have confessedly to accept such a relation between Sichem and the neighboring town Sichar, in order to meet the difficulty in John iv. 5. Delitzsch explains the change of names through a change of owners. Even now Hebron is a celebrated city, at the same time a hill and valley city, although no longer, great and populous, situated upon the way from Beersheba to Jerusalem, and about midway between them (7–8 hours from Jerusalem), surrounded by beautiful vineyards, olive trees and orchards; comp. the articles in WINER'S "Dictionary," VON RAUMER, and the various descriptions of travellers. [ROBINSON'S description (ii. 431–462) is full and accurate, and leaves little to be desired.—A. G.]—**In the land of Canaan.**—This circumstance appears here conspicuously in honor of Sarah, and from the importance of her burial-place.—**And Abraham came.**—The shepherd prince was busy in his calling in the field, or in the environs. It is not said that he was absent at the death of Sarah, but only that he now sat down by the corpse at Hebron, to complete the usages of mourning (to mourn for Sarah, and to weep for her), and to provide for her burial.—**From before his dead (corpse).**—*From before* his dead.* He had mourned in the presence of the dead; now he goes to the gate of the city, where the people assembled, where the business was transacted, and where he could thus purchase a grave.—**To the sons of Heth.**—The name, according to Knobel, appears only in the Elohistic writings. [This attempt to define and characterize particular points of the book by the use of special names, breaks down so often that it may be regarded as no longer of any serious importance.—A. G.]—**A possession of a burying-place with you.**—It is, as F. C. V. Moser remarks, a beautiful scene of politeness, simplicity, kindness, frankness, humility, modesty, not unmingled with some shades of avarice, and of a kind of expectation when one in effecting a sale, throws himself upon the generosity of the purchaser." Delitzsch. The delicate affair is introduced by the modest request of Abraham. As a stranger and a sojourner † he had no possession, thus even no burying-place among them. He therefore asks that they would sell him a piece of ground for the purpose of a burial-place.—**Thou art a mighty prince (a prince of God).**—That is, a man to whom God has given a princely aspect, in consequence of communion with him. [A man whom God has favored and made great.—A. G.] They offer him a sepulchre, among the most select of their sepulchres (upon the exchange of לוֹ for לֵךְ see Knobel and the opposing remarks by Keil). [לֵאמֹר is generally used absolutely, but the peculiarity here is not without analogy (see Lev. xi. 1), and does not justify the change to לוֹ nor that adopted by the Sept. לֹא.—

* [The allusion is to a German law or custom, in regard to marriage between persons of unequal rank, and the offspring of such a marriage.—A. G.]

[The concubine was a secondary or half-wife, and among the Hebrews her position was well defined, and was not regarded as illegitimate. Her position was not that of a mistress, as we use the term concubine.—A. G.]

* [Sarah, though dead, was still his. Wordsworth.—A.G.]

† [Wordsworth here calls attention to the fact that the Apostle Peter (1 Pet. ii. 11) quotes these words as found in the Septuagint, when he addresses believers as "strangers and pilgrims." They were, like Abraham, the father of the faithful.—A. G.]

A. G.] But Abraham cannot consent thus to mingle himself with them. He has a separate burying-place in his eye.—**And Abraham stood up.**—The reverential bowing is an expression of his gratitude and of his declining the offer. In the oriental bowing the person touches the earth with his brow. Luther often translates the word in question by "to worship," in relation to men, where it is obviously unsuited to the sense.—**If it be your mind.**—Abraham introduces, in a very courtly and prudent way, his purpose to secure the cave of Ephron. It marks Ephron as a man of prominence and rank, that he avails himself of their intercession; Keil infers from the words *his city* (ver. 10), that he was then lord of the city. This is doubtful.—**The cave of Machpelah.**—"The name is rendered in the Septuagint: τὸ σπήλαιον τὸ διπλοῦν, according to the meaning of מַכְפֵּלָה. But it is a proper name, which is also true of the field (ch. xlix. 30; l. 13), although it was originally derived from the form of the cave." Keil. Caves were often used for sepulchres in Palestine (see Winer, sepulchres).—**And Ephron, the Hittite, answered.**—"When now Ephron offered to give the cave to Abraham—this is a mode of expression still in use in the East, by which, so far as it is seriously intended, leaving out of view any regard to a counterpresent, richly compensating the value of the present, for the most part it is designed to prevent any abatement from the price desired. [See 'The Land and the Book,' by THOMPSON, ii. 381–383.—A. G.] (Comp. DIETERICI and descriptions of the Eastern lands, ii. p. 168 f.)." Keil. It is not certain that we should identify so directly the original utterance of true generosity with the like sounding form of a later custom. It must be observed, still, that Abraham modestly desired only to gain the cave, a place which was at the end of the field, and to this no one objected; on the contrary, Ephron offered him at the same time, the adjoining field. And this is in favor of the good intention of Ephron, since he could have sold to him the cave alone at a costly price.—**And Abraham bowed down himself (again).**—An expression, again, of esteem, thankfulness, and at the same time, of a declinature, but, also, an introduction to what follows. He presses, repeatedly, for a definite purchase. The answer of Ephron: "The field, four hundred shekels," etc., announces again the price in courtly terms. Knobel explains: "A piece of land of so little value could not be the matter of a large transaction between two rich men." But it is the more distinct echo of the offer of the present, and with this utters an excuse or apology for the demand, because he (Abraham) would insist upon having it thus.—**And Abraham weighed.**—"At that time none of the states had stamped coins which could be reckoned, but pieces of the metals were introduced in the course of trade, and these pieces were of definite weight, and, indeed, also marked with designations of the weight, but it was necessary to weigh these pieces in order to guard against fraud" (see WINER, article *Münzen*). Knobel. The use of coins for the greater convenience of original barter, has been regarded as the invention of the Phœnicians, as also the invention of letters is ascribed to them.—**Current money with the merchant.**—The Hebrew term is עֹבֵר לַסֹּחֵר, passing over, transitive; i. e., current, fitted for exchange in merchandise. The idea of the distinction between light pieces, and those of full weight, existed already. KEIL: 'The shekel of silver used in trade was about 274 Parisian grains, and the price of the land, therefore, about 250 dollars, a very considerable sum for the time." The Rabbins ascribe the high price to the covetousness of Ephron. Delitzsch, however, reminds us, that Jacob purchased a piece of ground for 100 קְשִׂיטָה (Gen. xxxiii. 19), and the ground and limits upon which Samaria was built, cost two talents, i. e., 6,000 heavy shekels of silver (1 Kings xvi. 24). For the shekel see DELITZSCH, p. 426. [Also article in KITTO on "Weights and Measures," and in SMITH's "Dictionary."—A. G.] It must be observed, too, that we cannot judge of the relation between the price and the field, since we do not know its bounds.—**Machpelah, which was before Mamre.**—For these local relations compare DELITZSCH and KEIL, and also v. RAUMER, p. 202. [Compare also ROBINSON: "Researches," vol. ii. pp. 431–462; STANLEY: "History of the Jew. Church." This cave, so jealously guarded by the Mohammedans, has recently been entered by the Prince of Wales with his suite. Dean Stanley, who was permitted to enter the cave, says that the shrines "are what the Biblical narrative would lead us to expect, and there is evidence that the Mohammedans have carefully guarded these sacred spots, and they stand as the confirmation of our Christian faith."—A. G.] The cave lay לִפְנֵי (ver. 17; comp. ver. 19) before Mamre, i. e., over against the oak grove of Mamre; Keil and Knobel think *eastward*, Delitzsch *southerly*. But the expression here does not appear to refer to any quarter of the heavens. The valley of Hebron runs from north to south, in a southeasterly direction. Mamre and Machpelah must have been situated over against each other in the two sides, or the two ends, of this valley. Since the structure *Haram*, which the Mohammedan tradition (without doubt, a continuation of the earlier Christian tradition,) designates as the cave of Machpelah, or as Abraham's grave, and which the Mohammedan power jealously guards against the entrance of Jews or Christians, lies upon the mountain-slope towards the east, it is clear that Mamre must be sought upon the end of the valley, or mountain-slope toward the west (which forms its eastern side). Here lies the height Numeidi, which Rosenmüller says is the land of Mamre. We must then hold that the grove of Mamre descended into the valley, and that Abraham dwelt here in the valley at the edge of the grove. Still the opposition in locality (the *vis-à-vis*) may be defined from the high ground which lies northerly from Hebron, and is called Nimre or Nemreh (=Mamre?), but even then also Abraham must have dwelt at the foot of this eminence. However, according to the old Christian tradition (Schubert, Robinson, Seetzen, Ritter and others), this Hebron of Abraham (Wady el Rame or Ramet el Chalil, with its ruins of old walls and foundations) lay about an hour northward from the present city. This view is abandoned by the most recent commentators, since this would require too great a distance between Mamre and Hebron. So much seems at least to be established, viz., that the tradition in regard to Machpelah is confirmed, then that the tradition concerning Mamre and the location of Mamre, must be determined by the situation of Machpelah. [In regard to the words of St. Stephen, Acts. vii. 16, Wordsworth holds that Abraham purchased two burial-places, the first, the cave of Machpelah, the second at Sichar or Shechem; and that it is by design that the one should be com-

municated to us by the Holy Spirit, speaking by Moses, the Hebrew legislator, and the other by the Hellenist Stephen, when he pleaded before the Jewish Sanhedrim the cause of the faithfulness *of all nations*, p. 108. See also ALEXANDER "on the Acts."—A. G.]—**And the field of Ephron was made sure.**—The record of the transaction is very minute; first, in regard to the purchase price and the witnesses (ver. 16), then in regard to the piece of ground (the cave, the field and all the trees) (ver. 17), finally, in reference to the right of possession (again with the mention of witnesses) (ver. 18); as if a legal contract was made and executed. Even the burial of Sarah belongs to the confirmation of the possession, as is apparent from the forms of ver. 19, and from the conclusion of the account in ver. 20.

DOCTRINAL AND ETHICAL.

(Upon ch. xxii. 20-24.)

1. See the Exegetical and Critical remarks.

2. Joy follows upon sorrow, comfort succeeds the conflict. The message which Abraham received was very providential, and comes at the right moment. Isaac was saved. Soon Abraham must think of his marriage, and of the establishment of his family through him. The opportune account from Mesopotamia of the children of his brother Nahor laid the foundation for the hope in him, that he might find in his family a suitable bride for Isaac. Rebekah also is mentioned in the report. Rebekah appears as the youngest branch of the children of Nahor, his grandchild through Bethuel. She is in so far a late-birth, as Isaac was. Her brother Laban, who, in some respects, forms a parallel to Ishmael, the brother of Isaac, first appears later in the history.

3. It avails not for the race to be hasty, the race is not always to the swift. Nahor precedes Abraham with his twelve sons, as Ishmael does Isaac. In the line of Abraham, the twelve sons appear first in the third generation.

4. The message from Nahor's house, the sign of a relationship and love, sanctified through a reference to higher ends.

5. Love excites the thoughts of the loved ones in the distance, forms the greeting, and devises also the messages in primitive times. Between the earliest messengers, the angels of God, and the latest form of human communication, the telegraph, there is every possible form of communication and kind of messengers; but they all ought to serve, and all shall, in accordance with their idea, serve the purposes of love and the kingdom of God.—The importance of the newspaper.—A pious man remarks: I have only two moulding books, the one is the Bible, the other the newspaper.—We should view all the events of the times in the light of God.

6. Nahor, the brother of Abraham, stands still in a spiritual relationship with him; both his message, and the piety and nobleness of his grandchild Rebekah, prove this. But he is clearly less refined than Abraham. Abraham suffers the espousal of Hagar to be pressed upon him, because he had no children; but Nahor, who had already eight children by Milcah, took in addition to her a concubine, Reumah.—Contrasts of this kind teach us to estimate the higher direction of the partriarchal life, as e. g. also the history of Lot, will be estimated in the mirror of the history of Sodom.

(Upon ch. xxiii.)

1. See the Exegetical and Critical remarks.

2. *Sarah.* "It was in the land of promise that Sarah, the ancestress of Israel, died. The Old Testament relates the end of no woman's life so particularly as the end of the life of Sarah—for she is historically the most important woman of the old covenant. She is the mother of the seed of promise, and in him of all believers (1 Pet. iii. 6). She is the Mary of the old Testament. In her unshaken faith Mary rises still higher than Sarah, but the Scriptures neither record the length of her life, nor her death. This occurs because the son whom Sarah bare was not greater than herself, but Mary bore a son before whose glory all her own personality fades and vanishes away," etc. Delitzsch.

3. Abraham, the father of believers, also a model of the customary courtliness, and a proof how this courtliness is, at the same time, an expression of regard, of human love and gratitude, a polished form of human friendship, and a protection of personality and truth. [Religion does not consist entirely in acts of worship, in great self-denials or heroic virtues, but in all the daily concerns and acts of our lives. It moulds and regulates our joys and sorrows; it affects our relations; it enters into our business. Thus we have the faith and piety of Abraham, presented in the ordinary changes, the joys, the sorrows, and the business transactions of his life.—A. G.]

4. Our history is a living portraiture of the courtliness and urbanity general in the remote antiquity and in the East.

5. The traffic and purchase of Abraham, throughout, a testimony of Israelitish prudence and foresight, but free from all Jewish meanness and covetousness.

6. The gradual development of money, or of the measures in value of earthly things, proceeding from the rating of the nobler metals, especially of silver, according to its weight. The importance of the Phœnicians in this respect.

7. A precious gain, the gain of a burial possession for her descendants, is connected with the death of Sarah. "The first real-estate property of the patriarchs was a grave. This is the only good which they buy from the world, the only enduring thing they find here below, etc. In that sepulchre Abraham and Sarah, Isaac and Rebekah, were laid, there Jacob laid Leah, and there Jacob himself would rest after his death, even in death itself a confessor of his faith in the promise. This place of the dead becomes the *punctum saliens* of the possession of the promised land. It was designedly thus minutely described, as the glorious acquisition of the ancestors of Israel. It was indeed the bond which ever bound the descendants of Abraham in Egypt to the land of promise, drew with magnetic power their desires thither, and, collected in Canaan, they should know where the ashes of their fathers rested, and that they are called to inherit the promise, for which their fathers were *here* laid in the grave." Delitzsch.—The cave Machpelah became for the Israelites the sacred grave of the old covenant, which they won again with the conquest of Canaan, just as the Christians in the crusades reconquered the sacred grave of the new covenant, and with it Palestine. And the Christians also, like the Jews, have lost again their sacred grave and their holy land, because they have not inwardly adhered sufficiently to the faith of the fathers, who beyond the sacred grave looked for the eternal city

of God: because they have sought too much "the living among the dead." Even now the last desire of the orthodox Jews is for a grave at Jerusalem, in Canaan. [The transaction in securing this burial-place was, not as some have thought, to secure a title to the land of promise, that was perfect and secure in the sovereign promise of God: but it was: 1. A declaration of the faith of Abraham in the promise; 2. a pledge and memorial to his descendants, when in captivity, of their interest in the land.—A. G.]

8. Notwithstanding the ancients did not easily receive a stranger into their families (among the Greeks and Romans usage forbade it), the Hittites are ready to receive Sarah into their best family sepulchres, as Joseph of Arimathea took the body of our Lord into his own tomb. This is a strong testimony to the impression which Abraham, and Sarah also, had made upon them, to their reverence and attachment for the patriarchal couple. They appear also, like Abimelech at Gerar, to have had their original monotheism awakened and strengthened by their intercourse with Abraham, whom they honor as a "Prince of God."

9. Hebron, the first royal city of David, is situated five hours southerly from Bethlehem, his native city. How deeply the present spiritual relations of Hebron lie under the splendor of the royal city of David! Its inhabitants cultivate the vine, cotton, have glass-works, and live "in constant feuds with the Bethlehemites." V. Raumer.

10. The custom of burial and the sanctification of the grave, after the intimation, ch. xv. 15, appears here in a striking and impressive manner.

11. In order to preserve his hope for Canaan pure, Abraham could not entangle himself with the Caananites, thus: 1. He could not use, in common with the heathen, their sepulchre; 2. he could not receive as a present a possession in the land. [This chapter is interesting as containing the first record of mourning for the dead, of burial, of property in land, of purchase of land, of silver as a medium of purchase, and of a standard of weight. MURPHY, p. 347.—A. G.]

HOMILETICAL AND PRACTICAL.

(Upon ch. xxii. 20-24.)

Human consolation follows the great conflict and victory of faith.—The joyful message which Abraham received: a. From his home; b. from his blood relations; c. from his spiritual kindred.—The destination and the blessing of the ties of relationship, in the widest sense.—The end and the blessing of all communication in the world.—All human messengers should be messengers of love, in joy and sorrow.—Salutations, messages, letters, journals, are all also under the conduct of divine providence. Human missions are accompanied by divine missions.—A people spring from children, or how significantly Rebekah here comes forward from her concealment.—The joy of a loving participation in the happiness of companions—neighbors. STARKE: (A picture of Syria and Babylon.) Ps. cxii. 2; cxxvii. 3.—OSIANDER: God usually refreshes and quickens his people again, after temptation.—CALWER, *Handbuch:* When Isaac was about to be offered, God allows him to hear that his future wife was born and educated.

(Upon ch. xxiii.)

The richly blessed end of Sarah as it appears: 1. In the quenchless memory of her age by Israel; 2. in the mourning of Abraham; 3. in his care for her grave; 4. in the esteem of the Hittites (every one is ready to admit her into his sepulchre); 5. in the opportunity for the securing of the sepulchre as a possession by Abraham.—The whole chapter instructive on the grave, as is chapter fifth on death, the eleventh chapter of John on the resurrection from the grave: 1. Of death;* 2. of mourning; 3. of the acquisition of sepulchres; 4. of the burial itself; 5. of hope over the grave.—The true mourning a sanctified feeling of death: 1. A fellow-feeling of death, with the dead; 2. an anticipation of death, or a living preparation for one's own death; 3. a believing sense of the end or destination of death, to be made useful to the life.—Sarah's grave a sign of life: 1. A monument of faith, a token of hope; 2. an image of the state of rest for the patriarchs; 3. a sign of the home and of the longing of Israel; 4. a sign or prognostic of the New-Testament graves.—The solemn burial of the corpse: 1. An expression of the esteem of personality even in its dead image; 2. an expression of the hope of a new life.†—The sanctification of the grave for a family sepulchre, foreshadowing the sanctification of the church-yards or God's-acres.—Abraham the father of believers, also the founder of a believing consecration of the grave—offers themes for funeral discourses, dedication of church-yards, and at mourning solemnities.—The first possession which Abraham bought was a grave for Sarah, for his household, for himself even.—The choice of the grave: 1. Significantly situated (a double cave); 2. still more suitably (at the end of the field).—Israel's first possession of the soil: the grave of Sarah; the first earthly house of the Christian; the grave of Christ and the graves of the martyrs.—Ver. 2. The mourning of Abraham: 1. Its sincerity (as he left his pursuits and sat or lay before the corpse); 2. its limit, and the preservation of his piety (as he rose up from before the corpse, and purchased the grave).—Abraham himself must have had his own mortality brought to his mind by the death of Sarah, since he cared for a common grave.—Vers. 9, 13. Abraham's traffic; 1. In his transparency; 2. his purity; 3. his carefulness and security.—Abraham and the Hittites a lively image of the Eastern courtliness in the early times.—The true politeness of spirit as a cultivation of hearty human friendliness, in its meaning: 1. Upon what it rests (respect for our fellows and self-respect); 2. what it effects (the true position toward our neighbors, as an olive-branch of peace and a protection of personal honor).—The mysterious sepulchre at Hebron.—The Mohammedans as the intelligent protectors of the graves of the East until the time of its restitution.—STARKE: (There is no ground for the saying of the Rabbins, that Sarah died from sorrow when she learned of the sacrifice of Isaac).—The fear of God makes no one insensible to feeling, as the Stoics have asserted (Job xiv. 5; 1 Thess. iv. 13; Ps. xxxix. 5, 6).—Ver. 13. There is a reference

* [The patriarch had encountered other trials, but he had hitherto been spared this of death. But now death enters. No health, relations, affections, can resist the march and power of death. Abraham has in heart parted with his children, now he must part actually from her who had shared all his trials and hopes.—A. G.]

† [In that grave was implied the hope of Resurrection. WORDSWORTH, p. 104.—A. G.]

here to the first money transaction, for the land was not to be received as a present, or be held without price, by Abraham, but by his successors, hence he must pay for what he obtains (Acts vii. 5). This was, however, plainly the ordering of God, that Abraham, through a purchase of a burial-place with money, should have a foothold, and some possession of property, as a pledge of the future possession.—God also shows that he takes the dead into his care and protection, and he would never do this had he not a purpose to reawaken the dead.—CRAMER: We should proceed with gentleness and modesty in our dealings with any one. —*Bibl. Tub.:* Purchases should be made with prudence, that we may not give cause for controversy (1 Cor. vi. 7).—We should veil in a seemly way the bodies of the dead, and bear them reverently to the grave.—LISCO: Thus Abraham gained the first possession in the land of promise; here he would bury Sarah, here he himself would be buried; thus he testifies to his faith in the certainty of the divine promise made to him, as in a later case the prophet Jeremiah, just before the exile, testified his faith in the return of Israel from its banishment, by the purchase of the field of Hanameel at Anathoth (Jer. xxxii.). — CALWER, *Handbuch:* The possession of a burying-place as his own, satisfied the pious pilgrim, and is for him a pledge of the full possession of the land by his successors.—SCHRÖDER: Ver. 1. Then also the believer may recollect how God has written all his days in his book. Ps. cxxxix. 16 (*Berleb. Bibl.*).—Ver. 2. The tear of sorrow has its right in the heart, because it is a human heart: but there is a despair concerning death, as concerning sin.—It is thoughtfully tender to lay the children of the mother earth again in her bosom (Sir. xi. 1).—The money with which he secures the cave is the blessing of God; thus God procures for him peculiarly a possession in the land of promise.

TWELFTH SECTION.

Abraham's care for Isaac's marriage. Eliezer's wooing of the bride for Isaac. The theocratic founding of a pious bride-wooing. Isaac's marriage.

CHAPTER XXIV. 1–67.

1 And Abraham was old, *and* well stricken [come in days] in age: and the Lord had
2 blessed Abraham in all things. And Abraham said unto his eldest servant[1] of his house,
3 that ruled over all that he had, Put, I pray thee, thy hand under my thigh: And I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son, of the daughters of the Canaanites, among
4 whom I dwell: But thou shalt go unto my country, and to my kindred, and take a
5 wife unto my son Isaac. And the servant said unto him, Peradventure, the woman will not be willing to follow me into this land; must I needs bring thy son again into
6 the land from whence thou camest? And Abraham said unto him, Beware that thou bring not my son thither again.

7 The Lord God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land, he shall send his angel before thee, and thou shalt take a
8 wife unto my son from thence. And if the woman will not be willing to follow thee, then thou shalt be clear from this thine oath: only bring not my son thither again.
9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

10 And the servant took ten camels of the camels of his master, and departed; for all the goods of his master [with every kind of costly goods] *were* in his hand: and he arose
11 and went to Mesopotamia, unto the city of Nahor. And he made his camels to kneel down without the city by a well of water, at the time of the evening, even at the time
12 that women go out to draw *water*. And he said, O Lord God of my master Abraham, I pray thee send me good speed[2] this day, and show kindness unto my master Abra-
13 ham. Behold I stand *here* by the well of water; and the daughters of the men of the
14 city come out to draw water: And let it come to pass that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also; *let the same be* she *that* thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast showed kindness unto my master.

15 And it came to pass, before he had done speaking, that behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with
16 her pitcher upon her shoulder. And the damsel *was* very fair to look upon, a virgin; neither had any man known her; and she went down to the well and filled her pitcher,
17 and came up. And the servant ran to meet her, and said, Let me, I pray thee, drink
18 a little water from thy pitcher. And she said, Drink, my lord; and she hasted, and let
19 down her pitcher upon her hand, and gave him drink. And when she had done giving him drink, she said, I will draw *water* for thy camels also, until they have done drink-
20 ing. And she hasted, and emptied her pitcher into the trough, and ran again unto the
21 well to draw *water*, and drew for all his camels. And the man, wondering at her, held his peace [waiting to know], to wit whether the Lord had made his journey prosperous or
22 not. And it came to pass, as the camels had done drinking, that the man took a golden ear [nose] ring, of half a shekel weight, and two bracelets for her hands, of ten *shekels*
23 weight of gold, And said, Whose daughter art thou? tell me, I pray thee: is there
24 room *in* thy father's house for us to lodge in? And she said unto him, I am the
25 daughter of Bethuel, the son of Milcah, which she bare unto Nahor. She said, more-
26 over, unto him, We have both straw and provender enough, and room to lodge in. And
27 the man bowed down his head, and worshipped the Lord. And he said, Blessed be the Lord God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I *being* in the way, the Lord led me to the house of my
28 master's brethren. And the damsel ran and told them of her mother's house these things.

29 And Rebekah had a brother, and his name *was* Laban [the white]: and Laban ran
30 out unto the man, unto the well. And it came to pass, when he saw the ear [nose] ring, and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man, and behold,
31 he stood by the camels at the well. And he said, Come in, thou blessed of the Lord; wherefore standest thou without? for I have prepared the house, and room for the camels.

32 And the man came into the house: and he [Laban] ungirded his camels, and gave straw and provender for his camels, and water to wash his feet, and the men's feet that
33 were with him. And there was set [as the imperf. Hoph. of שׂים] *meat* before him to eat: but he said, I will not eat until I have told mine errand. And he [Laban] said, speak on.
34, 35 And he said, I *am* Abraham's servant. And the Lord hath blessed my master greatly, and he is become great; and he hath given him flocks, and herds, and silver,
36 and gold, and men-servants, and maid-servants, and camels, and asses. And Sarah, my master's wife, bare a son to my master when she was old: and unto him hath he given
37 all that he hath. And my master made me swear, saying, Thou shalt not take a wife
38 to my son of the daughters of the Canaanites, in whose land I dwell. But thou shalt
39 go unto my father's house, and to my kindred, and take a wife unto my son. And I
40 said unto my master, Peradventure the woman will not follow me. And he said unto me, The Lord, before whom I walk, will send his angel with thee, and will prosper thy way; and thou shalt take a wife for my son of my kindred and of my father's house.
41 Then shalt thou be clear from *this* mine oath [the oath given by me] when thou comest to
42 my kindred; and if they give not thee *one*, thou shalt be clear from my oath. And I came this day unto the well, and said, O Lord God of my master Abraham, if now
43 thou do prosper my way which I go: Behold, I stand by the well of water; and it shall come to pass, when the virgin cometh forth to draw *water*, and I say unto her, Give me, I pray thee, a little water of thy pitcher [כַּד, bucket; a jug similar to a pail or bucket,
44 of wide mouth] to drink: And she say to me, Both drink thou, and I will also draw for thy camels: *let* the same *be* the woman whom the Lord hath appointed out for my
45 master's son. And before I had done speaking in my heart [in myself], behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and
46 drew *water*; and I said unto her, Let me drink, I pray thee. And she made haste, and let down her pitcher from her *shoulder*, and said, Drink, and I will give thy camels
47 drink also: so I drank, and she made the camels drink also. And I asked her, and said, Whose daughter *art* thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the ear [nose] ring upon her face, and the

48 bracelets upon her hands. And I bowed down my head and worshipped the Lord, and blessed the Lord God of my master Abraham, which had led me in the right way,
49 to take my master's brother's daughter unto his son. And now if ye will [are ready to] deal kindly and truly with my master, tell me: and if not, tell me: that I may turn to
50 the right hand or to the left. Then Laban and Bethuel answered and said, The thing proceedeth from the Lord; we cannot speak [in our own choice] unto thee bad or good.
51 Behold Rebekah *is* before thee, take her, and go, and let her be thy master's son's wife,
52 as the Lord hath spoken. And it came to pass, that, when Abraham's servant heard
53 their words, he worshipped the Lord, *bowing himself* to the earth. And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to
54 Rebekah: he gave also to her brother and to her mother precious things. And they did eat and drink, he and the men that *were* with him, and tarried all night; and they
55 rose up in the morning, and he said, Send me away unto my master. And her brother and her mother said, Let the damsel abide with us *a few* days [a circle of days], at the least
56 ten [a decade]; after that she shall go. And he said unto them, Hinder me not, seeing
57 the Lord hath prospered my way; send me away, that I may go to my master. And
58 they said, We will call the damsel, and inquire at her mouth. And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I
59 will go. And they sent away Rebekah their sister, and her nurse, and Abraham's
60 servant, and his men. And they blessed Rebekah, and said unto her, Thou *art* our sister; be thou *the mother* of thousands of millions, and let thy seed possess the gate of those which hate them [enemies].
61 And Rebekah arose, and her damsels, and they rode upon the camels, and followed
62 the man: and the servant took Rebekah, and went his way. And Isaac came from the way of [visit to] the well Lahai-roi [of the living—animating, quickening-vision]; for he dwelt
63 [had his station] in the south country. And Isaac went out [now northwards] to meditate in the field [the northern field-region] at the eventide: and he lifted up his eyes, and saw, and,
64 behold, the camels *were* coming. And Rebekah lifted up her eyes; and when she saw
65 Isaac, she lighted off the camel. For she had said[4] unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master:
66 therefore she took a veil and covered herself. And the servant told Isaac all things
67 that he had done. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's *death*.

[1 Ver. 2.—Heb. *his servant, the elder of his house.*—A. G.
[2 Ver. 12.—Heb. *cause it to occur.*—A. G.]
[3 Ver. 38.—אם לא, *if thou shalt not.*—A. G.]
[4 Ver. 65.—Heb. *and said.*—A. G.]

GENERAL REMARKS.

To the chapter upon the sepulchre and the burial of the dead, there follows now a chapter upon the wooing of the bride. The former has greater strength of expression, grounded in the last need, death and the care for the dead; the latter has greater richness and life, and glows in all the freshness and fulness of a sacred, biblical idyll, the first pearl in that string of pearls, in the religious glorification of the human bridal state which runs down through the wooing of Rachel by Jacob, the little book of Ruth, to its culmination in the Song of Songs. Abraham was warned by the death of Sarah, to set the concerns of his house in order, to seek a bride for Isaac, and thus to provide for his descendants. The narrative joins one beautiful trait to another, until the circle is complete; the spirit of his master Abraham, who had instructed him, is clearly reflected in the faithful and prudent bridal journey of his servant, and Rebekah appears from the beginning as the glorious, lovely and boldly-determined maiden, peculiarly fitted for the quiet, patient Isaac. "Humanly speaking, the following history belongs to the most attractive portions of the first book of Moses; we are tempted to call it a biblical idyll. Everything in these verses, down to the most minute part, is finished and elaborated with inimitable beauty." Schröder. Delitzsch refers to the excellent treatment of this narrative by F. C. V. Movers. The fundamental thought in the narrative is the providence of God in Isaac's marriage. It appears in Abraham's believing foresight and care for Isaac, in the faithfulness and prudence of his servant, in the happy meeting of Rebekah and the servant, in the forming of the life and character of Rebekah, in the hospitality and the pious spirit of her house, even in the self-interested conduct of Laban, in the meeting of Isaac and Rebekah, in the movement of her heart, and in his love. "It is thus through the providence of God that Rebekah became the wife of Isaac, and an ancestress of the people of Israel." Knobel. The documentary hypothesis falls into perplexity here, since, according to ch. xxiii. and ch. xxv. 19, the

fundamental writing must have related this marriage. It relieves itself with the conjecture that the brief Elohistic narration has been displaced by this longer Jehovistic narrative. Knobel finds in the fact that the mission proceeds from Abraham, and the report is made to Isaac, although he has no real ground for the conjecture, as also in similar cases, the traces that the narrative is not genuine. [Which is much the same as if he had said, since the narrative is not constructed as I think it should have been, it cannot be genuine.—A. G.] It may be divided into the following particular portions: 1. The arrangement of the theocratic journey for the bride, the spiritual image and character of the bride (vers. 1-9); 2. the journey for the bride, and the choice of the bride (vers. 10-21); 3. the entrance into the house of the bride (vers. 22-33); 4. the wooing of the bride (vers. 34-49); 5. the rewards for the bride (vers. 50-54); 6. the bridal journey (vers. 54-61); 7. the meeting of the bridegroom and the bride (vers. 62-67).

EXEGETICAL AND CRITICAL.

1. *The arrangement of the theocratic journey for the bride* (vers. 1-9).—**And Abraham.**—The motives for his arrangement: 1. After Sarah's death his age warned him to provide for Isaac's marriage. 2. the blessing of Jehovah warns him, he must now through the marriage of his son, do his own part, that the blessing might be preserved. His faith and his acts of faith must correspond to the promise of blessing of Jehovah. Isaac could not marry a Canaanitess, but only a Shemitess, one who was of equal birth in a theocratic point of view. It might possibly be from his own ancestral home, and the account which he had received of the home of Nahor, favored his hope. He could not think of Lot's daughters.—**Unto his eldest * servant.**—It is usually inferred from ch. xv. 2, that Eliezer of Damascus is here meant. Gerlach says it is not probable, because he is not named. For the same reason the CALWER *Handbuch* concludes that he is intended, because otherwise the servant would be named in so important a mission, and this inference is just. Eleazer was peculiarly fitted for this mission, as an old man in the school of Abraham (more than 60 years had elapsed since ch. xv. 2). Eleazer thus stands for all time as the type of all pious and prudent bride-wooers. He is a steward or ruler of the whole house, thus a trusted servant. [The word servant like the word elder, is an official title. Bush refers to Gen. xl. 30; Ex. xii. 30; Deut. xxxiv. 5; Heb. iii. 5; and for elder to Gen. l. 7; Ruth iv. 2; Tim. v. 17.—A. G.] Still the present mission of Abraham is so important, that he lays him under the obligations of an oath.—**Put thy hand under my thigh.**—This usage in the oath is referred to only in one other place (ch. xlvii. 29). The person who took the oath, was to place his hand under the thigh of him to whom it was given. Some refer this rite to a *heathen* idea or imagination. "It points to the generating member, which, as the organ of the generative strength of nature, had a kind of sacredness among the ancients, and in the Phallus (or Bacchus) worship, had a kind of religious honor (ARNOB. *advers. Gent.* 5), e. g.: among the Egyptians (HEROD., ii. 48; PLUTARCH; THEODORET), among the Syrians (Lucian), at times even among the Hebrews (1 Kings xv. 13?). It is recorded of the Egyptian Bedouin in modern times, that in a solemn asseveration or oath he places his hand upon the generative organ (SONNIM.: 'Travels,' ii. p. 474)." Knobel. According to the Jewish idea (which the Targums, Jonathan, Jarchi, Tuch, etc., follow), the rite relates to the generative member in its relations to God, by virtue of circumcision. Von Bohlen, Gesenius, Knobel, bring together these two ideas or explanations. The explanation of the ancients, that Abraham, with reference to the promise of the covenant, "had in his mind the promised seed of the covenant, the future Christ," is a mystical and Christian idea, not improperly adduced here, remarks Delitzsch, although the thought is "usually regarded as belonging to the New Testament (see STRIPPELMANN: 'The Christian Oath,' p. 22). It is doubtful whether ὅρκος and ὅρκις, *testari* and *testiculus*, stand in a relation referring back to this custom." Since the hand in the oath has always the signification of pledging oneself, we must inquire first of all, what rite-forms of the hand in the person who takes the oath, usually appear. But now Abraham, when he takes the oath (ch. xiv. 22), raises his hand to heaven, before those around him, when he worshipped the El Eljon, the heavenly exalted God (comp. Rev. x. 5-6). According to Ezek. xx. 5, the object of the hand is generally to mark the subject in respect to which the obligation is taken. In this idea the Christian oath is taken upon the gospel, or even upon a chest of relics. When, therefore, Eleazer and Joseph give the oath, in that they place their hands upon the thigh of the one swearing them, the act had a special meaning. The thigh is the symbol of posterity; in Israel the symbol of the promised posterity, with the included idea of the promise, Gen. xlvi. 26; Ex. i. 5. Eleazer and Joseph thus must swear by the posterity, the promise and the hope of Abraham and Israel.* This promise should be changed into a curse for them if they did not regard the oath. This oath was required in Eleazer because he did not belong to the house of Abraham, in Joseph, because, as a prince in the land of Egypt, he might be tempted to be false to the faith of the promise. It is sufficient to regard the thigh as the symbol of the whole posterity, the generative organ as symbolical of the immediately succeeding generation.—**By Jehovah** [It is not an ordinary marriage which is here about to be made, which would fall under the providence of Elohim; but a marriage which concerns the kingdom of God, and therefore, Jehovah appears in the whole narrative. KEIL, p. 183.—A. G.], **the God of heaven.**—Eleazer knows the God of Abraham, and the faith of the promise. He should swear by the God of the promises, the God of Abraham, and with this the rite of laying the hand upon the thigh corresponds.—**That thou shalt not take a wife.**—Eleazer does not appear as the guardian of Isaac, now forty years old, after the death of Abraham (Knobel), but the negation in

* [Here the term elder approaches its official signification. MURPHY, p. 353.—A. G.]

["The *elder* was not a title of age, but of *office*. It passed into the Church, coming down to us from the Jewish Church." Jacobus.—A. G.]

* [Since the generative virtue in the patriarch was through the promise blessed and sanctified by Jehovah, its seat was a sacred place, by contact with which the person swearing placed himself in union with Jehovah, the God of the promise. BAUMGARTEN, p. 241. Kurtz regards the thigh as the seat of strength and firmness.—A. G.]

his oath designates only the negative side of his mission. Since Abraham had appointed him to gain a bride for Isaac, he might easily, as an old man, have given free play to his own opinion, and viewed a brilliant match in Canaan as advantageous for Isaac's future. Abraham himself certainly exercises a patriarchal and guardian-like care over the patient and yielding Isaac, who, although forty years of age, appears not to have thought of marriage, but mourned his mother in earnest, devout contemplation. It involves also the decisive patriarchal and theocratic union under the providence of Jehovah.—**Peradventure the woman will not be willing.**—The servant has not an equal measure of faith with Abraham. Since the journey to Mesopotamia for a Shemitic bride is thus strongly enjoined, and Isaac must not marry a Canaanitess, it appears to him that it may easily happen that he must take Isaac back to Mesopotamia, if he should indeed be married.—**Beware thou.**—Abraham opposes him. As the father of faith upon the promise, of the people of the future, he had the watch-word, "never backward." To the syllogism of the reflecting and calculating servant, he opposes the syllogism of faith. Its major premise: Jehovah had brought him out of his fatherland into a strange land; its minor: he had promised to his seed the land of Canaan; its conclusion: therefore he will crown the mission of Eleazer, through the leading of his angel, with a successful issue. In this assurance he can easily quiet the sworn servant with the explanation, if the otherwise proper wife will not follow him from Mesopotamia, he should be clear from his oath.

2. *The journey for the bride, and the choice of the bride* (ver. 10–21).—**And the servant took.**—The ten camels, and the accompanying train of servants, must, on the one hand, bear the presents and represent the riches of his master; and on the other hand, are already carefully prepared, and destined for the caravan of the bride and her maidens. He provides himself, in case of success, with every kind of jewels from the treasures of his master, which came later into legitimate use. He could take of every kind which he wished, they were all at his disposal; Abraham risking all upon the issue of this journey.—**To Mesopotamia (Aram,* of the two rivers.)**—Mesopotamia, between the Euphrates and Tigris, Padan-Aram (ch. xxv. 20), according to Knobel, an Elohistic expression; upon Egyptian monuments, Neherin = Naharaina.—**To the city of Nahor**—i. e., to Haran (see ch. xi. 31; xii. 4).—**By a well of water at the time of the evening.**—As the arrangement of the stately caravan, so also the encampment here reveals the master-servant. The lions find the gazelles by the springs of water. Eleazer would here, in a peaceful way, find the bride of Isaac. The camels lie down at the well of water without the city, at evening, not to rest for the night, but to rest temporarily, and during the delay. (When the camels kneel down they are unloaded, since their burden lies upon the ground.)—**Even the time that women go out to draw water.**—The maidens and women in the East still bring the water they need from the well at evening (Von Schubert, ii. p. 401; Robinson, "Palestine," ii. p. 351).† They held their female conversations at the wells, as the men did in the gate.—**O Lord God of my master.**—He had done his part, but knew that the result depended upon the blessing of God. In humility he calls upon Jehovah, the God of his master Abraham, for whose sake he would hear him.—**Send me good speed (grant that it may come to meet, anticipate me)**, i. e., what he wished, Keil adds. The usual explanation, however, seems more significant, the success appointed by God cannot be secured by force; Jehovah causes that it shall meet the pious. We emphasize, *the coming to meet.* Now he determines the sign for the discovery of the bride destined by God for Isaac. The sign consists in this, that she should go far beyond his request, in her friendliness and readiness to serve him. His request merely expresses the desire that he might *sip a little water from her pitcher;* her trial consists in this, that she should give him to drink fully, and in addition, with voluntary friendliness, give to his camels also. This proof of love was, on the one hand, certainly not usual, but on the other, it was not unheard of, nor prohibited by any custom. Niebuhr ("Travels," ii. p. 410) has still experienced the same or similar volunteered service (comp. Robinson, "Palestine," ii. p. 351). But we should recollect that many things of the kind to-day, are imitations of the partriarchal tradition, as e. g. also, the previously mentioned oath of the Bedouin, with the hand upon the thigh.—**Before he had done speaking.**—She came already, to the surprise of the narrator himself.—**Behold Rebekah.**—She is no other than Rebekah, the grandchild of Nahor, the legitimate daughter born to Bethuel, son of Milcah. She had thus the quality of theocratic descent in an eminent degree. [On both sides, maternal as well as paternal.—A. G.] Then she was very beautiful, as Sarah before, and Rachel after her, a tender maiden, pure from contact with any man. And how politely ("my lord,"), how graciously ("she hasted and let down"), with what animation ("she hasted, ran"), and how cheerfully she fulfilled all the conditions of the sign chosen and determined.—The Kad upon her shoulder is rather a bucket, or wide-mouthed jar, than a pitcher, otherwise it would not be fitted to give the camels drink. [This jar was sometimes borne on the head, and sometimes strapped upon the shoulder. The כד is the same term used for the vessels borne by the men of Gideon, and which were broken with a blow, Judg. vii. 20: and differs from the חמת, the term for bottle in the narrative of Hagar.—A. G.]

3. *The sojourn at the home of the bride* (vers. 21–33).—**Wondering at her, held his peace (waiting).**—Knobel prefers the explanation of משתאה by Gesenius: attentive look, view, following the Septuagint and Vulgate. Delitzsch and Keil prefer the explanation, *wondered, was astonished.* The following phrase, *held his peace in order to know,* is in favor of the latter explanation.* The attentive, inquiring look was not limited through the silence, but through the astonishment. He restrained himself in his astonishment. She had indeed fulfilled the sign, and as to his prayer all was clear, but as to his reflection the question now first arose, was she a Shemitess? was she single? would she be willing to go with him?—**The man took a golden ear-(nose) ring.**—The present which he now makes her could not have been a bridal present, but simply a friendly recognition and reward of her friendly service (al-

* [Aram included more than Mesopotamia.—A. G.]
† [Pictorial Bible.—A. G.]

* [Keil urges also, that the Hithp. form of the verb to look, would be to look round here and there restlessly, which would not suit the sense here.—A. G.]

though "the nose-ring is now the usual engagement present among the Bedouins.") Delitzsch. The conviction that the right person was found here truly finds expression, otherwise he would have been rewarding her at too lavish an expense. At this moment Rebekah had even somewhat disconcerted the aged Eliezer. *The ring was a golden nose-ring*, worn from the central wall of the nose, of about a half shekel in weight. The two bracelets of gold, worn upon the wrist, were each of about five shekels weight (see WINER, art. *Schmuck*, Isa. iii. 18 ff.). Eliezer's heart knew well what would rejoice the the heart of even a pious maiden, and with this present, the choice of which expresses his assurance, introduces his question as to her family. The question as to entertainment in her house is an utterance of the full assurance of his hope. It reveals the working of his mind, in so far as he asks the second question, without waiting for the answer to the first. Rebekah's answer accords entirely with his wish. She answers also his second question, but as the prudent Rebekah, with the reservation which became her, for it did not belong to her expressly to invite the strange man in. But Eliezer knew enough, as is evident from his profound bowing before Jehovah, and his praise and thanksgiving. [חֶסֶד is the free grace, with which Jehovah had given the promise to Abraham, אֱמֶת the faithfulness and truth with which he fulfils the promise. The two words often occur in the Scriptures. Baumgarten, p. 243.—A. G.] For Rebekah the prayer is a mysterious, joyful announcement from the home of Abraham, and beautiful is the contrast that she thereupon hastens away, while the servant completes his prayer. **Of her mother's house.**—Bethuel was living, and therefore the maiden-like presentiment of a love-suit reveals itself as she hastens to her mother's confidence.—**And Laban ran.**—As the first mention of Rebekah (ch. xxii. 23) prepares the way for this narrative, so here we make beforehand the acquaintance of Laban, who later exerts so important an influence upon the history of Jacob. Still the narrator has motives also for this allusion in the present history. His invitation of his own accord to Eliezer, to come into the house of his father, and the prominence which he has in the engagement of Rebekah, with and before his father, prove the great influence which he had in his parental home. His sister Rebekah appears also with similar energy in comparison with Isaac. There was, doubtless in the very arrangement of the patriarchal home, special room for the dynamic efficiency of a strong personality, in contrast with the retiring nature of the more receptive character. Laban appears always to have led his father Bethuel, as Abraham led his son Isaac: and Rebekah exercises a stronger influence upon the history of her house than Sarah or Rachel upon theirs. The sacred writer now appears to go back and bring up the narrative.—**And it came to pass, when he saw**—but purposely, to bring into prominence this motive with Laban, since he places the gold ornaments in the first rank, and the words of Eliezer, which Rebekah reports, in the second. We have here evidently a trait of that covetousness which appears so prominently in the later history of Laban. There may be also a characteristic of the courtly accommodation and exaggeration in the religious expression he uses, when he invites Eliezer, as "the blessed of Jehovah," i. e., in a name of God which was not usual with him, and which he probably learned from the form of expression which the servant had used (although this cannot be asserted with certainty, since the calling upon Jehovah had already its beginnings in the house of Therah). But there is no more necessity, on account of these features, of misunderstanding the real central thing in Laban's state of mind, than, on account of similar traits, of misunderstanding the character of Lot * (see ch. xxxi. 24). His words of invitation have been made the foundation of an Advent song: Wherefore wilt thou stand without, etc.—**And the men's feet.**—The servants who accompanied Eliezer are here mentioned for the first time. That Laban took care for them also completes the expression of his polite hospitality.—**I will not eat.**—"No one had asked him as to the object of his journey, for that would have been a violation of the Eastern usages of hospitality, which places these and similar questions after the meal. But the servant of Abraham unburdens himself." Delitzsch. A new mark of his faithful service, of his prudence and full assurance of hope.

4. *The suit for the bride* (vers. 34–49). *The speech of Eliezer.* The first speech in the Bible. A simple historical account of his journey, and still at the same time an example of a wise speech, which weaves skilfully the motives he would present with the account he gives. The motives *from kindred* are first urged: the mission is from Abraham. He is proud of being Abraham's servant. Then *the human interests.* Abraham has grown very rich and great, and has one only legitimate son and heir. But even the human motive is religiously sanctified. His wealth and his son are peculiar blessings of God. *Now follows the religious motive.* Especially the oath to take no Canaanitess, but a Shemitess of his own race. This concern must have awakened in Nahor's and Bethuel's house not only kindred feelings, but also laid its claims upon the conscience. That arrested migration of Therah rested as a silent reproach upon the conscience of the family; the house of Bethuel might now enter again into direct and blessed fellowship, through the granting of Rebekah. This religious motive was strengthened through the statement of the trustful hope of Abraham, for a successful issue of the mission. Then, again, in the highest measure, through the recital of his prayer, and how the sign determined upon had been fulfilled. And here, as a result of this recital, the human motive is urged again—the indirect praise of Rebekah; she had proved herself unconsciously a moral ideal of a maiden worthy of love. But finally, with the pride of a free, God-entrusted suitor, he presses his suit upon them and demands an instant decision. He urges his opinion, that they would be refusing kindness and truth (חֶסֶד וֶאֱמֶת) towards his master, if they should give him a denial, because, indeed, they were not only his blood-relations, but also his theocratic spiritual kindred, nevertheless he would not beg of them a bride for the son of Abraham. If they would not deal thus kindly and truly, he would go into the same city, into the same land, to the right or to the left, especially to the other sons of Nahor, as he had already intimated in his previous words that he should be freed from his oath when he had used all possible efforts.—**My master's brother's daughter,** i. e., in the wider sense. His granddaughter, or the daughter of the son of his brother.

* [There is a striking contrast between Jacob and Laban; starting from points in many respects alike, the one gradually becomes better, the other worse. See WORDSWORTH, p. 107.—A. G.]

5. *The betrothal of the bride* (vers. 50–54). *Laban and Bethuel.* The decision. "Rebekah's brother joins in the decision. The custom, according to which the brother must interest himself for the sister (ch. xxxiv. 5; xi. 25; Judg. xxi. 22; 1 Sam. xiii. 22), justified him in so doing." Knobel. Keil, with others, remarks, this usage grows out of polygamy, through which the father might easily come to have less concern for the children (daughters) of the less beloved wife. They recognize in the whole affair the will of Jehovah; they have neither good nor evil, i. e., indeed, nothing to speak (Numb. xxiv. 13, etc.). The consent of Rebekah was not sought in the betrothal itself, but in the far less important point of the immediate departure. From this it follows that they were sure of her consent to the union, although the authoritative powers of the house must decide upon it.—**Worshipped the Lord, bowing down to the earth.**—A mute attestation of thankfulness, a sign of a mind moved with astonishment and joy. But notice here also the haste; his official zeal cuts short his prayer. [Baumgarten calls attention to this prayer of the servant, in his present circumstances, and surrounded by those who did not honor Jehovah, as a proof how well Abraham had instructed and trained his household.—A. G.] At first the bridal-presents for the bride must be produced, then the betrothal-presents for the family, especially for Laban and his mother. With respect to the last-named presents, they are an honorable form of the later, at least, usual purchase of the bride (see WINER: "Marriage"). The first were given to the bride, in the name of the bridegroom, after the existing custom, according to which the bridegroom sent to the bride presents, before the marriage, which should have the effect to cement the union—a custom still prevalent in the East (see KNOBEL, p. 204*). A shepherd prince in Canaan might purchase the necessary articles of this kind from Phœnician and Aramaic caravans.—**And they did eat and drink.**—Now first they could enjoy their food and drink, which would naturally constitute an evening feast.

6. *The bridal journey* (vers. 54–61).—**Send me away, that I may go to my master.**—If it was bold in Eliezer to insist upon an immediate decision, the successful issue makes him now, in his official zeal, still bolder. His earnestness assumes the appearance of harshness, and it can be excused only by his great joy, and his great anxiety to bring the affair to a happy issue, before anything should occur to make a disturbance. A few days, or a tenth of days, i. e., not as Keil thinks, *a few* or *much more ten* days, but *at least ten days.* An indefinite number of days is an indefinite period, which might easily be protracted into a long period. But since Eliezer will not consent to ten days, Rebekah must decide, and her declaration is characteristic again of her vigorous, determined, bold mind. She is equally ready for a departure. She says with modest but decided brevity, אֵלֵךְ. The sudden departure could hardly have occurred on the next day; it is sufficient that it was immediately prepared.—**Rebekah their sister.**—This is literally true only of Laban. Rebekah truly became also through her betrothal, the equal of her parents.—**And her nurse.**—Deborah (ch. xxxv. 8). The nurse in noble families usually remained (2 Kings xi. 2) a permanent and valued companion of her foster-child.—**And they blessed Rebekah.**—The words of blessing form a little song. They emphasize it that Rebekah is their sister, for they are proud of her dim but great hopes.—**Be thou the mother of (grow to) thousands of millions.**—This wish of a countless host of descendants (not of children alone, that would be senseless) is so far not hyperbolical, as in the origin and growth of the people of Israel, saying nothing of the church of believers, it has been richly fulfilled. The blessing of children was the highest happiness of the Hebrew woman. "It is still thus in the East (VOLNEY: "Travels," ii. p. 359)." Knobel.—**Let thy seed possess** (see ch. xxii. 17). The house of Nahor itself formed a certain opposition to the heathen, and well knew also that Abraham and the children of Abraham should complete the opposition. These intuitions were doubtless refreshed through the communication of the servant. We ought not, however, to be surprised that the two clauses of this verse represent Abraham's hope, rather in respect to the number than the character of his seed.—**And her damsels.**—The stately company of damsels corresponded not only to the stately equipage and approach of the suitor, but was an actual necessity, since she was going into a strange land, under the leading of strange men. "Laban gave, however, only one maiden to each of his daughters at her marriage (ch. xxix. 24, 29)." Knobel.

7. *The meeting of the bridegroom and the bride* (vers. 62–67).—**And Isaac came.**—The apparently confused narrative here is found to be a clear one, upon the supposition of a clear view of the land. The wells of Hagar alluded to, lay still southerly from Beer-sheba. If Eliezer journeyed home from Mesopotamia, or the northeast, he must have come to Hebron to Abraham, before he could have been visible to Isaac, in the way to these wells, or generally in his stations in the farther south. But if he was earlier visible to the young bridegroom, it follows, that he must now have gone from Hebron northwards into the field. The allusion to the wells as to his residence in the south region, is made with the purpose of bringing into prominence again, how it occurred, through a happy providence, that he went so far to meet the bride.* He had returned in a happier frame from his visit to these wells, which were of greater importance to him, since he usually had his outposts in the south. But now he went out from Hebron (for Sarah's tent was certainly still at Hebron, ver. 67) into the peculiar field, or cultivated region, without any intimation that Rebekah would meet him from that side, on the way down from Bethlehem. DELITZSCH: "He came from his [illegible] at the wells, not as Hupfeld and Ewald explain, [illegible] had even reached the wells." Delitzsch, however, thinks the meeting took place in the region [illegible] wells of Hagar, and that Isaac had for the sake of meditation removed his residence from Hebron into the south. The oak-grove of Mamre must certainly have been large enough to give opportunity for meditation. Isaac doubtless went into the south region, not to lead any technically hermit life, but to oversee the flocks of his father. Delitzsch also conjectures that he was laying the affair of his marriage before the Lord, at these wells. But the author rather points to the fact, that he was still clinging to his grief over his mother Sarah. [If, however, Abraham was now residing at Beer-sheba, then Isaac

* [Also Pictorial Bible, and the books of travels.—A. G.]

* [The "South Country." The נֶגֶב includes more than the country south of Palestine. The south country may have embraced Hebron. Comp. ch. xiii. 3.—A. G.]

may have met the caravan to the northward of this place. Sarah's tent would of course be taken with Abraham in his removals.—A. G.]—**At the eventide.**—"As the evening turned itself hither—drew on." Delitzsch.—**Went out to mourn (meditate).** —לָשׂוּחַ. Explanations: 1. *For the purpose of thinking.* Septuagint, Vulgate, Baumgarten, Delitzsch. 2. *In order to pray.* Targums, Arabic version, Luther, and others. 3. *For deliberation.* Aquila and others. 4. *For the purpose of walking, exercise.* Syriac, Aben Ezra, Kinchi. 5. *To bring the traveler* (!) Bottcher. 6. *For lamentation.* Knobel. In order to give himself alone, and undisturbed, to mourning the death of his mother. [The first three explanations may well be thrown together, since thought, prayer, and deliberation, or meditation, are seldom separated in the experience of the pious.—A. G.] Knobel correctly quotes, in favor of this, the frequent signification of שִׂיחַ and ver. 67. One might almost think it was in the field of Ephron, but then we should have to seek the cave of Machpelah northerly from Hebron. But the remark of Knobel "that Isaac first after the death of Abraham, according to the Elohist (ch. xxv. 11), removed into the southern country," is of no moment, since we must distinguish between the mere resting-place of a subordinate, and the chief abode of a shepherd-prince.—**She lighted off the camel.**—Another instance of the rapid, energetic Rebekah. "Fell from the camel, i. e., threw herself off from the animal she rode, sprang quickly down, and indeed as a mark of her reverence for Isaac, for she recognized him as a man of rank. This custom is frequently mentioned in the Old Testament (1 Sam. xxv. 23; 2 Kings v. 21), even by this same writer (Josh. xv. 18); it appears also, elsewhere among the ancients, e. g., among the Romans (Liv. xxiv. 44). In the East, to-day, the rider descends from the animal he rides when he meets a distiguished person (Niebuhr: 'Arabia,' p. 50, and the 'Description of his Travels,' i. p. 239; Joliffe: 'Travels,' p. 274), and it is required of Jews and Christians when they meet a Mohammedan of rank (Niebuhr, etc.)." Knobel. —**What man is this.**—She thus assumes that Eliezer knew him. A womanly presentiment.—**Therefore she took a veil.**—Keil: "The mantle-like Arabian veil for the head." "The bride appears before the bridegroom veiled, hence the *nubere viro.* Plin. H. N., 21, 22. When the two came together the veil was removed. The custom still exists in the East (Russel, etc.)." Knobel.—**All things that he had done.**—Meeting his young master, the self-importance of the old servant appears more freely in his words.—**Into his mother Sarah's tent.**—The tent of Sarah was occupied by the new mistress, although Abraham was again married. It lay in Hebron, and there is no reason for the inference of Knobel, from ver. 62, that it must be sought in Beer-sheba (comp. ch. xxxi. 33). The wives also of the Bedouin chiefs have their own tents.—**And he loved her.**—She became the object of his peculiar bridal love.—**And Isaac was comforted.**—[The word *death* is not in the original. It seems as if the Holy Spirit would not conclude this beautiful and joyful narrrative with a word of sorrow—*death.*—Wordsworth, p. 109.—A. G.] Until this occurred he had mourned the death of his mother, from three to four years. Since the great mournings lasted from thirty to seventy days (ch. l. 3; Numb. xx. 29; Deut. xxxiv. 8), Knobel cannot find anything here of the three or four years' mourning of Isaac. But there is a plain distinction between the customary mournings and the weight of sadness in the life of a retiring and elegiac nature. Isaac appears to have clung to his mother Sarah, much as Jacob did afterwards to his mother Rebekah.

DOCTRINAL AND ETHICAL.

1. See the Critical and Exegetical remarks. This chapter evidently presents a picture for all time, of a sacred bride-wooing. Abraham designates as the chief requisite of a blessed theocratic marriage, spiritual kindred and equality of birth. The Shemites of his father's house did not indeed stand upon the same line of theocratic hopes with himself, but they were still acquainted with his hopes and recognized them; they were free from the tendency of the grosser heathenism, and the result shows that Rebekah, the daughter from the home of Nahor, had a clearer insight into theocratic things than Isaac himself. And although, on the other hand, the Canaanites, at the time of Abraham, were not so sunken in corruption as the Canaanitish generations at the time of Joshua; although there were a Melchizedec, an Abimelech, and similar characters, and around them circles who feared God, among the people; still all this was a waning blessing, which the curse gradually overwhelms, as the history of Sodom shows, and Abraham, who knew the end of the Canaanites because Canaan was promised to him, could not mingle the future of his race with the race of the Canaanites. The τίκτειν ἐν τῷ καλῷ is according to Plato's *Symposion*, or the instruction of *Diotima*, a peculiar spiritual impulse of Eros, after the Greek ideal; but Abraham in the theocratic history has realized this fundamental principle in a far higher sense (see John i. 13).

2. The oath upon the loins of Abraham (see the exegetical notes under the first paragraph). It should be observed that Abraham himself here *causes the oath* to be taken.

3. The Angel of the Lord, who, as the Angel of the covenant, promised Isaac the heir of the covenant to Abraham, will, according to the assurance of Abraham, mediate and secure a marriage suited to the covenant.

4. The journey and position of Eliezer at the well in Haran, his aim and his prayer, prove that two things belong to a happy marriage: human foresight and wisdom, and the blessing of Jehovah; i. e., not merely the general blessing of God, but the blessing of the God of the covenant.

5. The mark which Eliezer fixed upon as the sign by which he should recognize the bride selected by Jehovah for Isaac, shows what an important estimate was placed upon genuine good works in the house of the father of the faithful, especially upon human friendliness, hospitality, kindness to animals and men. The cheerful service which Rebekah gives to the aged Eliezer, shows a love of men free from any sensual interest. But that on his side, Eliezer places a high estimate upon her beauty, and in his conduct treats her in a youthful and complimentary way, shows the glorious power and effect of her beauty.

6. The scripture has throughout a free estimate of the importance of beauty. It places the beautiful with the good, in the praise of the creation, as the Greeks place the good with the beautiful. But in the beauty of the ancestresses of Israel (Sarah,

Rebekah, Rachel,) it sees the symbolical manifestation of a consecrated, beautiful life of the soul. We must distinguish clearly in reference to the estimate of the beautiful, the purely Christian standpoint, from the ecclesiastical and monkish. This last has drawn from the words, "he was without form or comeliness" (Is. liii. 2), the inference, that the most beautiful among the children of men (Ps. xlv. 3) was of an extraordinarily disagreeable appearance. The moral idea, and the moral estimate of the luxury, in the presents of Eliezer.

7. The expression חֶסֶד וֶאֱמֶת, which runs through the whole Old Testament as a description of the divine grace and truth (see Micah vii. 20), and even in the New Testament (John i. 17), appears here in a remarkable manner for the first time, in reference to the conduct of man with man. "Thus also," says Delitzsch, "mutual proofs of love between men are חֶסֶד, and the mutual truly intended, faithful acts between men are אֱמֶת." We must, however, hold, indeed, that these ideas even in reference to the relations of man to man, have a theocratic definiteness and peculiarity. The house of Nahor must prove, through its love to Abraham, that it went with him in spirit, and through its truth preserves its connection with him. Under these circumstances, the refusal of their daughter would have been theocratic felony.

8. The importance of pious mothers for the kingdom of God.

9. The elevated distinction of the wife, in the history, and for the history of the kingdom of God.

10. Eliezer's bride-wooing, the first speech in the Bible, a fit beginning for the whole circle of biblical speeches.

11. Eliezer, the earthly messenger of Abraham, in the convoy of the heavenly messengers. A pious diplomat, accompanied by the Angel of the Lord. The diplomats of this world are often accompanied by demons.

12. The propensity of Isaac for retirement and mourning, agrees with his passive individuality, and with his fearful and affecting experiences in his childhood upon Moriah. If, in after times, he does not seem fully to understand the great consequence of his father, and clings to and pines for his mother, this is explained by his history; but we see also how very greatly the hopes of Abraham were endangered through this retiring and melancholy propensity. But Abraham saw the right way to relief. Rebekah was a consoling providential gift from Jehovah for Isaac, and he was rescued from the lonely way of the recluse, since he now entered fully upon the way of the future of Israel.

HOMILETICAL AND PRACTICAL.

Abraham's marriage-suit for his son Isaac.—The sanctification of the bride-wooing.—The qualifications of a blessed bride.—The life pictures in this history: Abraham, Eliezer, Rebekah, Laban, Isaac.—The mother in history, the foundation of the kingdom of God.—The two remarkable meetings (that of Eliezer and Rebekah, and that of Rebekah and Isaac), a testimony for the old proverb that "marriages are made in heaven."—How this proverb has its significance: a. In the narrower sense, in the marriage of the pious; b. in the wider sense, in the marriage of the ungodly (the providence of judgment); c. in the sense of a divine discipline and instruction, leading from the way of evil to the way of virtue and salvation.—Rebekah as a maiden, virgin, bride, wife, mother.—(The heroine at last acted too purely as a heroine. She must repent. She saw her Jacob no more after their separation).—The coöperation of parents in the marriage of their children: a. Its justice or propriety; b. its limits.—Eliezer in his faithfulness, prudence and piety.—Eliezer, an example of the way in which the blessing of the Lord, and the faithfulness of men, meet together in one.—Eliezer's petition and thanksgiving.—The import of beauty in the kingdom of God.—Rebekah's charming service, the peculiar, fundamental trait of a noble, pious womanliness.—The blessing of an unfeigned human friendliness.—Especially in the female sex.—Eliezer's speech the first in the Bible: a. As the speech of a servant; b. of a master; c. which turns the heart to the master.—The love and truth of God, as a foundation for love and truth among men.—The bridal feast at Haran.—*Detain me not*, or the unrestrained eagerness to reach the goal.—The caravan of Rebekah, or the kingdom of God under the figure of a journeying pilgrim and wanderer.*—Isaac's and Rebekah's meeting.—Isaac's transformation.—The blessing of pious love.—Rebekah in the tent of Sarah, or the joining of a new blessing to the old.

1. Vers. 1–9. STARKE: Certainly it was no small thing, since Abraham is represented as a prince, that Eliezer, next to his master, should have supreme command in all the house. The word "servant," therefore, is not a term of contempt here, but a truly marked name of honor, as the word עבד is elsewhere used also (Ex. v. 21, etc.). Joseph was such a servant afterward in the house of Pharaoh the king (ch. xxxix. 4).—LUTHER: It is truly in the arrangement of a household a great, valuable gift, to have a faithful servant or maiden, since the dishonesty and wickedness of servants is a common complaint the world over.—CRAMER: The blessing of God makes rich without toil (Prov. x. 22; Ps. cxxviii. 4). When one has something important before him, let him attend to it with prudence and under good advice. (There follow here several remarks upon the true marriage, and upon the duties of parents and children in contracting marriage.) (Jer. xxix. 6; 1 Kings xi. 4.) LANGE: Ver. 5. Whoever allows himself to be used in important concerns, does well to seek beforehand full instructions.—The Angel (Heb. i. 14: Ps. xxxiv. 8).—CRAMER: Homes and goods are inherited from parents, but a prudent wife comes from the Lord (Prov. xix. 14).—SCHRÖDER: The hoary head should impel us to set our household in order (Calvin).—The last labor of each of the patriarchs, is to attend to the necessary dispositions and arrangements with respect to their successors (Drechsler).—What Abraham in his faith here avoids, was expressly forbidden to the people of Abraham in the law (ch. xviii. 19; Ex. xxxiv. 16; Deut. vii. 1–3). Natural prudence would have led Abraham to contract an alliance with one of the Canaanitish families through the marriage of Isaac, to have thus secured for himself support and protection, and indeed, thus to have taken the first step toward the possession of the land of Canaan; but he had learned

* [Those who would see the resemblance here alluded to, elevated into a type, and drawn out at length, may consult WORDSWORTH, p. 107, who is rich in these—at times fancies, and at times very striking suggestions.—A. G.]

already that God directed his way, etc. (Roos).—It occurs even to-day, in the East, that the marriage of children is arranged by the parents, before the young persons have seen each other. Similar occurrence, ch. xxi. 21.—The doctrine we draw from this passage, is this, that parents should take care for their sons and daughters, that they may be advanced to an honorable marriage state, although parents at times misuse their power and right, and constrain children to take those in marriage whom they have not loved. Such parents should be punished, for they have no parental heart or disposition, but are as blocks or stones, etc. (Luther).—Here the angels are the servants of the bride or marriage (LUTHER against "The Romish Celibacy"). [Parents in disposing of their children, should carefully consult the welfare of their souls, and their furtherance in the way to heaven. Henry.—A. G.]

2. Vers. 10-21. STARKE: (All the goods of his master were in his hand. The Jews infer from this that Eliezer had taken an inventory of his master's goods with him to Haran, that he might persuade more readily the bride of Isaac to go with him!) Ver. 14. Upon the desire of Eliezer to recognize the bride through a sign. We see that God himself was not displeased with it. But it does not follow, therefore, that we should follow this example, since that would be to tempt God. (But the general truth that the cheerful readiness to render service to the aged and helpless, and an affable demeanor, are to be viewed as qualities in maidens which render them worthy of love, and desirable in marriage, is, however, truly contained in this example.)—CRAMER: Ver. 11. A reminding us of our duty, to relieve the animals from their toil, and to feed and water them at the proper time.—Ver. 17. A Christian must begin his bride-wooing with prayer.—MUSCULUS: To be a creature of God, is common to all; to be beautiful is the mark of special favor.—(Upon ver. 19. This was a great offer surely, since it is well known that when camels have had nothing to drink for several days, they drink for a long time after one another before they are satisfied).—Christian parents should train their children, especially their daughters, not to idleness and pride, but to household duties and work.—Ver. 21. A man often does something in the simplicity of his heart, and knows not what end God will make it serve.—We may serve our neighbors in a greater measure than they desire.—LISCO: The ring. Either a semicircular ring, as a diadem for the brow, pendent above the nose, or the customary nose-ring of the East (Isa. iii. 21; Ezek. xvi. 12; Prov. xi. 22).—CALWER *Handbuch:* A remarkable hearing of prayer.—SCHRÖDER: The Arabians still call Mesopotamia El Dschesireh, i. e., the island.—At one sign from the camel's driver the camel kneels down; at another he rises up.—The Arabian geographers still recognize the fountains without the city, which provide the needy inhabitants with water.—VALERIUS HERBERGER: A young person, also, should not, as dazzled and blinded, cling to one only, and think that if he could not obtain that one, he must go out from the world, but should ever look to the Lord, and see whither he will lead him. What God gives prospers well, but what men and the lust of the eye gives, that becomes a pure purgatory. (But although the understanding, and, indeed, the spiritual understanding, should direct the affair, still the choice itself remains a matter of the heart). [We here learn to be particular in commending our affairs to the conduct and care of divine providence. It is our wisdom to follow providence, but folly to force it. Henry.—A. G.]

3. Vers. 22-33. STARKE: (Upon ver. 22. Is not in opposition with 1 Tim. ii. 9, 10; 2 Tim. iii 4, 5, to put on these ornaments? We answer: 1. Rebekah had no conceit of herself in connection with them; 2. as Sarah was a princess, so Rebekah became the daughter of a prince, and we cannot refuse to distinguished persons a certain preëminence in clothing and ornaments; 3. the great abundance of gold, precious stones and jewels in the Levitical cultus, was not to contribute to pride.)—CRAMER: Ver. 27. If God has heard us, we should thank him.—Ver. 31. Blessed of the Lord. An honorable title of the believer in the Old Testament (Ps. xxxvii. 22, etc.).—To be obliging, mild, hospitable, is a Christian virtue.—CALWER *Handbuch:* (The bracelets were 42 ducats, the ring 2 ducats).*—SCHRÖDER: One may hold this before the sour hypocrites, who hold it a part of spirituality and peculiar sanctity not to wear gold or silver. God permits the pomp, splendor and ornaments at a marriage feast. Even the dance cannot be condemned, if it is carried on in a chaste, moral and honorable way. Luther. [The hypothetical "if" shows the doubtfulness of this announcement even in Luther's mind, and in the circumstances by which he was surrounded.—A. G.]—Ver. 31. Upon Laban's sonorous words. As soon as a living consciousness of God springs up in any one, there enters, as its consequence, a sacred horror of going beyond one's own stand-point (Hengstenberg). (But although Laban speaks here beyond his own proper measure, still we are not justified in denying his piety).

4. Vers. 34-49. STARKE: Upon ver. 35. Herein Eliezer shows his prudence. He knew well that a mother would never give her daughter to a man who lived more than a hundred miles away, in scanty, perhaps needy circumstances. He thus also, when he says, "The Lord hath blessed my master," turns away from his master every suspicion that he had gained such great wealth in any wrong way.—Upon ver. 37. Hence they could not entertain the thought, if Abraham is so rich why so great and expensive a journey? (he could indeed have easily taken a Canaanitess).—Upon ver. 47. In verses 22, 23, it is said, the servant had given her the presents before he had asked after her relationship, here the reverse seems to be true; but the two are easily reconciled upon the supposition that he brought out the presents before the question, but after it, laid them upon her.† (They are rather reconciled upon the theory, that he here gives the order of things *as he would have acted*, while he himself above, in the joy of his heart, a little too hastily, or in the strong assurance of a prosperous issue, had actually done both things at the same time, leaving out of view, that by the presupposition and statement of the question here, he declares the friendliness of the family of Bethuel.)—*To the right hand or to the left.* Nahor left several sons, and Eliezer was not therefore confined to one *line* of Nahor's descendants.—The Christian suitor must not seek to constrain by power the consent of the bride, of her parents and friends, but leave all to the providence of God.—SCHRÖDER: The fulness and particularity with which the servant makes his narrative, agrees

* [The bracelets were from four to five ounces in weight—their value would depend upon the precious stones connected with them. BUSH, ii. p. 43.—A. G.]

† [This is clearly the proper way of reconciling the two statements.—A. G.]

perfectly with the character of the affectionate, intelligent, and aged parents. He knows how to put every lever into play; he uses every possible means. —While in verse 14 he had used the common term maiden, he uses here with great diligence, in his circumstantial speech, the more elevated term virgin. [The distinction referred to is that between *Bethulah* and *Almah*. The latter appears in Is. vii. 14. See Wordsworth.—A. G.]—The nose-ring, the golden ring, which penetrated the middle wall of the nose, hung down over the mouth, was a female ornament of the ancient East (Ezek. xvi. 12), and remains so still, according to Niebuhr and Arvieux. About the size of a dollar, it frequently surrounded the whole mouth. It is at present also used among the Arabians as an engagement present.

5. Vers. 50–54. STARKE: Upon ver. 50. The received conjecture that Bethuel stands in the background because he was old or sick. Otherwise it appears as if the brother had somewhat to say in the marriage of his sister.—Upon ver. 52. Eliezer must have been a most devout worshipper (vers. 12, 26, 27).—Christian (pious) marriages are not by chance, but made by God.—*Bibl. Wirt.:* When parents see that God deals with their children in a favorable way, they should not have too much unseasonable consideration or hesitancy.—SCHRÖDER: Of a so-called purchase-price (for the wife) (ch. xxix.; Exod. xxii. 16, 17), which was usually analogous to the price of a slave,—as the Arab of to-day purchases his bride perhaps for from three to five camels—and of our word marriage,* from to buy, or to hire, there is nothing said here, since the suitor divided richly his jewels between Laban and the mother.

6. Vers. 54–61. STARKE: Upon ver. 55. Because she must go with him to about 124, or, according to another reckoning, 128 miles. The Jews have received it as a rule that there should be at least ten months between the engagement and the home-bringing of the bride. (The Jews understand ימים to mean a year, and under the tenth, ten months.)—LANGE: Although Eliezer would not be detained several days, it is not necessary to conclude that the departure took place on the very next day. (He reminds us, with good reason, that Rebekah had her things to arrange and pack for the departure, etc. It is certain that they hasted, and did not remain more than ten days). Upon ver. 56. A Christian must guard the times carefully.—Pious parents should not constrain their children to a marriage to which they have no inclination.—O ye maidens, see that the pious Rebekah has found her bridegroom, not as she gave way to idleness, or entered the unseemly dances, but as she discharged her duty. Follow her example, fear God and labor diligently, God will bring you to the one for whom he has assigned you.—OSIANDER: The desire of pious people for a blessing upon others are mighty prayers before God, and therefore are never in vain.

7. Vers. 62–67. STARKE: Nothing is said here of Abraham, but he will doubtless receive his daughter-in-law in the most friendly manner and with many benedictions, and the account given hereof by Eliezer must have afforded much satisfaction, and furnished matter for praise to God. (An allegorical explanation of the marriage of Isaac, in reference to the marriage of Christ with his Church, is here introduced).—Upon ver. 62. Whoever will be free must know how he is to support and care for his wife.—(OSIANDER: Married men must love, not hate or strike their wives.)—A happy and well-sustained marriage, mitigates greatly the adversities of this life. (Sir. xxxvi. 24.)—SCHRÖDER: The twilight resting upon the field is, in nature, what the vesper-bell is in the Church. —Rebekah throws herself from the animal she rode, immediately, in an impulsive, hasty manner.—The Arabian woman still comes down from her camel when she meets a man of the same or higher rank than herself. Niebuhr was a witness of such a meeting (1 Sam. xxv. 23; Ps. xlv. 12).—The bride was constantly led veiled to the bridegroom. After the completed marriage, he could first see her with her face unveiled.—In ver. 16 above, as also Rachel, ch. xxix. 9, Rebekah was engaged in her duties, and therefore, as was customary, without the veil.—(The above-quoted allegory of Rambach: As that (marriage of Isaac) happened according to the appointment of his father Abraham, so this (espousal of Christ) is according to the good pleasure of the Father, etc.)

* [German: *heirathen* from *heiren*, i. e., *miethen kaufen*.]

THIRTEENTH SECTION.

Abraham's second Marriage. Keturah and her Sons. Abraham's death and his burial.

CHAPTER XXV. 1–10.

1 Then again Abraham took a wife, and her name *was* Keturah [incense, vapor, fragrance].
2 And she bare him Zimran [= Simon. Celebrated in song, renowned], and Jokshan [fowler], and Medan [strife], and Midian[1] [contention], and Ishbak [leaving, forsaking], and Shuah [bowed, sad
3 —pit, grave]. And Jokshan begat Sheba [man; the Sabeans], and Dedan [Fürst: low country, lowlands]. And the sons of Dedan were Asshurim [plural of Asshur. Fürst: hero, strength], and
4 Letushim [hammered, sharpened], and Leummim [people]. And the sons of Midian; Ephah [darkness, gloomy], and Epher [= opher; a young animal, calf], and Hanoch [initiated], and Abidah

[father of wisdom, the wise], and Eldaah [Gesenius: whom God has called]. All these *were* the children of Keturah.

5, 6 And Abraham gave all that he had unto Isaac. But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and [separating] sent them away from 7 Isaac his son, while he yet lived, eastward, unto the east country. And these *are* the days of the years of Abraham's life which he lived, an hundred threescore and 8 fifteen years. Then Abraham gave up the ghost,[2] and died in a good old age, an old man, and full [satisfied with life; see ch. xxxv. 29] *of years;* and was gathered to his people. 9 And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of 10 Ephron the son of Zohar the Hittite, which *is* before [easterly from] Mamre; The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

[[1] Ver. 2.—Medan, *Judge*, and Midian, *one who measures*. Murphy.—A. G.]
[[2] Ver. 8.—Lit., Breathed out.—A. G.]

GENERAL REMARKS.

The present section is closely connected with the following (vers. 12–18) which treats of Ishmael, and with the whole history of Isaac, under the common idea of *the descendants of Abraham*. It introduces first these descendants in the widest idea of the word: the sons of Keturah. Then those in a narrower sense: the family of Ishmael. And upon these, those in the most restricted sense: Isaac and his sons. The writer adheres to the same method here which he has followed in the presentation of the tabular view of the nations. He begins in his description with those most remote, then proceeds to those nearer, and finally comes to those standing nearest the centre. We cannot, however, make the *Tholedoth* (generations) here the place of a division in the history, since the end of the life of Abraham marks distinctly a section which is closed at the beginning of the history of Isaac; and thus, as the genealogy of Keturah is interwoven with the history of Abraham, so the genealogy of Ishmael is connected with the history of Isaac. Knobel holds that the section ver. 1–18 belongs to the original writing. But it is not Elohistic merely because it contains genealogies, but because of the universal relation of the tribes here referred to. Knobel remarks upon the two genealogies of *Keturah* and *Hagar*, that the tribes dwelt in western Arabia and Arabia Petrea, and also in the northern half of Arabia Felix, while the descendants of Joktan (ch. x. 26 ff.) belonged to southern Arabia, at least in the earliest time. "From the Abrahamic horde (?) there were thus divisions who went to the east, south-east, and south, where, however, they found original Arabian inhabitants, with whom they mingled and formed new tribes. We are not, therefore, to understand that the tribes here mentioned in *each case* were descended *entirely* from Abraham. It is not intended, even, that these tribes alone peopled the regions described; rather they were inhabited by other tribes also, e. g., Amalekites, Horites, Edomites, and others. The Arabs, who are truly so very dependent upon the Hebrew traditions, agree essentially with the Hebrew accounts. They distinguish: 1. Original Arabs in different parts of Arabia; 2. Katanites in Yemen and Hhadramant, and 3. Abrahamites in Hedjaz, Nejd, etc., but trace back the last-named to Ishmael, who turned his course to Mecca, and joined the tribe Djorhomites, with whom Hagar herself was buried. (See IBN COTEIBA, ed. by Wüstenfeld, pp. 18, 30 ff. ABULFEDA: *Hist. Anteisl.*, ed. by Fleischer, p. 190 ff.)" Knobel. [Also article "Arabia," in Kitto and in Smith.—A. G.]

EXEGETICAL AND CRITICAL.

1. Vers. 1–4. *Abraham and Keturah.*—**Then again Abraham took a wife.**—The sense of this statement evidently is: 1. That Abraham took Keturah first after the death of Sarah, and had six sons by her, thus at an age of 137 years and upward (Abraham was ten years older than Sarah, who died aged 127 years); 2. that Keturah, although united with Abraham according to the nature of monogamy, enjoyed only the rights of a concubine (see ver. 6, comp. 1 Chron. i. 32). The first point is opposed by KEIL: "It is generally held that the *marriage of Abraham with Keturah* was concluded after the death of Sarah, and that the power of Abraham at so great an age, to beget still six sons, is explained upon the ground that the Almighty God had endowed his body, already dead, with new life and generative strength, for the generating of the son of promise. This idea has, however, no sure ground upon which it rests, since it is not said that Abraham took Keturah to wife first after the death of Sarah, etc. This supposition is precarious, and does not agree well with the declaration that Abraham had sent away the sons of his concubines with presents during his own lifetime," etc. Keil appears desirous to save the literal expression, that Abraham's body was dead when he was a hundred years old (Rom. iv. 19) but in the effort comes into direct conflict with the moral picture of the life of Abraham, who even in his younger years had only taken Hagar at the suggestion of Sarah, in impatience as to the faith of the promise, and thus certainly would not in later years, and when there was no such motive, have violated the marriage rights of Sarah by taking another wife.* He might also send the sons of Keturah away from his house before they were from thirty to forty years of age, as he had before sent Ishmael away. The expression as to the dead body evidently cannot be understood in an absolute sense, otherwise the con-

* [It is not unusual for the author to go back and bring up the narrative, especially at the close of one section, or at the beginning of another; but it is not probable that this is the case here. We may hold to the literal sense of the words, that Abraham's body was dead, i. e., dead as to offspring, and yet hold that the energy miraculously given to it for the conception of Isaac was continued after Sarah's death.—A. G.]

ception of Isaac even could not be spoken of. But if, however, there is a miracle in the conception of Isaac, it follows only that the facts of our history are to be viewed as extraordinary, not as something incredible.—**And she bare him** (see 1 Chron. i. 32).—1. *Keturah's sons:* **Zimram.** Ζομβρᾶν or Ζεμβρᾶν, etc. in the Septuagint. Knobel compares it with Ζαβράμ, the royal city of Κιναιδοκολπῖται, westwards from Mecca, upon the Red Sea, spoken of in PTOLEMÆUS, 6, 7, 5, etc. Still he is in doubt. According to Delitzsch they lie nearer the Zemareni (PLIN. vi. 32).—**Jokshan.**—KNOBEL: "Probably the Κασσανῖται (in PTOLEM. vi.,7, 6) upon the Red Sea." Keil suggests the Himjaric tribe of Jakisch, in southern Arabia.—**Medan and Midian.**—KNOBEL: "Without doubt Μοδιάνα, upon the eastern coast of the Ailanitic gulf, and Μαδιάμα, a tract to the north-east of this, in PTOLEM. vi. 7; ii. 27. The two tribes appear to have been united. The Arabian geographers regard a place, Madjain, as the residence of the father-in-law of Moses."—**Ishbak.** KNOBEL: "Perhaps the name is still preserved in Schobeck, a place in the land of the Edomites."—**Shuah.**—KNOBEL: "It must be sought in or near the Edomites, since a friend of the Edomite, Job, belonged to this tribe (Job ii. 11)." Other explanations may be seen in Delitzsch and Keil.—2. *Jokshan's sons:* **Sheba.**—Probably the Sabæans mentioned in connection with Tema (Job. vi. 19). The plunderers of the oxen and asses of Job (Job i. 15).—**Dedan.**—Named in Jer. xxv. 23, in connection with Tema and Buz, as a commercial people.—3. *The sons of Dedan:* **Ashurim,** compare with the tribe Asyr; **Letushim,** with the *Banu Leits;* **Leummim,** with the *Banu Lam.*—4. *The sons of Midian:* **Epha.**—Named in Isa. lx. 6, in connection with Midian, a people trading in gold and incense.—**Epher.**—The *Banu Ghifar* in Hedjaz; **Hanoch,** compare with the place *Hanakye,* three days journey northerly from Medina: **Abidah and Eldaah.** "Compare with the tribes Abida and Wadaah, in the vicinity of Asyr." Keil. For the more particular and detailed combination of these names with Arabic tribes, see KNOBEL, p. 188–190. [The attempt to identify these tribes, and fix their locality, has not been very successful. The more full and accurate explorations of Arabia may shed more light upon what is now very obscure—although it is probable that in their eternal wars and tumults, their fixed limits, and probably the tribes themselves, have been lost.—A. G.]

2. Vers. 5, 6. *Abraham's bequests.*—**All that he had,**—i. e., The herds and essential parts of his possessions. Isaac was the chief heir of his legitimate marriage. This final distinction was previously a subject of divine appointment, and had been also confirmed by Abraham (ch. xxiv. 36), and finds expression in the arrangements for Isaac's marriage.—**The sons of the concubines.**—In comparison with Sarah, the mistress, even Keturah was a wife of a secondary rank. This relation of degrees is not identical with concubinage, nor with a morganitic marriage. It is connected, beyond doubt, with the diversity in the right of inheritance on the part of the children.—**Gave gifts.**—He doubtless established them as youthful nomads, with small herds and flocks, and the servants belonging with them.—**Unto the east country.**—To Arabia. [In the widest sense, easterly, east, and south-east.—A. G.] This separation was not occasioned merely by the necessities of nomadic chiefs, but also for the free possession of the inheritance by Isaac (see ch. xiii. 11; xxxvi. 6). Delitzsch thinks that he had already, during his lifetime, passed over his possessions to Isaac. Under patriarchal relations, there is no true sense in which that could be done. But when the necessities of the other sons were satisfied, the inheritance was thereby secured exclusively to Isaac. "The Mosaic, and indeed patriarchal usage recognized only a so-called intestate inheritance, i. e., one independent of the final arrangement of the testator, determined according to law, by a lineal and graded succession. If, therefore, Abraham would not leave the sons of his concubines to go unprovided for, he must in his own lifetime endow them with gifts." Delitzsch.

3. Vers. 7–10. *Abraham's age, death, burial, and grave.*—**And these are the days.**—The importance of the length of Abraham's life is here also brought into strong relief through the expression which is fitly chosen. *One hundred and seventy-five years.*—**An old man and full of years.**—[*Of years* is not in the original. Abraham was *full, satisfied.* A. G.] According to the promise ch. xiii. 15, comp. ch. xxxv. 29.—**And was gathered.**—The expression is similar to that: *come to his fathers* (ch. xv. 15), or shall be gathered to his fathers (Judg. ii. 10), and presupposes continued personal existence, since it designates especially the being gathered into *Sheol,* with those who have gone before, but also points without doubt, to a communion in a deeper sense with the pious fathers on the other side of death. In later days Abraham's bosom became the peculiar aim and goal of the dying saints (Luke xvi. 22).—**And they buried him.**—Ishmael* takes his part in the burial, not as Knobel thinks, because he was first removed after this; but because he was not so far removed but that the sad and heavy tidings could reach him, and because he was still a renowned son of Abraham, favored with a special blessing (ch. xvii. 10.—**In the cave of Machpelah.**—It should be observed with what definiteness even the burial of Abraham in his hereditary sepulchre is here recorded.

DOCTRINAL AND ETHICAL.

1. DELITZSCH: "Keturah was not, like Hagar, a concubine during the lifetime of the bride: so far AUGUSTIN: *De civ. dei,* xvi. 34, correctly rests upon this fact in his controversy with the opponents of *secundæ nuptiæ.* But still she is, ver. 6 (comp 1 Chron. i. 32), פִּילֶגֶשׁ; she does not stand upon the level with Sarah, the peculiar, only one, the mother of the son of promise. There is no stain, moreover, cleaving to this second marriage. Even the relation to Keturah promotes, in its measure, the divine scheme of blessing, for the new life which (ch. xvii.) came upon the old, exhausted nature and strength of Abraham, and the word of promise, which destined him to be the father of a mass of nations, authenticates itself in this second marriage."

2. The second marriage of Abraham has also its special reason in the social necessities and habits of the aged and lonely nomad. The word (Gen. ii. 24) holds true of Isaac.

* [Ishmael, although not the promised seed, was yet the subject of a special blessing. The sons of Keturah had no particular blessing. Ishmael is, therefore, properly associated with Isaac, in paying the last offices to their deceased father. MURPHY, p. 360.—A. G.]

3. Physiology speaks of a partial appearance of a certain regeneration of life in those who have reached a great age; new teeth, etc. These physiological phenomena appear to have reached a full development in the life of Abraham. We should perhaps hold—that these epochs of regeneration in the course of life appear more frequently in the patriarchs, living nearer to the paradisiac time and state. [We must not, however, overlook the fact, that the regeneration in Abraham's case was supernatural.—A. G.]

4. The Abrahamites in the wider sense, who partially peopled Arabia, must form the broad basis for the theocratic faith of Abraham, and become a bridge between Judaism and Christianity on the one hand, and heathenism on the other.—GERLACH: "All these are heads of Arabian tribes, but they are in great part unknown. Those who are best known are the (ver. 2) Midianites, on the east of the Ailanitic gulf. A mercantile people (ch. xxxvii. 28) often afterwards at war with Israel (especially Judg. viii.) who in the time of the kings, have already disappeared from the history." BUNSEN: "The Arabians are still Saracens, i. e., east-landers (comp. ch. xxix. 1)."

5. *The days of the years.* The life-time is spent in the days of the years, and at its end the years appear as days. [Abraham is now in all respects complete as to his life; he has rendered the highest obedience (ch. xxii.), he has secured a grave in the land of promise (ch. xxiii.), he has cared for the marriage of the son of promise (ch. xxiv.), he has dismissed the sons of nature merely (vers. 5, 6), and finally he has come to a good age and is satisfied with life. Then Abraham dies. BAUMGARTEN, p. 246.—A. G.]

6. *Gathered to his people.* The choice of the expression here rests upon a good ground; Abraham has become a father in an eminent and peculiar sense. Essentially, moreover, the expression is the same with that (ch. xv. 15), *come* to his fathers, *lie* with the fathers (Deut. xxxi. 16), *be gathered* with the fathers (Judg. ii. 10). "These expressions do not mean merely to die, for גָּוַע and מוּת are constantly joined together (vers. 8, 17; ch. xxxv. 29, etc.), nor to be buried in a family burial-place with relatives, because the burial is expressed still by קָבַר (vers. 9; ch. xv. 15, etc.), and because they are used of those who were not buried with their fathers, but in other places, e. g., Moses, David, etc., as well as of those in whose tombs the first one of the fathers was laid, e. g., Solomon and Ahab (1 Kings xi. 43; xxii. 40)." Knobel. But there is no ground for his assertion, that these expressions, however, are derived from burials in common public grounds, and then transferred to the admission into Sheol. We should not confound with this harsh assumption the fact, that a more or less common burial represented perhaps the reunion on the other side of the grave. But the peculiar church-yards or large public burial-places were unknown to the patriarchal nomads. Jacob did not bring the body of his Rachel to Hebron. There must have been developed already with Enoch a definite consciousness of the faith of immortality (Heb. xi. 5). DELITZSCH: "As the weariness with life on the part of the patriarchs was not only a turning away from the miseries of the present state, but a turning to that state beyond the present, free from these miseries, so the union with the fathers is not one of the corpse only, but of the persons. That death did not, as it might have appeared from Gen. iii. 19, put an end to the individual continued existence of the man, was an idea widely spread through the after-paradisiac humanity, which has its ultimate (?) source and vindication in that grace of God testified to man at the same time with his anger," etc. The consciousness of immortality no more takes its origin after the fall, than the conscience (Rom. ii. 14, 15). The hope of life in the patriarchs was surely something more (Heb. xi. 13) than a mere consciousness of immortality. But death and the state beyond it has evidently, in the view of the patriarchs, a foreshadowing and gleam of that New-Testament peace, which was somewhat obscured during the Mosaic period, under the light of the law, and the more developed feeling of guilt and death. To the very rich literature upon this subject belong: BÖTTCHER: *de Inferis*, etc.; ŒHLER: *Veteris Testamenti sententia de rebus post mortem futuris illustrata;* the writings of Gideon Brecher, Engelbert, Schumann; "The presupposition of the christian doctrine of Immortality stated," H. SCHULTZ. Upon *Sheol* consult the Bible Dictionaries.*

7. *Was gathered to his people*, or those of his race, to his fathers—*to go home* to them, thus *to go home*—lie or rest with them; a symbolical, rich, glorious declaration of a personal life in the other world, and of a union with those of like mind or character.

8. The connection of Ishmael with Isaac in the burial of Abraham presents the former in a favorable aspect, as Esau appears in a favorable light in his conduct towards Jacob at his return to Canaan.

HOMILETICAL AND PRACTICAL.

See the Doctrinal and Ethical paragraphs.—How God fulfils to Abraham all his promises: 1. The promise of a rich life (father of a mass of nations, of a great age); 2. the promise of a peaceful death (satisfied with life, full of days, an honorable burial).—The Abrahamites, or children of Abraham: 1. Common characteristic religiousness, spirituality, wide-spread, ruling the world; 2. distinctions (Arabian and Jew, Mohammed and Christ, Mohammedanism and the Christian world).—Abraham's bequests, a modification of the strictness of the right of inheritance.—Days of Abraham, or this full age even, at last only a circle of days.—Abraham died in faith (Heb. xi. 13)—The present and future in the burial of Abraham: 1. On this side, the present, his two sons alone in the cave of Machpelah with the corpse; 2. on that side, the future, a community of people, the companions of Abraham, to whose society he joins himself.—Abraham died on the way to perfection: 1. How far perfected? 2. how far still not perfect?

STARKE: (Upon the division of Arabia in the wider sense.)—CRAMER: The second or third marriage is not prohibited to widowers or widows; still all prudence and care ought to be exercised (Rom. vii. 8; 1 Cor. vii. 39; Tob. iii. 8).—*Bibl. Wirt.:* Pious and prudent householders act well when for the sake of good order they make their bequests among their children and heirs (Is. xxxviii. 1).—(Since Isaac was born in the hundredth year of Abra-

* [Also an Excursus of Prof. TAYLER LEWIS on Gen. xxxvii. 35, below, and the wide literature here open to the English reader; embracing the doctrine of "the intermediate state," and the controversies upon the intermediate place.—A. G.]

ham, and Jacob and Esau in the sixtieth year of Isaac, and in the twentieth year of his married state, so Jacob must have been fifteen years old at the death of Abraham.) (Sir. xiv. 16, 17.)—The pious even are subject to death, still their death is held precious by the Lord.—What God promises his children, that he certainly keeps for them (ch. xv. 15; Ps. xxxiii. 4).—To die at a tranquil age and in a tranquil time, is an act of God's kindness and love.—CRAMER: The cross and adversity make one yielding and willing to die.—The souls of the dead have their certain places; they are in the hand of God, and no evil befalls them (Wis. iii. 1; 2 Cor. v. 8).—LISCO: Faith in immortality is indeed never *expressly asserted* in the Holy Scriptures (see however Matt. xxii. 32), but is *everywhere assumed*, for without this faith the whole revelation of God would be vain and nugatory; the Scripture doctrine of the resurrection of the body includes the doctrine of immortality; is impossible indeed without this. This truth is set in its fullest and clearest light by Christ (2 Tim. i. 10).—CALWER *Handbuch:* We see, moreover, from these verses, how the Bible relates only the true history. Had it been a myth or poem it would have left Abraham at the highest step of the glory of his faith, and passed over in silence this union with Keturah at the age of a hundred and forty years. Abraham is presented to us as an instance and type of faith, but not as one artistically drawn and beautified, but as one taken from actual life, not even as a (superhuman) perfect believer, but as one such, who leaves us to find the first perfect one in his great descendant, and points us to him.

SCHRÖDER: The satisfaction with life well agrees with a heavenly-minded man (Roos).—*To his people.* The words sound as if Abraham went from one people to another, and from one city to another. An illustrious and remarkable testimony to the resurrection and the future life (Luther).—Since Abraham himself was laid there (in the cave of Machpelah) to rest, he takes possession in his own person of this promised land (Drechsler). [And while his body was laid there as if to take possession of the promised land, his soul has gone to his people to take possession of that which the promised land typified, or *heaven*.—A. G.]—For the character of Abraham see SCHRÖDER, p. 442, where, however, the image and form of Sarah is thrown too much in the shade. [In the section now completed the sacred writer descends from the general to the special, from the distant to the near, from the class to the individual. He dissects the soul of man, and discloses to our view the whole process of the spiritual life, from the new-born babe to the perfect man. The Lord calls, and his obedience to the call is the moment of his new birth. The second stage of his spiritual life presents itself to our view when Abraham believed the promise, and the Lord counted it to him for righteousness, and he enters into covenant with God. The last great act of his spiritual life is the surrender of his only son to the will of God. MURPHY, p. 362.—A. G.]

B.

ISAAC, AND HIS FAITH-ENDURANCE. CH. XXV. 12—XXVIII. 9.

FIRST SECTION.

Isaac and Ishmael.

CHAPTER XXV. 11–18.

11 And it came to pass after the death of Abraham, that God blessed his son Isaac; and [but] Isaac dwelt by the well Lahai-roi [wells of the quickener of vision].
12 Now [and] these *are* the generations [genealogies, Toledoth] of Ishmael, Abraham's
13 son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham. And these *are* the names of the sons of Ishmael, by their names according to their generations: the first-born of Ishmael, Nebajoth [heights; Nabathei, a tribe of Northern Arabia]; and Kedar
14 [dark skin. An Arabian tribe], and Adbeel [miracle of God], and Mibsam [sweet odor]. And Mishma [hearing, report, what is heard], and Dumah [silence, solitude], and Massah [bearing, burden,
15 uttering what is said], Hadar [inner apartment, tent], and Tema [desert, uncultivated region], Jetur
16 [Seven? a nomadic village], Naphish [recreation], and Kedemah [eastward]; These *are* the sons of Ishmael, and these *are* their names, by their towns [fixed abodes], and by their castles;
17 twelve princes according to their nations. And these *are* the years of the life of Ishmael: an hundred and thirty and seven years; and he gave up the ghost and died;
18 and was gathered unto his people. And they dwelt from Havilah [a region of Arabia inhabited by the descendants of Joctan, upon the eastern boundary of the Ishmaelites] unto Shur [a place east of Egypt, in the borders of the desert], that is before Egypt, as thou goest toward [in the direction of] Assyria: and he died [1] in the presence of all his brethren [he settled eastward of all his brethren].

[[1] Ver. 18.—Lit., he fell down, or it fell to him.—A. G.]

GENERAL REMARKS.

See the remarks upon the previous section.

EXEGETICAL AND CRITICAL.

1. Ver. 11. *Isaac after the death of Abraham.*—**God blessed Isaac.**—The blessing of Abraham continues in the blessing of Isaac; this is manifested in his welfare and prosperity, or rather in a grateful consciousness which refers his welfare to the kindness of God. We read: *Elohim* blessed Isaac; for Isaac, as future ancestor of Edom and Jacob, sustained now a universal relation. In earthly respects Edom is Isaac's heir as well as Jacob, or even by preference.—**By the well Lahai-roi.**—By the well of Hagar. According to ch. xxxv. 27, Jacob met his aged father Isaac at Hebron. Doubtless this city bore the same relation from the time of Abraham onwards; Hebron was the principal residence, Beer-sheba the principal station for overseeing their flocks. At this station Isaac, as steward of his father, had already taken up his abode, and in consequence of his love of solitude and seclusion he became so fond of it that now he dwelt here regularly, without yielding up the principal residence at Hebron; he even moved his tent from Beer-sheba farther into the deep solitude of Hagar's well.

2. Vers. 12–16. *The Toledoth of Ishmael.* [Upon the documentary hypothesis, each of these phrases marks the beginning of a new document. But if we are to regard each of these documents as the work of a separate author, then this author contributes only seven verses to the narrative. This is obviously running the theory into the ground, and shows how unreasonable it is to regard these phrases as indicating any change of author. They open new themes or sections of the history.—A. G.] Here also it is obvious that the Toledoth of Genesis does not begin the separate section of the history, but frequently concludes them. In ch. iv. and v. the first human race, together with the Toledoth of Adam, is dismissed from history. So is it also in ch. x., in respect to the heathen nations, descendants of Japheth, Ham, and Shem. Ch. xi. dismisses the more theocratic Shemites, together with their Toledoth. In ch. xxii. 20, the Nahorites, the last of the Shemites and nearest to Abraham, retire from the history, just as the Haranites, or Lot and his descendants in ch. xix. 36; and as the Abrahamites descending from Keturah, in ch. xxv.; and in our section the Ishmaelites. After the close of the history of Isaac the Edomites, ch. xxxvi. 1, etc., appear. *The theocracy permits no branch of the human race to vanish out of its circle of vision without fixing it in its consciousness.* In ch. xxxvii. 2 Jacob also retires into the background as compared with the history of his sons. With the Toledoth of Ishmael comp. 1 Chron. i. 28–31.—**Whom Hagar the Egyptian.**—Besides the names of the twelve sons of Ishmael that here present themselves, there occurs also (1 Chron. v. 10) the name of the Hagarites, Ishmaelites called after the mother, whose name is no doubt assumed in one or more of the names before us. In respect to the frequent occurrence of the name Hagar in Arabic authors, see KNOBEL, p. 211.—**Nebajoth and Kedar.**—DELITZSCH: "The names of the twelve sons of Ishmael are in part well known. Nebajoth and Kedar are not only mentioned together in Is. lx. 7, but also by PLIN.: *Hist. Nat.*, 6, 7 (*Nabataei et Cedrei;* Kaidhâr and Nâbat (Nabt) are also known to Arabian historians as descendants of Ishmael. In respect to the meaning of the word Nabatæans, both in a stricter and a more comprehensive sense, as also in regard to their abodes in Arabia Petrea and beyond, see Knobel, Delitzsch, Keil.—The Kadarenes, described Is. xxi. 17 as good bowmen, lived in the desert between Arabia Petrea and Babylonia (Is. xlii. 11; Ps. cxx. 5). "The Rabbins use their name to denote the Arabians in general." Knobel.—**Adbeel and Mibsam.**—In respect to these names, as well as to that of Kedma, we can only reach conjectures (see Knobel). —**Mishma** (Septuagint and Vulgate: Masma).—Connected by Knobel with Μαισαμανεῖς of PTOL., vi. 7, 21. In Arabic authors we have beni Mismah.—**Duma.**—Probably Dumath al Djendel, on the border between Syria and Babylonia.—**Massa.**—Apparently the same as Μασανοί, on the northeast side of Duma according to PTOL., v. 19, 2.—**Hadar** (a more correct reading, 1 Chron. i. 30, is חֲדַד, as compared with the maritime country Chathth, famous among the ancient Arabians on account of its lances), between Omam and Bahrein. For further information see Knobel, etc.—**Hadar** is taken together with **Thema,** which Knobel connects with Θεμοί of Ptolemy, on the Persian Gulf, or with the Arabic *banu Teim,* a celebrated tribe in Hamasa, probably different from the Tema, Is. xxi. 14; Jer. xxv. 23; Job vi. 19.—**Jetur, Naphisch** (see 1 Chron. v. 18).—"Neighbors to the Israelites on the east side of Jordan. Knobel refers Jetur to the Ituræans. The present Druses are probably their descendants."—**Kedma.**—"As a separate Arabic tribe we can only refer it, in its narrower sense, to בְּנֵי קֶדֶם, who in Judg. vi. 3, 33; vii. 12, are distinguished from other Arabians, and must have dwelt in the vicinity of the country east of Jordan. Perhaps they are the same with those enumerated with the Moabites and Ammonites in Is. xi. 14 and Ezek. xxv. 4, 10." Knobel. The sons of the East in a more comprehensive sense denotes the Arabians generally, the Saracens. —**By their towns, and by their castles,** i. e., their movable and fixed habitations.—**Twelve princes according to their nations** (Lange renders "to their nations").—The translation, *according to their nations,* can only mean, as moulded, determined by their nations. We hold, therefore, the expression to mean: twelve princes chosen for governing and representing their twelve tribes.

3. Vers. 17, 18. *The death of Ishmael and the expansion of the Ishmaelites.*—**The years of the life of Ishmael.**—This hale man attained only an age of a hundred and thirty-seven years, while on the contrary, the more delicate appearing Isaac reaches the age of a hundred and eighty years. Possibly the natural passions of the one consumed life sooner; no doubt also the quiet, peaceful, believing disposition of the other, exercised a life-prolonging influence. Ishmael dies, the Ishmaelites spread themselves abroad.—**From Havilah unto Shur.**—Havilah, see ch. x. 29. KNOBEL: "From Chaulan in the south to the eastern boundary of Egypt." Schur. From Egypt to the east in the direction of Assyria. According to JOSEPHUS: "Antiq." i. 12, 4, the Ishmaelites dwelt from the Euphrates to the Red Sea.—**In the presence of all his brethren,** i. e., Hebrews, Edomites, and the children of Keturah. If we understand by Havilah the Chaulotæans on the boundary of Arabia Petrea (Keil), we must assign a different meaning to these words. KEIL: "From

southeast to southwest." KNOBEL: "From southeast to northwest." DELITZSCH: "The capital of the Ishmaelitic tribes was Hezas, situated south of Yemen. From this they spread themselves to the west side of the Siniaitic peninsula, and still further in a northerly and northeasterly direction beyond Arabia Petrea and Deserta to the countries under Assyrian sway." [He died. He had fallen into the lot of his inheritance. The Heb. word includes the idea of a deliberate settlement, and an assertion by force of his rights and possessions. Thus the promise uttered before his birth was now fulfilled.—A. G.]

DOCTRINAL AND ETHICAL.

1. Ishmael in his development precedes Isaac, as Esau precedes Jacob, as the world gets the start of the kingdom of heaven. It looks well for the development of Ishmael that he buries his father in company with his brother Isaac, though the latter had been preferred to him.

2. The twelve princes of Ishmael are also mentioned as witnesses that God has faithfully fulfilled his promises concerning their ancestor (ch. xvi. 10, 17, 20). The Arabs, too, count twelve sons of Ishmael.

3. The Ishmaelites, the germ of the Arabic people in its historic significance. The country of Arabia. Its history. Mohammed. The mission of the Mohammedans. The mission among the Mohammedans. Since Ishmael did not subject himself to Israel, he has become subject to the Turk.

4. Ishmael's genealogy seems to have been preserved in the house of Isaac, just as Therah's in the house of Abraham, or as the genealogy of the nations in house of Shem. The father's house does not lose the memory or the trace of the lost son.

5. How the blessing of Abraham descends upon Isaac. The hereditary blessing in the descendants of Abraham, an antithesis to the hereditary curse in the descendants of Adam generally. The inclination to solitude in the life of Isaac. The nature, rights, and limit of contemplation. Contemplative characters. History of a contemplative life.

HOMILETICAL AND PRACTICAL.

See Doctrinal and Ethical.—Isaac the blessed son of a blessed father. The great divine miracle, that the blessing of a saving faith was preserved in one line (in spite of all partial obscurations) from Adam to Christ.—Isaac's inclination to solitary contemplation.—Perhaps he believed already that a special blessing was confined to that particular place, the well of vision.—That Isaac selected Hagar's well as a favorite spot, testifies to the nobility of his soul (for Hagar was the rival of his mother, and Ishmael was her son).—Ishmael's death; or the robust often die before the feeble.—From Ishmael, a child once languishing and perishing from thirst in the wilderness, God's providence made a great (world-conquering) nation.—We may in fact best comprehend the patriarchal triad by regarding Abraham as constituting especially an example of faith, Isaac an example of love, Jacob an example of hope. We have prominently presented to us the still more predominating features: the man of the *deeds* of faith, the man of the *sufferings* of faith, the man of the *struggles* of faith.

STARKE: The temporal blessing (of Isaac) a prelude: a. As an earnest for the whole land of Canaan; b. as a type and pledge of the eternal and spiritual blessing of salvation in Christ.—Misma, Duma, Masa. From these three names, meaning: *hearing*, *silence*, *patience*, the Hebrews formed the proverb: We must hear many things, keep secret many things, and suffer many things.—(The Ishmaelites called Hagarites after Hagar. In later times they preferred to be called Saracens, after Sarah, as if dwelling in the tents of Sarah.)—Ver. 17. Some cite this to prove the happy death of Ishmael, some to prove the contrary. Luther does not wish to decide, but leaves it with God—Ver. 18. (Ps. cxii. 2.)—What God promises he will surely perform. Let us only have faith in his promises (Gen. xvii. 20; xxi. 18).—*Bibl. Wirt.*: People of no note may become eminent and distinguished persons if it is God's will (Gen. xli. 40–43).

LISCO: Ishmael becomes the ancestor of the Bedouins of Arabia; these, therefore, and the Edomites descending from Esau, are the nations nearest related to the Hebrews.—CALWER *Handbuch*: The father's blessing descends upon the children.—After Abraham, that hero of faith, had gone to his rest, Isaac appears in the foreground of the history. In his character love appears predominant, the less powerful and independent love, or love itself with its weaknesses. He appears as a gentle, pliable link between Abraham and Jacob, possessing neither the manly strength of the father nor of the son. Nevertheless, he wears an amiable aspect, which, when closely viewed, immediately wins our affections. He does not make his appearance as a fictitious and an artfully embellished personage, but as a historical character; so much so, that his faults appear in the foreground, whilst his good qualities fall into the background and lie concealed to the superficial observer. Isaac is of a predominantly kind nature, and therefore appears reserved, outwardly, but inwardly and really, frank.—SCHRÖDER: As to the character of Abraham and Isaac, see pp. 442 and 443. With Abraham, who, as father of the faithful, was to begin the long line of believing souls, and in whose peculiar form of life their life was to have its way prepared, everything is vigorous and peculiarly independent. With Isaac, on the contrary, who only continues this line, everything appeared perfectly arranged, just as it is with Joshua in relation to Moses, etc.—(HENGSTENBERG: However, we must not mistake the peculiar characteristics of Isaac, Joshua, Elisha.)—It seems to me, one might know that he is the son of a dead body, but on this very account is he eminently a gift of God (Ziegler).—Could the memory of the knife drawn over him by the hand of the father ever become extinguished in the mind of the son? Perhaps this affords us a partial solution of his life and character (Krumm.).—Let us not overlook the fact that he was the only monogamist among the patriarchs, remaining satisfied with his Rebekah. Abraham's piety descends as an heritage to Isaac, therefore the grace of God also descends upon Isaac (Val. Herberger).—The dwelling of Isaac at a place so important in the life of Ishmael (Hagar's well), attests his friendly relation to his step-brother.—*Gathered unto his people.* A beautiful and charming description of immortality. We are now living among the gross people of this world, who seek but little after God, yea, in the very kingdom of the devil. But when we depart from this wretched life, we shall die peacefully, and be gathered unto our people, and there will be no distress, no misery, no tribulation, but peace and rest. (Luther).

SECOND SECTION.

Jacob and Esau.

CHAPTER XXV. 19–34.

19 And these *are* the generations[1] [genealogies] of Isaac, Abraham's son: Abraham
20 begat Isaac: And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-Aram [from Mesopotamia], the sister to Laban
21 the Syrian. And Isaac entreated the Lord [Jehovah] for his wife, because she *was*
22 barren: and the Lord was entreated of him, and Rebekah his wife conceived. And the children struggled together [thrust, jostled each other] within her; and she said, If *it be*
23 so, why *am* I thus?[2] And she went to inquire of the Lord. And the Lord said unto her, Two nations *are* in thy womb, and two manner of people[3] shall be separated from thy bowels; and *the one* people shall be stronger than *the other* people; and the elder shall serve the younger [the greater shall serve the less].

24 And when her days to be delivered were fulfilled, behold, *there were* twins in her
25 womb. And the first came out red, all over like an hairy garment;[4] and they called
26 his name Esau [covered with hair]. And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob [heel-catcher]; and Isaac *was*
27 threescore years old when she bare them. And the boys grew: and Esau was a cunning hunter [a man knowing the hunt], a man of the field [a wild rover, not an husbandman]; and
28 Jacob *was* a plain[5] [discreet, sedate] man, dwelling in tents. And Isaac loved Esau, because he did eat of *his* venison [game was in his mouth his favorite food]: but Rebekah loved Jacob.

29 And Jacob [once] sod pottage; and Esau came from the field, and he *was* faint.
30 And Esau said to Jacob, Feed me, I pray thee [let me devour greedily], with that same red *pottage* [from the red—this red, here]; for I *am* faint: therefore was his name called Edom
31, 32 [Red]. And Jacob said, Sell me this day [first] thy birthright. And Esau said, Behold, I *am* at the point to die [going to die]: and what profit shall this birthright do to
33 me? And Jacob said, Swear to me this day; and he sware unto him: and he sold
34 his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised *his* birthright.

[[1] Ver 19.—The תּוֹלְדוֹת is more than genealogies. See note on ver. 4, ch. ii.—A. G.]
[[2] Ver. 22.—Lit., If so, for what this am I.—A. G.]
[[3] Ver. 23.—גּוֹיִם and לְאֻמִּים are here used as synonymous, although there is ground for the distinction which refers the former to the nations generally, and the latter to the peculiar people of God.—A. G.]
[[4] Ver. 25.—[All over like a hairy garment; literally, the whole of him as a mantle of hair.—A. G.]
[[5] Ver. 27.—תָּם, perfect, peaceful, in his disposition, as compared with the rude, roving Esau.—A. G.]

GENERAL PRELIMINARY REMARKS.

1. According to Knobel we have, in the present narration, as in ch. 26, a mixture of different records upon an Elohistic basis by means of the Jehovistic supplement. It is enough to say, that in our section the theocratic element is predominant. [Keil remarks that if the name of God occurs less frequently here, it is due partly to the historic material, which gives less occasion to use this name, since Jehovah appeared more frequently to Abraham than to Isaac and Jacob; and partly to the fact that the previous revelations of God formed titles or designations for the God of the Covenant, as "God of Abraham," "God of my father," which are equivalent in significance with Jehovah.—A. G.] It introduces the election of Jacob in opposition to Esau. The order of the Toledoth Knobel explains thus: "The author usually arranges them, in the first place, according to the individual patriarchs, after he has recorded the death of the father. Next begins the proper history of the patriarchs, e. g., ch. x. 1; xi. 27: xxv. 13; xxxvi. 1; xxxvii. 2. We have already made the remark that the Toledoth frequently dispose of a more general sequence of history, in order to pass over to a more special one. Delitzsch finds three "transitions" in the history of Jacob. The first reaching to the departure of Jacob, ch. xxv. 19–xxviii. 9; the second to Jacob's departure from Laban, ch. xxxii. 1 (a section, however, in which nothing in regard to Isaac occurs); the third, from Jacob's return to the death of Isaac, ch. xxxv. 29. But this section, too, is merely a history of Jacob, except the three verses in ch. xxxv. 27–29. On the other hand it is preeminently the history of Joseph and of the rest of the sons of Jacob, which begins at ch. xxxvii. 2, where, according to Knobel, the history of Jacob should first begin. In the separate biographies we

are to distinguish the theocratic stages of the life of the patriarchs, from the periods of their human decrepitude and decease, in which the new theocratic generation already becomes prominent. This history has four sections: Rebekah's barrenness and Isaac's intercession; Rebekah's pregnancy and the divine disclosure of her condition; the antithesis in the nature of the sons reflecting itself in the divided love of the parents; and Esau's prodigality of his birthright, parting with it for a mess of pottage. In the second section we have the prophetic preface, in the third and fourth the typical prelude to the entire future history of the antithesis between Jacob and Esau, Israel and Edom.

2. The points of light in the life of Isaac lie in part back of this narrative. These are his child-like inquiries and his patient silence upon Moriah (ch. xxii.); his love to Rebekah (ch. xxiv.); his brotherly communion with Ishmael at the burial of Abraham, and his residing at the well Lahai-Roi (ch. xxv.). Here we now read first of his earnest intercession on account of the barrenness of Rebekah; then, moreover, of his preference of Esau because he was fond of game. Somewhat later Jehovah appeared unto him at Gerar, preventing him from imitating his father Abraham in going to Egypt during the famine, although he imitates him in passing off Rebekah for his sister. In this, too, he differs from Abraham, that he began to devote himself to agriculture (ch. xxvi. 12). He suffers himself, however, to be supplanted by the Philistines, and one well after another is taken away from him, until he at last retains only one, and finds rest at Beer-sheba. In the second appearance too (ch. xxvi. 24), his *deep humility* is reflected in this, that he preserves the promise of the blessing, receiving it as he does *for the sake of his father Abraham*. He now takes courage, and, as Abraham did, proclaims the name of the Lord, and ventures to reprove the conduct of Abimelech. His digging of wells, as well as his tilling the soil, seems to indicate a progress beyond Abraham. Then, too, he is willing to transmit to Esau the theocratic blessing of the birthright, though Esau had shortly before sorely grieved him by the marriage of two of the daughters of the Hittites. The marked antithesis between Isaac's vision power, his contemplative prominence, and his short-sightedness in respect to the present life, as well as the weakness of his senses, appears most strikingly in ch. xxvii. Rebekah proceeds now with more energy, and Isaac dismisses Jacob with his blessing, who returns after many years to bury his father. When Isaac blessed his sons his eyes had already become dim, yet many years passed before he died (from his one hundred and thirtieth to his one hundred and eightieth year). Delitzsch exaggerates Isaac's weakness as making him in everything a mere copy of Abraham. "Even the wells he digs are those of Abraham, destroyed by the Philistines, and the names he gives to them are merely the old ones renewed. He is the most pa sive of the three patriarchs. His life flows away in a passive quietness, and almost the entire second half in senile torpidity (!). So passive, so secondary, or, so to speak, so sunken or retired is the middle period in the patriarchal history." We have referred to the points in which he does not imitate Abraham, but is himself. He does not go to Egypt during the famine, as Abraham did; he begins the transition from a nomadic to and agricultural life, he digs new wells in addition to the old ones, he lives in exclusive monogamous wedlock, and even in his preference of Esau, the game, surely, is not the only motive. If the external right of the firstborn *impressed* so deeply his passive character (especially in connection with the robust, striking appearance of Esau, seeming to fit him particularly to be heir of Canaan); there can be no doubt, also, that he was repelled by traits in the early life of Jacob. But most especially does he appear to have had a feeling for those sufferings of the firstborn Ishmael, which he endured on his account. And hence he appeared willing to make amends to Esau, his own firstborn, a fact to which, at least, his dwelling at Hagar's well, and his brotherly union with Ishmael, may point. It is evident that the ardent Rebekah, by her animated, energetic declarations (ch. xxiv. 18, 19, 25, 28, 58, 64, 65; ch. xxv. 22), formed a very significant complement to Isaac, confiding more in the divine declarations as to her boys than Isaac did, and therefore better able to appreciate the deeper nature of Jacob. But when Isaac, through his passiveness, fails in the performance of his duty, the courageous woman forgets her vocation, and with artifice counsels Jacob to steal the blessing from Isaac—a transgression for which she had to atone in not seeing again her favorite son after his migration. And even if Isaac was short-sighted respecting his personal relations in this world, yet the words of the blessing attest that his spiritual sight of the divine promises had not diminished with his blinded eyes. It had its ground, moreover, in the very laws of the psychical antithesis that Isaac, so feeble in will and character, was attracted by the wild and powerful Esau; while the brave, energetic Rebekah found greater satisfaction in union with the gentle Jacob. In the assumed zeal of her faith for the preservation of a pure theocracy among the patriarchs, she too excels Isaac. We should bear in mind that they were Jews who relate so impartially the Nahoritic Rebekah's superiority over the Abrahamic Isaac. ["Consenting to be laid on the altar as a sacrifice to God, Isaac had the stamp of submission early and deeply impressed on his soul. Hence, in the spiritual aspect of his character, he was the man of patience, of acquiescence, of susceptibility, of obedience. His qualities were those of the son, as Abraham's were those of the father. He carried out, but did not initiate; he followed, but did not lead; he continued, but he did not commence. Accordingly the docile and patient side of the saintly character is now to be presented to our view." MURPHY, p. 367.—A. G.]

EXEGETICAL AND CRITICAL.

1. Vers. 19–21. *Rebekah's barrenness, and Isaac's intercession.*—**Padan-Aram.**—Level, plain of Aram: Hosea xii. 12, it reads, field of Aram. Ch. xlviii. 7. Padan, Mesopotamia. Keil limits the name to the large plain of the city of Haran, surrounded by mountains, following the conjectures of Knobel, who, however, regards Padan-Aram as a specific Elohistic expression. According to others, Mesopotamia is divided into two parts, and here the level country is distinguished from the mountainous region. But this does not apply to Haran. To one travelling from Palestine to Mesopotamia across the mountains, Mesopotamia is an extensive plain. According to ver. 26, Isaac waited twenty years for offspring. This was a new trial to him, though not to Abraham, who still lived. Since the line of the blessing was to pass through Isaac, his intercession was based upon a divine foundation in

Jehovah's promise. [For his wife, with reference to, literally before; which Luther says is to be explained spiritually, indicating the intensity of his prayer, the single object before his mind.—"Entreated the Lord. The seed of promise must be sought from Jehovah, so that it should be regarded, not as the fruit of nature, but as the gift of divine grace." KEIL, p. 191.—A. G.]

2. Vers. 22, 23. *Rebekah's pregnancy, and the divine explanation of her condition.*—The Hebrew expression יתרצצו denotes a severe struggling with each other. Knobel will have it that this feature was derived from the later enmities between the Israelites and Edomites, and quotes ch. iv. 14; xvi. 12; xix. 30. "In like manner, according to APOLLOD., 2, 2, 1, Acrisius and Proetus, two brothers, had already quarrelled with each other in the womb of their mother about the dominion." That such intimations and omens can have no real existence is regarded as a settled matter in the prejudices of this kind of criticism.—**Why am I thus?**—We see again the character of Rebekah in this very expression. According to Delitzsch, she was of a sanguine temperament: rash in her actions, and as easily discouraged. We would rather regard her words as an ill-humored expression of a sanguine-choleric temperament. It does not mean: why am I yet living? (Delitzsch, referring to ch. xxvii. 46, Knobel, Keil), but *why am I so?* i. e., in this condition. [Why this sore and strange struggle within me? —A. G.]—**To inquire of the Lord.**—According to a certain Jewish Midrash, she went to Salem (so Knobel). According to Delitzsch, she went rather to Hagar's well; at all events, to a place sacred on account of revelations and the worship of Jehovah. Luther thinks she went to Shem, others to Abraham or Melchizedek, just as men inquired of the prophets in the time of Samuel (1 Sam. ix. 9). The prophet nearest to her, if she had wanted one, would have been Isaac. The phrase "**she went**" no doubt means she retired to some quiet place, and there received for herself the divine revelation. For in the patriarchal history sacred visions determined as yet sacred places, nor is it different at present. [Still the phrase seems to imply that there was some place and mode of inquiring of the Lord. Perhaps, as Theodoret suggests, at the family altar.—A. G.] According to Knobel, she received the experience indicated as, in general, a sign of ill omen. Delitzsch thinks she saw in it the anger of Jehovah. However, we must not too sharply interpret her ill humor, on account of the mysterious, painful, and uneasy condition, and the alarming presentiment she may have had of the contentions of her posterity. That she was to be a mother of twins she did not know at this time.—**Two nations.**—The divine answer is a rhythmical oracle. (See Delitzsch.)

[Two nations are in thy womb;
And two people from thy bowels shall be separated;
And people shall be stronger than people;
And the elder shall serve the younger.
Wordsworth.—A. G.]

With the prophetic elevation the poetic form appears also. It appears very distinctly from this oracle, that they would differ from the very womb of the mother. Since Esau's liberation is not predicted here, Knobel regards this as a sign that the author lived at a time before Edom threw off the yoke of Judah. We know, however, how the theocratic prophecies gradually enlarge. The meaning of this obscure revelation, clothed as it was in the genuine form of prophecy, and which so greatly calmed her, she saw in a certain measure explained in the relations that had existed between Isaac and Ishmael.

3. Vers. 24-28. *The birth of the twins. The antithesis of their nature, and the divided partiality of the parents towards their children.*—**Behold, there were twins.**—The fulfilment of the oracle in its personal, fundamental form.—**And the first came out red.**—Of a reddish flesh color. His body, like a garment of skins, covered with hair. (Luxuriance of the growth of the hair.) In the word אדמוני there is an allusion to אדום, in the word שֵׂעָר there is an allusion to שֵׂעִיר. "Arab authors derive also the red-haired occidentals from Esau." Knobel. Both marks characterize his sensual, hard nature.—**And his hand took hold on Esau's heel.**—DELITZSCH: "It is not said that he held it already in the womb of his mother (a position of twins not considered possible by those who practise obstetrics), but that he followed his brother with such a movement of his hand." Knobel contends against the probability of this statement, since, according to a work on obstetrics by Busch, the birth of the second child generally occurs an hour after that of the first one, frequently later. *The very least* that the expression can convey is, that Jacob followed Esau sooner than is generally the case; upon his heels, and, as it were, to take hold of his heel. Since the fact, considered symbolically, does not speak in his favor; since it points out the crafty combatant who seizes his opponent unawares by the heel, and thus causes him to fall, there is the less ground for imagining any forgery here. The signification of the name "Jacob" is essentially the same with "successor," as Knobel conjectures. Jacob's cunning seems to have been stripped from him in his life's career, deceived as he had been by Laban, and even by his own sons, whilst there remains his holy prudence, his deeper knowledge, and his incessant looking to the divine promise.—**A cunning hunter.**—Esau developed himself according to the omen.—**Because he did eat of his venison.**—Literally, "was in his mouth."—**And Jacob was a plain man.**—איש תם. LUTHER: a pious man. KNOBEL: a blameless man, i. e., as a shepherd. "Hunting, pursued, not for the sake of self-defence or of necessity, but for mere pleasure, as with Esau, the author regards as something harsh and cruel, especially when compared with the shepherd-life so highly esteemed by the Hebrews." Isaac's fondness for venison, however, cannot be fully explained by this. Gesenius emphasizes the antithesis of *gentle* and *wild*. Delitzsch explains תָּם, "with his whole heart" devoted to God and the good, etc. Keil, more happily, as "a disposition inclined to a domestic, quiet life." The most obvious explanation of the word in this place points out a man, modest, correct, and sedate, in contrast with the wild, unsteady, roving, and proud manner of Esau's life. Jacob was modest, because he adhered to the costume of his father, and stayed near the tents.—*Because he did eat of his venison*, lit., was in his mouth. This weakness of the patriarch was not his only motive in his preference of Esau, but it is particularly mentioned here on account of the following narrative. In like manner, Haman was a melancholy, indolent man, fond of good living.

4. Vers. 29–34. *The typical prelude of the historical antithesis between Jacob and Esau.*—**Jacob sod pottage.**—A dish of lentiles, see ver. 34.—**Feed me.**—Lit., "let me swallow," an expression for eating greedily, לעט. According to Knobel, Esau, by reason of his greediness, was not able to think of the name, "lentiles," but points them out by the words, "that Red!" At the most, "that Red" might express his strong appetite, excited by the inviting color. The addition הָאָדֹם הַזֶּה is generally interpreted: "from that same Red." The repetition in the original shows that his appetite was greatly excited: "Let me swallow, I pray thee, some of that Red, that Red there!" We question, however, whether he did not say rather: *Feed with that Red, me the Red one.* Thus by a rude, witty play upon words, he would have introduced the fact of his afterward having been called "the red one." At all events his name is not to be deduced from the red pottage. "In the words אַדְמוֹנִי and שֵׂעָר above there is indicated a different relation of the names אֱדוֹם (red-brown) and שֵׂעִיר (hairy), but the one referring to אָדוֹם, that red, i. e., brown-yellow pottage of lentiles, φοινικίδιον, is there predominant. Moreover, thousands of names, e. g., among the Arabs (comp. ABULFEDA's *Hist. Anteisl.*), have a like fortuitous origin. But if any one should regard it as accidental that the history of nations for several thousand years should have been connected with a pottage of lentiles, he will not look in vain for similar occurrences in perusing the pages of Oriental history. [Therefore was his name called Edom. There is no discrepancy in ascribing the name both to his complexion and the color of the lentile broth. The propriety of a name may surely be marked by different circumstances. Nor is it unnatural to suppose that such occasions should occur in the course of life. Jacob, too, has the name given to him from the circumstances of his birth, here confirmed.—A. G.] It is scarcely necessary to say here, that lentiles (adas) are still a favorite dish in Egypt and Syria." Delitzsch.—**Sell me this day.**—Knobel, as his manner is, regards this fact as improbable. He thinks the object of the narrative is to answer the question, how the birthright descended from Esau to Jacob, and thus erroneously supposes that, according to the Jewish view, the people of God, from Adam down to Isaac, had always descended from the line of the first-born. The text, however, presents to our view the contrast between Esau's carnal thinking and Jacob's believing sensibility, in the measure of fanatical exaggeration, and according to its conflict so decisive and typical for all time. The right of the first-born has its external and internal aspects. The external preference consisted in the headship over the brothers or the tribe (ch. xxvii. 29), and later also in a double portion of the inheritance of the father. The internal preference was the right of priesthood, and in the house of Abraham, according to the supposition thus far assumed, a share in the blessing of the promise (ch. xxvii. 4, 27–29). [Which included the possession of Canaan and the covenant fellowship with Jehovah, and still more, the progenitorship of him in whom all the families of the earth were to be blessed.—A. G.] To acquire a rightful claim to this, was undoubtedly the principal aim in the bargain, as is seen immediately from the answer of Esau: "I am at the point to die;" and also from the fact that Esau appears not to have been limited in his external inheritance. It is to the praise of Jacob that he appreciated so highly a promise extending into the far future and referring to the invisible; the realization of which, moreover, though he was unconscious of it, was already prepared in his very being (either in his natural disposition or in his election). The acuteness, too, with which he discerned Esau's gross bondage to appetite, deserves no censure. The selfishness of his nature by which he so soon estimates his profits and takes advantage of his brother,—this impure motive, as well as a fanatical self-will arising from his excitement in respect to the birthright, through which he anticipates God's providence, is all the more obvious in his cunningly availing himself of the present opportunity. [Yet it must be borne in mind that he laid no necessity upon Esau. He leaves him to accept or reject the proposal. And Esau knew well, though he did not value it, what the birthright included. His own words, "what profit shall it do to me, seeing I am about to die?" show clearly that he knew that it included invisible and future things, as well as the visible and present. It was because he thus consciously sold his birthright, and for such a consideration, that the Apostle, Heb. xii. 16, calls him a profane person.—A. G.] In Esau of course he was not mistaken.—**Behold I am at the point to die.**—Esau, in his carnal disposition, seems to regard only the present and the things of this life, and of the things of this life, the visible and the sensual only. He yields the entire higher import of the birthright, the specific blessing of Abraham, the inheritance of his posterity, the right and land of the covenant, for the satisfaction of a moment—and that, too, near his paternal hearth, where he would soon have obtained a meal. He is therefore designated (Heb. xii. 16) as βέβηλος, or profane.—**Swear to me this day.**—Jacob's demand of an oath in this transaction evinces a very ungenerous suspicion, just as the taking of the oath on the part of Esau shows a low sense of honor.—**And rose up and went his way.**—As if nothing happened. Repentance followed later.

DOCTRINAL AND ETHICAL.

1. Rebekah's barrenness during twenty years. The sons of Isaac, too, were to be asked for; they were to be children of faith, especially Jacob. Sarah's example appears to occur again. Similar examples: Rachel, Hannah, Elizabeth. Even when not viewed in the light of the Abrahamic promise of the blessing, barrenness was regarded in the ancient Orient as a trial of special severity; how much more so in this case. STARKE: "Barrenness among the patriarchs (Hebrews) was a painful occurrence. It was sometimes the fruitful source of strife (Gen. xxx. 2); tears were shed (1 Sam. i. 7); it was considered a reproach (Luke i. 25); it was even held for a curse." Here, however, Abraham could from his own experience comfort them; he lived fifteen years after the birth of the children.

2. Isaac's intercession. It could be based upon God's promise and Abraham's experience. Jehovah heard him. He granted more than asked. Instead of one child he received two. Undoubtedly Rebekah sustained his intercession by her prayers.

3. Rebekah's pregnancy, her painful sensation, her ill-humor and alarming presentiments. The gentle story of the hopeful maternal temperament is

often of the greatest significance in history. Isaac, in accordance with his disposition, prays to Jehovah; Rebekah, after her manner of feeling, goes and *asks* Jehovah. Undoubtedly she herself is the prophetess to whom God reveals the manner and future of her delivery. Jehovah speaks to her. The word of revelation, though dark, infuses into her an earnest yet hopeful feeling of joy, instead of maternal sadness and despondency. Two brothers, as two nations—two nations, to contend and fight with each other from the very womb of the mother. The larger, or elder, and externally more powerful, governed by the smaller, the younger, and apparently the more feeble. In these three points the antithesis between Ishmael and Isaac is reflected again. [The Apostle, Rom. ix. 12, dwells upon this passage as affording a striking illustration and proof of the doctrine he was then teaching. Isaac was chosen over Ishmael, but further still, Jacob was chosen over Esau, though they were of the same covenant mother, and prior to their birth. The choice, election, was of grace.—A. G.]

4. Brothers unlike, hostile; twins even at enmity, whose physiological unconscious antipathy shows itself already in the womb of the mother—dark forebodings of life not yet existing, bearing witness, however, that the life of man already, in its coming into being, is a germinating seed of a future individuality. This cannot be meant to express a mutual hatred of the embryos. Antipathies, however, as well as sympathies, may be manifested in the germinating life of man as in the animal and vegetable kingdom.

5. The relation of prophecy and poetry appears in the rhythmical form of the divine declaration as it is laid before us. Common to both is the elevated lyrical temperament manifesting itself in articulate rhythm.

6. The individuality of the twins is manifested immediately by corresponding signs. Esau comes into this world with a kind of hunter's dress covering his rough-red skin; he is, and remains, Esau or Edom. Jacob seems to be a combatant immediately; an artful champion, who unawares seizes his opponent by the heel, causing him to fall. But under Jehovah's direction and training, *Jacob*, the heel-holding struggler, becomes *Israel*, the wrestler with God. In the name "Jacob" there is then intimated, not only his inherited imperfection, but at the same time his continual struggle, i. e., there exists a germ of *Israel* in *Jacob*. Esau, in his wild rambles, becomes an after-play of Nimrod. Jacob is so domestic and economical that he cooks the lentile broth himself. Esau appears to have inherited from Rebekah the rash, sanguine temperament, but without her nobility of soul; from Isaac he derives a certain fondness of good living—at least of game. Jacob inherited from Isaac the quiet, contemplative manner, from Rebekah, however, a disposition for rapid, prudent, cunning invention. Outwardly regarded, Jacob on the whole resembled more the father,—Esau the mother. This, however, seems to be the very reason why Isaac preferred Esau, and Rebekah Jacob. The gentle Isaac, who was to transmit to one of his children the great promise of the future, even the hope of Canaan, might have considered Esau, not only in his character of first-born, but also in that of a courageous and strong hunter, more suitable to hold and defend Abraham's prospects among the heathen, than Jacob, who was so similar to himself in respect to domestic life. He might, therefore, understand the oracle given to Rebekah in a sense different from that received by her; or he might doubt, perhaps, its objective validity, opposed as it was to the customary right of succession. That Esau's venison exercised an influence as to his position towards Esau, is proved from the text. It might be to him a delusive foretaste of the future conquests of Canaan. Esau's frank nobility of soul is seen also in his promptly and zealously complying with the request. Rebekah confided in her oracle and understood her Jacob better. But even here there coöperated that mutual power of attraction which lay in the two antithetical temperaments. Without doubt, Esau, the stately hunter, moved about in his paternal home as a youthful lord; in which fact Isaac thought that he saw a sign of future power.

7. Isaac's taste and Esau's greediness—the two prime features of a likerish deportment. The weakness of the father soon increases to the greediness of the son. Isaac's contemplation and weakness as to his senses reminds us of similar contrasts.

8. *And Jacob sod pottage.* Every human weakness has its hour of temptation, and if we do not watch and pray, it will come upon us like a thief.

9. To sell one's birthright for a pottage of lentiles: this expression has become the established expression for every exchange of eternal treasures, honors, and hopes, for earthly, visible, and momentary pleasures. No doubt the motto: Let us eat and drink, etc., is an echo of Esau's expression. Yet we are not at liberty to regard this moment of abandonment to appetite as an instance of a frame of mind continual, fixed; nor can we refer the divine reprobation, beginning with this moment, to his future happiness. He was rejected relatively to the prerogatives of the Abrahamic birthright. Notwithstanding his manliness and placability, he was not a man who had longings for the future, and therefore could not be a patriarch among the people of the future (Mal. i. 3; Heb. xii. 17). Jacob, however, was different; he knew how to prize the promises, in spite of those faults of weakness and craft, from which God's training purified him.

10. Thus it stood with both children even before their birth. The antithesis of their lives was grounded in the depths of their individuality, that is, in the religious inclination of the one, and the spiritual superficiality of the other. But their very foundations had their ground in the divine election (Rom. ix. 11). The fundamental relations become apparent, with respect to both, in a sinful manner. They become apparent through the sins of both, but they would have appeared, too, without their sinful actions, by God's providence. The question is about a destination, who was to be the proper bearer of the covenant, not about happiness and perdition.

11. In their next conflict Jacob's ungenerous negotiation increases to fraud. Thence his subsequent great sufferings and atonement. By the deception of Laban, too, as well as by that of his sons, must expiation be made. The bloody coat of many colors, sent to him by his sons, reminded him of Esau's coat, in which he approached his father. For Jacob's opinion concerning the sufferings of his life, see Gen. xlvii. 9. STARKE: Paul, in quoting these words, Rom. ix. 12, does not speak of an absolute decree to eternal life or eternal damnation. Because God was to establish his church among the posterity of Jacob, and the Messiah was to come through them, Esau's posterity, if desirous of salvation, must turn to the worship of Jacob (John iv. 22). Upon the idea of election, see LANGE'S *Positive Dogmatic*,

article *Ordo Salutis*. [Also Tholuck, Meyer, Hodge on the passage Rom. ix. 11. It seems well-nigh impossible to escape the conviction that the Apostle here teaches the sovereign choice of persons, not merely to the external blessings, but the internal and spiritual blessings of his kingdom, i. e., to salvation.—A. G.]

12. The present prophecy respecting Jacob and Esau is farther developed in the blessings of Isaac (ch. xxvii.). Thus everything was historically fulfilled. For Edom and Idumæa, see the Bible Dictionaries; also respecting the prophetic declarations concerning Edom. The prophet Obadiah represents Edom as a type of the anti-theocratic (anti-Christian) conduct of false and envious brothers. This typical interpretation no more excludes the preaching of the Gospel in Idumæa than similar and more definite representations of Babel exclude the preaching of Peter at Babylon.

13. The Hebraic, i. e., the profoundest conception of history, here comes into view again. All history develops itself from personal beginnings. The personal is predominant in history.

14. The mystery of births; of the like relation between male and female being; of the unlike but natural relations between the more and less gifted, between noble and common; and of the different degrees of natural dispositions—a reservation of God, in his decrees of providence.

HOMILETICAL AND PRACTICAL.

See the Doctrinal and Ethical. The house of a patriarch in its light and dark aspects: a. The divine blessing and human piety; b. human weakness and sin.—Different directions of the parents. Contrasts of the children.—The trials in the life of Isaac.—Children a blessing, an heritage of the Lord. —The intercession and its answer.—Isaac's prayers, Rebekah's inquiries.—Hoping mothers are to inquire of the Lord.—Twin brothers not always twin spirits. —Jacob and Esau.—The sale of the birthright for a pottage of lentiles.—Edom's character in respect to good and evil. (Saying of Lessing: Nothing in a man is condemned as execrable if he only has the reputation of honor and integrity.)—Jacob's sin, to human eyes, indissolubly connected with his higher strivings. —It is reserved to the chemistry of God to separate the dross of sin from the pure metal of a pious striving (Mal. iii. 3).—The experience of the pious, a succession of divine purifications.—Hereditary faults. —Jacob's haste and eager grasping, the sign of the severe expiatory penitential sorrows of his life.— He wished to acquire externally, what God's grace had put into his heart.—The first fault of Jacob a harbinger of the second.—Hereditary virtues and hereditary vices.—Divine election: 1. A predestination of Jacob's and Esau's theocratic position; 2. no decree as to their deportment.—Esau and Jacob; or a frank, noble disposition without subjectiveness, without a desire, and even without a true sense of divine things; opposed to an enthusiastic feeling for the eternal, yet tainted with self-deceit and dishonesty.— Jacob, a man of the higher longing and hope. Esau, a man of sensual pleasure, regardless of the future.

STARKE, CRAMER: The true church is never respected by the world as much as the great mass of the children of the flesh; we must not, therefore, place the bushel by the largest heap.—*Bibl. Tub.*: Children are an heritage of the Lord (Ps. cxxvii. 3). —HALL: Isaac asks for one son and he receives two. —LANGE: Married people are under obligations to unite in prayer, especially on important occasions.— Notwithstanding natural causes, God, as creator, reserves to himself the closing and opening of the womb of mothers. This shows his sovereignty over the human race (Jer. xxxi. 20).—Rebekah, in her impatience, may be a type of those who, having been aroused by God, so that a struggle, necessarily painful, takes place between spirit and flesh, soon become impatient.—In an unfruitful conjugal life we are to take comfort in this: 1. That God visited with barrenness holy people in former times—Sarah, Rachel, Hannah, Elisabeth; 2. God best knows our wants; 3. we are not to render an account for children, etc.; 4. to die without children takes away, in a certain degree, the bitterness of death; 5. the times are calamitous (Matt. xxiv. 19). In times of need we are not to consult soothsayers, but God and his word.—(The struggle of the flesh with the spirit in the new life of the new-born; Rom. vii. 22, 23).— Ver. 26. Gen. iii. 16.—CRAMER: Within the pale of the Christian Church we have different classes of people: Jews and heathen (John x. 16), true believers and hypocrites, good and evil (Matt. xiii. 47). God does not judge after the advantages of the flesh, of age, of size and other things which concern the appearance.—*Bibl. Wirt.*: Two churches are prefigured here: one believing the promises of Christ; the other depending on a carnal advantage of antiquity and extent. These two bodies will never come to an agreement, until finally the true church, as the smaller, will overcome the false by the victory of her faith, and triumph over her in eternal blessedness (1 John v. 4).—O, children, remember what anxiety you have cost your mothers.—Ver. 28. LANGE: The preference of parents for one or another of their children may have its natural cause, and be sanctified, but seldom does it keep within proper limits. Probably Esau was more attached to his father, and Jacob to his mother. (Isaac, probably, prefers venison, not as a delicacy, but to make better and economical use of his cattle; and because wild animals are of no use to the husbandman, but only cause destruction to him.)—Ver. 29. The simplicity of early time. Jacob sitting by the hearth and cooking, which is usually the duty of the females.—Ver. 31. The apology for Jacob (Luther and Calvin, indeed, approve of his transaction on the ground of his right to the privilege of the first-born by the divine promise). Though the first-born was highly esteemed among the patriarchs, Christ would not descend from one of the first-born (indicating that he was the true first-born, who was to procure for us the right of the first-born from God). [See, also, Rom. viii. 29; Col. i. 18; Rev. i. 5; Heb. xii.23.—A. G.] He claims to descend, not from Cain, but from Shem; not from Nahor, or Haran, but from Abraham; not from Ishmael, but from Isaac; not from Esau, but from Jacob; not from the seven elder sons of Jesse, but from David, and from Solomon, who was one of David's younger sons.—(Ver. 27. The permission of hunting on certain conditions: First, that the regular vocation be not neglected; second, that our neighbor be not injured.)—CRAMER: In educating children we are to pay particular attention to their dispositions, observing in what direction each one inclines, for not every one is qualified for all things (Prov. xx. 11; xxii. 6).—Godless men, who, for the sake of temporary things, despise and hazard the eternal (Phil. iii. 19).

GERLACH: The birth of many celebrated men of

God, preceded by a long season of barrenness.—Thereby the new-born babe is to become not only more endeared to the parents, who turn their whole attention to it, but is especially to be regarded by them as a supernatural gift of God, and thus become a type of the Saviour's birth from a virgin.—*The divine prophecy:* The patriarchs come into view only (?) in reference to their descendants, with whom they are considered as constituting a unity. For prophecy has not been fulfilled in respect to the brothers as individuals.—LISCO: A frivolous contempt of an advantage bestowed on him by God.—So, also, an inconsiderate oath (Heb. xii. 16).—An immoderate longing after enjoyment sacrifices the greatest for the least, the eternal for the temporal.—CALWER *Handbuch:* Abraham too rejoiced in the birth of these boys; he lived yet 15 years after their birth, and the narrative of his death and burial has been, for historical purposes, considered first. When the inherited blessing of the promise is the subject treated of, the mere course of nature cannot decide the issues, in order that all praise may be to God, and not to men.—SCHRÖDER: (The Rabbins explain Isaac's faithfulness to Rebekah from the fact of his having been offered in sacrifice to God (1 Tim. iii. 2). Isaac, to whom the very promise was given, is placed after Ishmael, and Ishmael, possessing a temporal promise only, is put far before him. He is lord over other lords, counts 12 princes in his line, while Isaac lived alone and without any children, like a lifeless clod (Luther).—All the works of God begin painfully, but they issue excellently and gloriously. Earthly undertakings progress rapidly, and blaze up like a fire made of paper, but sudden leaps seldom prosper (Val. Herb.).—Every mother conceals a future; every maternal heart is full of presagings. Her bodily pains, she interprets as spiritual throes that await her.—The case of Rebekah presents consolation to a woman with child (Val. Herb.).—CALVIN: Rebekah probably inquired of God in prayer.—Her example should teach us not to give way too much to sadness in distress. We are to restrain, and struggle with, ourselves.—Prophecy (even the heathen oracles) always assumes a solemn and metrical style, etc. The prophet is a poet, as frequently the poet is a prophet.—Her alarming presentiment did not deceive Rebekah. The struggle within her indicated the external and internal conflicts not only of her children, but even of the nations which were to descend from them.—This ver. 23 embraces all times; it is the history of the world, of the church, and of individual hearts, enigmatically expressed. (Coats made of red camel's hair were worn by poor people, also by prophets (Zach. xiii. 4; 2 Kings i. 8).)—The Hebrew Admoni is also connected with Adam; Esau is a son of Adam, predominantly inclined to the earth and earthly things.—(Isaac's bodily nature appears feeble everywhere; ch. xxvii. 1, 19). Such persons are fond of choice and finer viands. Wherever Abraham has calves' flesh, butter and milk, on special festive occasions, Isaac delights in venison and wine (ch. xxvii. 3, 4, 25).—In the Logos, as the first-born of all creatures, the signification of the first-born, both animal and human, has its true, its ultimate, and divine foundation (Ziegler). The father is pleased, that Esau, like Ishmael, ch. xxi. 20, is a good hunter, and he regards it as an ornament to the first-born, who is to have the government (Luther). Esau becomes Edom, and therefore, still the more remains Esau merely; Jacob, on the other hand, becomes Israel (ch. xxxii. 28).—Jacob is the man of hope. The possession that he greatly desires is of a higher order: hopes depending on the birthright. He never strives after the lower birthright privileges. (It is doubtful, also, whether these were as fully developed at the time of Abraham as at the time of Moses).—I am at the point to die. Sooner or later I will have to succumb to the perils to which my vocation exposes me. A thought expressed more than once by Arabic heroes (Tuch).—Esau's insight into the future extended to his death only.—Jacob's request that Esau should swear. He is as eager for the future as Esau is for the present.—(Lentiles, to this day, are a very favorite dish among the Arabs, being mostly eaten in Palestine as a pottage. Robinson found them very savory, etc.).—Want of faithful confidence in him who had given him such a promise, it was this that made Jacob wish to assist God with carnal subtilty, as Abraham once with carnal wisdom.—Thou shalt not take advantage of thy brother. For the present, no doubt, Jacob obscured the confidence of his hopes, just as Abraham, by anticipation, obscured his prospects.—As Ishmael had no claim for the blessings of the birthright, because begotten κατὰ σάρκα, so Esau forfeits the blessings of his birthright, not because begotten κατὰ σάρκα, but because inclined κατὰ σάρκα (Delitzsch).

THIRD SECTION.

Isaac in the region of Abimelech at Gerar. The manifestation of God, and confirmed promise. His imitation of the maxim of his father. The exposure of Rebekah. The living figure of a richly blessed, patient endurance.

CHAPTER XXVI. 1-22.

1 And there was [again] a famine in the land, besides the first [previous] famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines 2 unto Gerar. And the Lord [Jehovah] appeared unto him, and said, Go not down into 3 Egypt; dwell in the land which I shall tell thee of: Sojourn [as a stranger] in this land,

and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform [cause to stand] the oath which I sware unto
4 Abraham thy father; And I will make thy seed to multiply as the stars of heaven, and will give to thy seed all these countries; and in thy seed shall all the nations of the
5 earth be blessed [bless themselves]; Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

6, 7 And Isaac dwelt in Gerar: And the men of the place asked *him* of his wife; and he said, She *is* my sister: for he feared to say, *She is* my wife; lest, *said he* [thought he], the men of the place should kill me for Rebekah; because she *was* fair to look upon.
8 And it came to pass, when he had been there a long time,[1] that Abimelech king of the Philistines looked out at a window, and saw, and behold, Isaac *was* sporting with
9 Rebekah his wife. And Abimelech called Isaac, and said, Behold, of a surety [certainly] she *is* thy wife: and how saidst thou, She *is* my sister? And Isaac said unto him,
10 Because I said [I thought], Lest I die for her. And Abimelech said, What *is* this that thou hast done unto us? one of the people might lightly[2] have lien with thy wife, and
11 thou shouldest have brought guiltiness upon us. And Abimelech charged all *his* people, saying, He that toucheth [injures] this man or his wife shall surely be put to death.
12 Then Isaac sowed in that land, and received [found. A. G.] in the same year an hundred-
13 fold: and [thus] the Lord blessed him: And the man waxed great, and went forward,
14 and grew until he became very great: For he had possession of flocks, and possession
15 of herds, and great store of servants: and the Philistines envied him. For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines
16 had stopped them, and filled them with earth. And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.

17 And Isaac departed thence, and pitched his tent in the valley [(brook) valley—wady.—A. G.]
18 of Gerar, and dwelt there. And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after [like] the names by which his
19 father had called them. And Isaac's servants digged in the valley [at the bottom], and
20 found there a well of springing [living] water. And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water *is* ours: and he called the name of the well
21 Ezek [contention]; because they strove with him. And they digged another well, and strove for that also: and he called the name of it Sitnah [enmity—adversary, Satan wells].
22 And he removed [brake up] from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth [wide room]; and he said, For now the Lord hath made room for us, and we shall be fruitful in the land.

[[1] Ver. 8.—When the days were drawn out.—A. G.]
[[2] Ver. 10.—כִּמְעַט, within a little; it lacks but little, as the Chaldee renders.—A. G.]

GENERAL PRELIMINARY REMARKS.

1. The present chapter (xxvi.) is the only one devoted exclusively to traditions concerning Isaac. The former narratives were, on the one hand, interwoven with Abraham's history, and, on the other, contained the beginnings of the history of Esau and Jacob. The section in the following chapter, but more fully given in the beginning of chapter xxviii., forms a conclusion, in which the history of Isaac and that of his sons are considered as one. This is followed by ch. xxxv. 27, like a melancholy echo extending over Isaac's long and isolated life, during which Rebekah disappears from the scene, deeply grieved on account of her sons. We have here a vivid life-picture, taken from the midst of Isaac's pilgrimage, and representing clearly the fact *that Isaac's composedness and tranquillity draw after them pure blessings.* This thought, however, pervades his whole history. He submits to suffer upon Moriah, and thus receives a mysterious theocratic consecration as a type of Christ. He waited for his bride until Abraham's and Eliezer's care procured one for him without his co-operation, and in this he fared well. During Rebekah's long barrenness he seeks no remedy such as Abraham did in connection with Hagar, but finally resorts to prayer, and is richly compensated in the bestowal of twins. During the famine he does not go to Egypt, but, according to Jehovah's instruction, remains in Canaan, and here, in the country of the Philistines, is most abundantly blessed. He receives in silence the censure of Abimelech for his deceptive statement respecting Rebekah. He is exiled, and departs from Gerar. He yields one well after another to the shepherds of the Philistines, ever receding, further and further; and yet the king of the Philistines applies to him for an alliance, as to a mighty prince. Finally Isaac knows how to reconcile himself to the strong deception prepared for him by Rebekah and Jacob, and even this pliancy of temper is blessed to him, in that he is thereby kept in the right theocratic direction.

His passive conduct, too, at the marriage of his sons, renders the difference between the true Esau and the theocratic Jacob more distinct. His composure and endurance seem infirmities; these, however, with all weakness of temperament, are evidently supported by a power of the spirit and of faith. The moral power in it is the self-restraint whereby, in opposition to his own wishes, he gives up his hasty purpose to bless Esau. Isaac learned experimentally upon Moriah, that quietness, tranquillity, and confidence in the Lord have a glorious issue. This experience is stamped upon his whole career. If we judge him from the declarations concerning Rebekah at Gerar, he appears to be the timid imitator of his father; though the assuming of his father's maxim in this respect may be explained from his modest, susceptible nature. But that he does not imitate his father slavishly, is seen especially from the fact of his quiet suffering without any resistance. This is made evident, too, by the fact that he does not, like Abraham, go to Egypt during the famine. Moreover, he does not take a concubine, as Abraham did; nor like him does he look to divine revelation for the decision respecting the lawful heir, but holds himself sure of it by reason of the transmitted right of the first-born. New and original traits appear in his transition to agriculture, as well as in his zealous digging of wells. The naming of the wells, taken away from him, has something of humor, such as is peculiar to tranquil minds. His pleasant disposition reveals itself not only in his preference of venison, but by his peculiar manner of preparing, for Abimelech of Gerar, and his friends, a feast, even after the gentle reproof, and before he made a covenant with him on the following day. In his vocation, however, as patriarch, he shows himself a man of spirit by building an altar unto the Lord, and calling upon his name (ver. 25). And while there are but two visions mentioned definitely during his life (ver. 3, ver. 24), still there follows a higher spiritual life, *and, at the same time, a further development of the Abrahamic promise* through the disposition he manifests in the blessing of his sons. Our section may be divided as follows: 1. Isaac's sojourn in the country during the famine in consequence of an injunction of Jehovah. Renewed promise (vers. 1–6); 2. Isaac's assertion that Rebekah was his sister (vers. 7–11); 3. Isaac's prosperity; his exile from the city of Gerar, and his settlement in the valley of Gerar (vers. 12–17); 4. Isaac's patience in what he endured from the Philistines, and its blessing (vers. 18–22). Knobel regards the present chapter as a Jehovistic supplement, mingled with Elohistic elements. [In regard to the numerous points of resemblance between Isaac and Abraham, Kurtz has shown (*Gesch.*, p. 226) that these resemblances are not slavish imitations, but are marked by distinct peculiarities, and moreover, that these similar experiences are not accidental, but on the one hand, as the result of the divine providence, they flow from the same purpose and discipline with the father and the son, and on the other hand, as far as they are the result of human choices, they arise from an actual resemblance in their condition and hopes. Thus all believers in their experiences are alike and yet unlike.—A. G.]

EXEGETICAL AND CRITICAL.

1. Vers. 1–6. *Isaac's abode in the country.*—**A famine.**—It is distinguished from the famine in the history of Abraham. Isaac, following the example of his father, was on the point of going to Egypt, but is arrested by divine interposition. "Isaac's history commences with the same trial as the history of Abraham" (Delitzsch). This frequent calamity of antiquity occurs once more in the history of Jacob.—**Isaac went unto Abimelech.**—Not the one mentioned ch. xx. 21 (Kimchi, Schum, etc., Del.), but his successor (Knobel). The same may be said of Phichol (ch. xxi. 22). There is here, very probably, a different Abimelech, and with him another Phichol. The former is expressly called king. Upon this name Abimelech, as a standing title of the kings, compare the title to the xxxivth Ps. with 1 Sam. xxi. 11.—**Gerar.**—"The ruins of which, under the name of Kirbet-el-Gerâr, have been again discovered by Rowland, three leagues in a southeasterly direction from Gaza." Del. Isaac intends to go to Egypt, but according to God's instruction, he is to remain in Palestine as a stranger.—**Go not down.**—It is characteristic that Abraham received the first divine instruction *to depart*, Isaac *to remain*. God leads every one according to his peculiar necessities. Even in Canaan nothing shall be wanting to him.—**All these countries.**—Extending the promise beyond Canaan [or rather all the lands of the different Canaanitish tribes.—A. G.]—**I will be with thee.**—A promise of help, blessing, and protection, especially needed by Isaac.—**I will perform the oath.**—As for God, the divine oath was absolutely firm, though, on the part of Abraham, it might have been obscured. But since Abraham, on his part, remained true to the covenant, it is renewed to the son by virtue of an oath, whilst in regard to the contents of the promise, it is even enlarged. The one land of Canaan is changed into many countries, the seed multiplied as the stars of heaven, and as the sand which is upon the sea-shore, becomes stars only; and the blessing of the nations (ch. xxii. 18) becomes in his seed a voluntary blessing of the nations among themselves.—**Because that Abraham.**—Literally, *for that*. Abraham's obedience is brought out conspicuously through the use of the richest deuteronomic terms. To the commendation of obedience in general, follows in strict derivation: 1. the charge; 2. the commandments; 3. the institutions; 4. the germ of the Thorah in the plural, תורות. [He kept the *charge* of God, the special commission he had given him; his *commandments*, his express or occasional orders; his *statutes*, his stated prescriptions graven on stone; his *law*, the great doctrine of moral obligations. MURPHY, p. 374. His obedience was not perfect, as we know, but it was unreserved, and as it flows from a living faith, is thus honored of God.—A. G.] The motive of the promise emphasizes the humility and low position of Isaac. He must also, however, render the obedience of faith, if Jehovah's blessing is to rest upon him, and, indeed, first of all, by remaining in the country. Abraham had to go to Egypt, Jacob must go to Egypt to die there, Isaac, the second patriarch, is not to go to Egypt at all. Notwithstanding the resemblance to the promise, ch. xxii., the new here is unmistakable.

2. Vers. 7–11. *Isaac's assertion respecting Rebekah.* In the declaration of Isaac, the event here resembles Abraham's experience, both in Egypt and at Gerar, but as to all else, it differs entirely. With regard to the declaration itself, it is true that Rebekah was also related to Isaac, but more distantly than Sarah to Abraham. It is evident from the nar-

rative itself that Isaac is not so seriously threatened as Abraham, although the inquiries of the people at Gerar might have alarmed him. It is not by a punishment inflicted upon a heathen prince, who perhaps might have abducted the wife, but through the intercourse of Isaac with Rebekah that the true relation became known. That the Abimelech mentioned in this narrative is the same person who, eighty years before, received Sarah into his harem, appears plausible to Kurtz and Delitzsch, since it may be taken for granted that as a man gray with age he did not send for Rebekah and take her into his harem. We reject these as superficial grounds. The main point is, that Isaac appears in this narrative as a very cautious man, while the severe edict of Abimelech seems to suppose a solemn remembrance in the king's house of the former experience with Abraham. The oath that follows seems also to show that the new Abimelech avails himself of the policy of his father, as well as Isaac. The windows in old times were latticed openings for the light to enter, as found in the East at the present day.

3. Vers. 12–17. *Isaac's prosperity and exile.*—**Then Isaac sowed.**—Besides planting trees, Abraham was yet a mere nomad. Isaac begins to pursue agriculture along with his nomadic life; and Jacob seems to have continued it in a larger measure (ch. xxxvii. 7). "Many nomads of Arabia connect agriculture with a nomadic life (see BURKHARDT: *Syrien*, p. 430, etc.)." Knobel. This account agrees well with the locality at Gerar. The soil of Gaza is very rich, and in Nuttar Abu Sumar, a tract northwest of Elysa, the Arabs possess now storehouses for their grain (see ROBINSON, i. p. 291, 292). Even at the present time, in those countries (e. g., Hauran), the soil yields a very rich produce (BURKHARDT: "Syria," p. 463). Knobel. [The hundred-fold is a large and very rare product, and yet Babylonia is said to have yielded two hundred and even three hundred fold. HEROD., i. p. 193; MURPHY, p. 375. —A. G.] "The exigency of the famine induced Isaac to undertake agriculture, and in the very first year his crops yielded a hundred-fold (שְׁעָרִים). The agriculture of Isaac indicates already a more permanent settlement in Palestine; but agriculture and the occupation of the nomadic life were first engaged in equally by the Israelites in Egypt, and it was not until their return from Egypt that agriculture became the predominant employment." Delitzsch.—**And the Philistines envied him.**—Hostilities began in their filling with earth the wells that Abraham dug at Gerar, and which therefore belonged to Isaac. This very act is already an indirect expulsion, for without wells it is not possible that Isaac should live a nomadic life at Gerar. [The digging of wells was regarded as a sort of occupancy of the land, and as conferring a kind of title to it; and hence perhaps the envy of the Philistines.—A. G.] "This conduct was customary during wars (2 Kings iii. 25; Is. xv. 6), and the Arabs fill with earth the wells along the route of the pilgrims if they do not receive the toll asked by them (TROILO: *Orientalische Reisebeschreib.*, p. 682; NIEBUHR: 'Arab.' p. 362)." Knobel.—**Go from us.**—Abimelech openly vents his displeasure against Isaac. He banishes him from his city, Gerar, and from his country in the narrower sense.—**In the valley of Gerar.**—The undulating country Gurf-el-Gerâr, through which flows a wady (RITTER: *Erdk.* xiv. p. 804). Constantine erected a monument in this valley (SOZOM. 6, 32).

4. Vers. 18–22. *Isaac's patient behavior under the violation of his rights by the Philistines. The wells.*—**Digged again the wells.**—Behind his back too, the Philistines filled the wells which Abraham dug. Knobel infers from verse 29 that the hostile conduct of the Philistines was not mentioned in the more ancient record! The discoveries of the wells (vers. 19, 21), too, must be regarded as identical with the digging again, ver. 18!—The quarrels about the wells seem to be connected with views respecting the boundaries of Isaac's place of exile. He is driven further and further by them. "Quarrels about watering-places and pastures are common among the Bedouins (see xiii. 7; Exod. ii. 17; BURKHARDT: 'Syria,' p. 628, and 'Bedouins,' p. 118). Among the ancient Arabs, also, severe contests arose about watering-places (HAMASA, i. p. 122 f. 287). In many regions the scarcity of water is such that the Bedouins rather offer milk than water as a beverage (SEETZEN, iii. p. 21)." Knobel. Isaac yields without any resistance; still he erects a monument to the injustice he suffered. The name of the second well, שִׂטְנָה, from the verb שׂטן, brings to view an enmity malignant and satanic.—**A well of springing water.**—Running water (Lev. xiv. 5; etc.).—**Rehoboth** (ample room).—The third well was probably situated beyond the boundaries of Gerar; for it is previously said that he had removed from thence, i. e., from the valley of Gerar. The name Rehoboth indicates that now by the guidance of Jehovah he had come to a wide, open region. Ruhaibeh, a wady, southwest from Elusa, and discovered by Robinson (i. 291 ff.), together with the extended ruins of the city of the same name, situated upon the top of a mountain, remind us of this third well (STRAUSS: 'Sinai and Golgotha,' p. 149)." Delitzsch. Robinson also discovered further north, in a wady, what was perhaps the Sitnah of Isaac. Ruhaibeh is situated about three hours in a southerly direction from Elusa and about eight and a half from Beer-sheba, where the main roads leading to Gaza and Hebron separate from each other.

DOCTRINAL AND ETHICAL.

1. DELITZSCH: "This chapter (xxvi.) is composed of these seven short, special, and peculiarly colored narratives, which the Jehovist arranged. One purpose runs through all: to show, by a special narration of examples running through the first forty years of Isaac's independent history, how even the patriarch himself, though less distinguished in deeds and sufferings, yet under Jehovah's blessing and protection comes forth out of all his fearful embarrassments and ascends to still greater riches and honor." His life, however, is not "the echo of the life of Abraham;" but Isaac's meekness and gentleness indicate rather a decisive progress, which, like his pure monogamy, was a type of New Testament relations.

2. The events related in the present section belong undoubtedly to a time when Esau had not reached the development of all his powers, for otherwise this stately and powerful hunter would scarcely have submitted so quietly to the infringements of his rights by the Philistines.

3. The two visions which mark the life of Isaac are entirely in accordance with his character and his point of view. In the first, Jehovah addresses him: Go not down into Egypt; in the second: Fear not. The promises, however, which he receives, are fur-

ther developments of the Abrahamic promise. For Isaac, moreover, Jehovah's promises become a divine oath, i. e., a confidence of faith in him built upon a rock.

4. The three famines occurring in the history of the three patriarchs constitute the fixed manifestations of one of the great national calamities of antiquity, from which the pious have to suffer together with the ungodly; but in which the pious always experience the special care of the Lord, assuring them that all things work together for good to them that love God.

5. Isaac's imitation of his father in passing his wife for his sister, incurs the more severe censure of history than the same actions of Abraham, and it has this time for its result the gradual expulsion from Gerar. This ignominy, too, must have the more inclined him to yield patiently to the infringements of his rights by the Philistines; and thus he is again blessed with the freedom of a new region, so that the word is fulfilled in him: Blessed are the meek; for they shall inherit the earth.

6. Isaac and Abimelech, sons of their respective fathers, and yet having each a peculiar character according to their individual and finer traits.

7. Isaac, and the signs that appear of a willingness to struggle bravely for the faith, though still subject to his natural infirmities and obscured by them.

8. Isaac's energy in his agricultural undertakings and in the diligent digging of wells.

9. The filling of the wells with earth, as taken in a spiritual sense, indicates an old hatred of the Philistines towards the children of God.

10. *And thou shouldst have brought guiltiness upon us.* The idea of guilt is the extension of culpability over the future of the sinner; and frequently (as e. g. in public offences) more or less even to those around us. Participation of sin is participation in its corrupting and ruinous results.

HOMILETICAL AND PRACTICAL.

To the whole chapter. How the promises of Abraham descend upon Isaac: 1. As the same promises; 2. as newly shaped in their development and confirmation.—Incidents of a life of faithful suffering and rich with blessings, as presented in the history of Isaac: Isaac during the famine; in danger at Gerar; as exposed to the jealousy of the Philistines; during the exile; in the strife about the wells; in the visit of Abimelech; in the marriage of Esau.—How Isaac gradually comes out of his difficulty: 1. From Gerar to the valley of Gerar; 2. from the valley of Gerar to Rehoboth; 3. from Rehoboth to Beer-sheba.—Isaac as a digger of wells, a type also of spiritual conduct: 1. In digging again the wells of the father that are filled with earth; 2. in digging new wells.—Isaac and Abimelech, or the sons in relation to their fathers: 1. Resemblance; 2. difference.—The blessing of Isaac in his crops (at the harvest-festival).—Malignant joy, a joy most destructive to the malignant man himself. [Wordsworth, who finds types everywhere, says: "Here also we have a type of what Christ, the pure Isaac, is doing in the church. The wells of ancient truth had been choked up by error, but Christ reopened them and restored them to their primitive state and called them by their old names," etc., p. 115.—A. G.]

Starke: (What Moses narrates in this chapter appears to have happened before Esau and Jacob were born (see ver. 7). [More probably when they were about fifteen years old, after Abraham's death. —A. G.] Regarding the Philistines and Philistia, see Dictionaries.) The reason why God did not permit Isaac to go to Egypt is not given, yet it may have been that Isaac might experience the wonderful providence and paternal care of God toward him. Some (Calvin) assign the reason, that Isaac, because not as far advanced in faith as his father Abraham, might have been easily led astray by the idolatrous Egyptians (the result shows, however, that it was unnecessary this time).—*I will give all these countries.* Thy descendants through Esau shall receive a great part of the southern countries, lying between Canaan and Egypt.—Ver. 5. It does not follow from these four terms, which were frequently used after the law was given upon Mt. Sinai, that Abraham already possessed the law of Moses, as the Jews assert. Had this been the case, no doubt he would have transmitted it to his children. Moses, however, chooses these expressions, which were in use in his time, in order to point out clearly to the people of Israel how Abraham had submitted himself entirely to the divine will and command, and earnestly abstained from everything to the contrary in his walk before God. To these four terms there are sometimes added two more, viz., rules and testimonies.—Osiander: There are no calamities in the world from which even the pious do not sometimes suffer. The best of it, however, is that God is their protection and comfort (Ps. xci. 1).—We are to remember the divine promises, though ancient and general, and apply them to ourselves.—Cramer: We are to abide by God's command, for his word is a light unto our path (Ps. cxix. 105).—Thus God sometimes permits his people to stumble, that his care over them may become known.—To ver. 10. From this we see that the inhabitants of Gerar, notwithstanding their idolatry, were still so conscientious that they considered adultery a crime so great as to involve the whole land in its punishment.—Cramer: Comely persons should be much more watchful of themselves than others.—The woods have ears and the fields eyes, therefore let no one do anything thinking that no one sees and hears him. —Strangers are to be protected. (Since Isaac possessed no property, perhaps he cultivated with the king's permission an unfruitful tract of land, or hired a piece of ground.)—It is the worst kind of jealousy if we repine at another's prosperity without any prospect of our own advantage.

Bibl. Tub.: God blesses his people extraordinarily in famine.—Cramer: Success creates jealousy; but let us not be surprised at this; it is the course of the world.—Ver. 17. To suffer wrong, and therein to exercise patience, is always better than to revenge oneself and do wrong.—Christian, the Holy Scriptures are also a well of living water; draw therefrom incessantly.—*Bibl. Tub.:* The jealousy and artifice of enemies cannot prevent or restrain the blessing which the Lord designs for the pious.

FOURTH SECTION.

Isaac in Beer-sheba. Treaty of Peace with Abimelech.

CHAPTER XXVI. 23–33.

23, 24 And he went up from thence to Beer-sheba. And the Lord appeared unto him the same [first] night, and said, I[1] *am* the God of Abraham thy father; fear not, for I *am* with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake
25 And he builded an altar there, and called upon [witnessed to] the name of the Lord, and pitched his tent[2] there: and there Isaac's servants digged a well.
26 Then [and] Abimelech went to him from Gerar, and Ahuzzath [possession, occupant] one of his friends, and Phichol the chief captain [see ch. xxi. 22, commander] of his army.
27 And Isaac said unto them, Wherefore come ye to me, seeing ye hate me [have treated me
28 with hatred], and have sent me away from you? And they said, We saw certainly[3] that the Lord was with thee: and we said, Let there be now an oath betwixt us [on both sides],
29 *even* betwixt us and thee, and let us make a covenant with thee; That[4] thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou *art* [thus art thou] now the blessed of the
30, 31 Lord. And he made them a feast, and they did eat and drink. And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they
32 departed from him in peace. And it came to pass the same day, that Isaac's servants came and told him concerning the well which they had digged, and said unto him, We
33 have found water. And he called it Shebah [seven; here in its signification: oath]: therefore the name of the city is Beer-sheba unto this day.

[[1] Ver. 24.—אָנֹכִי. The pronoun is emphatic—I the God, etc.—A. G.]

[[2] Ver. 25.—וַיֵּט. Not the usual word for the pitching a tent, see ver. 17. The term may be chosen with reference to the permanence of his abode, or the increase of his family and retinue.—A. G.]

[[3] Ver. 28.—Lit., Seeing we have seen.—A. G.]

[[4] Ver. 29.—Lit., If thou shalt. The usual Hebrew form of an imprecation or oath.—A. G.]

EXEGETICAL AND CRITICAL.

To Beer-sheba.—The former residence of Abraham (ch. xxi. 33), and Isaac's former station for his flocks.—*The appearance of Jehovah.*—A night vision; a form which now enters more definitely into the history of the patriarchs.—**The God of Abraham, thy father.**—In this way Jehovah reminds him of the consistency of his covenant faithfulness, but especially of his covenant with Abraham.—**Fear not.**—This encouraging exhortation no doubt refers to the disposition of Isaac. Abraham needed such an encouragement, after having exposed himself to the revenge of the Eastern kings on account of his victory over them. Isaac needs it because of his modest, timid disposition, and on account of the enmity of the Philistines, by whom he was driven from place to place. Perhaps his heart foreboded that Abimelech would yet follow him. He consecrates his prolonged sojourn at Beer-sheba by the erection of an altar, the establishment of a regulated worship, and by a fixed settlement.—**Then Abimelech went to him.**—By comparing this covenant act with that between Abraham and Abimelech of Gerar, the difference appears more strikingly. Abimelech, in the present chapter, is accompanied not only by the chief captain of his army, but also by his friend, i. e., Ahuzzath, his private counsellor. Isaac animadverts on his hatred, but not like Abraham, on the wells that had been taken away from him (see ch. xxi. 25). Even in the boasting assertion of Abimelech respecting his conduct toward Isaac—which the facts will not sustain—we recognize, apparently, another Abimelech, less noble than the former. This appears also in his demand of the imprecatory oath (אָלָה). It is also peculiar to Isaac that he permits a banquet, a feast of peace, as it were, to precede the making of the covenant. The same day, after the departure of Abimelech, the servants, who had commenced some time before to dig a new well, found water. Their message seems to be a new reward of blessing, immediately following the peaceable conduct of Isaac. Isaac names this well as Abraham had done the one before (ch. xxi. 31); thus the name Beer-sheba is given to it also. [It is not said that this name was here given for the first time; but as the covenant concluded was the renewal and confirmation of the covenant of Abraham with the previous Abimelech, so the name is the renewal and confirmation of that given by Abraham. The same name is appropriate to both occasions.—A. G.] The existence of both these wells bears witness to the credibility of this fact. Keil. Knobel, of course, regards this as an entirely different tradition. But Delitzsch remarks: To all appearance, Isaac, in the naming of this well, followed the example of his father in naming the well situated near it; since in other cases he renewed the old names of the

wells.—BUNSEN: To swear, to the Hebrew, signifies, "to take sevenfold," or, "to bind oneself to seven holy things, referring to the Aramaic idea of God as Lord of Seven; i. e., of the seven planets (Sun, Moon, Venus, Mercury, Mars, Jupiter, Saturn)." The remembrance of the seven sacrifices or pledges of the covenant, is far more probable, unless the expression is to be regarded as signifying a seven-fold degree of ordinary certainty.

DOCTRINAL AND ETHICAL.

1. Isaac's holy elevation of soul at his return from the country of the Philistines to his old home, Beer-sheba, crowned by a promise and a glorious appearance of God.

2. The divine promise renewed; see above.

3. Isaac at Beer-sheba. He builds an altar to the Lord before a tent for himself. In the establishment of the worship of Jehovah, in this testimony to him, as he calls upon his name, and in his preaching, he is a worthy heir of his father.

4. Human covenants are well established, if a divine covenant precedes and constitutes their basis.

5. Isaac in his yielding, his patient endurance and concessions, a terror to the king.

6. Isaac's feast of peace with Abimelech, a sign of his great inoffensiveness.

7. The solemnity of the well, and on the same day with the feast of peace, or, the blessing of noble conduct.

8. Abraham prefers to dwell in the plains (Moreh, Mamre), and he planted trees. Isaac prefers to reside at wells, and he is fond of digging wells.

HOMILETICAL AND PRACTICAL.

See the Doctrinal and Ethical paragraphs. The rich contents of the term: God of Abraham. It declares: 1. That the eternal God has made a covenant with us imperishable beings (Luke xx. 37, 38); 2. the continuity, the unity, the unchangeableness, of the revelation of Jehovah through all times and developments; 3. the transmission of the hereditary blessing from the believing father to the believing children.—How the expression, in the history of the patriarchs, *fear not* (ch. xv. 1; xxvi. 24; xxviii. 15), goes through the whole scriptures until it reaches its full development in the angelic message of the birth of Christ (Luke ii. 10), and at the morning of his resurrection.

STARKE: CRAMER: God always supports his church, and builds it everywhere (Isa. li. 6). Whatever a Christian undertakes, he ought to undertake in the name of the Lord (Col. iii. 17). When a man's ways please the Lord, he maketh even his enemies to be at peace with him (Prov. xvi. 7; Gen. xxxiii. 4).—Lawful alliances and oaths are permitted (Deut. vi. 13).—GERLACH: At this place, remarkable, already, during the life of Abraham, the Lord renews the assurance of his grace, as afterwards to Jacob (ch. xlvi. 1); whilst, in the consecration of individual places, he connected himself with the child-like faith of the patriarchs, and satisfied the want to which it gave rise.

SCHRÖDER: The least thing we sacrifice for the sake of God, he repays, by giving us himself (*Berl. Bib.*). Whenever Jehovah calls himself God of Abraham, Isaac, and Jacob, he shows, thereby, in each day's revelation of himself to Israel, the ground and occasion of the same in the revelation that is past—thus connecting the new with the old, while presenting the grace shown to the posterity, as a necessary consequence of that which he had covenanted to their fathers' fathers. True religion is essentially historical; history (not fanciful myths) is its foundation and limits. God is *our* God, because he has made himself our God by repeated acts in history. In the kingdom of God everything develops and progresses; there is no past without a future, nor a future without a past.—Abraham received the promise respecting the Messiah in the name of all the faithful; if, now, Isaac and every believer be blessed for the sake of Abraham, he is blessed merely for the sake of the promise that was given to Abraham, and, therefore, for the sake of Christ (Roos).—Isaac is mindful of his sacerdotal office, as soon as he takes up his abode (*Berl. Bib.*).—The Abimelech mentioned here is more cunning than his father, for he pretends to know nothing about the taking away of Isaac's wells by his servants (Luther).—Such is the course of the world. Now insolent, then mean. He who wishes to live in peace with it (which is true of all believers) must be able to bear and suffer (Roos).—The Abimelech of ch. xxi. uses Elohim, a word proper to him; the one in the present chapter, not caring much about the affair, says Jehovah, because he constantly heard Isaac make use of this divine name. He accommodates himself to the feast of Isaac, as Laban in ch. xxiv. (Rom. xii. 20; Jos. ix. 14; 2 Sam. iii. 20; Isa. xxv. 6; Luke xiv. 17.)—The divine blessing of this conciliatory and humble love, did not exhaust itself in temporal things. Isaac contended and suffered for the sake of wells; as to the wells which he digged soon after his arrival at Beer-sheba, it happened on the very day he made the covenant and swore, etc.—The relation, of which the name Beer-sheba was the memorial, had ceased to exist. But by the repetition of the fact, the name regained its significance and power, and was the same as if now given for the first time (Hengstenberg).

FIFTH SECTION.

Isaac's sorrow over Esau's marriage with the daughters of Canaan.

CHAPTER XXVI. 34, 35.

34 And Esau was forty years old when he took to wife Judith [celebrated?] the daughter of Beeri[1] [heroic son? Fontanus?] the Hittite, and Bashemath [lovely, בֹּשֶׂם, fragrance, spicy] the 35 daughter of Elon [oak-grove, strength] the Hittite: Which were a grief of mind[2] [a heart-sorrow] unto Isaac and Rebekah.

[[1] Ver. 34.—Beeri, of a well.—A. G.]
[[2] Ver. 35.—The margin, lit., bitterness of spirit.—A. G.]

EXEGETICAL AND CRITICAL.

Esau was forty years old.—Isaac, therefore, according to ch. xxv. 26, was about 100 years.—According to ch. xxviii. 9, he took Mahalath as his third wife, together with the two mentioned here. These names are mostly different, as to form, from those of ch. xxxvi. 2, etc. The points of resemblance are, first, the number three; secondly, the name of Bashemath; third, the designation of one of them as the daughter of Elon, the other as a daughter of Ishmael. In respect to the dissimilarities and their solution, see KNOBEL, p. 278, on ch. xxxvi.; DELITZSCH, 505; KEIL, 229.—**Which were a grief of mind.**—Lit.: "a bitterness of spirit." Their Canaanitish descent, which, in itself, was mortifying to Esau's parents, corresponds with the Canaanitish conduct. It is characteristic of Esau, however, that, without the counsel and consent of his parents, he took to himself two wives at once, and these, too, from the Canaanites. Bashemath, Ahuzzath, Mahalath (ch. xxviii. 9) are Arabic forms.

DOCTRINAL AND ETHICAL.

1. Esau's ill-assorted marriage a continuance of the prodigality in the disposal of his birthright.

2. The threefold offence: 1. Polygamy without any necessary inducement; 2. women of Canaanitish origin; 3. without the advice, and to the displeasure of his parents.

3. The heart-sorrow of the parents over the misalliance of the son.—How it produced an effect in the mind of Rebekah, different from that produced in the mind of Isaac.

HOMILETICAL AND PRACTICAL.

See Doctrinal and Ethical paragraphs.

STARKE: LANGE: Children ought not to marry without the advice and consent of their parents.—CRAMER: Next to the perception of God's wrath, there is no greater grief on earth than that caused by children to their parents.—GERLACH: Esau may be regarded as a heathen, already and before his expulsion from the line of blessing.—CALWER *Handb.*: *Took two wives.* Opposed to the beautiful example of his father.—In addition to the trials undergone up to this time, domestic troubles are now added. It is very possible that this act of disobedience toward God and his parents, of which Esau became guilty by his marriage, matured the resolution of Rebekah, to act as related in ch. xxvii.—SCHRÖDER: The notice respecting Esau, serves, preëminently, to prepare for that which follows (Esau's action). A self-attestation of his lawful expulsion from the chosen generation, and, at the same time, an actual warning to Jacob.—Lamentation and grief of mind appeared when he was old, and had hoped that his trials were at an end (Luther).

SIXTH SECTION.

Isaac's preference for the natural first-born, and Esau. Rebekah and Jacob steal from him the theocratic blessing. Esau's blessing. Esau's hostility to Jacob. Rebekah's preparation for the flight of Jacob, and his journey with reference to a theocratic marriage. Isaac's directions for the journey of Jacob, the counterpart to the dismissal of Ishmael. Esau's pretended correction of his ill-assorted marriages.

CHAPTERS XXVII.—XXVIII. 1–9.

1 And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see,[1] he called Esau his eldest son, and said unto him, My son: And he said 2 unto him, Behold, *here am* I. And he said, Behold, now I am old, I know not the day

3 of my death. Now therefore take, I pray thee, thy weapons [hunting weapons], thy
4 quiver, and thy bow, and go out to the field, and take me *some* venison; And make me savory meat [tasty; favorite; festive dish. De Wette: dainty dish], such as I love, and bring *it*
5 to me, that I may eat; that my soul may bless thee before I die. And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt *for* venison, *and* to bring *it*.

6 And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak
7 unto Esau thy brother, saying, Bring me venison, and make me savory meat, that I may
8 eat, and bless thee before the Lord before my death. Now therefore, my son, obey
9 my voice [strictly], according to that which I command thee. Go now to the flock [small cattle], and fetch me from thence two good kids of the goats; and I will make
10 them savory meat for thy father, such as he loveth: And thou shalt bring *it* to thy
11 father, that he may eat, and that he may bless thee before his death. And Jacob said to Rebekah his mother, Behold, Esau my brother *is* a hairy man, and I *am* a smooth
12 man: My father peradventure will feel me, and I shall seem to him as a deceiver;
13 and I shall bring a curse upon me, and not a blessing. And his mother said unto him,
14 Upon me *be* thy curse, my son: only obey my voice, and go fetch me *them*. And he went, and fetched, and brought *them* to his mother: and his mother made savory meat
15 [dainty dish], such as his father loved. And Rebekah took goodly [costly] raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her
16 younger son: And she put the skins of the kids of the goats upon his hands, and upon
17 the smooth [part] of his neck; And she gave the savory meat and the bread, which she had prepared, into the hand of her son Jacob.

18 And he came unto his father, and said, My father: And he said, Here *am* I; who
19 *art* thou, my son. And Jacob said unto his father, I *am* Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that
20 thy soul may bless me. And Isaac said unto his son, How *is it* that thou hast found *it* so quickly, my son? And he said, Because the Lord thy God brought *it* to me.
21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son,
22 whether thou *be* my very son Esau, or not. And Jacob went near unto Isaac his father; and he felt him, and said, The voice *is* Jacob's voice, but the hands *are* the
23 hands of Esau. And he discerned him not, because his hands were hairy, as his
24 brother Esau's hands: so he blessed him. And he said, *Art* thou [thou there] my very
25 son Esau? And he said, I *am*. And he said, Bring *it* near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought *it* near to him, and
26 he did eat: and he brought him wine, and he drank. And his father Isaac said unto
27 him, Come near now, and kiss me, my son. And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son
28 *is* as the smell of a field which the Lord hath blessed: Therefore [thus] God give thee of the dew of heaven, and the fatness of the earth and plenty [the fulness] of corn and
29 wine: Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee [thy mother's sons shall bow]: cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee.

30 And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother
31 came in from his hunting. And he also had made savory meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that
32 thy soul may bless me. And [then] Isaac his father said unto him, Who *art* thou?
33 And he said, I *am* thy son, thy firstborn Esau. And Isaac trembled very exceedingly [shuddered in great terror above measure], and said, Who? where *is* he [who then was he]? that hath taken [hunted] venison, and brought *it* me, and I have eaten of all before thou
34 camest, and have blessed him? yea, *and* he shall be blessed. And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto
35 his father, Bless me, *even* me also, O my father. And he said, Thy brother came with
36 subtilty, and hath taken away thy blessing. And he said, Is he not rightly named [heel-holder, supplanter] Jacob? for he hath supplanted me these two times: he took away my birthright [right of the firstborn]; and, behold, now he hath taken away my blessing.
37 And he said, Hast thou not reserved a blessing for me? And Isaac answered and said

unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him [have I endowed him]: and
38 what shall I do now unto thee, my son? And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even* me also, O my father. And Esau lifted up his
39 voice and wept. And [then] Isaac his father answered, and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above;
40 And by thy sword shalt thou live, and shalt serve thy brother: and [but] it shall come to pass when thou shalt have the dominion [in the course of thy wanderings], that thou shalt break his yoke from off thy neck.

41 And Esau hated Jacob, because of the blessing wherewith his father blessed him: and Esau said in his heart [formed the design], The days of mourning for my [dead] father
42 are at hand, then will I slay my brother Jacob. And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, *purposing*
43 to kill thee [goes about with revenge to kill thee].[2] Now therefore, my son, obey my voice;
44 and arise, flee thou to Laban my brother, to Haran; And tarry with him a few days
45 [some time], until thy brother's fury turn away; Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: then I will send, and fetch
46 thee from thence: why should I be deprived also of you both in one day? And Rebekah said to Isaac, I am weary of my life, because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me [what is life to me]?

CH. XXVIII. 1. And Isaac called Jacob, and blessed him, and charged him, and said unto
2 him, Thou shalt not take a wife of the daughters of Canaan. Arise, go to Padan-aram [Mesopotamia], to the house of Bethuel, thy mother's father; and take thee a wife from
3 thence of the daughters of Laban, thy mother's brother. And God [the] Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be [become] a
4 multitude[3] of people; And give thee the blessing of Abraham, to thee and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger [of thy pilgrimage],
5 which God gave unto Abraham. And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

6 When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that, as he blessed him, he gave him a charge,
7 saying, Thou shalt not take a wife of the daughters of Canaan; And that Jacob obeyed
8 his father and his mother, and was gone to Padan-aram; And Esau seeing that the
9 daughters of Canaan pleased not Isaac his father; Then went Esau unto Ishmael, and took unto the wives which he had Mahalath [from root חלה, Cecinit. Delitzsch derives it from חָלִי, to be sweet] the daughter of Ishmael, Abraham's son, the sister of Nebajoth [heights, nabathæa], to be his wife.

[[1] CH. XXVII. Ver. 1.—Lange renders "when Isaac was old, then his eyes were dim, so that he could not see," as an independent sentence, laying the basis for the following narrative.—A. G.]

[[2] Ver. 42.—Comforteth, or avengeth. The thought of vengeance was his consolation.—A. G.]

[[3] CH. XXVIII. Ver. 3.—קָהָל, congregation.—A. G.]

GENERAL PRELIMINARY REMARKS.

1. Knobel, without regard to verse 46, and notwithstanding the word Elohim, verse 28, regards our section as a Jehovistic narrative. We have only to refer to the prevailing Jehovistic reference. Respecting the origin of our narrative Knobel has given his opinion in a remarkable manner, e. g., he cannot conceive how an old man may hear well, smell well, and yet be unable to see!!

2. The time. "Isaac at that time was a hundred and thirty-seven years old, the age at which Ishmael, his half-brother, died, about fourteen years before; a fact which, in consequence of the weakness of old age, may have seriously reminded him of death, though he did not die until forty-three years afterwards. The correct determination of his age, given already by Luther, is based upon the following calculation: Joseph, when he stood before Pharaoh, was thirty years old (ch. xli. 46), and at the migration of Jacob to Egypt he had reached already the age of thirty-nine; for seven years of plenty and two years of famine had passed already at that time; nine years had elapsed since the elevation of Joseph (ch. xlv. 6). But Jacob, at that time, was a hundred and thirty years old (ch. xlvii. 9); Joseph, therefore, was born when Jacob was ninety-one years; and since Joseph's birth occurred in the fourteenth year of Jacob's sojourn in Mesopotamia (comp. ch. xxx. 25 with ch. xxix. 18, 21, and 27), Jacob's flight to

Laban happened in his seventy-seventh year, and in the hundred and thirty-seventh year of Isaac. Comp. HENGSTENBERG: *Beitr.* iii. p. 348, etc." Keil.

3. The present section contains the history of the distinction and separation of Esau and Jacob; first introduced by enmity after the manner of man, then confirmed by the divine judgment upon human sins, and established by the conduct of the sons. This narrative conducts us from the history of Isaac to that of Jacob. The separate members of this section are the following: 1. Isaac's project; 3. Rebekah's counter-project; 3. Jacob's deed and blessing; 4. Esau's complaint and Esau's blessing; 5. Esau's scheme of revenge, and Rebekah's counter-scheme; 6. Jacob and Esau in the antithesis of their marriage, or the divine decree.

EXEGETICAL AND CRITICAL.

1. Vers. 1-4.—**And his eyes were dim.**—We construe with the Sept., since we are of the opinion that this circumstance is noticed as an explanation of the succeeding narrative.—**Thy quiver.**—The ἅπαξ λεγ., תְּלִי (lit. hanging), has by some been explained incorrectly as meaning sword (Onkelos and others).—**Savory meat.**—מַטְעַמִּים, delicious food. But it is rather to be taken in the sense of a feast than of a dainty dish. It is praiseworthy in Isaac to be mindful of his death so long beforehand. That he anticipates his last hours in this manner indicates not only a strong self-will, but also a doubt and a certain apprehension, whence he makes the special pretence, in order to conceal the blessing from Jacob and Rebekah. [Notwithstanding the divine utterance before the children were born, undoubtedly known to him, and the careless and almost contemptuous disposal of his birthright by Esau, and Esau's ungodly connection with the Canaanitish women, Isaac still gives way to his preference to Esau, and determines to bestow upon him the blessing.—A. G.]

2. Vers. 5-17. *Rebekah's counter-project.*—**Unto Jacob her son.**—Her favorite.—**Two good kids of the goats.**—The meat was to be amply provided, so as to represent venison.—**As a deceiver** (lit., as a scoffer).—"He is afraid to be treated as a scoffer merely, but not as an impostor, since he would have confessed only a mere sportive intention." Knobel. It may be assumed, however, that his conscience really troubled him. But from respect for his mother he does not point to the wrong itself, but to its hazardous consequences.—**Upon me be thy curse.**—Rebekah's boldness assumes here the appearance of the greatest rashness. This, however, vanishes for the most part, if we consider that she is positively sure of the divine promise, with which, it is true, she wrongfully identifies her project.—**Goodly raiment.**—Even in regard to dress, Esau seems to have taken already a higher place in the household. His goodly raiment reminds us of the coat of Joseph.—**Upon his hands.**—According to Tuch, the skins of the Eastern camel-goat (angora-goat) are here referred to. The black, silk-like hair of these animals, was also used by the Romans as a substitute for human hair (MARTIAL., xii. 46)." Keil.

3. Vers. 18-29. *Jacob's act and Jacob's blessing.*—**Who art thou, my son.**—The secrecy with which Isaac arranged the preparation for the blessing must have made him suspicious at the very beginning. The presence of Jacob, under any circumstances, would have been to him, at present, an unpleasant interruption. But now he thinks that he hears Jacob's voice. That he does not give effect to this impression is shown by the perfect success of the deception. But perhaps an infirmity of hearing corresponds with his blindness.—**Arise, I pray thee, sit and eat.**—They ate not only in a sitting posture, but also while lying down; but the lying posture at a meal differed from that taken upon a bed or couch. It is the solemn act of blessing, moreover, which is here in question.—**How is it that thou hast found it so quickly.**—It is not only Jacob's voice, but also the quick execution of his demand, which awakens his suspicion.—**And he blessed him.**—Ver. 23. This is merely the greeting. Even after having felt his son, he is not fully satisfied, but once more demands the explanation that he is indeed Esau.—**Come near now, and kiss me.**—After his partaking of the meat, Isaac wants still another assurance and encouragement by the kiss of his son.—**And he smelled the smell of his raiment.**—The garments of Esau were impregnated with the fragrance of the fields, over which he roamed as a hunter. "The scent of Lebanon was distinguished (Hos. xiv. 7; Song of Sol. iv. 11)." Knobel. The directness of the form of his blessing is seen from the fact that the fundamental thought is connected with the smell of Esau's raiment. The fragrance of the fields of Canaan, rich in herbs and flowers, which were promised to the theocratic heir, perfumed the garments of Esau, and this circumstance confirmed the patriarch's prejudice.—**And blessed him, and said.**—The words of his blessing are prophecies (ch. ix. 27; ch. xlix.)—utterances of an inspired state looking into the future, and therefore poetic in form and expression. The same may be said respecting the later blessing upon Esau.—**Of a field which the Lord hath blessed.**—Palestine, the land of Jehovah's blessing, a copy of the old, and a prototype of the new, paradise.—Because the country is blessed of Jehovah, he assumes that the son whose garments smell of the fragrance of the land is also blessed.—**Therefore God give thee.**—*Ha-elohim.* The choice of the expression intimates a remaining doubt whether Esau was the chosen one of Jehovah; but it is explained also by the universality of the succeeding blessing. [He views Ha-elohim, the personal God, but not Jehovah, the God of the Covenant, as the source and giver of the blessing.—A. G.]—**Of the dew of heaven.**—The dew in Palestine is of the greatest importance in respect to the fruitfulness of the year during the dry season (ch. xlix. 25; Deut. xxxiii. 13, 28; Hosea xiv. 6; Sach. viii. 12).—**And the fatness of the earth.**—KNOBEL: "Of the fat parts of the earth, singly and severally." Since the land promised to the sons was to be divided between Esau and Jacob, the sense no doubt is: may he give to thee the fat part of the promised land, i. e., Canaan. Canaan was the chosen part of the lands of the earth belonging to the first-born, which were blessed with the dew of heaven and the fatness of the earth. As to the fruitfulness of Canaan, see Exod. iii. 8. Compare also the Bible Dictionaries; WINER: article "Palestine." The antithesis of this grant to that of the Edomitic country appears distinctly, ver. 39. A two-fold contrast is therefore to be noticed: 1. To Edom; 2. to the earth in general; and so we have כֵּן. But to a blessed land belong also blessed seasons, therefore plenty of corn and wine.—**Let**

people serve thee.—To the grant of the theocratic country is added the grant of a theocratic, i. e., spiritual and political condition of the world.—**And nations.**—Tribes of nations. Not only nations but tribes of nations, groups of nations, are to bow down to him, i. e., to do homage to him submissively. This promise was fulfilled typically in the time of David and Solomon, ultimately and completely in the world-sovereignty of the promise of faith.—**Be Lord over thy brethren.**—This blessing was fulfilled in the subjection of Edom (2 Sam. viii. 14; 1 Kings xi. 15; Ps. lx. 8, 9).—**Thy mother's sons.**—His prejudice still shows itself in the choice of this expression, according to which he thought to subject Jacob, the "mother's" son, to Esau.—**Cursed be every one that curseth thee.**—Thus Isaac bound himself. He is not able to take back the blessing he pronounced on Jacob. In this sealing of the blessing he afterwards recognizes also a divine sentence (ver. 33). His prophetic spirit has by far surpassed his human prejudice. [This blessing includes the two elements of the blessing of Abraham, the possession of the land of Canaan, and a numerous offspring, but not distinctly the third, that all nations should be blessed in him and his seed. This may be included in the general phrase, let him that curseth thee be cursed, and him that blesseth thee be blessed. But it is only when the conviction that he had against his will served the purpose of God in blessing Jacob, that the consciousness of his patriarchal calling is awakened within him, and he has strength to give the blessing of Abraham to the son whom he had rejected but God had chosen (ch. xxviii. 3, 4). See Keil.—A. G.]

4. Vers. 30–40. *Esau's lamentation and Esau's blessing.*—**And Isaac trembled.**—If Isaac himself had not intended to deceive in the matter in which he was deceived, or had he been filled with divine confidence in respect to the election of Esau, he would have been startled only at the deception of Jacob. But it is evident that he was surprised most at the divine decision, which thereby revealed itself, and convinces him of the error and sin of his attempt to forestall that decision, otherwise we should hear of deep indignation rather than of an extraordinary terror. What follows, too, confirms this interpretation. He bows not so much to the deception practised upon him as to the fact and to the prophetic spirit which has found utterance through him. AUGUSTINE: *De Civitate Dei*, 16, 37: "*Quis non hic maledictionem potius expectaret irati, si hæc non superna inspiratione sed terreno more generentur.*"—**Who? where is he?**—Yet before he has named Jacob, he pronounces the divine sentence: the blessing of the Lord remains with that man who received it.—**He cried with a great and exceeding bitter cry.**—Heb. xii. 17.—**Bless me, even me also.**—Esau, it is true, had a vague feeling that the question here was about important grants, but he did not understand their significance. He, therefore, thought the theocratic blessing admitted of division, and was as dependent upon his lamentations and prayers as upon the caprice of his father.—**Thy brother came with subtilty.**—With deception. Isaac now indicates also the human error and sin, after having declared the divine judgment. But at the same time he declares that the question is only about *one* blessing, and that no stranger has been the recipient of this blessing, but Esau's brother.—**Is not he rightly named (הֲכִי)?**—Shall he get the advantage of me because he was thus inadvertently named (Jacob= heel-catcher, supplanter), and because he then acted thus treacherously (with cunning or fraud) shall I acquiesce in a blessing that was surreptitiously obtained?—**He took away my birthright.**—Instead of reproaching himself with his own act, his eye is filled with the wrong Jacob has done him.—**Hast thou not a blessing reserved for me?**—Esau is perplexed in the mysterious aspect of this matter. He speaks as if Isaac had pronounced a gratuitous blessing. Isaac's answer is according to the truth. He informs him very distinctly of his future theocratic relation to Jacob. As compared with the blessing of Jacob he had no more a blessing for Esau, for it is fundamentally the greatest blessing for him to serve Jacob.—**Hast thou but one blessing?**—Esau proceeds upon the assumption that the father could pronounce blessings at will. His tears, however, move the father's heart, and he feels that his favorite son can be appeased by a sentence having the semblance of a blessing, and which in fact contains every desire of his heart. That is, he now understands him.—**The fatness of the earth.**—The question arises whether מִן is used here in a partitive sense (according to Luther's translation and the Vulgate), as in the blessing upon Jacob, ver. 28, or in a privative sense (according to Tuch, Knobel, Kurtz, etc.). Delitzsch favors the last view: 1. The mountains in the northeastern part of Idumæa (now Gebalene), were undoubtedly fertile, and therefore called *Palæstina Salutaris* in the middle ages (VON RAUMER, in his *Palæstina*, p. 240, considers the prophecy, therefore, according to Luther's translation, as fulfilled). But the mountains in the western part of Idumæa are beyond comparison the most dreary and sterile deserts in the world, as Seetzen expresses himself. 2. It is not probable that Esau's and Jacob's blessing would begin alike. 3. It is in contradiction with ver. 37, etc. (p. 455); Mal. i. 3. This last citation is quoted by Keil as proof of the preceding statement. [The מִן is the same in both cases, but in the blessing of Jacob, "after a verb of giving, it had a partitive sense; here, after a noun of place, it denotes distance, or separation, e. g., Prov. xx. 3." Murphy. The context seems to demand this interpretation, and it is confirmed by the prediction, by thy sword, etc. Esau's dwelling-place was the very opposite of the richly-blessed land of Canaan.—A. G.] But notwithstanding all this, the question arises, whether the ambiguity of the expression is accidental, or whether it is chosen in relation to the excitement and weakness of Esau. As to the country of Edom, see DELITZSCH, p. 455; KNOBEL, p. 299; KEIL, p. 198; also the Dictionaries, and journals of travellers.—**And by thy sword.**—This confirms the former explanation, but at the same time this expression corresponds with Esau's character and the future of his descendants. War, pillage, and robbery, are to support him in a barren country. "Similar to Ishmael, ch. xvi. 12, and the different tribes still living to-day in the old Edomitic country (see BURKHARDT: 'Syria,' p. 826; RITTER: *Erdkunde*, xiv. p. 966, etc.)." Knobel. See Obadiah, ver. 3; Jer. xlix. 16. "The land of Edom, therefore, according to Isaac's prophecy, will constitute a striking antithesis to the land of Jacob." Keil.—**And shalt serve thy brother.**—See above.—**And it shall come to pass.**—As a consequence of the roaming about of Edom in the temper and purpose of a freebooter, he will ultimately shake off the

yoke of Jacob from his neck. This seems to be a promise of greater import, but the self-liberation of Edom from Israel was not of long continuance, nor did it prove to him a true blessing. Edom was at first strong and independent as compared to Israel, slower in its development (Numb. xx. 14, etc.). Saul first fought against it victoriously (1 Sam. xiv. 47); David conquered it (2 Sam. viii. 14). Then followed a conspiracy under Solomon (1 Kings xi. 14), whilst there was an actual defection under Joram. On the other hand, the Edomites were again subjected by Amaziah (2 Kings xiv. 7; 2 Chron. xxv. 11) and remained dependent under Uzziah and Jotham (2 Kings xiv. 22; 2 Chron. xxvi. 2). But under Ahaz they liberated themselves entirely from Judah (2 Kings xvi. 6; 2 Chron. xxviii. 17). Finally, however, John Hyrcanus subdued them completely, forced them to adopt circumcision, and incorporated them into the Jewish state and people (JOSEPHUS: "Antiq." xiii. 9, 1; xv. 7, 9), whilst the Jews themselves, however, after Antipater, became subject to the dominion of an Idumæan dynasty, until the downfall of their state.

5. *Esau's scheme of revenge, and Rebekah's counter-scheme* (vers. 41–46).—**And Esau said in his heart.**—Esau's good-nature still expresses itself in his exasperation toward Jacob and in the scheme of revenge to kill him. For he does not maliciously execute the thought immediately, but betrays it in uttered threats, and postpones it until the death of his father.—**The days of mourning . . . are at hand.**—Not for my father, but on account of my father; i. e., my father, weak and trembling with age, is soon to die.—Then, and not before, he will execute his revenge. He does not intend to grieve the father, but if his mother, his brother's protectress, is grieved by the murder, that is all right, in his view.—**These words were told.**—On account of his frank and open disposition, Esau's thoughts were soon revealed; what he thought in his heart he soon uttered in words.—**And called Jacob.**—From the herds.—**Flee thou to Laban.**—Rebekah encourages him to this flight by saying that it will last but few days, i. e., a short time. But she looked further. She took occasion from the present danger to carry on the thoughts of Abraham, and to unite Jacob honorably in a theocratic marriage. For, notwithstanding all his grief of mind arising from Esau's marriages, Isaac had not thought of this. But still she lets Isaac first express this thought. Nor is Isaac to be burdened with Esau's scheme of revenge and Jacob's danger, and therefore she leads him to her mode of reasoning by a lamentation concerning the daughters of Heth (ver. 46).—**Deprived also of you both.**—BUNSEN: "Of thy father and thyself." Others: "Of thyself and Esau, who is to die by the hand of an avenger." But as soon as Esau should become the murderer of his brother, he would be already lost to Rebekah. Knobel, again, thinks that in verse 46 the connection with the preceding is here broken and lost, but on the contrary connects the passage with ch. xxvi. 34 and ch. xxviii. 1, as found in the original text. The connection is, however, obvious. If Knobel thinks that the character of Esau appears different in ch. xxviii. 6 etc., than in ch. xxvii. 41, that proves only that he does not understand properly the prevailing characteristics of Esau as given in Genesis.

6. *Jacob and Esau in the antithesis of their marriage, or the divine decree* (ch. xxviii. 1–9).—**And Isaac called Jacob and blessed him.**—The whole dismissal of Jacob shows that now he regards him voluntarily as the real heir of the Abrahamic blessing. Knobel treats ch. xxviii.–ch. xxxiii. as one section (the earlier history of Jacob), whose fundamental utterances form the original text, enlarged and completed by Jehovistic supplements. There are several places in which he says contradictions to the original text are apparent. One such contradiction he artfully frames by supposing that, according to the original text, Jacob was already sent to Mesopotamia immediately after Esau's marriage, for the purpose of marrying among his kindred—a supposition based on mere fiction. As to other contradictions, see p. 233, etc.—**Of the daughters of Canaan.**—Now it is clear to him that this was a theocratic condition for the theocratic heir.—**Of the daughters of Laban.**—These are first mentioned here.—**And God Almighty.**—By this appellation Jehovah called himself when he announced himself to Abraham as the God of miracles, who would grant to him a son (ch. xvii. 1). By this apellation of Jehovah, therefore, Isaac also wishes for Jacob a fruitful posterity. Theocratic children are to be children of blessing and of miracles, a *multitude* of people (קָהָל), a very significant development of the Abrahamic blessing. [The word used to denote the congregation or assembly of God's people, and to which the Greek *ecclesia* answers. It denotes the people of God as called out and called together.—A. G.]—**The blessing of Abraham.**—He thus seals the fact that he now recognizes Jacob as the chosen heir—**And Isaac sent away Jacob** (see Hos. xii. 13).—**When Esau saw that Isaac.**—Esau now first discovers that his parents regard their son's connection with Canaanitish women as an injudicious and improper marriage. He had not observed their earlier sorrow. Powerful impressions alone can bring him to understand this matter. But even this understanding becomes directly a misunderstanding. He seeks once more to gain the advantage of Jacob, by taking a *third* wife, indeed a daughter of Ishmael. One can almost think that he perceives an air of irony pervading this dry record. The irony, however, lies in the very efforts of a low and earthly mind, after the glimpses of high ideals, which he himself does not comprehend.—**To Ishmael.**—Ishmael had been already dead more than twelve years; it is therefore the house of Ishmael which is meant here.—**Mahalath.**—Ch. xxxvi. 2 called Bâshemath.—**The sister of Nebajoth.**—As the first-born of the brothers he is named instead of all the others; just as Miriam is always called the sister of Aaron. The decree of God respecting the future of the two sons, which again runs through the whole chapter, receives its complete development in this, that Jacob emigrates in obedience of faith accompanied with the theocratic blessing, to seek after the chosen bride, whilst Esau, with the intention of making amends for his neglect, betrays again his unfitness. The decrees of God, however, develop themselves in and through human plans.

DOCTRINAL AND ETHICAL.

1. The present section connects a profound tragic family history from the midst of the patriarchal life, with a grand and sublime history of salvation. In respect to the former, it is the principal chapter in the Old Testament, showing the vanity of mere human plans and efforts; in respect to the latter, it holds the corresponding place in reference to the cer-

tainty of the divine election and calling, holding its calm and certain progress through all disturbances of human infatuation, folly, and sin.

2. It is quite common, in reviewing the present narrative, to place Rebekah and Jacob too much under the shadows of sin, in comparison with Isaac. Isaac's sin does not consist alone in his arbitrary determination to present Esau with the blessing of the theocratic birthright, although Rebekah received that divine sentence respecting her children, before their birth, and which, no doubt, she had mentioned to him; and although Esau had manifested already, by his marriage with the daughters of Heth, his want of the theocratic faith, and by his bartering with Jacob, his carnal disposition, and his contempt of the birthright—thus viewed, indeed, his sin admits of palliation through several excuses. The clear right of the first-born seemed to oppose itself to the dark oracle of God, Jacob's prudence to Esau's frank and generous disposition, the quiet shepherd-life of Jacob to Esau's stateliness and power, and on the other hand, Esau's misalliances to Jacob's continued celibacy. And although Isaac may have been too weak to enjoy the venison obtained for him by Esau, yet the true-hearted care of the son for his father's infirmity and age, is also of some importance. But the manner in which Isaac intends to bless Esau, places his offence in a clearer light. He intends to bless him solemnly in unbecoming secrecy, without the knowledge of Rebekah and Jacob, or of his house. The preparation of the venison is scarcely to be regarded as if he was to be inspired for the blessing by the eating of this "dainty dish," or of this token of filial affection. This preparation, at least, in its main point of view, is an excuse to gain time and place for the secret act. In this point of view, the act of Rebekah appears in a different light. It is a woman's shrewdness that crosses the shrewdly calculated project of Isaac. He is caught in the net of his own sinful prudence. A want of divine confidence may be recognized through all his actions. It is no real presentiment of death that urges him now to bless Esau. But he now *anticipates* his closing hours and Jehovah's decision, because he wishes to put an end to his inward uncertainty which annoyed him. Just as Abraham anticipated the divine decision in his connection with Hagar, so Isaac, in his eager and hearty performance of an act belonging to his last days, while he lived yet many years. With this, therefore, is also connected the improper combination of the act of blessing with the meal, as well as the uneasy apprehension lest he should be interrupted in his plan (see ver. 18), and a suspicious and strained expectation which was not at first caused by the voice of Jacob. Rebekah, however, has so far the advantage of him that she, in her deception, has the divine assurance that Jacob was the heir, while Isaac, in his preceding secrecy, has, on his side, only human descent and his human reason without any inward, spiritual certainty. But Rebekah's sin consists in thinking that she must save the divine election of Jacob by means of human deception and a so-called white-lie. Isaac, at that critical moment, would have been far less able to pronounce the blessing of Abraham upon Esau, than afterward Balaam, standing far below him, could have cursed the people of Israel at the critical moment of its history. For the words of the spirit and of the promise are never left to human caprice. Rebekah, therefore, sinned against Isaac through a want of candor, just as Isaac before had sinned against Rebekah through a like defect. The divine decree would also have been fulfilled without her assistance, if she had had the necessary measure of faith. Of course, when compared with Isaac's fatal error, Rebekah was right. Though she deceived him greatly, misled her favorite son, and alienated Esau from her, there was yet something saving in her action according to her intentions, even for Isaac himself and for both her sons. For to Esau the most comprehensive blessing might have become only a curse. He was not fitted for it. Just as Rebekah thinks to oppose cunning to cunning in order to save the divine blessing through Isaac, and thus secure a heavenly right, so also Jacob secures a human right in buying of Esau the right of the first-born. But now the tragic consequences of the first officious anticipation, which Isaac incurred, as well as that of the second, of which Rebekah becomes guilty, were soon to appear.

3. The tragic consequences of the hasty conduct and the mutual deceptions in the family of Isaac. Esau threatens to become a fratricide, and this threat repeats itself in the conduct of Joseph's brothers, who also believed that they saw in Joseph a brother unjustly preferred, and came very near killing him. Jacob must become a fugitive for many a long year, and perhaps yield up to Esau the external inheritance for the most part or entirely. The patriarchal dignity of Isaac is obscured, Rebekah is obliged to send her favorite son abroad, and perhaps never see him again. The bold expression: "Upon me be thy curse," may be regarded as having a bright side; for she, as a protectress of Jacob's blessing, always enjoys a share in his blessing. But the sinful element in it was the wrong application of her assurance of faith to the act of deception, which she herself undertook, and to which she persuaded Jacob; and for which she must atone, perhaps, by many a long year of melancholy solitude and through the joylessness which immediately spread itself over the family affairs of the household.

4. With all this, however, Isaac was kept from a grave offence, and the true relation of things secured by the pretended necessity for her prevarication. Through this catastrophe Isaac came to a full understanding of the divine decree, Esau attained the fullest development of his peculiar characteristics, and Jacob was directed to his journey of faith, and to his marriage, without which the promise could not even be fulfilled in him.

5. Isaac's blindness. That the eyes of this recluse and contemplative man were obscured and closed at an early age, is a fact which occurs in many a similar character since the time of "blind Homer" and blind Tiresias. Isaac had not exercised his eye in hunting as Esau. The weakness of his age first settles in that organ which he so constantly neglected. With this was connected his weakness in judging individual and personal relations. He was conscious of an honest wish and will in his conduct with Esau, and his secrecy in the case, as well as the precaution at Gerâr, was connected with his retiring, peace-loving disposition. Leaving this out of view, he was an honest, well-meaning person (see ver. 37, and ch. xxvi. 27). His developed faith in the promise, however, reveals itself in his power or fitness for the vision, and his words of blessing.

6. Rebekah obviously disappears from the stage as a grand or conspicuous character; grand in her prudence, magnanimity, and her theocratic zeal of faith. Her zeal of faith had a mixture of fanatic

exaggeration, and in this view she is the grand mother of Simeon and Levi (ch. xxxviii.).

7. It must be especially noticed that Jacob remained single far beyond the age of Isaac. He seems to have expected a hint from Isaac, just as Isaac was married through the care of Abraham. The fact bears witness to a deep, quiet disposition, which was only developed to a full power by extraordinary circumstances. He proves, again, by his actions, that he is a Jacob, i. e., heel-catcher, supplanter. He does not refuse to comply with the plan of the mother from any conscientious scruples, but from motives of fear and prudence. And how ably and firmly he carries through his task, though his false confidence seems at last to die upon his lips with the brief אָנִי, ver. 24! But however greatly he erred, he held a proper estimate of the blessing, for the security of which he thought he had a right to make use of prevarication; and this blessing did not consist in earthly glory, a fact which is decisive as to his theocratic character. Esau, on the other hand, scarcely seems to have any conception of the real contents of the Abrahamic blessing. The profound agitation of those who surrounded him, gives him the impression that this must be a thing of inestimable worth. Every one of his utterances proves a misunderstanding. Esau's misunderstandings, however, are of a constant significance, showing in what light mere men of the world regard the thingsof the kingdom of God. Even his exertion to mend his improper marriage relations eventuates in another error.

8. Isaac's blessing. In the solemn form of the blessing, the dew of heaven is connected with the fatness of the earth in a symbolic sense, and the idea of the theocratic kingdom, the dominion of the seed of blessing first appears here. In the parting blessing upon Jacob, the term קהל indicates a great development of the Abrahamic blessing.—RANKE: Abraham, no doubt, saw, in the light of Jehovah's promises, on to the goal of his own election and that of his seed, but with regard to the chosen people, however, his prophetic vision extended only to the exodus from Egypt, and to the possession of Canaan. Isaac's prophecy already extends farther into Israel's history, reaching down to the subjugation and restoration of Esau.

9. The blessing pronounced upon Esau seems to be a prophecy of his future, clothed in the form of a blessing, in which his character is clearly announced. It contains a recognition of bravery, of a passion for liberty, and the courage of a hunter—The Idumæans were a warlike people.

10. When, therefore, Isaac speaks in the spirit, about his sons, he well knew their characters (Heb. xi. 20). The prophetic blessing will surely be accomplished; but not by the force of a magical efficacy; as Knobel says: "A divine word uttered, is a power which infallibly and unchangeably secures what the word indicates. The word of God can never be ineffectual (comp. ch. ix. 18; Numb. xxii. 6; 2 Kings ii. 24; Is. ix. 7)."—The word of a prophetic spirit rests upon the insight of the spirit into the profound fundamental principles of the present, in which the future, according to its main features, reflects itself, or exhibits itself, beforehand.

11. The high-souled Esau acted dishonestly in this, that he was not mindful of the oath by which he had sold to Jacob the birthright; and just as Rebekah might excuse her cunning by that of Isaac, so Jacob might excuse his dishonest conduct by pleading Esau's dishonesty.

12. The application of the proverb, "The end justifies the means," to Jacob's conduct, is apparently not allowable. The possible mental reservation in Jacob's lie, may assume the following form: 1. I am Esau, i. e., the (real) hairy one, and thy (lawful) first-born. But even in this case the mental reservation of Jacob is as different from that of the Jesuits, as heaven from earth. 2. Thy God brought the venison to me; i. e., the God who has led thee wills that I should be blessed.

13. However plausible may be the deceit, through the divine truth some circumstance will remain unnoticed, and become a traitor. Jacob had not considered that his voice was not that of Esau. It nearly betrayed him. The expression: "The voice is Jacob's voice, but the hands are the hands of Esau," has become a proverb in cases where words and deeds do not correspond.

14. The first appearance of the kiss in this narrative presents this symbol of ancient love to our view in both its aspects. The kiss of Christian brotherhood and the kiss of Judas are here enclosed in one.

15. Just as the starry heavens constituted the symbol of the divine promise for Abraham, so the blooming, fragrant, and fruitful fields are the symbol to Isaac. In this also may be seen and employed the antithesis between the first, who dwelt under the rustling oaks, and of the other, who sat by the side of springing fountains. The symbol of promise descends from heaven to earth.

HOMILETICAL AND PRACTICAL.

See the Doctrinal and Ethical paragraphs. Upon the whole the present narrative is both a patriarchal family picture and a religious picture of history. —Domestic life and domestic sorrow in Isaac's house. —In the homes of the patriarchs, Abraham, Isaac, and Jacob.—The blind Isaac: 1. Blind in two respects; and 2. yet a clear-sighted prophet.—How Isaac blesses his sons: 1. How he *intends* to bless them; 2. how he is *constrained* to bless them.—Human guilt and divine grace in Isaac's house: 1. The guilt; Isaac and Rebekah anticipate divine providence. They deceive each other. Esau is led to forget his bargain with Jacob; Jacob is induced to deceive his father. Yet the guilt of all is diminished because they thought that they must help the right with falsehood. Esau obeys the father, Jacob obeys the mother. Isaac rests upon the birthright, Rebekah upon the divine oracle. 2. God's grace turns everything to the best, in conformity to divine truth, but with the condition that all must repent of their sins.—The image of the hereditary curse in the light of the hereditary blessing, which Isaac ministers: 1. How the curse obscures the blessing; 2. how the blessing overcomes the curse.—The characteristics mentioned in our narrative viewed in their contrasts: 1. Isaac and Rebekah; 2. Jacob and Esau; 3. Isaac and Jacob; 4. Isaac and Esau; 5. Rebekah and Esau; 6. Rebekah and Jacob.—The cunning of a theocratic disposition purified and raised to the prudence of the ecclesiastical spirit.—God's election is sure: 1. In the heights of heaven; 2. in the depths of human hearts; 3. in the providence of grace; 4. in the course of history.—The clear stream of the divine government runs through all human errors, and that: 1. For salvation to believers; 2. for judgment to unbelievers.

To Section First, vers. 1-4. Isaac's infirmity of

age, and his faith: 1. In what manner the infirmity of age obscured his faith; 2. how faith breaks through the infirmities of age.—Isaac's blindness. —The sufferings of old age.—The thought of death: 1. Though beneficial in itself; 2. may yet be premature.—The hasty making of wills.—We must not anticipate God.—Not act in uncertainty of heart.—The preference of the parents for the children different in character from themselves.—The connection of hunting and the enjoyment of its fruits, with the divine blessing of promise: 1. Incomprehensible as a union of the most diverse things; 2. comprehensible as a device of human prudence; 3. made fruitless by the interference of another spirit.—Isaac's secrecy thwarted by Rebekah's cunning device.—Human right and divine law in conflict with each other.—Isaac's right and wrong view, and conduct.

Starke: It is a great blessing of God, if he preserves our sight not only in youth, but also in old age (Deut. xxxiv. 7).—Cramer: A blind man, a poor man (Tob. v. 12).—Old age itself is a sickness (2 Sam. xix. 35).—If you are deprived of the eyes of your body, see that you do not lose the eye of faith (Ps. xxxix. 5, 6).—A Christian ought to do nothing from passion, but to judge only by the word of God.—*Bibl. Tub.:* Parents are to bless their children before they die; but the blessing must be conformed to the divine will (ch. xlviii. 5). Doubtless Jacob, taught by Isaac's error, learned to bless his children better; i. e., in a less restricted manner.—(The Rabbins assert that Jacob desired venison before his pronouncing the blessing, because it was customary that the son about to receive the blessing should perform some special act of love to his father.)—Osiander: It is probable that Isaac demanded something better than ordinary, because this was to be also a peculiar day. To all appearance it was a divine providence through which Jacob gains time to obtain and bear away the blessing before him.—Schröder: Contemplative men like Isaac easily undermine their health (?).—Experience teaches us that natures like that of Isaac are more exposed to blindness than others. Shut in entirely from the external world, their eyes are soon entirely closed to it.—The son, by some embodiment of his filial love, shows himself as son, in order that the father on his part also, may, through the act of blessing, show himself to be a father.—Love looks for love.—Thus the blessing may be considered not so much as belonging to the privilege of the first-born, but rather as constituting a rightful claim to these privileges.

Section Second, vers. 15–17. Rebekah's counter-scheme opposed to Isaac's scheme.—Rebekah's right and wrong thought and conduct.—Rebekah protectress of the right of Jacob's election opposed to Isaac the elect.—Jacob's persuasion: 1. The mother's faith and her wrong view of it.—The faith of the son and his erroneous view.—Jacob's doubt and Rebekah's confidence.—The defect in his hesitation (it was not a fear of sin, but a fear of the evil consequences).—The defect in the confidence (not in the certainty itself, but its application).—The cunning mother and the cunning son.—Both too cunning in this case.—Their sufferings for it —God's commandment is of more weight than the parental authority, than all human commands generally.

Starke: Some commentators are very severe upon Rebekah (Saurin, *Discours* XXVIII; others on the contrary (Calvin and others), praise her faith, her cunning, her righteousness (because Esau as a bold scoffer, had sold his birthright), her fear of God (abhorrence of the Canaanitish nature). (We must add, however, that Calvin also marks the means which Rebekah uses as evil.)—Rebekah, truly, had acted in a human way, striving by unlawful means to attain a good end.—*Bibl. Wirt*: If the Word of God is on our side we must not indeed depart from it, but neither must we undertake to bring about what it holds before us by unlawful means, but look to God, who knows what means to use, and how and when to fulfil his word.—*Bibl. Tüb*: God makes even the errors of the pious to work good, if their heart is sincere and upright; yet we are not to imitate their errors.

Gerlach: Though staining greatly, as she did the divine promise by her deception, yet at the sam time her excellent faith shines out through the history. She did not fear to arouse the brother's deadly hatred against Jacob, to bring her favorite son into danger of his life and to excite her husband against her, because the inheritance promised by God stood before her, and she knew God had promised it to Jacob. (Calvin).—Schröder: (Michaelis: The kids of the goats can be prepared in such a way as to taste like venison.) Isaac now abides by the rule, but Rebekah insists upon an exception (Luther).—The premature grasping bargain of Jacob (ch. xxv. 29, etc.,) is the reason that God is here anticipated again by Rebekah, and Jacob's sinful cunning, so that the bargain again turns out badly.—*Luther*, holding that the law is annulled by God himself, concludes: Where there is no law, there is no transgression, therefore, she has not sinned (! ?)—Both (sons) were already 77 years old. The fact, that Jacob, at such an age, was still under maternal control, was grounded deeply in his individuality (ch. xxv. 27), as well as in the congeniality which existed between Jacob and his mother. Esau, surely, was passed from under Rebekah's control already at the age of ten years.

Section Third, vers. 18–29. Isaac's blessing upon Jacob: 1. In its human aspect; 2. in its divine aspect.—The divine providence controlling Isaac's plan: Abraham, Isaac and Esau.—Jacob, in Esau's garments, betrayed by his voice: 1. Almost betrayed immediately; 2. afterwards clearly betrayed.—Isaac's solicitude, or all care in the service of sin and error gains nothing.—Jacob's examination. —The voice is Jacob's voice, the hands are Esau's hands.—Isaac's blessing: 1. According to its external and its typical significance; 2. in its relation to Abraham's promise and the blessing of Jacob.—Its new thoughts: the holy sovereignty, the gathering of a holy people, the germ of the announcement of a holy kingdom. Isaac's inheritance: a kingdom of nations, a church of nations.—The fulfilment of the blessing: 1. In an external or typical sense: David's kingdom; 2. in a spiritual sense: the kingdom of Christ.

Starke: Jacob, perhaps, thought with a contrite heart of the abuse of strange raiment, when the bloody coat of Joseph was shown to him. To say nothing of the cross caused by children, which, no doubt, is the most severe cross to pious parents in this world, and with which the pious Jacob often met (Dinah's rape, Benjamin's difficult birth, Simeon's and Levi's bloody weapons, Reuben's incest, Joseph's history, Judah's history, ch. xxxviii., etc.). For Jacob sinned: 1. In speaking contrary to the truth, and twice passing himself for Esau; 2. in really practising fraud by means of strange raiment and false pretences; 3. in his abuse of the name of God (ver. 20); 4. in taking advantage of his father's

weakness.—Yet God bore with his errors, like Isaac, etc.

Ver. 26: a collection of different places in which we read of a kiss or kisses (see Concordance).—That this uttered blessing is to be received not only according to the letter, but also in a deeper, secret sense, is apparent from Hebr. xi. 20, where Paul says: that by faith Isaac blessed his son, of which faith the Messiah was the theme.

GERLACH: The goal and central point of this blessing is the word: be lord over thy brethren. For this implies that he was to be the bearer of the blessing, while the others should only have a share in his enjoyment.—LISCO: Earthly blessing (Deut. xxxiii. 28).—**Cursed be,** etc. He who loves the friends of God, loves God himself; he who hates them, hates him; they are the apple of his eye.—CALWER *Handbuch*: The more pleasant the fragrance of the flowers and herbs of the field, the richer is the blessing. Earthly blessings are a symbol and pledge to the father of divine grace.—Power and sway: The people blessed of the Lord must stand at the head of nations, in order to impart a blessing to all.—Isaac, much against his will, blesses him whom Jehovah designs to bless.—SCHRÖDER: Ah, the voice, the voice (of Jacob)! I should have dropped the dish and run away (Luther).—Thus also the servants of God sow the seed of redemption among men, not knowing where and how it is to bring fruits. God does not limit the authority granted to them by other knowledge and wisdom. The virtue and efficacy of the sacraments by no means depend, as the Papists think, upon the intention of the person who administers them (CALVIN).—(Esau's goodly raiment: Jewish tradition holds these to be the same made by God himself for the first parents (ch. iii. 21), and it attributes to the person wearing them the power even of taming wild beasts. —The inhabitants of South Asia are accustomed to scent their garments in different ways. By means of fragrant oils extracted from spices, etc. (Michaelis).—*Smell of a field.* Herodotus says, All Arabia exhales fragrant odors.)—Thus he wished that the land of Canaan should be to them a pattern and pledge of the heavenly inheritance (Calvin).—Dew, corn, wine, are symbols of the blessings of the kingdom of grace and glory (Ramb.).—*That curseth thee.* Here it is made known, that the true church is to exist among the descendants of Jacob. The three different members of the blessing contain the three prerogatives of the first-born: 1. The double inheritance. Canaan was twice as large and fruitful as the country of the Edomites; 2. the dominion over his brethren; 3. the priesthood which walks with blessings, and finally passes over to Christ, the source of all blessing (Rambach).—Luther calls the first part of the blessing: the food of the body, the daily bread; the second part: the secular government; the third part: the spiritual priesthood, and places in this last part the dear and sacred cross, and at the same time also, the victory in and with the cross. In Christ, the true Israel of all times, rules the people and nations.

To Section Fourth, vers. 30–40. Esau comes too late: 1. Because he wished to obtain the divine blessing of promise by hunting (by running and striving, etc.) (Rom. ix. 16); 2. he wished to gain it, after he had sold it; 3. he wished to acquire it, without comprehending its significance; and, 4. without its being intended for him by the divine decree, and any fitness of mind for it.—Isaac's trembling and terror are an indication that his eyes are opened, because he sees the finger of God and not the hand of man.—Esau's lamentation opposed to his father's firmness: 1. A passion instead of godly sorrow; 2. connected with the illusion that holy things may be treated arbitrarily; 3. referring to the external detriment but not to the internal loss.—Esau's misunderstanding a type of the misunderstanding of the worldly-minded in regard to divine things: 1. That the plan of divine salvation was the work of man; 2. the blessing of salvation was a matter of human caprice; 3. that the kingdom of God was an external affair.—Esau's blessing the type: 1. Of his character; 2. of his choice: 3. of his apparent satisfaction.—Here Isaac and Esau are now for the first time opposed to each other in their complete antithesis: Isaac in his prophetic greatness and clearness opposed to Esau in his sad and carnal indiscretion and passionate conduct.

STARKE: Ver. 30. Divine providence is here at work.—Ver. 33. This exceedingly great amazement came from God.—CRAMER: God rules and determines the time; the clockwork is in his hands, he can prolong it, and he can shorten it, according to his pleasure, and if he governs anything, he knows how to arrange time and circumstances, and the men who live in that time, in such a way that they do not appear before or after he wishes them to come. Christian, commend to him, therefore, thy affairs (Ps. xxxi. 17; Gal. iv. 4).—HALL: God knows both time and means to call back his people, to obviate their sins, and to correct their errors (Heb. xii. 17).—LANGE: Isaac did not approve of the manner and means, but the event itself he considers as irrevocable, as soon as he recognizes that God, on account of the unfitness of Esau, has so arranged it. While, therefore, we do not ascribe to God any active working of evil, we concede that, by his wisdom, he knows how to control the errors of men, especially of believers, to a good purpose.—Ver. 36. Thus insolent sinners roll the blame upon others.—Ver. 37. The word "Lord" is rendered remarkably prominent, since it appears only here and ver. 29. Just as if, out of Jacob's loins alone would come the mightiest and most powerful lords, princes, and kings, especially the strong and mighty Messiah.—HALL: Tears flowing from revenge, jealousy, carnal appetites, and worldly cares, cause death (2 Cor. vii. 10). God's word remains forever, and never falls to the ground. —CALWER *Handbuch*: Ver. 36. And still Esau had sold it.—He lamented the misfortune only, not his carelessness; he regretted only the earthly in the blessing, but not the grace.

SCHRÖDER: *Then cried he a great cry, great and bitter exceedingly.* This is the perfectly (?) natural, unrestrained outbreaking of a natural man, to whom, because he lives only for the present, every ground gives way beneath his feet when the present is lost.

To Isaac's explanation that the blessing was gone. Here also a heroic cast is given to the quiet, retiring, and often unobserved love.—The aged, feeble, and infirm Isaac celebrates upon his couch a similar triumph of love, just as the faith of his father triumphed upon Mt. Moriah, etc. (i. e., he sacrifices to the Lord his preference for Esau).—The world today still preserves the same mode of thinking; it sells the blessing of the new birth, etc., and still claims to inherit this blessing (Roos).—Esau, and perhaps Isaac also, thought probably by the blessing to invalidate the fatal bargain as to the birthright.—He only bewails the consequences of his sin but he

has no tears for the sin itself.—The question here was properly not about salvation and condemnation. Salvation was not refused to Esau, but he serves as a warning to us all, by his cries full of anguish, not to neglect the grace of God (Roos).—*Esau's blessing.* Esau appealed to the paternal heart, and with the true objective character of the God of the patriarch, Isaac neither could nor should drop his own paternal character.—Now he has no birthright to give away, and therefore no solemn: and he blessed him, occurs here.—(Descriptions of the Idumæan country and people follow).

Section Fifth. Vers. 41–46. Esau's hatred of Jacob: 1. In its moral aspect; 2. in its typical significance.—Want of self-knowledge a cause of Esau's enmity.—Esau inclined to fratricide: 1. Incited by envy, animosity, and revenge; 2. checked by piety toward the father; 3. prevented by his frankness and out-spoken character, as well as by Rebekah's sagacity.—Rebekah's repentance changed into an atonement by the heroic valor of her faith.—Rebekah's sacrifice.—How this sagacious and heroic-minded woman makes a virtue (Jacob's theocratic wooing for a bride) of necessity (the peril of Jacob's life).

Starke: Ver. 44. These few days became twenty years.—Ver. 45. That Rebekah did this, is not mentioned in any place. Probably she died soon after, and therefore did not live to see Jacob's return (ch. xlix. 31; Matt. v. 22; 1 John iii. 15; Prov. xxvii. 4). —Cramer: Whatever serves to increase contention and strife, we are to conceal, to trample upon, and to turn everything to the best (Matt. v. 9).—Gerlach: Ver. 41. This trait represents to us Esau most truthfully; the worst thing in his conduct, however, is not the savage desire of revenge, but the entire unbelief in God and the reluctance to subject himself to him. Whilst Isaac submitted unconditionally as soon as God decided, Esau did not care at all for the divine decision.—Calwer *Handbuch:* He did not think of the divine hand in the matter, nor of his own guilt, self-knowledge, or repentance.—Schröder: God never punishes his people without correcting grace is made also purifying grace at the same time (Roos).—As Esau had only cries and tears at first, he now has only anger and indignation.—Ver. 41. "Repentance and its fruits correspond" (Luther).—All revenge is self-consolation. True consolation under injustice comes from God (Rom. xii. 19).—*And he forgets what thou hast done to him.* With this she both acknowledges Jacob's guilt and betrays a precise knowledge of Esau's character.—Let us not despair too soon of men. Are there not twelve hours during the day? The great fury and fiery indignation pass away with time (Luther).—How sagacious this pious woman: she conceals to her husband the great misfortune and affliction existing in the house so as not to bring sorrow upon Isaac in his old age (Luther).

Section Sixth, ch. xxviii. 1–8. Jacob's mission to Mesopotamia compared with that of Eliezer: 1. Its agreement; 2. its difference.—Isaac now voluntarily blesses Jacob.—The necessity of this pious house becomes the source of new blessings: 1. The feeble Isaac becomes a hero; 2. the plain and quiet Jacob becomes a courageous pilgrim and soldier; 3. the strong-minded Rebekah becomes a person that sacrifices her most dearly loved.—How late the full self-development of both Jacob's and Esau's character appears.—Jacob's prompt obedience and Esau's foolish correction of his errors.—The church is a community of nations, typified already by the theocracy.

Starke: Concerning the duties of parents and children as to the marriage of their children.—The dangers of injudicious marriages.—Parents can give to their children no better provision on their way than a Christian blessing (Tob. v. 21).—*Bibl. Tub.:* The blessing of ancestors, resting upon the descendants is a great treasure, and to be preserved as the true and the best dowry.—Calwer *Handbuch:* He goes out of spite (or at least in his folly and self-will) to the daughters of Ishmael, and takes a third wife as near of kin to his father as the one Jacob takes was to his mother. (But the distinction was that Ishmael was separated from the theocratic line, while the house in Mesopotamia belonged to the old stock.)—Schröder: Rebekah, who in her want of faith could not wait for divine guidance, has now to exercise her faith for long years, and learn to wait. —Isaac appears fully reconciled to Jacob.—In the eyes of Isaac *his father.* He does not care about the mother.—Thus natural men never find the right way to please God and their fellow-men whom they have offended, nor the true way of reconciliation with them (*Berl. Bibel.*).

C.

JACOB.-ISRAEL, THE WRESTLER WITH GOD, AND HIS WANDERINGS.

FIRST SECTION.

Jacob's journey to Mesopotamia, and the heavenly Ladder at Bethel.

Chapter XXVIII. 10–22.

10, 11 And Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones [one of the stones] of that place, and put *them* [it] *for* his pillows, and lay 12 down in that place to sleep. And [then] he dreamed, and behold a ladder set up on the

earth, and the top of it reached [was reaching] to heaven: and behold, the angels of God
13 [were] ascending and descending on it. And behold, the Lord stood [was standing] above it: and said, I *am* the Lord God [Jehovah, the God] of Abraham thy father, and the God
14 of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west [evening], and to the east [morning], and to the north [midnight], and to the south [midday]: and in
15 thee and in thy seed shall all the families of the earth be blessed. And behold, I *am* with thee, and will keep thee in all *places* [everywhere] whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done *that* which I have spoken to thee of [promised thee].

16 And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place,
17 and I knew *it* not. And he was afraid, and said, How dreadful [awful] *is* this place!
18 this *is* none other but the house of God, and this [here] *is* the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows,
19 and set it up *for* a pillar, and poured oil upon the top of it. And he called the name of that place Bethel [house of God]; but the name of that city *was called* [earlier] Luz at
20 the first. And Jacob vowed a vow, saying, If God [Elohim] will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,
21 So that I come again to my father's house in peace [in prosperity]; then shall the Lord
22 [Jehovah] be my God: And this stone, which I have set *for* a pillar, shall be God's house: and of all that thou shalt give me, I will surely give the tenth unto thee.

PRELIMINARY REMARK.

Jacob's divine election, as well as the spirit of his inward life and the working of his faith, first appear in a bright light in his emigration, his dream, and his vow.

EXEGETICAL AND CRITICAL.

1. *Jacob's emigration, his night-quarters, and dream* (vers. 10–15).—**Went out from Beer-sheba.**—The journey from Beer-sheba to Haran leads the pilgrim through a great part of Canaan, in a direction from south to north, then crossing the Jordan, and passing through Gilead, Bashan, and Damascus, he comes to Mesopotamia. It was the same journey that Abraham, and afterwards Eliezer, had already made, well known to the patriarchal family.—**And he lighted upon a certain place.**—Not after the first day's journey, but after several days' journey (see ch. xxii. 4). Bethel (see ver. 19), or originally Luz, Λουσά, was situated in the mountain of Ephraim, on the way from Jerusalem to Shechem, probably the present Beitin; more than three hours north of Jerusalem (see Dictionaries, especially Winer, and books of travels, particularly Robinson, ii. pp. 125–130).—**He lighted upon.**—By this expression the place in which he took up his night-quarters, in the open air, is distinguished from the city already existing.—**And tarried there all night.**—After the sun went down, indicating an active journey. Even at the present date it frequently occurs that pilgrims in those countries, wrapped in their cloaks, spend the night in the open air, during the more favorable seasons of the year.—**He took of the stones.**—"One of the stones." A stone becomes his pillow. Thus he rests upon the solitary mountain, with no covering but the sky.—**And he dreamed.**—In his dream a strange night-vision comes to him, and it belongs to his peculiar character that in this condition he is susceptible of this dream. "Here he sleeps upon a hard pillow, exiled from his father's house, with deep anxiety approaching an uncertain future, and intentionally avoiding intercourse with his fellow-men; a stranger, in solitude and without shelter." Delitzsch. The dream-vision is so glorious, that the narrator represents it by a threefold הִנֵּה. The participles, too, serve to give a more vivid representation. The connection between heaven and earth, and now especially between heaven and the place where the poor fugitive sleeps, is represented in three different forms, increasing in fulness and strength; *the ladder*, not too short, but resting firmly on the earth below and extending up to heaven; *the angels of God*, appearing in great numbers, passing up and down the ladder as the messengers of God; ascending as the invisible companions of the wanderer, to report about him, and as mediators of his prayers; descending as heavenly guardians and mediators of the blessing; finally, *Jehovah himself standing above the ladder*, henceforth the covenant God of Jacob, just as he had hitherto been the covenant God of Abraham and Isaac. [It is a beautiful and striking image of the reconciliation and mediation effected by the Angel of the Covenant. See John i. 51.—A. G.]—**Jehovah, the God of Abraham.**—According to Knobel, this is an addition of the Jehovistic enlargement, which does not fit the connection here, where the question is simply about Jacob's protection and guidance. Just as if this could be detached from his theocratic position and importance! First of all, Jacob must now know that Jehovah is with him as *his* God; that the God of Abraham—his ancestor in faith—and the God of Isaac, will henceforth also prove himself to be the God of Jacob.—**The land whereon thou liest.**—The ground on which he sleeps as a fugitive, is to be his possession, to its widest limits. Canaan, from the heights of Bethel, extends in all directions far and wide. His couch upon the bare ground is changed into an ideal possession of the country.—**As the dust of the earth** (see ch. xxii. 17; xxvi.

4).—To one sleeping upon the bare ground, this new symbol of the old promise was peculiarly striking.—**Thou shalt spread abroad.**—The wide, indefinite extension to all quarters of the heavens, introduces the thought, that all the nations of the earth are to be blessed in him. [That which is here promised transcends the destiny of the natural seed of Abraham. MURPHY, p. 386.—A. G.] In the light of this promise, the personal protection and guidance here promised to him has its full significance and certainty. Jehovah guarantees the security of his journey, of the end sought, of his return, and finally, of the divine promises given to him. But the security against Esau is not yet clearly given to him; still the expression: *I will not leave thee, until*—does not mean, that he would at one time forsake him, but indicates the infallible fulfilment of all the promises. [The dream-vision is a comprehensive summary of the history of the Old Covenant. As Jacob is now at the starting-point of his independent development, Jehovah now standing above the ladder, appears in the beginning of his descent, and since the end of the ladder is by Jacob, it is clear that Jehovah descends to him, the ancestor and representative of the chosen people. But the whole history of the Old Covenant is nothing else than, on one side, the history of the successive descending of God, to the incarnation in the seed of Jacob, and, on the other, the successive steps of progress in Jacob and his seed towards the preparation to receive the personal fulness of the divine nature into itself. The vision reaches its fulfilment and goal in the sinking of the personal fulness of God into the helpless and weak human nature in the incarnation of Christ. Kurtz.—A. G.]

2. *Jacob's awaking, his morning solemnity, and vow* (vers. 16–22).—**Surely the Lord.**—The belief in the omnipresence of God was a part of the faith of Abraham's house. And that God was even present here, he did not first learn on this occasion (as Knobel seems to think), but it is new to him that Jehovah, as the covenant God, revealed himself not only at the consecrated altars of his fathers, but even here. Jacob (who was not to take, and did not desire to take, any of the Canaanitish women), probably from religious zeal, avoided taking up his abode for the night in the heathen city, Luz. Generally, indeed, he would feel ill at ease in a profane and heathenish country. The greater, therefore, is his surprise, that Elohim here reveals himself to him, and that as Jehovah.—**How dreadful** (see Exod. iii. 5)—**House of God.**—The dreadfulness of the place results from the awe-inspiring presence of the God of revelation. The place, therefore, is to him a house of God, a Bethel, and the Bethel is to him at the same time the door of heaven. He feels as a sinner rebuked and punished at this sacred place; he trembles and is filled with holy awe, but not disheartened. He did not tremble before men nor wild beasts, but now he trembles before Jehovah in his sanctuary, but it is the trembling of a pious confidence.—**And he set it up for a pillar.**—CALVIN: "A striking monument of the vision." We must here distinguish between the stone for a pillar, as a memorial of divine help, as Joshua and Samuel erected pillars (ch. xxxi. 45; xxxv. 14; Josh. iv. 9, 20; xxiv. 26; 1 Sam. vii. 12); and the anointing of the stone with oil, which consecrated it to Jehovah's sanctuary (Exod. xx. 30). In the same manner, we must distinguish, on the one hand, between the consecrated stone of Jacob, which marked the place as an ideal house of God and a future place for sacrifice (see ch. xxxv. 15; comp. ch. xxxv. 7), and in an unknown-typical prophecy the place of the future tabernacle, and, on the other hand, the anointed stones worshipped with religious veneration (whence the expression: "Oelgötze," idols of oil), and especially the stones supposed in the heathen world to have fallen from heaven, by whose names we are reminded of Bethel, but whose worship, however, is not to be derived from Jacob's conduct at Bethel (see KEIL, p. 302; KNOBEL, p. 239; DELITZSCH, p. 460; WINER, "Stones").—**Called the name.**—KNOBEL: "According to the Elohist, he assigns the name at his return (xxxv. 15)." The naming at the last-quoted place, however, clearly expresses the execution of his purpose to sacrifice upon the stone, and thus to change it from an ideal to an actual Bethel, a place for the worship of God. It is evident that this naming of Luz, or the place near by, was of importance only to Jacob and his house, and that the Canaanites called the city Luz now as before, until it became a Hebrew city. According to Keil, Jacob himself called the city Luz by the name of Bethel, but not the place where the pillar was erected. This would be very strange, and it is not proved by ch. xlviii. 3, where Jacob in Egypt characterizes in general the region of this divine revelation. From Josh. xvi. 2; xviii. 13, too, we receive the impression that Luz and Bethel, strictly taken, were two separate places; for Jacob had not passed the night in the city of Luz, but in the fields or upon the mountain, in the open air. Generally, the whole region was called Luz, in the time of the Canaanites, but Bethel at the time of the Israelites.—**Vowed a vow.**—The vow seems to unite the faith in Jehovah with external and personal interests. But the following points should be considered: First, the vow is only an explanation and appropriation of the promise immediately preceding; second, it is a very modest appropriation of it (meat and drink and raiment); thirdly, Jacob emphasizes especially that point which the promise had left dark for his further trial (ch. xxxii. 7), viz., the desire to return to his paternal home in peace, i. e., especially, free from Esau's avenging threats.—The vow too: **Then shall the Lord be my God,** is emphatical, and explains itself by the following promises. Jacob fulfilled the first after his return (ch. xxxv. 7; ver. 16), and Israel fulfilled it more completely. The tithes, that first appear in Abraham's history (ch. xiv. 20), were no doubt employed by Jacob, at his return, for burnt-offerings and thank-offerings and charitable gifts (see below) (ch. xxxi. 54; xlvi. 1). [Murphy says, the vow of Jacob is a step in advance of his predecessors. It is the spirit of adoption working in him. It is the grand and solemn expression of the soul's free, full, and perpetual acceptance of the Lord to be its own God. The words, If God will be with me, do not express the condition on which Jacob will accept God, but are the echo and thankful acknowledgment of the divine assurance, I am with thee. The stone shall be God's house, a monument of the presence and dwelling of God with his people. Here it signalizes the grateful and loving welcome which God receives from his saints. The tenth is the share of all given to God, as representing the full share, the whole which belongs to him. Thus Jacob opens his heart, his home, and his treasure, to God. As the Father is prominently manifested in Abraham, and the Son in Isaac, so also the Spirit in Jacob.—A. G.]

DOCTRINAL AND ETHICAL.

1. Jacob's pilgrimage. The patriarchs pilgrims of God (Heb. xi.).

2. From Isaac onward the night dream-vision is the fundamental form of revelation in the history of the patriarchs.—Consecrated night-life: 1. As to the occasion: In the most helpless situation, the most solemn and glorious dream. 2. As to the form: A divine revelation in the dream-vision: a. miracles of sight, symbols of salvation; b. miracles of the ear, promise of salvation. 3. As to its contents: The images of the vision: a. the ladder; b. angels, ascending and descending; c. Jehovah standing above the ladder and speaking.—The words of the vision, or the centre of the whole vision (CALOV.: *Verbum dei quasi anima visionis*). General promise; individual promise.

3. The rainbow in the brightness of its colors, though soon vanishing away, proclaims the mercy of God, descending from heaven, and ruling over the earth; but Jacob's ladder expresses more definitely the connecting and living intercourse between heaven and earth. The ladder reaching down from heaven to earth, designates the revelations, the words, and promises of God; the ladder reaching upwards from earth to heaven, indicates faith, sighs, confession, and prayer. The angels ascending and descending, are messengers and the symbols of the reality of a personal intercourse between Jehovah and his people.

4. The angelic world develops itself gradually. Here they appear in great numbers, after having been preceded by the symbolic cherubim and the two angels, in company with the Angel of the Lord: 1. These hosts, however, appear in the vision of a dream; 2. they ascend and descend on the ladder; it does not appear, therefore, that they flew. They do not speak, but Jehovah speaks above them. Nevertheless, they indicate the living communion between heaven and earth, the longing for another world, well known to the Lord in the heavens; the help and salvation which comes from above, and with which believing hearts are well acquainted, and the ascending and descending signifies that personal life is only mediated and introduced through personal life. They carry on this mediation, bearing upwards from earth reports and prayers, and from heaven to earth protection and blessings.

5. In this vision and guidance of Jacob the Angel of the Lord unfolds and reveals his peculiar nature in a marked antithesis. Jehovah is the one peculiar personality who, exalted above the multitude of angels, begins to speak, receives and gives the word.

6. Christ brings out the complete fulfilment of Jacob's vision, John i. 52. From this exegesis of the Lord it follows that Jacob, now already as Israel (see John i. 47; ver. 49), not only beheld a constant intercourse between heaven and earth, but foresaw also, in an unconscious, typical representation, the gradual incarnation of God. BAUMGARTEN: "The old fathers, and even Luther and Calvin, are too rash in regarding the ladder, directly and by itself, as the symbol of the mystery of the incarnation. The ladder itself cannot be compared with Christ, but Jacob, who beholds the ladder," etc. No doubt, Jacob, in his vision, is a type of Christ, and Baumgarten correctly says: "As far as a dream (it is, the night-vision of a believer) stands below the reality, and things that happen but once below those that continually occur, so far Jacob stands below Christ.' Yet the mutual relation and intercourse between God and the elect, of which the advent of Christ is the result and consummation, was doubtless typified by this ladder.

7. From Jacob's ladder we receive the first definite intimation that beyond Sheol, heaven is the home of man.

8. Just as Jacob established his Bethel at his lonely lodging-place, so Christians have founded their churches upon Golgothas, over the tombs of martyrs, and over crypts; and this all in a symbolic sense. The church, as well as Christians, has come out of great tribulations.—But every true house of God is also, as such, a gate of heaven.

9. The application of oil also, which afterwards, in a religious sense, as a a symbol of the spirit, runs through the entire Scriptures, we find here first mentioned.

10. Jacob's vow is to be understood from the preceding promise of the Lord. It was to be uttered, according to the human nature, in his waking state, and is the answer to the divine promise.

11. As to the tithes and vows, see Dictionaries. GERLACH: "The number 'ten' being the one that concludes the prime numbers, expresses the idea of completion, of some whole thing. Almost all nations, in paying tithes of all their income, and frequently, indeed, as a sacred revenue, thus wished to testify that their whole property belonged to God, and thus to have a sanctified use and enjoyment of what was left.

12. The idea of Jacob's ladder, of the protecting hosts of angels, of the house of God and its sublime terrors, of the gate of heaven, of the symbolical significance of the oil, of the vow, and of the tithes—all these constitute a blessing of this consecrated night of Jacob's life.

13. Jacob does not think that Jehovah's revelation to him was confined to this place of Bethel. He does not interpret the sacredness of the place in a heathen way, as an external thing, but theocratically and symbolically. Through Jehovah's revelation, this place, which is viewed as a heathen waste, becomes to him a house of God, and therefore he consecrates it to a permanent sanctuary.

14. Vers. 20, 21. Briefly: If God is to me Jehovah, then Jehovah shall be to me God. If the Lord of the angels and the world proves himself to me a covenant God, then I will glorify in my covenant God, the Lord of the whole world. [There is clear evidence that Jacob was now a child of God. He takes God to be his God in covenant, with whom he will live. He goes out in reliance upon the divine promise, and yields himself to the divine control, rendering to God the homage of a loving and grateful heart. But what a progress there is between Bethel and Peniel. Grace reigns within him, but not without a conflict. The powers and tendencies of evil are still at work. He yields too readily to their urgent solicitations. Still grace and the principles of the renewed man, gain a stronger hold, and become more and more controlling. Under the loving but faithful discipline of God, he is gaining in his faith, until, in the great crisis of his life, Mahanaim and Peniel, and the new revelations then given to him, it receives a large and sudden increase. He is thenceforward trusting, serene, and established, strengthened and settled, and passes into the quiet life of the triumphant believer.—A. G.]

HOMILETICAL AND PRACTICAL.

See Doctrinal and Ethical paragraphs.—Jacob, the third patriarch. How he inherited from his grandfather: 1. The active deeds of faith, and from his father; 2. the endurance of faith, and therefore even he appears; 3. as the wrestler of faith.—Or the patriarch of hope in a special sense.—Jacob's pilgrimage.—His couch upon the stony pillow becomes his Bethel.—The night-vision of Jacob at Bethel becomes more and more glorious: 1. The ladder; 2. the angels ascending and descending; 3. Jehovah and his promise.—The ladder: a. From heaven to earth: the word of God; b. from earth to heaven: prayer (cries and tears, prayer, intercession, thanks, praise).—The Angel of God over our life.—Jehovah speaking above the silent angels, or the peculiar glory of the word of God, especially of the gospel.—Jacob's noble fearlessness, and his holy fear.—Bethel, or the sacred places and names upon this earth.—Jacob's vow, the answer to Jehovah's promise.—How the God of Abraham and Isaac becomes also the God of Jacob, or, Jehovah always the same in the kingdom of God: 1. The living *results*; 2. the *living nature* of the results.

Section First, vers. 10–15. STARKE: Jacob left his home secretly and alone, with all possible speed, before his brother Esau was aware of it. He took nothing with him but his staff (ch. xxxii. 10).—(JOSEPHUS: Unfavorable opinion of the people at Luz.)—Jacob, in this wretched condition upon his journey, a symbol of the Messiah. (Explained allegorically by RAMBACH: 1. Wooing a wife in a strange country; 2. the true heir appearing in poverty; 3. the sojourn at Bethel. Christ had not where to lay his head.)—This ladder, a symbol of God's paternal care, by which, as by a heavenly ladder, heaven and earth are connected.—But that this ladder was to typify something far higher, we learn from Christ himself. The mystery of Christ's incarnation, and of his mediatorial office, was typified by this.—*Freiberger Bibel*: In this ladder we see the steps and degrees: 1. Of the state of Christ's humiliation; 2. of the state of his exaltation.—CHRYSOSTOM: "Faith is the ladder of Jacob reaching from earth to heaven.—BERNH.: The ladder of Jacob is the church, as yet partly militant upon the earth, and partly triumphant in heaven.—*The Lord* (Jehovah). Chaldee: The glory of the Lord. Arab.: The right of the Lord.—(*Freiberger Bibel*: Grotius and Clericus are wrong in not being willing to give the name, the Angel of the Lord, to Christ, but to one of the highest angels, to whom they attribute the name of Jehovah, contrary to the sense and usage of the Holy Spirit.)—Ver. 15. God, in comforting him, proceeds gradually: 1. He himself is with him, not a mere angel; 2. he will bring him back again; 3. he will never leave him (Rom. viii. 28).—Parents ought not to bring up their children too delicately, for they never know in what circumstances they may be placed.—HALL: God is generally nearest to us when we are the most humble.—*Bibl. Tub.*: Even in his sleep Jacob had intercourse with the Lord; in a like manner our sleep should be consecrated to the Lord.—Christ, the true Jacob's ladder (Ps. xci. 2; Isa. xxxiii. 2).

GERLACH: That the angels here neither hover nor fly, is owing to the representation and typical significance of the vision. By this very fact Jacob was assured that the place where his head lies, is the point to which God sends his angels, in order to execute his commands concerning him, and to receive communications from him; a symbol of the loving and uninterrupted care for his servants, extending to individuals and minute events.—*Dreadful*. The old church called the Lord's supper a *dreadful* mystery (*sacramentum tremendum*).—LISCO: Now Jacob, like Abraham and Isaac, stands as the elect of Jehovah. This is of greater importance, since Jacob is the ancestor of the Israelites only. The promises of Jehovah, therefore, that were given to him, must have appeared as the dearest treasure to his descendants.—SCHRÖDER: Ver. 10. *Because the sun was set*. A symbol corresponding with his inward feeling. The paternal home with the revelations and the worship of the only true God, is far behind him, a strange solitude around him, and a position full of temptation before him.—The living stone, the rock of salvation, is the antitype of that typical stone in the wilderness; do with it what the patriarch did with his (F. W. Krummacher), Heb. i. 14.—In the symbol of the ladder lies the prediction of the special providence of God.—Earth is a court of paradise; life, here below, is a short pilgrimage; our home is above, and the light of a blessed eternity illuminates our path (F. W. Krummacher).

Section Second, vers. 16–22. STARKE: *Surely the Lord*. Chald.: The glory of the Lord.—Ver. 17. His feeble nature trembled before this heavenly manifestation, because he was well aware of his unworthiness, and the sublimity of God's majesty considered in the light of the Spirit.—Where God's word is found, there is a house of God. There heaven stands open.—(The ancients believed that the divinity, after having forsaken the greater part of the earth (as to his gracious presence), could be found at that place, whither they would be called after their departure from Chaldæa (Cyrill Alex.)—Ver. 18. As Jacob was not induced to set up this stone and worship at it by any superstition or idolatry, so the papists gain nothing in deriving their image-worship from this act; although we read in Lev. xxvi. 1; Deut. vii. 5; xii. 3. that God has expressly prohibited these things.—(The Orientals, in their journeys, use oil for food, for anointing, and for healing.)—CRAMER: Although the Lord God is everywhere present (Jer. xxiii. 24), he is yet especially near to his church with his grace, his spirit, and his blessing (John xiv. 18; Matt. xviii. 20).—*Bibl. Wirt.*: Wherever the Lord God shows himself in his word, or by deeds of his grace, there is his house, and the gate of heaven, there heaven with its treasures is open.—A Christian walks with great reverence and fear before God, and bows in humble submission before his most sacred majesty.—(Christ, the corner-stone, anointed with the oil of gladness.)—*Freiberger Bibel*: A church, though built of wood and stones, nevertheless bears this beautiful title, and is called God's house, or house of the Lord. So frequently were named: a. the tabernacle (Exod. xxiii. 19; xxxiv. 26); b. the first and second temple at Jerusalem, etc.—Vers. 20, 21. Vows must be regarded as holy.—The duty of gratitude.—Whatever a Christian gives to the establishment of divine service, and to the support of pious teachers, he gives to God.—LISCO: How God reveals himself through facts and the experiences of life, by means of which he enlarges the store of our knowledge (still, not here the knowledge of his omnipresence).—GERLACH: The vow, which Jacob here took, was based entirely upon the promise given to him, and served as an encouragement to gratitude, to faith, and to obedience, just as afterwards, in the law, in a similar way, sacrifices were vowed and of-

fered. It belonged to the time of childhood under tutors and governors (Gal. iv. 1).—The stone is to become a place of sacrifice.—CALWER *Handbuch:* Perhaps Jacob accomplished the vow concerning the tithes in a similar sense, as at the feast of tithes and sacrifices (Deut. xiv. 28, 29), which afterwards occurred every three years, and at which the Levites, the stranger, widows, and orphans should be invited, and at which they should eat and be satisfied. This feast may, perhaps, have existed voluntarily, before it became legal and was introduced as a fixed usage.—SCHRÖDER: Generally, the outward connection with the chosen generation, the residence at a place pointed out to them by God, constituted the condition of a participation in Jehovah. Ishmael, leaving the paternal home and Canaan, immediately passed over to Elohim's dominion. By this manifestation the fear (?) that he, like Ishmael, might be cut off as a branch from its vine, which soon withereth, is taken away from Jacob, and the blessing spoken over him by Isaac at his departure, receives its sanction (Hengstenberg). (The circumstances were more personal and intense; holy persons constituted sacred places, not vice versâ; nor did the promise lie in Isaac's individuality, but in the house of Isaac and Rebekah, and Jacob was conscious that he was the heir of blessing. The place of God's special care, the ideal church of Jehovah now, is also transferred in a certain sense, from Beer-sheba to Haran.)—Here God himself erected a pulpit, and preached, that his church shall stand forever and ever. But Jacob and the angels of heaven are his hearers. But you must not run to St. Jacob, etc., but in faith look at the place where the word and the sacraments are, for there is the house of God, and the gate of heaven (Luther).—The oil, which, from without, penetrates objects gently but deeply, symbolizes holiness which is to be imparted to common things and persons as a permanent character (Baumgarten).—As God has become ours by faith, so we must cheerfully yield ourselves to our neighbor by love (*Berleb. Bibel*).

SECOND SECTION.

Jacob's wives and children. Jacob and Rachel, Laban's youngest daughter. First and second treaty with Laban. His involuntary consummation of marriage with Leah. The double marriage. Leah's sons. Rachel's dissatisfaction. The strife of the two women. The concubines. Jacob's blessing of children.

CHAPTER XXIX. 1—XXX. 24.

1 Then Jacob went on his journey [lifted up his feet] and came [fled] into the land of 2 the people [children] of the east [morning]. And he looked, and behold a well in the field, and, lo, there *were* three flocks of sheep lying by it [before him]; for out of that 3 well they watered the flocks: and a great stone *was* upon the well's mouth. And thither were all the flocks gathered: and [then] they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his 4 place. And Jacob said unto them, My brethren, whence *be* ye? And they said, Of 5 Haran *are* we. And he said unto them, Know ye Laban the son of Nahor? And 6 they said, We know *him*. And he said unto them, *Is* he well? And they said, *He is* 7 well: and behold, Rachel [lamb, ewe-lamb] his daughter cometh with the sheep. And [But] he said, Lo, *it is* yet high day, neither *is it* time that the cattle should be gathered 8 together: water ye the sheep, and go *and* feed *them*. And they said, We cannot, until all the flocks be gathered together, and *till* [then] they roll the stone from the well's mouth; then [and] we water the sheep.

9 And while he yet spake with them, Rachel came with her father's sheep: for she 10 kept them. And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's 11, 12 brother. And Jacob kissed Rachel, and lifted up his voice, and wept. And Jacob told Rachel that he *was* her father's brother [nephew]. And that he *was* Rebekah's 13 son; and she ran and told her father. And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him and kissed 14 him, and brought him to his house. And [Then] he told Laban all these things. And Laban said to him, Surely thou *art* my bone and my flesh. And he abode with him the space of a month.

15 And Laban said unto Jacob, Because thou *art* my brother [relative], shouldest thou
16 therefore serve me for nought? tell me, what *shall* thy wages *be*. And Laban had two daughters: the name of the elder *was* Leah [scarcely, the wearied; still less, the dull, stupid,
17 as Fürst, rather: the pining, yearning, desiring], and the name of the younger *was* Rachel. Leah *was* tender eyed; but Rachel was beautiful [as to form] and well favored [as to countenance].
18 And Jacob loved Rachel: and said, I will serve thee seven years for Rachel thy
19 younger daughter. And Laban said, *It is* better that I give her to thee than that I
20 should give her to another man: abide with me. And [thus] Jacob served seven years for Rachel; and they seemed unto him [were in his eyes] *but* a few days, for the love he had to her.

21 And Jacob said unto Laban, Give *me* my wife, for my days are fulfilled, that I may
22 go in unto her. And Laban gathered together all the men of the place, and made a
23 feast [wedding feast]. And it came to pass in the evening, that he took Leah his daugh-
24 ter, and brought her to him; and he went in unto her. And Laban gave unto his daughter Leah, Zilpah [Maurer: the dewy—from the trickling, dropping; Fürst: myrrh-juice] his maid,
25 *for* an handmaid. And it came to pass, that in the morning, behold, it *was* Leah: and he said to Laban, What *is* this thou hast done unto me? did [have] not I serve with
26 thee for Rachel? wherefore then hast thou beguiled me? And Laban said, It must not be so done [it is not the custom] in our country, to give the younger before the firstborn.
27 Fulfil her [wedding] week [the week of this one—fulfil, etc.—is too strong], and we will give thee
28 this also, for the service which thou shalt serve with me yet seven other years. And Jacob did so, and fulfilled her week: and [then] he gave him Rachel his daughter to wife also.
29 And Laban gave to Rachel his daughter Bilhah [Maurer, Fürst: tender. Gesenius: bashful,
30 modest] his handmaid to be her maid. And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

31 And when the Lord saw that Leah *was* hated [displeasing] he opened her womb:
32 but Rachel *was* barren. And Leah conceived, and bare a son; and she called his name Reuben [see there, a son]: for she said, Surely the Lord hath looked upon my afflic-
33 tion; now therefore my husband will love me. And she conceived again, and bare a son; and said, Because the Lord hath heard that I *was* hated, he hath therefore given
34 me this *son* also: and she called his name Simeon [Schimeon, hearing]. And she conceived again, and bare a son; and said, Now this time [at last] will my husband be joined unto me, because I have borne him three sons: therefore was his name called Levi
35 [joining, cleaving]. And she conceived again, and bare a son; and she said, Now will I praise the Lord: therefore she called his name Judah [praise of God, literally, praised, viz., be Jehovah]; and left bearing.

CH. XXX. 1. And when Rachel saw that she bare Jacob no children, Rachel envied
2 her sister; and said unto Jacob, Give me children, or else I die. And Jacob's anger was kindled against Rachel; and he said, *Am* I [then] in God's stead, who hath with-
3 held from thee the fruit of the womb? And she said, Behold my maid Bilhah, go in unto her, and she shall bear upon my knees, that I may [and I shall] also have children
4 [be built] by her. And she gave him Bilhah her handmaid to wife. And Jacob went
5, 6 in unto her. And Bilhah conceived, and bare Jacob a son. And Rachel said, God hath judged me [decreed me my right], and hath also heard my voice, and hath given me a son: therefore called she his name Dan [Judge; vindicator].
7 And Bilhah, Rachel's maid, conceived again, and bare Jacob a second son. And
8 Rachel said, With great wrestlings [wrestlings of God, Elohim] have I wrestled with my sister, and I have prevailed: and she called his name Naphtali [my conflict or wrestler].
9 [And] When Leah saw that she had left bearing, she took Zilpah, her maid, and gave
10, 11 her Jacob to wife. And Zilpah, Leah's maid, bare Jacob a son. And Leah said, A
12 troop cometh ['with felicity, good fortune]: and she called his name Gad [fortune]. And Zil-
13 pah, Leah's maid, bare Jacob a second son. And Leah said, Happy am I [for my happiness], for the daughters will call me blessed: and she called his name Asher [blessedness].

14 And Reuben went in the days of wheat harvest, and found mandrakes [love-apples] in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give
15 me, I pray thee, of thy son's mandrakes. And she said unto her, *Is it* a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to-night for thy son's man-

16 drakes. And [as] Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my
17 son's mandrakes. And he lay with her that night. And God [Elohim] hearkened un-
18 to Leah, and she conceived, and bare Jacob the fifth son. And Leah said, God hath given me my hire [wages, reward], because I have given my maiden to my husband: and
19 she called his name Issachar [Yissachar,[2] it is the reward]. And Leah conceived again, and
20 bare Jacob the sixth son. And Leah said, God hath endued me *with* a good dowry [presented me with a beautiful present]; now will my husband dwell with me, because I have
21 borne him six sons: and she called his name Zebulun [dwelling, dwelling together]. And afterwards she bare a daughter, and called her name Dinah [judged, justified, judgment].
22 And God remembered Rachel, and God hearkened to her, and opened her womb.
23 And she conceived, and bare a son; and said, God hath taken away my reproach:
24 And she called his name Joseph [may he add]; and said, The Lord shall add to me another [a second] son.

[[1] Ch. XXX. ver. 11. Lit. with a troop or band.—Lange follows the Sept., Vulg., and the most of the early versions. But whether we follow the Keri, or the Chethib, as in our version, it is better to adhere to the signification, a troop or band. For while Leah uses hereafter the name אֱלֹהִים instead of יְהוָֹה indicating the lower religious state into which she has fallen, through the use of these mere human expedients, we can hardly suppose that she would thus name her child in recognition of the power of a fictitious deity, or avow her faith that her children were the result of mere fortune. Aside from this, Gen. xlix. 19, is decisive.—A. G.]

[[2] Ver. 18. Heb. יֵשׁ שָׂכָר, there is a reward—or יִשָּׂא שָׂכָר, he brings reward. A. G.]

GENERAL PRELIMINARY REMARKS.

1. The first half of the history of Jacob's sojourn in Mesopotamia is a history of his love, his marriages, and his children. Bridal love, in its peculiar splendor of heart and emotion, never appeared so definitely in Genesis, after Adam's salutation to Eve, as in the present case. With respect to the moral motives, by means of which Jacob became involved in polygamy, notwithstanding his exclusive bridal love, compare the preface p. lxxvi. We may divide the history into the following stages: 1. Jacob's arrival at the shepherds' well in Haran (vers. 1–8); 2. Jacob's salutation to Rachel and his reception into Laban's house (vers. 9–14); 3. Jacob's covenant and service for Rachel and the deception befalling him (vers. 15–25). How Jacob, under the divine providence, through the deception practised upon him, became very rich, both in sons and with respect to the future. (Göthe: It has always been proved true, That he whom God deceives, is deceived to his advantage.) 4. His renewed service for Rachel (vers. 26–30); 5. The first-born sons of Leah (vers. 31–35); 6. Rachel's dejection and the concubinage of Bilhah, her handmaid (xxx. vers. 1–8); 7. Leah's emulation, and her handmaid Zilpah (vers. 9–13; 8. Leah's last children (vers. 14–21); 9. Rachel, Joseph's mother (vers. 22–24).

2. Knobel finds here a mixture of Jehovistic representation with the original text. He knows so little what to make of the ancient mode of writing narratives that he remarks upon vers. 16 and 17: "Moreover the same writer who has spoken of Rachel already (vers. 9–12), could not properly introduce the two daughters of Laban, as is done in the present instance."

EXEGETICAL AND CRITICAL.

1. Vers. 1–8. *Jacob's arrival at the shepherd's well in Haran.*—**Then Jacob went on his journey.**—This consoling and refreshing manifestation reanimated him, so that he goes cheerfully on his journey. Of course, he must use his feet, his bridal tour differs from that of Eliezer, although he himself is the wooer.—**Into the land of the people of the East.**—The choice of this expression, no doubt, indicates that from Bethel he gradually turned eastward, and crossing the Jordan and passing through the northern part of Arabia Deserta, he came to Mesopotamia, which is also included here.—**He looked, and behold.**—He looks around to find out where he is. Wells, however, are not only waymarks in nomadic districts, but also places of gathering for the shepherds.—It was not a well of living water,—at least not Eliezer's well near Haran,—but a cistern, as is proved from the stone covering it. It seems to have been in the midst of the plain of Haran, and the city itself was not yet in sight.—**There were three flocks of sheep lying by it.**—Scenes of this description were frequently seen in the ancient Orient, (ch. xxiv. 11, etc.; Ex. ii. 16, etc.,) and may still be seen today (Robinson: "Researches," ii. pp. 180, 357, 371; iii. 27, 250). Watering troughs of stone are placed around the well, and the rule is, that he who comes first, waters his flocks first (V. Schubert: "Travels," ii. p.453; Burkhardt: "Syria," p. 128, etc.). Among the Arabian Bedouins the wells belong to separate tribes and families, and strangers are not permitted to use them without presents, i. e. pay (Burkhardt: "Bedouins," p. 185; Robinson, iii. p. 7; comp. Numb. xx. 17, 19; xxi. 22). They are, therefore, often the cause of strifes (ch. xxvi. 19, etc.). The Arabians cover them very skilfully, so that they remain concealed from strangers (Diod. Sic., ii. 48, 19, 94). Even now they are covered with a large stone (see Robinson, ii. p. 180). Knobel. Robinson: "Most of the cisterns are covered with a large, thick flat stone, in the centre of which a round hole is cut, which forms the mouth of the cistern. This hole, in many instances, we found covered with a heavy stone, to the removal of which two or three men were requisite." As to the cisterns (see also Keil, p. 208).—**And a great stone.**—This does not mean that all the shepherds were to come together, that by their united strength they might roll it away. The shepherds of these three herds must wait for the

rest of the shepherds with their herds, because the watering of the herds was common and must take place in due order. The remark, no doubt, indicates, however, that the stone was too heavy to be removed by one of the shepherds. The shepherds also appear to have made the removal of the stone as easy as possible to them.—**My Brethren.**—A friendly salutation between the shepherds.—**Of Haran.**—[Haran lay about four hundred and fifty miles north-east from Beer-sheba. It would, therefore, be a journey of fifteen days, if Jacob walked at the rate of thirty miles a day. Murphy.—A. G.] From this it does not follow certainly that the city was far off, still Laban might have had tents on the plains for his shepherds.—**Laban, the son of Nahor.**—Nahor was his grandfather. Bethuel, his father, here retires into the background, just as in Rebekah's history.—**It is yet high day.**—According to Starke, Jacob, as a shepherd, wished to remind these shepherds of their duty. It is obviously the prudent Jacob who acts here. He wishes to remove the shepherds, in order to meet his cousin Rachel, who is approaching, alone (see Keil). He thus assumes that they could water their flocks separately, and afterwards drive again to the pasture.

2. Vers. 8–14.—*Jacob's salutation to Rachel, and his reception into Laban's house.*—**For she kept them.**—It is customary among the Arabians of Sinai, that the virgin daughters drive the herds to the pasture (see Burkhardt: "Bedouins," p. 283). Knobel, Ex. ii. 16.—**And rolled the stone.**—The strong impression that the beautiful Rachel made upon her cousin Jacob is manifested in two ways. He thinks himself powerful enough to roll the stone from the mouth of the cistern out of love to her, and disregards the possibility that the trial might fail. At the same time, too, he boldly disregards the common rule of the shepherds present. Rachel's appearance made him eager, as formerly Rebekah's appearance even the old Eliezer, when he took out the bracelets before he knew her. The power of beauty is also recognized here upon sacred ground. Tuch thinks that the united exertion of the shepherds would have been necessary, and the narrative, therefore, boasts of a Samson-like strength in Jacob. But there is a difference between Samson-like strength and the heroic power of inspired love. [Perhaps, however, there was mingling with this feeling the joy which naturally springs from finding himself among his kindred, after the long, lonely and dangerous journey through the desert.—A. G.]—**Jacob kissed Rachel.**—"The three-fold אחי אמו shows that he acted thus as cousin (rolling the stone from the well's mouth, etc.). As such he was allowed to kiss Rachel openly, as a brother his sister (Song of Sol. viii. 1)." Knobel.—Yet his excitement betrays him even here, since he did not make known his relationship with her until afterwards.—**And wept.**—Tears of joy, of reanimation after a long oppression and sorrow (ch. xlv. 15; xlvi. 29). He wept aloud, with uplifted voice. Brother here equivalent to nephew (ch. xiv. 16; xxiv. 48).—**When Laban heard the tidings.**—That Jacob made the whole journey on foot might have caused suspicion in the mind of Laban. But he is susceptible of nobler feelings, as is seen from the subsequent narration (ch. xxxi. 24), although he is generally governed by selfish motives.—**And he told Laban.**—Surely, the whole cause of his journey, by which he also explained his poor appearance as the son of the rich Isaac. In the view of Keil, he relates only the circumstances mentioned from ver. 2–12.—**Surely thou art my flesh and my bone.**—He recognizes him fully from his appearance and his communication, as his near relative.—**The space of a month.**—Literally, during some, an indefinite number of days. It was yet uncertain, from day to day, how they would arrange matters.

3. Vers. 15–25. *Jacob's suit and service for Rachel, and the deception practised upon him.*—**Tell me what shall thy wages be.**—This expression is regarded by Keil already as a mark of Laban's selfishness, but there is no ground for this view. It is rather to be supposed that Laban wished to open the way for his love suit, which, on account of his poor condition he had not yet ventured to press. We see afterwards, indeed, that Laban willingly gives both his daughters to him. We do not, however, wish to exclude the thought, that in the meantime he may have recognized a skilful and useful shepherd in Jacob, and besides acted from regard to his own interest, especially since he knew that Jacob possessed a great inheritance at home.—**The name of the elder was Leah.**—It is remarkable, that in the explanation of this name we are mostly inclined to follow derived significations of the word לאה (see Fürst upon this verb).—The word רַךְ used to describe the eyes of Leah, means simply: weak or dull, whence the Arabians have made, *moist* or *blear-eyed.* Leah's eyes were not in keeping with the Oriental idea of beauty, though otherwise she might be a woman greatly blessed. "Eyes which are not clear and lustrous. To the Oriental, but especially to the Arabian, black eyes, full of life and fire, clear and expressive, dark eyes, are considered the principal part of female beauty. Such eyes he loves to compare with those of the Gazelle, (Hamasa, i. p. 557, etc." Knobel.—Rachel, the third renowned beauty in the patriarchal family. If authentic history was not in the way, Leah, as the mother of Judah, and of the Davidic Messianic line, ought to have carried off the prize of beauty after Sarah and Rebekah.—**And well favored.**—"Beautiful as to her form and beautiful as to her countenance." Beside the more general designation: beautiful as to her form, the second: beautiful מַרְאֶה must surely have a more definite signification: *beautiful as to her countenance,* and, indeed, with a reference to her beautiful eyes, which were wanting to Leah. Thus the passage indirectly says that Leah's form was beautiful.—**Serve thee seven years for Rachel.**—Instead of wages he desires the daughter, and instead of a service of an indefinite number of days he promises a service of seven years. "Jacob's service represents the price which, among the Orientals, was usually paid for the wife which was to be won (see Winer, *Realw.*, under marriage). The custom still exists. In Kerek, a man without means, renders service for five or six years (Ritter, *Erdkunde,* xv. p. 674), and in Hauran, Burkhardt ("Syria," p. 464), met a young man who had served eight years for his bare support, and then received for a wife the daughter of his master, but must render service still." Knobel. On the contrary, Keil disputes the certainty of the assumption that the custom of selling their daughters to men was general at that time. And we should certainly be nearer the truth in explaining many usages of the present border Asia from patriarchal relations, than to invert everything according to Knobel's view. Keil holds that Jacob's seven years of service takes the place

of the customary dowry and the presents given to the relatives; but he overlooks the fact that the ideas of *buying* and *presenting* (and barter) are not as far apart in the East as with us. Nor can we directly infer the covetousness of Laban from Jacob's acceptance of the offer, although his ignoble, selfish, narrow-minded conduct, as it is seen afterwards, throws some light also on these Eastern transactions.—**It is better that I give her to thee.**—"Among all Bedouin Arabians the cousin has the preference to strangers (BURKHARDT, "Bedouin," p. 219), and the Druses in Syria always prefer a relative to a rich stranger (VOLNEY, "Travels," ii. p. 62). It is generally customary throughout the East, that a man marries his next cousin; he is not compelled to do it, but the right belongs to him exclusively, and she is not allowed to marry any other without his consent. Both relatives, even after their marriage, call each other cousin (BURKHARDT, "Bedouins," p. 91, and "Arabian Proverbs," p. 274, etc.; LAYARD, "Nineveh and Babylon," p. 222; LANE, "Manners and Customs," i. p. 167). KNOBEL.—**They seemed unto him but a few days.**—So far, namely, as that his great love for Rachel made his long service a delight to him; but, on the other hand, it is not said that he did not long for the end of these seven years. Yet he was cheerful and joyful in hope, which is in perfect keeping with Jacob's character.—**A Feast.**—Probably Laban intended, at the great nuptial feast which he prepared, to facilitate Jacob's deception by the great bustle and noise, but then also to arrange things so, that after seven days the wedding might be considered a double wedding. For it is evident that he wishes to bind Jacob as firmly and as long as possible to himself (see ch. xxx. 27).—**Leah, his daughter.**—The deception was possible, through the custom, that the bride was led veiled to the bridegroom and the bridal chamber. Laban probably believed, as to the base deception, that he would be excused, because he had already in view the concession of the second daughter to Jacob. —**And Laban gave unto her Zilpah.**—We cannot certainly infer that he was parsimonious, because he gave but one handmaid to Leah, since he undoubtedly thought already of the dowry of Rachel with a second handmaid. The number of Rebekah's handmaids is not mentioned (ch. xxiv. 61).—**Behold, it was Leah.**—["This is the first retribution Jacob experiences for the deceitful practises of his former days." He had, through fraud and cunning, secured the place and blessing of Esau,—he, the younger, in the place of the elder; now, by the same deceit, the elder is put upon him in the place of the younger. What a man sows that shall he also reap. Sin is often punished with sin.—A. G.] See Doctrinal and Ethical paragraphs.

4. Vers. 26-30. *His renewed service for Rachel.* —**It must not be so done.**—"The same custom exists among the East Indians (see MANU.: "Statutes," iii. 160; ROSENM., A. u. "Mod. Orient," and VON BOHLEN, upon this place). Even in the Egypt of to-day, the father sometimes refuses also to give in marriage a younger daughter before an older one (LANE: "Customs and Manners," i. p. 169)." Knobel. Delitzsch adds the custom in old imperial Germany. This excuse does not justify in the least Laban's deception, but there was, however, a sting for Jacob in this reply, viz., in the emphasis of the right of the first-born. But Laban's offer that followed, and in which now truly his ignoble selfishness is manifest, calmed Jacob's mind.—**Fulfil her week.**—Lit., *make full the week with this one*, i. e., the first week after the marriage, which is due to her, since the wedding generally lasted one week (Judg. xiv. 12; Tob. xi. 19). [Her week—the week of Leah, to confirm the marriage with her by keeping the usual wedding-feast of seven days. But if Leah was put upon him at the close of the feast of seven days, then it is Rachel's week, the second feast of seven days which is meant. The marriage with Rachel was only a week after that with Leah. The seven years' service for her was rendered afterwards. —A. G.]—**And we will.**—Ch. xxxi. 1; ver. 23; probably Laban and his sons. Laban also, as Rebekah's brother, took part in her marriage arrangements.—**Rachel his daughter.**—Within eight days Jacob therefore held a second wedding, but he fulfilled the service for her afterwards. Laban, therefore, not only deceived Jacob by Leah's interposition, as Jacob tells him to his face, but he overreached him also in charging him with seven years of service for Leah. Thus Jacob becomes entangled in polygamy, in the theocratic house which he had sought in order to close a theocratic marriage, first by the father and afterwards by the daughters.

5. Vers. 31-35. *The first four sons of Leah.*—**When the Lord saw.**—The birth of Leah's first four sons is specifically referred to Jehovah's grace; first, because Jehovah works above all human thoughts, and regards that which is despised and of little account (Leah was the despised one, the one loved less, comparatively the hated one, Deut. xxi. 15); secondly, because among her first four sons were found the natural first-born (Reuben), the legal first-born (Levi), and the Messianic first-born (Judah); even Simeon, like the others, is given by Jehovah in answer to prayer. Jacob's other sons are referred to Elohim not only by Jacob and Rachel (ch. xxx. 2, 6, 8), but also by Leah (vers. 18, 20), and by the narrator himself (ver. 17), for Jacob's sons in their totality sustain not only a theocratic but also a universal destination.—**He opened her womb.**—He made her fruitful in children, which should attach her husband to her. But theocratic husbands did not esteem their wives only according to their fruitfulness (see 1 Sam. i.) It is a one-sided view Keil takes when he says: "Jacob's sinful weakness appears also in his marriage state, because he loved Rachel more than Leah, and the divine reproof appears, because the hated one was blessed with children but Rachel remained barren for a long time." All we can say is, it was God's pleasure to show in this way the movements of his providence over the thoughts of men, and to equalize the incongruity between these women.—**Reuben.**—Lit., *Reu-Ben: Behold, a son.* Joyful surprise at Jehovah's compassion. From the inference she makes: **now, therefore, my husband will love me,** her deep, strong love for Jacob, becomes apparent, which had no doubt, also, induced her to consent to Laban's deception.—**Simeon,** her second son, receives his name from her faith in God as a prayer-answering God.—**Levi.**—The names of the sons are an expression of her enduring powerful experience, as well as of her gradual resignation. After the birth of the first one, she hopes to win, through her son, Jacob's love in the strictest sense. After the birth of the second she hoped to be put on a footing of equality with Rachel, and to be delivered from her disregard. After the birth of the third one she hoped at least for a constant affection. At the birth of the fourth she looks entirely away from herself to Jehovah.—

Judah.—Praised. A verbal noun of the future Hophal from ידה. The literal meaning of the name, therefore, is: "*shall be praised*," and may thus be referred to Judah as the one "that is to be praised," but it may also mean that Jehovah is to be praised on account of him (see Delitzsch, p. 465). [See Rom. ii. 29. He is a Jew inwardly, *whose praise is of God*. Wordsworth refers here to the analogies between the patriarchs and apostles.—A. G.]—**She left bearing.**—Not altogether (see ch. xxx. 16, etc.), but for a time.

6. *Rachel's dejection, and the connection with Bilhah, her maid* (ch. xxx. 1–8).—**And when Rachel saw.**—We have no right to conclude, with Keil, from Rachel's assertion, that she and Jacob were wanting in prayer for children, and thus had not followed Isaac's example. Even in prayer, patience may be finally shaken in the human sinful heart, if God intends to humble it.—**Give me children or else I die**, i. e., from dejection; not: my remembrance will be extinguished (Tremell); much less does it mean: I shall commit suicide (Chrysost.). Her vivid language sounds not only irrational but even impious, and therefore she rouses also the anger of Jacob.—**Am I in God's stead.**—Lit., instead of God. God alone is the lord over life and death (Deut. xxxii. 39; 1 Sam. ii. 6). Rachel's sad utterance, accompanied by the threat: or else I die, serves for an introduction as well as an excuse of her desperate proposition.—**My maid, Bilhah.**—The bad example of Hagar continues to operate here, leading into error. The question here was not about an heir of Jacob, but the proud Rachel desired children as her own, at any cost, lest she should stand beside her sister childless. Her jealous love for Jacob is to some extent overbalanced by her jealous pride or envy of her sister, so that she gives to Jacob her maid.—**Upon my knees.**—Ancient interpreters have explained this in an absurdly literal way. From the fact that children were taken upon the knees, they were recognized either as adopted children (l. 23), or as the fruit of their own bodies (Job iii. 12).—**That I may also have children by her.**—See ch. xvi. 2.—**Dan** (judge, one decreeing justice, vindex).—She considered the disgrace of her barrenness by the side of Leah an injustice.—**Naphtali.**—According to Knobel: *wrestler;* according to others: *my wrestling*, or even, *the one for whom I wrestled*. Delitzsch: the one obtained by wrestling. The LXX place it in the plural: Naphtalim, wrestlings. Fürst regards it as the abbreviated form of Naphtalijah, the wrestling of Jehovah. Against the two last explanations may be urged the deviation from the form Naphtalim, wrestlings; and according to the analogy of Dan, vindicator, the most probable explanation is, my wrestler. As laying the foundation for the name, Rachel says: **With great wrestlings have I wrestled with my sister.**—The wrestlings of God could only be in the wrestlings of prayer, as we afterwards see from Jacob's wrestlings, through which he becomes Israel. Delitzsch, too, explains: These are the wrestlings of prayer, in the assaults and temptations of faith. Hengstenberg: Struggles whose issue bears the character of a divine judgment, but through which the struggle itself is not clearly understood. Knobel: "She was not willing to leave the founding of a people of God to her sister only, but wished also to become an ancestress, as well as Leah." But how can Rachel speak of a victory over her sister rich in children? Leah has left bearing, while Bilhah, her maid, begins to bear; at the same time, Rachel includes as much as possible in her words in order to overpersuade herself. [She believes that she has overcome.—A. G.] Hence, still, at Joseph's birth she could say: Now (not before) God has taken away my reproach.

7. Vers. 9–13. *Leah's emulation, and Zilpah, her maid.*—**Took Zilpah, her maid.**—Leah is still less excusable than Rachel, since she could oppose her own four sons to the two adopted sons of Rachel. But the proud and challenging assertions of Rachel, however, seem to have determined her to a renewed emulation; and Jacob thought that it was due to the equal rights of both to consent to the fourth marriage. That Leah now acts no longer as before, in a pious and humble disposition, the names by which she calls her adopted sons clearly prove.—**A troop cometh.**—Good fortune. An unnecessary conjecture of the Masorites renders it בָּא גָד, "fortune, victory cometh."—**Asher.**—The happy one, or the blessed one.

8. Vers. 14–21. *Leah's last births.*—**Call me blessed.**—An ancient mode of expression used by happy women from Leah to Mary (Luke i. 48). The preterite expresses the certain future.—**And Reuben went.**—Reuben, when a little boy (according to Delitzsch five years old; according to Keil only four), brought unto his mother a plant found in the fields, and called דּוּדָאִים, a name which has been rendered in various ways. "The LXX correctly translates, דודאים=μῆλα μανδραγορῶν; דודי (and the kindred לולי) is the *Mandragora vonalis* (high-German: *alrûna, alrûn*, mandrake; Grimm., 'Mythol.' ii. p. 1153, edit. iii.), out of whose small, white-and-green flowers, which, according to the Song vii. 14, are harbingers of Spring, there grows in May, or what is equivalent, at the time of the wheat-harvest, yellow, strong, but sweet-smelling apples, of the size of a nutmeg (Arab. *tuffah ex Saitân*, i. e., *pomum Satanæ*), which in antiquity as well as during the middle ages (see Graesse: 'Contributions to the literature and traditions of the Middle Ages,' 1850) were thought to promote fruitfulness and were generally viewed as Aphrodisiacum." Delitzsch. Hence the fruit was called *Dudaim amatoria*, Love-apple. Theophrastus tells us that love-potions were prepared from its roots. It was held in such high esteem by them that the goddess of love was called Mandragoritis. All the different travellers to Palestine speak about it (see Knobel, p. 224; Delitzsch, p. 467; Keil, p. 207; Winer: *Alraun, Mandrake*).—**Give me of those mandrakes.**—Love-apples. In the transaction between Rachel and Leah concerning the mandrakes, her excited emulation culminated, not, however, as Keil says, as a mutual jealousy as to the affection of their husband, but a jealousy as to the births, otherwise Rachel would not have been obliged to yield, and actually have yielded to Leah the right in question.—**And God hearkened unto Leah.**—Knobel thinks that the Jehovistic and Elohistic views are here mingled in confusion. The Elohist records of Leah after the ninth verse, that she prayed, and considers her pregnancy an answer to her prayer; the Jehovist, on the contrary, ascribes it to the effect produced by the mandrakes, of which Leah retained a part. Here, therefore, the critical assumption of a biblical book-making culminates. It is obviously the design to bring out into prominence the fact that Leah became pregnant again without mandrakes, and that they were of no avail to Rachel, a fact which

Keil renders prominent. Moreover, it could not be the intention of Rachel to prepare from these mandrakes a so-called love-potion for Jacob, but only to attain fruitfulness by their effects upon herself. Just as now, for the same purpose perhaps, unfruitful women visit or are sent to certain watering-places. From this standpoint, truly, the assumed remedy of nature may appear as a premature, eager self-help. —**Issachar.**—According to the Chethib, יש שכר, there is reward; according to Keil, ישא שׂכר, it brings reward, which is less fitting here. Leah, according to ver. 18, looked upon Issachar as a reward for her self-denial in allowing her maid to take her place. By this act, also, her strong affection for Jacob seems to betray itself again. But no such struggle is mentioned of Rachel in the interposition of her maid.—**Zebulun.**—That the children here are altogether named by the mothers, is Jehovistic, as Knobel thinks: "The Elohist assigns the names to the children through the father, and is not fond of etymologies!" It is just as great violence to the words: **God hath endued me,** etc., to say the name signifies *a present*, while, according to the words following, it signifies *dweller*. The name of Zebulun is first formed after the inference which Leah drew from the divine gift or present. זָבַל, to dwell, alludes to the preceding זבד, to make a present; both verbs are ἅπαξ λεγ.—**Dinah,** is mentioned on account of the history, ch. xxxiv. Ch. xxxvii. 35 and ch. xxxvi. 7 seem to intimate that he had other daughters, but they are not mentioned further. *Dinah* is the female Dan. Leah retains her superiority. Hence there is no fuller explanation of the name after the deed of Dinah's brothers, ch. xxxiv.

9. Vers. 22-24. *Rachel the mother of Joseph.*— **And God remembered Rachel.**—The expression: he remembered, here also denotes a turning-point after a long trial, as usually, e. g., ch. viii. 1. In relation to the removing of unfruitfulness, see 1 Sam. i. 19.—**And God hearkened to her.**—She therefore obtained fruitfulness by prayer also.—**Joseph.** —This name, in the earlier document, as Knobel expresses himself, is called יֹאסֵף, *one that takes away*, i. e., takes away the reproach, from אסף; and then, in the second document, *he shall add*, from יסף. Delitzsch also explains: *one that takes away*. Keil adopts both derivations. The text only allows the latter derivation: *he may add*. To take away and to add are too strongly opposed to be traced back to one etymological source. Rachel, it is true, might have revealed the sentiments of her heart by the expression: God hath taken away my reproach; but she was not able to give to her own sons names that would have neutralized the significance and force of the names of her adopted sons Dan and Naphtali. That she is indebted to God's kindness for Joseph, while at the same time she asks Jehovah for another son, and thereupon names Joseph, does not furnish any sufficient occasion for the admission of an addition to the sources of scripture, as Delitzsch assumes. The number of Jacob's sons, who began with Jehovah, was also closed by Jehovah. For, according to the number of twelve tribes, Israel is Jehovah's covenant people.

In regard to the fact, however, that Jacob's children were not born chronologically in the preceding order, compare Delitzsch with reference to EUSEBIUS: *Præparatio Evang.*, ix. 21, and ASTRUC.: "Conjectures," p. 396, and Keil. The first-born, Reuben, was born probably during the first year of the second seven years, and Simeon at the close of the same. All the sons, therefore, were born during the second heptade. Dinah's birth, no doubt, occurs also during this period, though Keil supposes, from the expression אחר, that she may have been born later. But if we now adopt the chronological succession, Leah would have given birth to seven children in seven years, and even then there was a pause for some time between two of them. The imperfect, with the ו consecutive, however, does not express always a succession of time, but sometimes also it expresses a train of thought. We may suppose, therefore, that Leah gave birth to the first four sons during the first four years. In the meanwhile, however (not after the expiration of the four years), Rachel effected the birth of Dan and Naphtali by Jacob's connection with Bilhah. This probably induced Leah, perhaps in the fifth year, to emulate her example by means of her handmaid, who in a quick succession gave birth to two sons in the course of the fifth and sixth years. During the sixth and seventh years Leah again became a mother, and a short time after Zebulun, Joseph was born also. According to Delitzsch, Joseph's birth would occur between that of Issachar and Zebulun. But then the expression ver. 25 would not be exact, and the naming of Zebulun by his mother would be without foundation. The last remark also bears against Keil's view, that Joseph probably was born at the same time with Zebulun, though he also considers it probable that he may have been born later.

DOCTRINAL AND ETHICAL.

1. The divine revelation, its consolations and its promises, revive the believer, so that he can proceed on his pilgrimage with renewed vigor. An experience similar to that at Bethel Jacob afterwards met with at Peniel (ch. xxxii. 30).

2. Eliezer, acting for Isaac, Jacob, and Moses, found their future brides by the side of wells. These charming descriptions of the East resemble each other, and yet greatly differ in their details. On account of their significance and beauty, they were applied to spiritual relations by the fathers. [See also Wordsworth, who goes fully into all the details of these analogies.—A. G.]

3. Jacob experienced the gracious providence of Jehovah here at the well, through one act after another: Shepherds from Haran; acquaintances of Laban; Rachel's appearance; the occasion and call to assist her at the moment.

4. Is he well? הֲשָׁלוֹם לוֹ. Happiness and welfare, according to the oriental, but particularly according to the biblical, view, consists especially in peace, inviolability, both as to outward and inward life.

5. *The characters. Laban's character.* That Laban was really a sharer in the theocratic faith, and susceptible of noble and generous sentiment, is evident not only from the manner in which he receives Jacob, but also from the way in which he dismisses him (ch. xxxi. 24; 54 ff.). But we also see, how, under the influence surrounding him at home (ch. xxxi. 1), the selfishness in him gradually increased, until it culminated in the base use which he made of his nephew's necessity and love, and thus, at last, proceeds to practise the grossest deception. Even in

this deception, however, we must not overlook the fact that, with a friendly interest in Jacob, he considered it as a pious fraud. He was willing to give both his daughters to Jacob; perhaps, too, he had in his eye Leah's quiet but vehement affection for Jacob. He so far restrained his selfishness, also, that he permits Jacob to return home with the large possessions that he had acquired while with him. Moreover, he had to overcome the excited spirit of his sons and brethren. The lower standpoint which he occupies is evident from the fact that he himself leads his nephew into a theocratic double-marriage, but perhaps also with the intention of securing to his house, with greater certainty, a full share in the mysterious blessing expected by Abraham, and because he quietly consented that the strife of his daughters should involve Jacob still farther in polygamy.—As to Leah, the narrator has no fault to find, except that her eyes were not as beautiful as those of her sister, but were tender. The vehement, though quiet love for Jacob, as seen on every occasion, no doubt made her also willing to enter into the deception of Jacob by Laban. Besides, she regarded herself certainly as excusable upon higher grounds and motives, just as Thamar, who fanatically married into the house of promise, and that by a guilty course (ch. xxxviii). Her increasing humility (see Exegesis) causes her to be an object of Jehovah's peculiar regard, or rather, by this humility, her especial election as ancestress of David and the Messiah becomes evident, and even in her over-zealous strife with her sister, in which the question is about the increase of the patriarchal family, her self-denial is proven by the struggle with which she gives her maid to Jacob, and the kindness with which she gave the mandrakes to her sister. Rachel, on the other hand, possessed not only bright eyes, but also ardent affections. In the fiery and glowing nature of her affection (ch. xxx. 1), as well as in her cunning (ch. xxxi. 34, 35) Rachel is the image of Rebekah, but with these features of character more strongly marked. So also at the end, in the tragical issue of her life. For as Rebekah did not reach the goal and see Jacob again, so Rachel did not attain her aim in sharing with him peacefully and honorably his paternal heritage. In Rachel's sinful impatience too, there was not wanting also a moral element, for "the pure desire of parents for offspring is the highest degree of virtuous matrimony." Delitzsch (see p. 465, and the words of Luther there quoted). Keil, without any sufficient reason, places Rachel (p. 206), in religious respects, below Leah. Distinctions of election are not always contrasts of light and darkness. Finally, Jacob here appears clearly as the man of the wrestlings of faith, and as the patriarch of hope. However prudent, it happens to him as to the Œdipus in the Greek tragedy. Œdipus solved the riddle of the sphinx, yet is blind, and remains blind in relation to the riddle of his own life. Laban cheated him, as his sons did afterwards, and he is punished through the same transgression of which he himself was guilty. Jacob is to struggle for everything—for his birthright, his Rachel, his herds, the security of his life, the rest of his old age, and for his grave. But in these struggles he does not come off without many transgressions, from which, however, as God's elect, he is liberated by severe discipline. He, therefore, is stamped as a man of hope by the divine providence. As a fugitive he goes to Haran, as a fugitive he returns home. Seven years he hopes for Rachel, twenty years he hopes for a return home; to the very evening of his life he is hoping for the recovery of Joseph, his lost son in Sheol; even whilst he is dying upon Egyptian soil, he hopes for a grave in his native country. His Messianic hope, however, in its full development, rises above all these instances, as is evident in the three chief stages in his life of faith: Bethel, Peniel, and the blessing of his sons upon his death-bed. His life differs from that of his father Isaac in this: that with Isaac the quickening experiences fall more in the earlier part of his life, but with Jacob they occur in the latter half; and that Isaac's life passes on quietly, whilst storms and trials overshadow, in a great measure, the pilgrimage of Jacob. The Messianic suffering, in its typical features, is already seen more plainly in him than in Isaac and Abraham; but the glorious exaltation corresponds also to the deeper humiliation.

6. Jacob's service for Rachel presents us a picture of bridal love equalled only in the same development and its poetic beauty in the Song of Solomon. It is particularly to be noticed that Jacob, however, was not indifferent to Rachel's infirmities (ch. xxx. 2), and even treated Leah with patience and indulgence, though having suffered from her the most mortifying deception.

7. The deception practised by Laban upon Jacob was perfectly fitted, viewed as a divine punishment through human sin, to bring his own sin before his eyes. As he introduced himself as the first-born, by the instigation of his mother, so Leah, the first-born, is introduced to him by his mother's brother, under the pretence of the appearance of his own Rachel. And this deception Laban even excuses in a sarcastic way, with the custom as to the birthright of the daughters at Haran. Thus Jacob atones for his cunning, and Laban truly must atone for his deception.

8. Leah's election is founded upon Jehovah's grace. Without any doubt, however, she was fitted to become the ancestress of the Messianic line, not only by her apparent humility, but also by her innate powers of blessing, as well as by her quiet and true love for Jacob. The fulness of her life becomes apparent in the number and the power of her children; and with these, therefore, a greater strength of the mere natural life predominates. Joseph, on the contrary, the favorite son of the wife loved with a bridal love, is distinguished from his brethren, as the separated (ch. xlix.) among them, as a child of a nobler spirit, whilst the import of his life is not as rich for the future as that of Judah.

9. If we would regard the deception and imposition practised upon Jacob as at all endurable, we must assume, on the one hand, Leah's fanatic and vehement love; on the other, his own perfect illusion. This unconscious error and confusion of nature, seems almost to have been transmitted to Reuben, the first-born (ch. xxxv. 22; xlix. 21); and therefore, in consequence of his offence, he also lost the birthright. We cannot, however, entirely concur in Luther's view, which Delitzsch approves, that while there was nothing adulterous in the connection of Jacob and Leah, it was still extra-natural, and in that sense, monstrous. There was undoubtedly an impure and unnatural element in it. But we must bear in mind, as was remarked above, not only Leah's love, but also Jacob's self-oblivion, in which the free choice is generally limited and restrained by the blind forces of the night-life, through and in which God works with creative energy. It is the moment in which the man falls back into the hand of God as the creator.

10. The difference between the house at Haran and Isaac's house at Beer-sheba, appears from this, that Laban entangled Jacob in polygamy. And even in this case the evil consequences of polygamy appear: envy, jealousy, contention, and an increased sensuality. Nevertheless Jacob's case is not to be judged according to the later Mosaic law, which prohibited the marrying of two sisters at the same time (Lev. xviii. 18). Calvin, in his decision, makes no distinction between the times and the economies, a fact which Keil justly appeals to, and insists upon as bearing against his harsh judgment (that it was a case of incest) (p. 205).

11. In our narrative we first read of a great and splendid wedding-feast, lasting for seven days. It is therefore not by chance that this splendid wedding-feast was followed by a painful illusion. And, leaving out of view grosser deceptions, how often may Rachel's image have been changed afterwards into Leah's form.

12. While the sisterly emulation to surpass each other in obtaining children is tainted with sin, there is yet at the bottom a holy motive for it, faith in the Abrahamic promise consisting in the blessing of theocratic births. Thus also we can explain how the fulness of the twelve tribes proceeded from this emulation.

13. Isaac's prejudice, that Esau was the chosen one, seems to renew itself somewhat in Jacob's prejudice that he must gain by Rachel the lawful heir. The more reverent he appears therefore, in being led by the spirit of God, who taught him, notwithstanding all his preference for Joseph, to recognize in Judah the real line of the promise.

14. That the respective mothers themselves here assign the names, is determined by the circumstances. The entire history of the birth of these sons, too, is reflected in their names. Of similar signification are the names: Gad and Asher; Levi and Zebulun; Simeon and Naphtali; Judah and Joseph; Reuben and Benjamin born afterwards; Issachar, Dan and Dinah.

15. The progress of life equalizes and adjusts, to a great extent, the opposition between Jacob's love for Rachel and his disregard toward Leah, especially by means of the children. At the same time in which he recognizes Leah's resignation, Rachel's passionate ill-humor incites him to anger.

16. *He shall add; he shall give to me another son.* This wish was fulfilled, and was the cause of her death. She died at Benjamin's birth. How dangerous, destructive, and fatal, the fulfilment of a man's wishes may be to him, is illustrated by frequent examples in the Scriptures. Sarah wished for a son from Hagar, a source of great grief to her. The desire of Judas to be received among the disciples of Jesus was granted, but just in this position he fell into the deepest corruption. Peter wished to be as near as possible to the Lord in the house of the high priest, but hence his fall. The sons of Zebedee wished for places at the right and left hand of Jesus,—had their wish been fulfilled they would have filled the places of the malefactors on the cross, at the right and left of the Crucified. Rachel's wish, it is true, was not the only cause of her death, but with a certain triumph the once barren one died in childbirth, just as she was completing the number twelve of Israel's sons.

17. How important Joseph's birth was to Jacob is seen from this: that henceforth he thinks of his journey home, although the report looked for from Rebekah tarried long. He was urged to venture a journey home.

18. This history of Jacob's and Leah's union sheds a softening light upon even the less happy marriages, which may reconcile us to them, for this unpleasant marriage was the cause of his becoming the father of a numerous posterity; from it, indeed, proceeded the Messianic line; leaving out of view the fact that Leah's love and humility could not remain without a blessing upon Jacob. The fundamental condition of a normal marriage is doubtless bridal love. We notice in our narrative, however, how wonderfully divine grace may change misfortune, even in such instances, into real good. God is especially interested in marriage connections, because he is thus interested in the coming generations.

HOMILETICAL AND PRACTICAL.

See Doctrinal and Ethical paragraphs. Jacob's wrestlings of faith.—The patriarch of hope.—Jacob's double flight, from Esau and from Laban.—Rich in fortune and rich in misfortune, in both respects rich in blessing.—Jacob and Rachel, or the consecration of bridal love.—The shepherd and the shepherdess: the same condition.—Jacob's service for his bride a type of the same service of Christ for the church, his bride.—Rachel and Leah, or God makes a great difference between his children, and yet esteems them alike according to his justice.—The three marriage connections at wells: that of Isaac, of Jacob, and of Moses.—The names of Jacob's sons, a type of human weakness and divine salvation in his house. (Texts for marriage occasions.)

To Section First, vers. 1–8. STARKE: CRAMER: If God's command and promise are before us, we can proceed in our undertakings with joy and confidence. —Places where wells are mentioned (see Concordances).—(Jesus, the well of life. The stone, the impotence of human nature, to be removed by faith. Since, according to ch. xxxi. 47, the Chaldæans spoke a different language from that of the inhabitants of Canaan, Jacob probably made himself understood to the people of Haran, because he had learned the Chaldee from his mother (Clericus).—The changing of the language of the patriarchs into the later Hebrew of the Jews.) [There is every reason to believe that these dialects were then so nearly alike that there was no difficulty in passing from one to the other.—A. G.]—Because the word peace embraces both spiritual and natural well-being, the Hebrews used it as a common salutation.

Section Second, vers. 9–14. Divine providence was here at work.—(Allegory of the well. How Christ has removed the heavy stone of sin and death. The three herds referred to the three days in which Christ was in the grave! etc. Burmann.)—Ver. 13. This was necessary in order to remove all suspicion from the mind of Laban, since he still remembered what a numerous retinue had accompanied Eliezer. —As three distinguished patriarchs found their brides at wells (Moses and his Zipporah), just so the Lord Christ presents to himself the church, his spiritual bride, through holy baptism, as the laver in the word.—SCHRÖDER: Their first meeting a prophecy of their whole future united life.—Ver. 11 (Calvin). In a chaste and modest life greater liberties were allowed.—(If any one turn to the true source of wisdom, to the word of God, and to the Saviour revealed

therein, he will receive celestial wisdom for his bride. *Berl. Bibel.*)

Section Third, vers. 15–25. Ver. 20. As a regular servant. A typical intimation of the Messiah, who in the form of a servant, with great and severe toil, obtained his bride.—(Reward of Jacob's patient waiting, of his faith and his chastity.—Ver. 18. Virtuous maidens do not attend large, exciting assemblies, to get a husband, but remain at their vocation, and trust in God, who is able to give to them a pious, honorable, and upright husband.—Lange: If the whole difficult service became easy to Jacob from the love he had to Rachel, why should it not be said of God's children, that it is from love to God that we keep his commandments, etc. (1 John v. 3).—*Bibl. Wirt.*: A chaste love is a beautiful thing, by which conjugal love is afterwards more and more strengthened and confirmed.—Ver. 25. Here Jacob might have understood how it grieved Esau when, for the sake of his birthright, he had practised upon him such cunning and deceit. As he had done unto others, God permitted that he should receive from others. —The crafty Laban wears the image of the world; whoever serves it never receives what he expects; he looks for Rachel, and behold it is Leah (Olear).

Gerlach: From this instance onward (especially) God speaks to Jacob by every occurrence. Laban deceives him, because he thinks that Laban's (Jacob's?) service will be profitable to him, and thus he (Laban) loses not only a great part (?) of his herds, but is also obliged to part from his children.—The misery of bigamy: it was therefore expressly forbidden in the law (Lev. xviii. 18) that any one should marry two sisters at the same time, or to favor one wife before the other (Deut. xxi. 17). The seven years of service reminds us perhaps of the later statute among the Israelites, according to which servants were to obtain their freedom during the seventh year (Exod. xxi. 2); Jacob, therefore, as a compensation for the daughters, took upon himself a seven years' service (slavery).—(The danger of exciting Esau prevented him from bringing the price from his home, even had he entrusted his affair to God.)—Schröder: Space is no obstacle to faith, nor time to hope.—An engagement of long standing, if decreed by God, may become a salutary and beneficial school for a Christian marriage.—Comparisons between the deception practised by Laban upon Jacob, and that which Jacob practised upon Esau: 1. One brother upon another. 2. There the younger instead of the older; here the older, etc. 3. (Roos) He did not know Leah when he was married to her, just as his father knew him not when he blessed him. 4. Leah at the instigation of her father, Jacob at the instigation of his mother.—But he received, notwithstanding his ignorance as to Leah, the wife designed for him by God, who was to become the mother of the Messiah, just as Isaac blessed him unwittingly as the rightful heir of the promise. Ah, in how many errors and follies of men, here and everywhere, do we find God's inevitable grace and faithfulness intertwined (Roos).

Section Fourth, vers. 26–30. Starke: Ver. 27. It is remarkable that the ancient Jews, at births, marriages, and deaths, observed the seventh day as an holy day (Gen. xxi. 4; Luke ii. 21; Gen. l. 10; Sir. xxii. 13). From this fact we may conclude that the ancient Hebrews already considered the day of birth and circumcision, the day of marriage, and the day of death, as the three most important ones in life.—(Ver. 28. Jacob might have asked for a divorce.)—Jacob's polygamy not caused by sensuality; but did not remain unpunished.—(Burmann: Comparison between the two wives and the Old and New Testament, the two churches to whom the Lord is betrothed. The Old Testament Leah, the wearied, the tender eyed.)—Hall: God often afflicts us through our own friendship (relatives). He often punishes our own sins by the sins of others, before we are aware of it (2 Sam. xvi. 22).—Osiander: Oh, what is avarice not capable of?—Hall: God's children do not easily obtain what they wish for, but must toil hard for it; (German) work for it, tooth and nail.—Schröder: Jacob's history, in its turning-points, meets with personages who serve to bring out his character more clearly in contrast with theirs; their thoughts bound in the present,—his looking on into the future. Thus Esau and Laban.

Section Fifth, vers. 31–35. Starke: Osiander: It is still customary with God to take care of the distressed.—Cramer: God distributes his gifts by parts. Do not despise any one.—Hall: God knows how to weigh to us in similar ways both our gifts of grace and our crosses.—*Bibl. Wirt.*: There is nothing so bad or so complicated but that God can bring good out of it.—(Signification of the word from which "Judah" is derived: 1. To thank; 2. to commend; 3. to praise; 4. to confess.) From this Judah all Jews received their beautiful name.—Gerlach: Reuben: see a son; in allusion to Raah-Be-Onyi, i. e., he (Jehovah) hath looked upon my affliction.—Schröder: The mother gives the names, as she does also in Homer.

Section Sixth, ch. xxx. 1–8. Starke: *Bibl. Wirt.*: Impatience is the mother of many sins.—Even to the pious in their married life the sun of peace and harmony does not always shine; at times dark clouds of dissension and strife arise. But we must guard in time against such clouds and storms.—We must not try to obtain the divine blessing by unrighteous means.—Schröder: Children are God's gift. All parents should consider this, and take such care of these divine gifts that when God calls those whom he has entrusted to them, they may render a good account (Valer. Herb.).—In Rachel we meet with envy and jealousy, while in Jehovah there is compassion and grace.

Section Seventh, vers. 9–13. Schröder: For all times Israel is warned by the patriarch's culpable weakness and pliancy in relation to his wives, as well as by the frightful picture of his polygamy. (Israel, it is true, should even in this way learn to distinguish the times, to recognize the workings of divine grace in and over the errors of men, and to rejoice at the progress in his law.)

Section Eighth, vers. 14–21. Starke: (Do you ask as to the nature of the Dudaim? some think they are lilies, others that they are berries, but no one knows what they are. Some call them "winter cherries." Luther.)—The rivalry of the sisters. Thus God punished him because he had taken two wives, even two sisters. Even the holy women were not purely and entirely spiritual.—Schröder: In reference to the maid's children, God's name is neither mentioned by Leah nor by the narrator. They were in the strictest sense begotten in a natural way (Hengstenberg). (This is wrong, for in the first place Jacob had nothing to do with the maids in the natural way of mere lust; 2. in that case they would not have been numbered among the blessed seed of Israel. The principal tribes, indeed, did not spring from them.)

Section Ninth, vers. 22-24. STARKE: Why barrenness was considered by Abraham's descendants as a sign of the divine curse: 1. It appeared as if they were excluded from the promise of the enlargement of Abraham's seed; 2. They were without the hope of giving birth to the Messiah; 3. They had no share in God's universal command: be fruitful and multiply.—OSIANDER: Our prayers are not to be considered as in vain, if we receive no answer immediately. If we are humbled sufficiently below the cross, then we will be exalted.—SCHRÖDER: Luther says respecting Jacob's wives that they were not moved by mere carnal desire, but looked at the blessing of children with reference to the promised seed.

THIRD SECTION.

Jacob's thought of returning home. New treaty with Laban. His closely calculated proposition (Prelude to the method of acquiring possession of the Egyptian vessels). Laban's displeasure. God's command to return.

CHAPTER XXX. 25—XXXI. 1-3.

25 And it came to pass, when Rachel had borne Joseph, that Jacob said unto Laban, Send me away [let me go], that I may go unto mine own place, and to my country. 26 Give *me* my wives and my children, for whom I have served thee, and let me go: for 27 thou knowest my service which I have done thee. And Laban said unto him, I pray thee, if I have found favour in thine eyes, *tarry; for* I have learned by experience[1] 28 that the Lord hath blessed me for thy sake. And he said, [farther], Appoint me thy 29 wages, and I will give *it*. And [But] he said unto him, Thou knowest how I have 30 served thee, and how thy cattle was with me [what thy herds have become under me]. For *it was* little which thou hadst before I *came*, and it is *now* increased unto a multitude; and the Lord hath blessed thee, since my coming[2] [after me]: and now when shall I provide 31 for mine own house also? And he said, What shall I give thee? And Jacob said, Thou shalt not give me anything [anything peculiar], If thou wilt do this thing for me, I 32 will again feed *and* keep thy flock [small cattle]: I will pass through all thy flock to-day, removing from thence all the speckled and spotted [dappled] cattle [lambs], and all the brown [dark-colored] cattle among the sheep, and the spotted and speckled among the 33 goats: and *of such* shall be my hire. So shall my righteousness [rectitude] answer for me in time to come,[3] when it shall come for my hire; before thy face: every one that *is* not speckled and spotted among the goats, and brown among the sheep, that shall be 34 counted stolen with me. And Laban said, Behold, I would it might be according to 35 thy word. And he removed that day the he-goats that were ringstreaked [striped] and spotted, and all the she-goats that were speckled and spotted, *and* every one that had *some* white in it, and all the brown among the sheep, and gave *them* into the hands 36 of his sons. And he set three days' journey betwixt himself [the shepherds and flocks of Laban] and Jacob [the flocks of Jacob under his sons]: and Jacob fed the rest [the sifted] of Laban's flocks.

37 And Jacob took him rods of green poplar, [gum] and of the hazel [almond] and chestnut-tree [maple][4]; and pilled white streaks in them, and made the white appear which 38 *was* in the rods. And he laid the rods which he had [striped] pilled before the flocks in the gutters in the watering-troughs[5] when the flocks came [to which the flocks must come] 39 to drink, that they should conceive when they came to drink. And the flocks conceived before the rods, and brought forth [threw, cast] ringstreaked, speckled and spotted. 40 And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by them- 41 selves, and put them not unto Laban's cattle. And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the 42 gutters, that they might conceive among the rods. But when the cattle were feeble, 43 he put *them* not in: so the feebler were Laban's, and the stronger Jacob's. And the

man increased exceedingly, and had much [small] cattle, and maid-servants, and men-servants, and camels and asses.

CH. XXXI. 1 And he heard the words of Laban's sons, saying, Jacob hath taken away all that *was* our father's; and of *that* which *was* our father's hath he gotten all 2 this glory [riches].[6] And Jacob beheld the countenance of Laban, and, behold, it *was* 3 not toward him as before[7] [formerly]. And [Then] the Lord said unto Jacob, Return unto the land of thy fathers, and to thy kindred [thy home]; and I will be with thee.

[[1] Ver. 27.—Lit., I have augured, נִחַשְׁתִּי; Sept., οἰωνίζομαι; not that Laban was a serpent-worshipper, but that he used divination as the heathen; and thus drew his inferences and auguries.—A. G.]

[[2] Ver. 30.—Lit., at my foot.—A. G.]

[[3] Ver. 33.—Lit., *in day to-morrow*—the future—at all times, when, etc. Lange renders "when thou shalt come upon it to my wages; i. e., to examine.—A. G.]

[[4] Ver. 37.—Heb., עַרְמוֹן, plane-tree; so Sept., Vulg. and Syriac.—A.G.]

[[5] וַיֶּחֱמַנָה, an unusual archaic form for וַתֶּחֱמַנָה. Keil.—A. G.]

[[6] CH. XXXI. Ver. 2.—Lit., weight.—A. G.]

[[7] Ver. 2.—Lit., as yesterday, the day before.—A. G.]

GENERAL PRELIMINARY REMARKS.

1. The term בִּגְלַל, ver. 27 (comp. ch. xii. 13), shows that this section, according to Knobel, is Jehovistic.

2. In consequence of Laban's deception, Jacob must serve fourteen years for his Rachel. According to ch. xxxi. 41 he served him six years longer, agreeably to the terms of the contract that he had just now concluded with him.

3. The doubtful way in which he now secured his reward leads us to conjecture that he was conscious that he had been defrauded by Laban, and that he was dealing with a selfish man, whose selfishness and power, he thought, could only be countervailed by cunning. Nor is it to be denied that wisdom's weapon is given to the feeble to protect himself against the harsh and cruel power of the strong. Our narrative comes under the same category with the surreptitious obtaining of the blessing of the first-born by Jacob, and the acquisition of the gold and silver vessels of the Egyptians by the Israelites. The prudence manifested in these cases is the same; but still there was a real deception in the first case (one deception, however, against another); in the present case it was simply an overreaching, while in the third they were only availing themselves of the situation of the Egyptians, i. e., their disposition. In all three cases, however, the artful, or at least wisely-calculated, project, was provoked by a great and gross wrong. Esau proposes to take back the birthright which he had sold to Jacob. Laban caused him to perform a service of fourteen years, and intends to make him still further a prey to his avarice. The Egyptians have indeed consumed the very strength of Israel by their bondage. And if the scale here turns against Jacob because he thus cunningly overreached his father-in-law, it is balanced by Laban's pressing him again into his service, that he might misuse him anew; nor is the marvellous charm to be left out of view, which lay in his ancient nomadic science and art. Superior minds were never inclined to let their arts and sciences lie dormant.

EXEGETICAL AND CRITICAL.

1. Vers. 25–34. *The new contract.*—**When Rachel.**—At Joseph's birth [which therefore could not have occurred until the fifteenth year of his residence with Laban.—A. G.] a strong feeling comes over Jacob, which leads him to believe that he is to return home without having received a call from thence or a divine command here. It is apparent from what follows that he first of all wished to become independent of Laban, in order to provide for his own. He is, therefore, soon hampered again, since a fair prospect opened to him now and here. Laban's character now comes into view in every utterance.—**May I still grace,** etc., lit., *If I have found favor,* etc. If this expression may be called an aposiopesis, we must still bear in mind that this was a standing form of expression even in the oath. Keil supplies "*stay yet.*" The optative form already expresses all that is possible. If נחשתי is, according to Delitzsch, a heathen expression, then the phraseology in Laban's mouth appears more striking still, through the connection of this expression with Jehovah's name.—**Appoint me.**—He not only recognizes, almost fawningly, Jacob's worth to his house, but is even willing to yield unconditionally to his determination—a proof that he did not expect of Jacob too great a demand. But Jacob is not inclined to trust himself to his generosity, and hence his cunningly calculated though seemingly trifling demand. Laban's consent to his demand, however, breathes in the very expression the joy of selfishness; and it is scarcely sufficient to translate: Behold, I would it might be according to thy word. But Jacob's proposition seems to point to a very trifling reward, since the sheep in the East are nearly all white, while the goats are generally of a dark color or speckled. For he only demands of Laban's herds those sheep that have dark spots or specks, or that are entirely black, and those only of the goats that were white-spotted or striped. But he does not only demand the speckled lambs brought forth hereafter, after the present number of such are set aside for Laban (Tuch, Baumg., Kurtz), but the present inspection is to form the first stock of his herds (Knobel, Delitzsch). [The words, "thou shalt not give me anything," seem to indicate that Jacob had no stock from Laban to begin with, and did not intend to be dependent upon him for any part of his possessions. Those of this description which should appear among the flocks should be his hire. He would depend upon the divine providence and his own skill. He would be no more indebted to Laban than Abraham to the king of Sodom.—A. G.] **Afterwards,** also, the speckled ones brought forth among Laban's

herds are to be added to his, as is evident from his following arts. Michaelis and Bohlen miss the purport, but it lies in verse 33. For when he invites Laban to muster his herds in time to come, ביום מחר, it surely does not mean literally the next day, as Delitzsch supposes, but in time to come (see Gesenius, מחר). As often as Laban came to Jacob's herds in the future he must regard all the increase in speckled and ringstreaked lambs as Jacob's property, but if he found a purely white sheep or an entirely black goat, then, and only then, he might regard it as stolen. (As to the sheep and goats of the East, see Bible Dictionaries, the Natural History of the Bible, and KNOBEL, p. 246.) Moreover, this transaction is not conducted wholly "in the conventional forms of oriental politeness, as in ch. xxiii., between Abraham and the Hittites" (Del.). Laban's language is submissive, while that of Jacob is very frank and bold, as became his invigorated courage and the sense of the injustice which he had suffered.

2. Vers. 35, 36. *The separation of the herds.*—**And he removed.**—It surely is not correct, as Rosenmüller, Maurer, Del. and Keil suppose, that Laban is here referred to; that Laban, "to be more certain," had removed the speckled ones himself and put them under the care of his own sons. In this view everything becomes confused, and Bohlen justly remarks: "The reference here is to Jacob, because he intended to separate the animals (ver. 32), as certainly it was proper for the head servant to do, and because there is no mention of Laban's sons until ch. xxxi. 1, while Jacob's older children were certainly able to take care of the sheep." Reuben, at the close of this new term of six years, had probably reached his thirteenth year, Simeon his eleventh. But even if they had not reached these years, the expression he gave them, ביד־בניו, could mean: he formed a new family state, or herds, as a possession of his sons, although they were assisted in the management by the mothers, maids, and servants, since he himself had anew become Laban's servant. Hence it is also possible (ver. 36) for him to make a distinction between himself as Laban's servant, and Jacob as an independent owner, now represented by his sons. It is altogether improbable that Jacob would entrust his herds to Laban's sons. But it is entirely incomprehensible that Jacob, with his herds, could have taken flight without Laban's knowledge, and gained three days the start, unless his herds were under the care of his own sons. [This is of course well put and unanswerable on the supposition that the sheep and goats which were removed from the flocks were Jacob's stock to begin with, but it has no force if we regard these as Laban's, and put therefore under the care of his own sons, while Jacob was left to manage the flocks from which the separated were taken.—A. G.]—**Three days' journey betwixt.**—Lit., "a space of three days between." Certainly days' journeys here are those of the herds and are not to be estimated according to the journeys of men. Again, Jacob is ahead of Laban three days, and yet Laban can overtake him. We may conceive, therefore, of a distance of about twelve hours, or perhaps eighteen miles. By means of this separation Jacob not only gained Laban's confidence but also his property.

3. Vers. 37-43. *Jacob's management of Laban's herds.*—**Took him rods.**—DE WETTE: Storax, almond-tree, maple. BUNSEN: "*Gum-tree.* The Alexandrians here translate, styrax-tree, but Hos. iv. 13 poplars. If we look at the Arabic, in which our Hebrew word has been preserved, the explanation of styrax-tree is to be preferred. It is similar to the quince, grows in Syria, Arabia, and Asia Minor, reaches the height of about twelve feet, and furnishes, if incisions are made in the bark, a sweet, fragrant-smelling, and transparent gum, of a light-red color, called styrax. *Almond-tree.* This signification is uncertain, since the hazelnut-tree may also be referred to. *Plane-tree.* A splendid tree, frequent even in South Europe, having large boughs, extending to a great distance (hence the Greek name, Platane), and bearing some resemblance to the maple tree." Jacob of course must select rods from such trees, whose dark external bark produced the greatest contrast with the white one below it. In this respect gum-tree might be better adapted than white poplars, almond-tree or chestnut better than hazelnut, and maple better than plane-tree. KEIL: Storax, chestnut, and maple trees, which all have below their bark a white, dazzling wood. Thus he procured rods of different kinds and pilled white streaks in them.—**And he set the rods.**—Knobel thinks, he placed the staffs on the watering-troughs, but did not put them in the gutters. But this does not agree with the choice of the verb, nor the fact itself: the animals, by looking into the water for some time, were to receive, as it were, into themselves, the appearance of the rods lying near. They, in a technical sense, "were frightened" at them. The wells were surrounded with watering-troughs, used for the watering of the cattle.—**And they conceived.**—For the change of the forms here, see KEIL, p. 210.—**And brought forth cattle.**—"This crafty trick was based upon the common experience of the so-called fright of animals, especially of sheep, namely, that the representations of the senses during coition are stamped upon the form of the fœtus (see BOCH., *Hieroz.*, i. 618, and FRIEDREICH upon the Bible, i. 37, etc.)." Keil. For details see KNOBEL, p. 247, and DELITZSCH, p. 472.—**And set the faces of the flock.**—Jacob's second artifice. The speckled animals, it is true, were removed, from time to time, from Laban's herds, and added to Jacob's flock, but in the meantime Jacob put the speckled animals in front of the others, so that Laban's herds had always these spotted or variegated animals before them, and in this manner another impression was produced upon the she-goats and sheep. Bohlen opposes this second artifice, against Rosenmüller, Maurer, and others. The clause in question should be: he sent them to the speckled ones that already belonged to him (פני in the sense of *versus*). But the general term הַצֹּאן is against this. The separation of the new-born lambs and goats from the old herds could only be gradual.—**The stronger cattle.**—The third artifice. He so arranged the thing that the stronger cattle fell to him, the feebler to Laban. His first artifice, therefore, produced fully the desired effect. It was owing partly, perhaps, to his sense of equity toward Laban, and partly to his prudence, that he set these limits to his gain; but he still, however, takes the advantage, since he seeks to gain the stronger cattle for himself. BOHLEN: "Literally, *the bound ones*, firmly set, i. e., the strong, just as the covered ones, i. e., the feeble, languid, faint; for the transition is easy from the idea of binding, firmness, to that of strength, and from that of covering, to languishing, or faintness. Some of the old translators refer them to vernal and autumnal lambs (comp. PLIN. 8, 47, COLUMELLA, *De re rust.*, 8, 3), because the sheep in Pales-

tine and similar climates bear twice in a year (ARISTOT., *Hist. Anim.*, 6, 18, 19; 'Problems,' 10, 46; BOCHART, *Hieroz.*, i. p. 512), and because those conceived in the Spring or Summer and born in the Autumn are stronger than those conceived in Autumn and born in Spring. But the text does not draw this precise distinction." The Septuagint only distinguishes between ἐπίσημα and ἄσημα. Luther renders "late" and "early born."—**And the man increased.**—With the rich increase in cattle, care was taken at the same time to secure an increase in men-servants and maid-servants, as well as camels and asses. Knobel finds a contradiction in the fact that this rich increase is here ascribed to Jacob's artifice, whilst it is attributed to the divine blessing in ch. xxxi. 9. But so much only is evident, that Jacob did not act against his conscience, but thought that he might anticipate and assist by human means the fulfilment of those visions in which the rewards of this kind were promised to him.—**And he heard.** The complete success that Jacob met with excited the envy and jealousy of Laban's sons, whose existence is indicated first in the plural (ch. xxix. 27), but whose definite appearance here shows that the selfish disposition peculiar to this family was more fully developed in them than in Laban himself.—**The words of Laban's sons.**—According to Delitzsch, they were quite small, not yet fourteen years of age—an assertion, however, which has no sufficient ground.

4. Ch. xxxi. 1–3. *Jacob's resolution to return home.*—**All that was our father's.**—They evidently exaggerate in their hatred, and even accuse him of dishonesty by the use of the expression: *of that which was our father's.* But Laban shares in the threatening disposition; his countenance had changed remarkably toward Jacob, a fact all the more striking, since he had formerly been extraordinarily friendly. Trouble and dangers similar to those at home now develop themselves here; then comes, at the critical juncture, Jehovah's command: **Return.**

DOCTRINAL AND ETHICAL.

1. Jacob's resolution to return home at his own risk, is to be explained from his excessive joy at Joseph's birth, and from his longing for home and for deliverance from the oppression of Laban. Moreover, he seems to have considered Rachel's son as the principal Messianic heir, and therefore must hasten to conduct him to the promised land, even at the peril of his life. Besides, he now feels that he must provide for his own house, and with Laban's selfishness there is very little prospect of his attaining this in Laban's house. These two circumstances show clearly why he allows himself to be retained by Laban (for he has no assurance of faith that he is now to return), and in the second place, the manner and means by which he turns the contract to his own advantage.

2. We here learn that Laban's prosperity was not very great before Jacob's arrival. The blessing first returns to the house with Jacob's entrance. But this blessing seemed to become to Laban no blessing of faith. His conduct toward the son of his sister and his son-in-law, becomes more and more base. He seizes eagerly, therefore, the terms offered to him by Jacob, because they appear to him most favorable, since the sheep in the East are generally white, while the goats are black. His intention, therefore, is to defraud Jacob, while he is actually overreached by him. Besides, this avails only of the mere form; as to the thing itself, Jacob really had claims to a fair compensation.

3. Just as Jacob's conduct at the surreptitious obtaining the birthright was preceded by Isaac's intended cunning, and the injustice of Esau, so also, in many respects, here Laban's injustice and artifice precedes Jacob's project (ch. xxxi.). In this light Jacob's conduct is to be judged. Hence he afterwards views his real gain as a divine blessing, although he had to atone again for his selfishness and cunning, in the form of the gain, at least, by fears and danger. Moreover, we must still bring into view, as to Jacob's and Laban's bargain, the following points: 1. Jacob asks for his wages very modestly and frankly; he asks for his wives and children, as the fruit of his wives, and for his discharge. While Laban wishes to keep him for his own advantage. 2. Jacob speaks frankly, Laban flatters and fawns. 3. Jacob might now expect a paternal treatment and dowry on the part of Laban. Laban, on the contrary, prolongs his servile relation, and asks him to determine his reward, because he expected from Jacob's modesty the announcement of very small wages. 4. In the proposition made by Jacob, he thought he had caught him.

4. The establishment of his own household, after being married fourteen years, shows that Jacob, in this respect, as well as in the conclusion of his marriage, awaited his time.

5. The so-called impressions of she goats and sheep, a very old observation, which the coöperation of subtle impressions, images, and even imaginations at the formation of the fœtus, and, indeed, the fœtus itself among animals confirms.—The attainment of varieties and new species among animals and plants is very ancient, and stands closely connected with civilization and the kingdom of God.

6. Jacob's sagacity, his weapon against the strong. But as he stands over against God, he employed different means, especially prayer.

7. The want of candor in Laban's household, corresponds with the selfishness of the household.

8. In the following chapter we find still further details respecting Jacob's bargain. In the first place, the selfish Laban broke, in different ways, the firm bargain made with Jacob, in order to change it to his advantage (ch. xxxi. 7). Secondly, Jacob's morbid sense of justice had been so excited that he received explanation of the state of things in his herds even in his night-visions.

HOMILETICAL AND PRACTICAL.

See the Doctrinal and Ethical paragraphs. The present section is, for the most part, fitted for religious, biographical, and psychological contemplations. It is to be treated carefully both with respect to Jacob's censure as well as his praise.—Jacob's resolutions to return home: 1. The first: why so vividly formed, but not accomplished; 2. the second: the cause of his assurance (the divine command). Moreover, perils equal to those threatening at home, were now surrounding him.—His longing for home during his service abroad.—The hardships of a severe servitude in Jacob's life, as well as in the history of his descendants: when blessed?—Laban's selfishness and Jacob's sense of right at war with each other.—Prudence as a weapon in life's battle: 1.

The authority to use this weapon when opposed to a harsh superiority or subtlety; 2. the mighty efficacy of this weapon; 3. the danger of this weapon.—Jacob's prudence in its right and wrong aspects in our history: 1. The right lies in his just claims; 2. the wrong, in his want of candor, his dissimulation and his self-help.—His natural science, or knowledge of nature, combined with prudence, a great power in life.—The difficulties in the establishment of an household: 1. Their general causes; 2. how they are to be overcome.—Jacob's prosperity abroad.—Jacob struggling with difficulties all his life long.

Section First, vers. 25–34. STARKE: (As to the different meanings of נחשׁ, ver. 27. Some commentators hold that Laban had superstitiously consulted his teraphim, or idols.)—*Bibl. Wirt.:* It is customary with covetous people to deal selfishly with their neighbors.—Ver. 30. By means of my foot. LUTHER: i. e., I had to hunt and run through thick and thin in order that you might be rich.—Ver. 34. If Laban had been honest, he could have represented to Jacob, that he would be a great loser by this bargain. God even blesses impious masters on account of their pious servants (1 Tim. v. 8).—CALWER *Handbuch:* Jacob 91 years old.—Thus Laban's covetousness and avarice is punished by the very bargain which he purposed to make for his own advantage.—We are not to apply the criterion of Christianity to Jacob's conduct.—SCHRÖDER: Acts and course of life among strangers. As to Laban. Courtesy together with religion are made serviceable to the attainment of his ends.—Thus, also, in the future, there is only a more definite agreement of master and servant between Jacob and his father-in-law.—(The period of pregnancy with sheep lasts five months; they may therefore lamb twice during the year. Herds were the liveliest and strongest in autumn, after having enjoyed the good pasture during the summer, etc. On the contrary, herds are feeble after having just passed the winter.)

Section Second, vers. 35, 36. STARKE: A Christian is to look for pious men-servants and maid-servants.

Section Third, vers. 37–43. STARKE: Christian, be warned not to misuse this example to encourage the practice of cunning and deceit with your neighbor.—CRAMER: Wages that are earned, but kept back, cry to heaven; hence nature here serves Jacob (James v. 4).—HALL: God's children, even in external things, have evident proofs that his grace over them is greater than over the godless.—SCHRÖDER: Luther and Calvin are inclined to excuse Jacob (ch. xxxi. 12).

Section Fourth. Ch. xxxi. 1–3. STARKE: It is a very great reproach if acquaintances and relatives slander each other.—HALL: As the godless enjoy no peace with God, so also the pious enjoy no peace with godless men.—CRAMER: Sin in man is so poisonous that it glitters in the eye, and is sweet to the taste, and pleasant to all the members.—SCHRÖDER: Thus the Lord often serves his people more through the jealousy of the godless, than if he suffered them to grow feeble in prosperity.—Ver. 3. LUTHER: It probably was an answer to Jacob's prayer.—The divine command and promise compensates Jacob for the promised message of the mother. Thus his return receives the character of an act of faith (Baumgarten).

FOURTH SECTION.

Jacob's flight. Laban's persecution. The covenant between the two on the mountain of Gilead. Departure.

CHAPTER XXXI. 4—XXXII. 2.

4, 5 And Jacob sent and called Rachel and Leah to the field unto his flock. And said unto them, I see [am seeing] your father's countenance, that it *is* not toward me as be-
6 fore: but the God [Elohim] of my father hath been with me. And ye[1] know that with
7 all my power I have served your father. And your father hath deceived[2] me, and
8 changed my wages ten times: but God suffered him not to hurt me. If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The [Symm.: white-footed] ring-streaked shall be thy hire; then bare all the cattle ring-
9 streaked. Thus God hath taken away the [acquisitions] cattle of your father, and given
10 *them* to me. And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and behold [I saw], the rams which leaped upon the
11 cattle *were* ring-streaked, speckled, and grizzled.[3] And the angel of God spake unto me
12 in a dream, *saying*, Jacob: And I said, Here *am* I. And he said, Lift up now thine eyes and see, all the rams which leap upon the cattle *are* ring-streaked, speckled, and
13 grizzled: for I have seen all that Laban [is doing] doeth unto thee. I *am* the God of Beth-el, where thou anointedst the pillar, *and* where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred [birth].
14 And Rachel and Leah answered, and said unto him, *Is there* yet any portion or inheri-

15 tance for us in our father's house? Are we not counted of him strangers? for he hath
16 sold us, and hath quite devoured[4] also our money. For all the riches which God hath taken from our father, that *is* ours, and our children's: now then, whatsoever God hath said unto thee, do.

17, 18 Then Jacob rose up, and set his sons and wives upon camels; And he carried away all his cattle, and all his goods [his movable property, gain] which he had gotten, the cattle of his getting, which he had gotten in Padan-aram; for to go to Isaac his father
19 in the land of Canaan. And Laban went to shear his [to the feast of sheep-shearing] sheep:
20 and Rachel had stolen the images[5] [Teraphim, household gods] that *were* her father's. And Jacob stole away unwares [the heart of] to Laban the Syrian, in that he told him not
21 that he fled. So he fled with all that he had; and he rose up, and passed over the
22 river [Euphrates], and set his face [journey] *toward* the mount Gilead. And it was told
23 Laban on the third day, that Jacob was fled. And [Then] he took his brethren with him, and pursued after him seven days' journey: and they overtook him in the mount
24 Gilead. And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad.

25 Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and
26 Laban with his brethren [tented] pitched in the mount of Gilead. And Laban said to Jacob, What hast thou done, that thou hast stolen away unwares to me, and carried
27 away my daughters, as captives *taken* with the sword [the spoils of war]? Wherefore didst thou flee away secretly, and steal away from me, and didst not tell me, that I might have sent thee away [given thee a convoy] with mirth, and with songs, with tabret,
28 and with harp? And hast not suffered me to kiss my sons [grandsons], and my daughters?
29 thou hast now done foolishly in *so* doing. It is in the power of my hand[6] to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed
30 that thou speak not to Jacob either good or bad. And now, *though* thou wouldest needs be gone, because thou sore longedst after thy father's house; *yet* wherefore hast
31 thou stolen my gods? And Jacob answered and said to Laban, Because I was afraid: for I said [said to myself], Peradventure thou wouldest take by force thy daughters from
32 me. With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what *is* thine with me, and take *it* to thee: for Jacob knew not that
33 Rachel had stolen them. And Laban went into Jacob's tent, and into Leah's tent, and into the two maid-servants' tents; but he found *them* not. Then went he out of Leah's
34 tent, and entered into Rachel's tent. Now Rachel had taken the images [household gods], and put them in the camel's furniture, and sat upon them. And Laban searched all
35 the tent, but found *them* not. And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women [female period] *is* upon me. And he searched [all], but found not the images.

36 And Jacob was wroth, and chode with Laban: and Jacob answered, and said to Laban, What *is* my trespass? what *is* my sin, that thou hast so hotly pursued [burned] after
37 me? Whereas thou hast searched all my stuff, what hast thou found of all thy household-stuff? set *it* here before my brethren, and thy brethren, that they may judge betwixt
38 us both. This twenty years *have* I *been* with thee; thy ewes and thy she-goats have
39 not cast their young, and the rams of thy flock have I not eaten. That which was torn *of beasts*, I brought not unto thee; I bare the loss of it [must make satisfaction for it];
40 of my hand didst thou require it, *whether* stolen by day, or stolen by night. *Thus* I was; in the day the drought consumed me, and the frost by night; and my sleep
41 departed from mine eyes. Thus have I been twenty years in thy house: I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast
42 changed my wages ten times. Except the God of my father, the God of Abraham, and the fear of Isaac had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction, and the labor [wearisome labor] of my hands, and rebuked [judged] *thee* yesternight.

43 And Laban answered, and said unto Jacob, *These* daughters *are* my daughters, and *these* children *are* my children, and *these* cattle *are* my cattle [herds], and all that thou seest *is* mine; and what can I do this day unto these my daughters, or unto their
44 children which they have borne? Now therefore come thou, let us make a covenant
45 [a covenant of peace], I and thou; and let it be for a witness between me and thee. And

46 Jacob took a stone, and set it up *for* a pillar. And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon
47 the heap. And Laban called it Jegar-sahadutha [Syriac: heap of witness]: but Jacob called
48 it Galeed [the same in Hebrew]: And Laban said, This heap *is* a witness between me and
49 thee this day. Therefore was the name of it called Galeed: And Mizpah [watch-tower]; for he said, The LORD watch between me and thee, when we are absent one from
50 another. If thou shalt afflict my daughters, or if thou shalt take *other* wives besides
51 my daughters, no man *is* with us; see, God, *is* witness betwixt me and thee. And Laban said to Jacob, Behold this heap [stone heap], and behold *this* pillar, which I have
52 cast [erected] betwixt me and thee; This heap *be* witness, and *this* pillar *be* witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this
53 pillar unto me, for harm. The God of Abraham, and the God of Nahor, the God of their father, judge [plural] betwixt us. And [But] Jacob sware by the fear of his father
54 Isaac. Then Jacob offered sacrifice upon the mount, and called his brethren to eat
55 bread: and they did eat bread, and tarried all night in the mount. And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.

CH. XXXII. 1. And Jacob went on his way, and the angels of God met him. And
2 when Jacob saw them, he said, This *is* God's host: and he called the name of that place Mahanaim [two camps: double camp].

[1 Ch. xxxi. ver. 6.—The full form of the pronoun, see GREEN'S Grammar, 71, (2.)—A. G.]

[2 Ver. 7.—הֵחֵל, Hiphil from חָלַל; see GREEN'S Grammar, 142, (3.)—A. G.]

[3 Ver. 10.—Heb., *Beruddim*, spotted with hail. Our word, grizzled, is from the French, grêle, *hail*, and thus a literal translation of the Hebrew.—A. G.]

[4 Ver. 15.—The Hebrew form, the absolute infinitive after the finite verb, denotes continuance of the action.—He has constantly devoured.—A. G.]

[5 Ver. 19.—תְּרָפִים. The word occurs fifteen times in the Old Testament; three times in this chapter, and nowhere else in the Pentateuch. It is always in the plural. It means, perhaps, *to live well*, or to *nourish*. In two passages (Judg. xvii. and xviii., and Hosea iii. 4), they are six times associated with the ephod. The use of them in the worship of God, is denounced as idolatry (1 Sam. xv. 23), and hence they are classed with the idols put away by Josiah, 2 Kings xxiii. Murphy.—A. G.]

[6 Ver. 29.—Heb., There is to God my hand.—A. G.]

GENERAL PRELIMINARY REMARKS.

1. Delitzsch regards the present section as throughout Elohistic; but according to Knobel, Jehovistic portions are inwrought into it, and hence the narrative is here and there broken and disconnected.

2. The present journey of Jacob is evidently in contrast with his previous journey to Mesopotamia; Mahanaim and Peniel form the contrast with Bethel.

3. We make the following division: 1. Jacob's conference with his wives, vers. 4–16; 2. the flight, vers. 17–21; 3. Laban's pursuit, vers. 22–25; 4. Laban's reproof, vers. 26–30; 5. Laban's search in the tents of Jacob, ver. 31–35; 6. Jacob's reproof, vers. 36–42; 7. the covenant of peace between the two, vers. 43, 53; 8. the covenant meal and the departure, ver. 54–ch. xxxii. 2.

EXEGETICAL AND CRITICAL.

1. Vers. 4–16. *Jacob's conference with his wives.*—**Unto his flock.**—Under some pretext Jacob had left the flocks of Laban, although it was then the feast of sheep-shearing, and gone to his own flocks (a three days' journey, and probably in a direction favoring his flight). Hither, to the field, he calls his wives, and Rachel, as the favorite, is called first.—**Changed my wages ten times.**—The expression ten times is used for frequently, in Numb. xiv. 22, and in other passages. [Keil holds that the ten, as the number of completeness, here denotes as often as he could, or as he had opportunity. It is probably the definite for an indefinite.—A. G.]—**If he said thus, The ring-streaked.**—As Laban deceived Jacob in the matter of Rachel, so now in the arrangement for the last six years, he had in various ways dealt selfishly and unjustly, partly in dividing equally the spotted lambs, according to his own terms, and partly in always assigning to Jacob that particular kind of spotted lambs which had previously been the least fruitful.—**And the Angel of God.**—Jacob here evidently joins together a circle of night-visions, which he traces up to the Angel of the Lord, as the angel of Elohim, and which run through the whole six years to their close. If Laban imposed a new and unfavorable condition, he saw in a dream that now the flocks should bring forth lambs of that particular color agreed upon, now ring-streaked, now speckled, and now spotted. But the vision was given to comfort him, and indeed, under the image of the variegated rams which served the flocks. *This angel of Elohim declares himself to be identical with the God of Bethel, i. e., with Jehovah, who reveals himself at Bethel as exalted above the angels.* It is thus his covenant God who has guarded his rights against the injustice of Laban, and prepares this wonderful blessing for him; a fact which does not militate against his use of skill and craft, but places those in a modified and milder light. The conclusion of these visions is, that Jacob must return. [The difference between this narrative and that given in ch. xxx., is a difference having its

ground and explanation in the facts of the case. For obvious reasons Jacob chose here to pass over his own strategy and craft in silence, and brings out into prominence the divine providence and aid to which his prosperity was due. That Jacob resorted to the means he did, is not inconsistent with the objective reality of the dream-vision, but rather confirms it. If he regarded the vision as prophetic of the issue, as he must have done, the means which he used, the arts and cunning, are characteristic of the man, who was not yet weaned from confidence in himself, was not entirely *the man of faith*. If we regard this vision as occurring at the beginning of the six years' service, it is entirely natural that Jacob should now connect it so closely with the voice of the same angel commanding him to return to the land of his birth.—A. G.]—**Are we not counted of him strangers?**—Laban takes the same position towards his daughters as towards Jacob himself. Hence they have nothing more to hope for from him. He had sold them as strangers, i. e., really, as slaves, for the service of Jacob. But this very *price*, i. e., the blessing resulting from Jacob's service, he had entirely consumed, i. e., the daughters had received no share of it. Hence it is evident that they speak with an inward alienation from him, although not calling him by name, and that they desired the flight.

2. Vers. 17–21. *The Flight.*—The circumstance that Jacob, with his wives, was already at the station of his herds, while Laban remained at his own station, three days' journey distant, keeping the feast of sheep-shearing, favored the flight. Either Laban had not invited Jacob to this feast, which is scarcely probable, since he was usually at this station, or Jacob took the opportunity of leaving, in order to visit his own flocks. As the sheep-shearing lasted several days (1 Sam. xxv.) the opportunity was a very favorable one.—**And Rachel had stolen.**—This feature, however, as also the following, when she denied the theft to her father, reveals a cunning which is far more befitting the daughter of Laban, than the wife of the prudent Jacob.—**The images.**—Literally Teraphim (see DELITZSCH, p. 410, Note 73), Penates, small figures, probably resembling the human form, which were honored as guardians of the household prosperity, and as oracles. But as we must distinguish the symbolic adoration of religious images (statuettes) among ancients, from the true and proper mythological worship, so we must distinguish between a gentler and severe censure of the use of such images upon Shemitic ground. Doubtless the symbolic usage prevailed in the house of Laban and Nahor. It is hardly probable that Rachel intended, by a pious and fanatical theft, to free her father from idolatry (Greg. Naz., Basil), for then she would have thrown the images away. She appears to have stolen them with the superstitious idea that she would prevent her father from consulting them as oracles, and under their guidance, as the pursuer of Jacob, from overtaking and destroying him (Aben Ezra). The supposition of a condition of war, with its necessity and strategy, enters here with apologetic force. This, however, does not exclude the idea, that she attributed to the images a certain magical, though not religious, power (perhaps, as oracles. Chrysostom). The very lowest and most degrading supposition, is that she took the images, often overlaid with silver, or precious metals, from mercenary motives (Peirerius). Jacob himself had at first a lax rather than a strict conscience in regard to these images (see ch. xxxv. 2), but the stricter view prevails since the time of Moses (Ex. xx.; Josh. xxiv. 2, 14 f.) [The derivation of the Heb. word *teraphim*, always used in the plural, is doubtful. Some derive it from *taraph*, to rejoice—thus dispensers of good; others from a like root, to inquire—thus they are oracles; and others, as Kurtz and Hofmann, make it another form of *Seraphim*. They were regarded and used as oracles (Judg. xvii. 5–6; Ezek. xxi. 21; Zech. x. 2). They were not idols in the worst sense of the word; and were sometimes used by those who professed the worship of the true God (1 Sam. xix. 13). The tendency was always hurtful, and they were ultimately rooted out from Israel. Laban had lapsed into a more corrupt form of religion, and his daughters had not escaped the infection. We may modify our views of Rachel's sin, but it cannot be excused or justified (see KEIL, "Arch.," p. 90; WORDSWORTH, p. 132; HENGSTENBERG, "Christology;" HAVERICK'S "Ezek." xiii. 47).—A.G.]—**And Jacob stole away unawares to Laban.**—The explanation κλέπτειν νόον in the sense of "to deceive" (Del., Keil), appears to us incorrect. The expression indeed does not bear the sense which we moderns associate with the words "steal the heart," and ver. 26 seems to indicate that the heart of Laban is the love which this hard-hearted father bears towards his daughters. Rachel, however, seems to have been his favorite. He regarded and treated her not only as a wise but cunning child, and, hence, while he searched carefully everything in all the tents, he did not venture to compel her to arise. The last clause of ver. 20, further cannot possibly mean "in that he told him not that he fled." For who would betray his own flight? We interpret הִגִּיד impersonally, it was not told him.—**The Syrian.**—"Moses gives this title to Laban because the Syrians were more crafty than other nations." Jacob, however, surpassed him (Cleric.). **Over the river.**—The Euphrates.—**Toward the mount Gilead.**—For the mountains of Gilead see Geographies of Palestine, Bible Dictionaries, Books of Travels, etc. "Knobel understands הַר גִּלְעָד to be the mountain range now known as Gebel Gilad, or Gebel es-Salt, and combines מִצְפָּה with the present Salt. But this assumption leads to the improbable results that Mahanaim, south of Jabbok and Succoth (probably the one on the other side), lay north from Jabbok, and thus Jacob's line of march would be backwards in a north-westerly direction." DELITZSCH. Delitzsch understands correctly, that it is the northern side of the mountains of Gilead, above the Jabbok, which lay nearest to those coming from Mesopotamia.

3. Vers. 22–25. *Laban's pursuit.*—**On the third day.**—This is partially explained by the long distance between the two stations.—**His brethren with him.**—Of the same tribe, kinsmen.—**Seven days' journey.**—As Jacob, with his herds, moved slower than Laban, he lost his start of three days in the course of seven days.—**And God came to Laban.**—A proof that he had still some nobler traits of character.—**Either good or bad.**—The translation *neither good nor bad* is not fitting here. Literally from good to bad (Knobel). It presupposes that he was inclined to pass from a hasty greeting of his daughters and their children, to reproaches and invectives.—**Now Jacob had pitched his tent.**—As soon as he reached the heights of the mountain range, the mount Gilead, he pitched his

tent, but here Laban with his retinue overtook him, and tented near by him. The text assumes: 1. That a certain mountain, north of Jabbok, gave its name to the whole range of mountains (just as Galilee, originally designating a small mountain region, gradually extended its significance). 2. That thus we must distinguish between this first mountain in the range of Gilead, and the principal mountain mentioned later.

4. Vers. 26–30. The words of Laban are characteristic, passionate, idiomatic, exaggerated even to falsehood and hypocrisy, and still at the end there is a word which betrays the man—shows his human nature and kindness. He calls his daughters his heart; their voluntary flight (although he had sold them) an abduction, as if they were captives. He asserts that he had not given any occasion to Jacob to flee, on the contrary, that he would have sent him away with music and mirth. He had not, however, even suffered him to take leave of his daughters and grandsons. These tender utterances are followed at once by haughty threats (ver. 29). From his own point of view it seems imprudent to relate the night warning, but his pride and animosity lead him to do it. Jacob should not think that he willingly let him go unpunished, but "the God of your father," he says, with a bitter heart, has forbidden me. He finally (ver. 30) acknowledges in a sarcastic way that Jacob might go, but only to crush him with the burden of his accusation, in which, however, there was a two-fold exaggeration; first, in calling the *teraphim* his gods, and then, second, in making Jacob the thief. The true sentiment for his children, the fear of God, and, finally, a real indignation at the secrecy of Jacob's departure, form the core of the speech, which assumes at last the shape of a pointed accusation. There is no trace of self-knowledge or humility.—**With mirth.**—(See 1 Sam. xviii. 6; 2 Sam. vi. 5.) The word שִׂמְחָה is indeed a collective for all that follows, and Delitzsch thinks it probably means *dance*. —**With tabret.**—See Winer: "Musical Instruments." [Also Kitto and Smith.—A. G.].—**Thou hast done foolishly.**—Thou who art usually so prudent hast here acted foolishly. The reproach of folly carries with it that of immorality.—**It is in the power of my hand.**—Knobel and Keil [and Jacobus.—A.G.] translate "There is to God my hand," with reference to Job, xii. 6; Hab. i. 11. Others translate אֵל power (so Rosen., Gesen.), [Wordsworth, Bush, A. G.] and this seems here to be preferable, notwithstanding Knobel's objection, since Laban immediately says it is Elohim who restrains his hand.

5. Vers. 31–35. *Laban's search.*—Laban's rash accusation gives Jacob, who knew nothing of the theft of the teraphim, great boldness.—**Let him not live.**—We must emphasize *the finding*, otherwise Jacob condemned Rachel to death. "The cunning of Rachel was well planned, for even if Laban had not regarded it as impure and wrong to touch the seat of a woman in this state (see Lev. xv. 22), how could he have thought it possible that one in this state would sit upon his God."—Delitzsch. But Keil calls attention to the fact that the view upon which the law (Lev. xv.) was based, is much older than that statute, and exists among other people. [See also Kurtz: *Gesch.*, vol. i. p. 252; Baehr's "Sym. of the Mosaic Cultus," vol. ii. p. 466.—A. G.] For the camel's furniture or saddle, see Knobel, p. 251.

6. Vers. 36–42. *Jacob's reproof.* He connects it with Laban's furious pursuit and search. Then he reminds him generally of his harsh treatment, as opposed to his own faithful and self-sacrificing shepherd service for more than twenty years. "The strong feeling and the lofty self-consciousness which utter themselves in his speech, impart to it a rhythmical movement and poetic forms (דָּלַק אַחֲרֵי to pursue ardently; elsewhere only 1 Sam. xvii. 53.") Delitzsch.—**And the frost by night.**—The cold of the nights corresponds with the heat of the day in the East (Jer. xxxvi. 30; Psalms, cxxi. 6).—**My sleep.**—Which I needed and which belonged to me. He had faithfully guarded the flocks by night. Notwithstanding all this Laban had left him unrewarded, but the God of his fathers had been with him and secured his rights. Both the name of his God, and of his venerable father, must touch the conscience of Laban.—**The fear of Isaac.**—[Heb: he whom Isaac feared.] The object of his religious fear, and veneration; of his religion, σέβας, σέβασμα.—**Rebuked thee yesternight.**—This circumstance, which is only incidentally alluded to in the course of Laban's speech, forms the emphatic close to that of Jacob. Jacob understands the dream-revelation of Laban better than Laban himself.

7. *The covenant of peace between the two.* Laban is overcome. He alludes boastfully indeed once more to his superior power, but acknowledges that any injury inflicted upon Jacob, the husband and father, would be visited upon his own daughters and their children.—**What can I do unto thee.**—i. e., in a bad sense. The fact that his daughters and grandsons were henceforth dependent upon Jacob, fills his selfish and ignoble mind with care and solicitude about them; indeed, reminded of the promises to Abraham and Isaac, he is apprehensive that Jacob might some time return from Canaan to Haran as a mighty prince and avenge his wrong. In this view, anticipating some such event, he proposes a covenant of peace, which would have required merely a feast of reconciliation. But the covenant of peace involved not only a well-cemented peace, but a theocratic separation.—**Let us make a covenant.**—Laban makes the proposal, Jacob assents by entering at once upon its execution. The pillar which Jacob erected, marks the settlement, the peaceful separation; the stones heaped together by his brethren (Laban and his retinue, his kindred) designate the friendly communion, the covenant table. The preliminary eating (ver. 46) appears to be distinct from the covenant meal (ver. 54), for this common meal continued throughout the day. The Aramaic designation of the stone heap used by Laban, and the Hebraic by Jacob, are explainable on the supposition "that in the fatherland of the patriarchs, Mesopotamia, the Aramaic or Chaldee was used, but in the fatherland of Jacob, Canaan, the Hebrew was spoken, whence it may be inferred that the family of Abraham had acquired the Hebrew tongue from the Canaanites (Phœnicians)."—Keil. [But this is a slender foundation upon which to base such a theory. The whole history implies that the two families of Abraham and Nahor down to this time and even later found no difficulty in holding intercourse. They both used the same language, though with some growing dialectic differences. It is just as easy to prove that Laban deviated from the mother tongue as that Jacob did.—A. G.] Knobel regards it an error to derive the name Gilead, which means hard, firm, stony, from the Gal-Ed here used. But proper names are constantly modified as to their significance in popular use, from the original or more

remote, to that which is proximate.—**And Mizpah, for he said.**—Keil concedes that vers. 49 and 50 have the appearance of an interpolation, but not such as to justify any resort to the theory of combination from different sources. But since Laban's principal concern was for the future of his daughters, we might at least regard the words, *And Mizpah, for he said*, as a later explanatory interpolation. But there is not sufficient ground even for this, since Galeed and Mizpah are here identical in fact, both referring to the stone heap as well as to the pillar. Laban prays specifically to Jehovah, to watch that Jacob should not afflict his daughters; especially that he should not deprive them of their acquired rights, of being the ancestress of Jehovah's covenant people. From this hour Jehovah, according to his prayer, looks down from the heights of Gilead, as the representative of his rights, and watches that Jacob should keep his word to his daughters, even when across the Jordan. But now, as the name Gilead has its origin in some old sacred tradition, so has the name Mizpah, also. It is not to be identified with the later cities bearing that name, with the Mizpah of Jephthah (Judg. xi. 11, 34), or the Mizpah of Gilead (Judg. xi. 29), or Ramoth-Mizpah (Josh. xiii. 26), but must be viewed as the family name which has spread itself through many daughters all over Canaan (KEIL, 216).—**No man is with us.**—i. e., no one but God only can be judge and witness between us, since we are to be so widely separated.—**Which I have cast.**—He views himself as the originator, and of the highest authority in this covenant.—**That I will not pass over.**—Here this covenant thought is purely negative, growing out of a suspicious nature, and securing a safeguard against mutual injuries; properly a theocratic separation.—**The God of Abraham and the God of Nahor.**—The monotheism of Laban seems gliding into dualism; they may judge, or "judge." He corrects himself by adding the name of the God of their common father, i. e., Terah. From his alien and wavering point of view he seeks for sacredness in the abundance of words. But Jacob swears simply and distinctly by the God whom Isaac feared, and whom even his father-in-law, Laban, should reverence and fear. Laban, indeed, also adheres to the communion with Jacob in his monotheism, and intimates that the God of Abraham and the God of Nahor designate two different religious directions from a common source or ground.

8. Ver. 54–ch. xxxii. 2. *The covenant meal, and the departure.*—**Then Jacob offered sacrifice.**—As Isaac prepared a meal for the envious and ill-disposed Abimelech, so Jacob for Laban, whom even this generosity should now have led to shame and repentance. The following morning they separate from each other. The genial blood-tenderness of Laban, which leads him to kiss both at meeting and parting should not pass unnoticed (see ver. 28; ch. xxix. 13, and the Piel forms). It is a pleasant thing that as a grandfather he first kissed his grandsons. Blessing, he takes his departure.—**Met him.**—Lit., came, drew near to him, not precisely that they came from an opposite direction. This vision does not relate primarily to the approaching meeting with Esau (Peniel relates to this), but to the dangerous meeting with Laban. As the Angel of God had disclosed to him in vision the divine assistance against his unjust sufferings in Mesopotamia, so now he enjoys a revelation of the protection which God had prepared for him upon Mount Gilead, through his angels (comp. 2. Kings vi. 17). In this sense he well calls the angels, "God's host," and the place in which they met him, *double camp*. By the side of the visible camp, which he, with Laban and his retainers, had made, God had prepared another, invisible camp, for his protection. It served also to encourage him, in a general way for the approaching meeting with Esau.—**Mahanaim.**—Later a city on the north of Jabbok (see V RAUMER'S "Palestine," p. 253; ROBINSON: "Researches," vol. iii. 2 app. 166), probably the one now called Mahneh. [For the more distinct reference of this vision to the meeting with Esau, see KURTZ: *Geschichte*, p. 254, who draws an instructive and beautiful parallel between this vision and that at Bethel.—A. G.]

DOCTRINAL AND ETHICAL.

1. Jacob a fugitive even in his journey home. But the God of Bethel protects him now as the God of Mahanaim; and the angels who, as heavenly messengers, moved up and down the ladder at Bethel, now appear, as became the situation, a warlike host, or the army of God. Keil holds that he saw the angels in a waking state, "not inwardly, but without and above himself; but whether with the eye of the body or of the spirit (2 Kings vi. 17) cannot be decided." At all events, in the first place he saw an objective revelation of God, with which was connected, in the second place, the vision-power [i. e., *eine visionäre stimmung*, a power or disposition corresponding to the vision and enabling him to perceive it.—A. G.].

2. The want of candor between Laban and Jacob at Haran leads finally to the violent and passionate outbreak on Mount Gilead. But such outbreaks have ever been the punishment for the want of frankness and candor. The fearful public terrors of war, correspond to the secrecies and blandishments of diplomacy.—The blessing of a genuine and thorough frankness. Moral storms, their danger, and their salutary results.

3. The visions in which Jacob saw how God secured his rights against Laban's injustice, prove that from his own point of view he saw nothing wrong in the transaction with the parti-colored rods. But those rods are thus seen to be merely a subordinate means. There is no sufficient ground for the conjecture of Keil, that it may be suspected that the dream-vision of Jacob (of the spotted rams) was a mere natural dream (see p. 212). It is evident that the vision-disposition pervades the night-life of Jacob, growing out of his oppressed condition and his unjust sufferings.—SCHRÖDER: "But Jacob's crafty course (ch. xxx. 37) is not therefore commended by God, as Luther and Calvin have taught. Jacob was still striving to bring about the fulfilment of the divine promise by his own efforts."

4. The alienation of the daughters of Laban from their father is not commendable, but is explained by his severity. On the other hand, they are bound to their husband in a close and lovely union. For the theft of the teraphim, see the Exegetical notes.

5. It is not a chance that we meet here in the idols of Laban the earliest traces of idolatry in the Old World, although they had doubtless existed elsewhere much earlier and in a grosser form. We can thus see how Polytheism gradually developed itself out of the symbolic image-worship of Monotheism (Rom. i. 23). Moreover, the teraphim are estimated entirely from a theocratic point of view. They

could be stolen as other household furniture (have eyes but see not). They could be hidden under a camel's saddle. They are a contemptible nonentity, which can render no assistance.—Ver. 23. The zeal for gods and idols is always fanatical.

6. The speech of Laban, and Jacob's answer, give us a representation of the original art of speaking among men, just as the speech of Eliezer did. They form at the same time an antithesis between a passionate and exaggerated rhetoric and phraseology on the one hand, and an earnest, grave, religious, and moral oratory on the other hand, exemplified in history in the antithesis of the heathen (not strictly classic) to the theocratic and religious oratory. The contrast between the speeches of Tertullus and Paul Acts xxiv. 2) is noticeable here. Laban's eloquence agrees with his sanguine temperament. It is passionate, exaggerated in its terms, untrue in its exaggeration, and yet not without a germ of true and affectionate sentiment. Analysis of diffuse and wordy speeches a difficult but necessary task of the Christian spirit.

7. Prov. xx. 22, Rom. xii. 17, come to us in the place of the example of Jacob; still we are not justified in judging the conduct of Jacob by those utterances of a more developed economy (as Keil does). [This is true in a qualified sense only. The light which men have is of course an important element in our judgment of the character of their acts. But Jacob had, or might have had, light sufficient to know that his conduct was wrong. He might have known certainly that it was his duty, as the heir of faith, to commit his cause unto the Lord.—A. G.]

8. The establishment of peace between Laban and Jacob has evidently, on the part of Laban, the significance and force, that he breaks off the theocratic communion between the descendants of Nahor and Abraham, just as the line of Haran, earlier, was separated in Lot.

9. At all events, the covenant-meal forms a thorough and final conciliation. Laban's reverence for the God of his fathers, and his love for his daughters and grandsons, present him once more in the most favorable aspect of his character, and thus we take our leave of him. We must notice, however, that before the entrance of Jacob he had made little progress in his business. Close, narrow-hearted views, are as really the cause of the curse, as its fruits.

10. The elevated state and feeling of Jacob, after this departure of Laban, reveals itself in the vision of the hosts of God. Heaven is not merely connected with the saint on the earth (through the ladder); its hosts are warlike hosts, who invisibly guard the saints and defend them, even while upon the earth. Here is the very germ and source of the designation of God as the God of hosts (Zebaoth).

11. There are still, as it appears to us, two striking relations between this narrative and that which follows. Jacob here (ver. 32) pronounces judgment of death upon any one of his family who had stolen the images. But now his own Rachel, over whom he had unconsciously pronounced this sentence, dies soon after the images were buried in the earth (see xxxv. 4, 18). But when we read afterwards, that Joseph, the wise son of the wise Rachel, describes his cup as his oracle (although only as a pretext), the conjecture is easy, that the mother also valued the images as a means of securing her desires and longings. She even ascribes marvellous results to the mandrakes.

12. The Mount of Gilead a monument and witness of the former connection between Mesopotamia and Canaan.

HOMILETICAL AND PRACTICAL.

Contrasts: Jacob's emigration and return, or the two-fold flight, under the protection of the God of Bethel, and of Mahanaim.—Laban the persecutor: a. of his own; b. of the heir of the promise.—The persecutor: 1. His malicious companions; 2. those who flee from him; 3. his motives.—The word of God to Laban: "Take heed," etc., in its typical and lasting significance.—The punishments of the want of candor: strife and war.—The two speeches and speakers.—The peaceful departure: 1. Its light side, reconciliation; 2. its dark aspect, separation.

First Section, vers. 4–16. STARKE: CRAMER: The husband should not always take his own way, but sometimes consult with his wife (Sir. iv. 35).—It is a grievous thing when children complain before God of the injustice of their parents.—Children should conceal, as far as possible, the faults of their parents. —LISCO: The human means which he used are not commanded by God, but are his own.—GERLACH: Jacob's conduct, the impatient weakness of faith; still a case of self-defence, not of injustice.—SCHRÖDER: A contrast: the face of *your* father, the God of *my* father.

Second Section, vers. 17–21. STARKE: Although Jacob actually begins his journey to the land of Canaan, some suppose that ten years elapse before he comes to Isaac, since he remained some time at Succoth, Sichem, and Bethel (comp. ch. xxxiii. 17; xxxv. 6).—The shearing of the sheep was in the East a true feast for the shepherds—an occasion of great joy (see ch. xxxviii. 12; 1 Sam. xxv. 2, 8, 36).

Section Third, vers. 22–25. STARKE: Josephus. The intervention of the night, and the warning by God in his sleep, kept him from injuring Jacob.—*Bibl. Tub.*: God sometimes so influences and directs the hearts of enemies that they shall be favorably inclined towards the saints, although they are really embittered against them.—HALL: God makes foolish the enemies of his church, etc.—Whoever is in covenant with God need have no fear of men.—SCHRÖDER: Jacob moves under the instant and pressing danger of being plundered, or slain, or of being made a slave with his family and taken to Mesopotamia. Still the promiser (ch. xxviii. 15) fulfils the promise to him. Thus, whatever may oppress us for a time, must at last turn to our salvation (Calvin).

Section Fourth, vers. 26–30. STARKE: (It is the way of hypocrites when their acts do not prosper, to speak in other tones.)—Vers. 29. He does not say that he has the *right* and *authority*, but that he has the *power* (comp. John xix. 10). In this, however, he refutes himself. For if he possessed the power, why does he suffer himself to be terrified and deterred by the warning of God in the dream?—CALWER *Handbuch*: He cannot cease to threaten.—He *would* have injured him but dared not.—SCHRÖDER The images are his highest *happiness*, since to him the presence of the Deity is bound and confined to its symbol.

Section Fifth, vers. 31–35. STARKE: CRAMER: Ver. 32. A Christian should not be rash and passionate in his answer. Ver. 35. The woman's cunning is preëminent (Sir. xxv. 17; Judg. xiv. 16).—CALWER *Handbuch*: Ver. 38. The ewes and the

goats in their state were the objects of his special care.—Falsehood follows theft.—Man's cunning is ready; woman's inexhaustible and endless (Val. Herberger).

Section Sixth, vers. 36–42. Starke: What is included in a shepherd's faithfulness (ver. 38).—*Bibl. Wirt.*: When one can show that he has been faithful, upright, and diligent, in his office, he can stand up with a clear conscience, and assert his innocence. Cramer: A good conscience and a gracious God give one boldness and consolation.—Schröder: The persecution of Jacob by Laban ends at last in peace, love and blessing.—Thus the brother line in Mesopotamia is excluded after it has reached its destination.

Section Seventh, vers. 43–53. Starke: (Different conjectures as to what Laban understood by the God of Nahor, whether the true God or idols).—Cramer: When a man's ways please the Lord, he maketh even his enemies to be at peace with him (Prov. xvi. 7).—Calwer *Handbuch*: Laban now turns again and gives way to the natural affections of a father. The circumstances which tended to calm his mind: 1. The seven days' journey; 2. the divine warning; 3. the mortification resulting from his fruitless search; 4. Jacob's self-defence and the truth of his reproaches.—His courage and anger gradually give way to fear and anxiety.—Schröder: In the Hebrew, the word "if" occurs twice, pointing, as we may suppose, to the idea, may God so punish thee.—(Luther: How can this fellow (Laban) so name the thing?)

Eighth Section, ver. 55–ch. xxxii. 2. Starke: Jacob has just escaped the persecutions of his unjust father-in-law, when he began to fear that he should meet a fiercer enemy in his brother Esau. Hence God confirms him in his faith, opens his eyes, etc.—It is the office of the angels to guard the saints. (Two conjectures as to the double camp: one that some of the angels went before Jacob, others followed him; the other that it is the angel camp and the encampment of Jacob.)—(Why the angels are called hosts: 1. From their multitude; 2. their order; 3. their power for the protection of the saints, and the resistance and punishment of the wicked; 4. from their rendering a cheerful obedience as became a warlike host.—Calwer *Handbuch*: The same as ch. xxviii. Probably here as there an inward vision (Ps. xxxiv. 7).—Schröder: Jacob's hard service, his departure with wealth, and the persecution of Laban, prefigure the future of Israel in Egypt.—(Val. Herberger.) Whosoever walks in his way, diligent in his pursuits, may at all times say with St. Paul: "He shall never be forsaken."—The invisible world was disclosed to him, because anxiety and fear fill the visible world.—Luther: The angels In heaven their office is to sing Glory to God in the Highest; on the earth, to watch, to guide, to war.

FIFTH SECTION.

Jacob's return. His fear of Esau. His night wrestlings with God. Peniel. The name Israel. Meeting and reconciliation with Esau.

Chapter XXXII. 3—XXXIII. 1–16.

3 And Jacob sent messengers before him to Esau his brother, unto the land of Seir, 4 the country of Edom. And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned [have been a stranger] with 5 Laban, and stayed there until now: And I have oxen, and asses, flocks, and menservants, and women-servants: and I have sent [and now I must send, the ה paragogic] to tell my lord, that I may find grace in thy sight.

6 And the messengers returned to Jacob, saying, We came to thy brother Esau, and 7 also he cometh to meet thee, and four hundred men with him. Then Jacob was greatly afraid, and distressed: and he divided the people that *was* with him, and the flocks, and 8 herds, and the camels into two bands: And said [thought], If Esau come to the one company, and smite it, then the other company which is left shall escape.

9 And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst [art saying] unto me, Return unto thy country, and to thy kindred [birth-10 place], and I will deal well with thee: I am not worthy [too little for] of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant: for with my staff 11 [alone] I passed over this Jordan, and now I am become two bands [camps]. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he 12 will come and smite me, *and* the mother with [upon, over] the children. And thou

saidst, I will surely do thee good, and make [establish] thy seed as the sand of the sea, which cannot be numbered for multitude.

13 And he lodged there that same night,[4] and took of that which came to his hand a
14 present for Esau his brother; Two hundred she-goats and twenty he-goats, two hundred
15 ewes and twenty rams, Thirty milch camels with their colts, forty kine and ten bulls,
16 twenty she-asses and ten foals. And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put
17 a space betwixt drove and drove. And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose *art* thou? and whither
18 goest thou? and whose *are* these before thee [what he drives before him]. Then thou shalt say, *They be* thy servant Jacob's: it *is* a present sent unto my lord Esau: and behold,
19 also, he *is* behind us. And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find
20 him. And say ye moreover, Behold, thy servant Jacob *is* behind us. For he said [thought], I will appease[5] him with the present that goeth before me, and afterward I
21 will see his face; peradventure he will accept [make cheerful my face] of me. So went the
22 present over before him; and himself lodged that night in the company. And he rose up that night, and took his two wives, and his two women-servants, and his eleven sons,
23 and passed over the ford Jabbok. And he took them, and sent them over the brook, and [then] sent over that he had [his herds].

24 And Jacob was left alone; and there wrestled[6] a man with him, until the breaking
25 of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh [hip-joint or socket]: and the hollow of Jacob's thigh was out of joint,
26 as he wrestled with him. And he said, Let me go, for the day breaketh: and he said,
27 I will not let thee go, except thou bless me. And he said unto him, What *is* thy
28 name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel [Yisrael]: for as a prince hast thou power [thou hast contested] with God, and with
29 men, and hast prevailed. And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name: and he said, Wherefore *is* it *that* thou dost ask after my name? And he
30 blessed him there. And Jacob called the name of the place Peniel [face of God]: for I
31 have seen God face to face, and my life [soul] is preserved. And as he passed over
32 Penuel [Peniel], the sun rose upon him, and he halted [was lame] upon his thigh. Therefore the children of Israel eat not *of* the sinew [sciatic nerve], which shrank, which *is* upon the hollow of the thigh, unto this day; because he touched the hollow of Jacob's thigh in the sinew that shrank.

CH. XXXIII. 1. And Jacob lifted up his eyes, and looked, and behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto
2 Rachel, and unto the two handmaids. And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost [at the last].
3 And he passed over before them, and bowed himself to the ground seven times, until
4 he came near to his brother. And Esau ran to meet him, and embraced him, and fell
5 on his neck, and kissed him: and they wept. And he lifted up his eyes, and saw [now] the women and the children, and said, Who *are* those with thee[4] [whom hast thou there]?
6 And he said, The children which God hath graciously given thy servant. Then the
7 handmaidens came near, they and their children, and they bowed themselves. And Leah also with her children came near, and bowed themselves; and after came Joseph
8 near and Rachel, and they bowed themselves. And he said, What *meanest* thou by all this drove [camp] which I met?[5] And he said, *These are* to find grace in the sight
9 of my lord. And Esau said, I have enough, my brother; keep that thou hast unto
10 thyself. And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore [now] I have seen thy face, as
11 though I had seen the face of God, and thou wast pleased with me. Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me,
12 and because I have enough: and he urged him, and he took *it*. And he said, Let us
13 take our journey, and let us go, and I will go before thee. And [But] he said unto him, My lord knoweth that the children *are* tender, and the flocks and herds with young[6] *are*
14 with me, and if men should over-drive them one day, all the flock will die. Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according[7] as

the cattle that goeth before me and the children be able to endure; until I come unto
15 my lord unto Seir. And Esau said, Let me now leave with thee *some* of the folk that *are* with me: And he said, What needeth it? Let me find grace in the sight of my lord.
16 So Esau returned that day on his way unto Seir.

[1 Ch. xxxii. ver. 13.—The night after the return of the messengers, and his arrangement of his company.—A. G.]
[2 Ver. 20.—Heb., cover his face; and so, in the last clause: he will lift up my face.—A. G.]
[3 Ver. 24.—וַיֵּאָבֵק, an antique form, only used here and v. 25, 26, from אָבַק, to struggle with, or the kindred root חָבַק, to limit, enclose, as one member the other. Keil, p. 219.—A. G.]
[4 Ch. xxxiii. ver. 5.—Lit., Who these to thee.—A. G.]
[5 Ver. 8.—What to thee all this train.—A. G.]
[6 Ver. 13.—Heb., which are milking.—A. G.]
[7 Ver. 14.—According to the foot, or pace.—A. G.]

PRELIMINARY REMARKS.

Knobel supposes here an artificial mingling of heterogeneous and even contradictory parts, taken from different sources, a supposition resting, as is often the case, upon a want of insight as to the connection, which is the great law in that kind of criticism. The sending of messengers by Jacob to Esau, is regarded as a proof that he was not afraid of his brother, while the Jehovist represents him as being in terror of him, etc. (p. 256). All parts of this section turn upon Jacob's relation to Esau: 1. The sending of messengers (vers. 3–6); 2. the fear of Jacob, and his *preliminary* division of the train into two bands (vers. 7, 8); 3. Jacob's prayer (vers. 9–12); 4. the delegation of new messengers with his presents (vers. 13–21); 5. the night passage of the train over Jabbok, and Jacob's wrestling; Peniel (vers. 21–32); 6. Esau's approach, the new arrangements of the train, and the greetings (ch. xxxiii. 1–11); 7. Esau's offer and return (vers. 12–16).

EXEGETICAL AND CRITICAL.

1. *The sending of the messengers* (vers. 3–6).—**Sent messengers before him.**—The measure was precautionary, to inspect what the danger was, and to conciliate his brother.—**Unto the land of Seir.**—The natural taste for hunting and the thirst for power, must have led Esau, even during the lifetime of Isaac, to think of a location more suitable to him, since the thickly settled region of Hebron was not favorable either for hunting or for the establishment of a strong power. The region of Seir, or the mountians of Edom (see Bible Dictionaries and geographies, and books of travels) seemed more favorable in both respects. We thus see that Esau had already made a decided progress in his occupation of the new land, without having completely transferred his residence from Hebron to Seir, which followed afterwards (see ch. xxxvi. 6). The same distinction between the chief residence, and an out-station or colony, meets us in the life of Isaac. Keil says he severed the relations which bound him to his father's house and possessions, "because he was more and more thoroughly convinced that the blessing pronounced by his father upon Jacob, and which excluded him from the inheritance of the promise, the future possession of Canaan, could not be changed." But this would ascribe too much to Jacob's obedience of faith to Esau. The fact takes place, doubtless, upon natural grounds. Esau's power did not lie in his faith, but in his strong hand. This man of might had gathered his sons, servants, and confederates, and already partially completed the conquest of the Horites. He deems the momentary possession of power of greater value than the promise of a religious dominion, the actual possession of which lay in the dim future. He entertains, no doubt, therefore, that he has already surpassed his brother, and this may, first of all, have predisposed him to peaceful thoughts towards him, especially after Jacob's humble message, whose prominent thought was that he now cheerfully conceded to him the external honors of the first-born. In his present state of mind Esau is satisfied to leave his brother to struggle a little longer with his fear, and to harass and distress him with a pompous show of his forces. The messengers return without bringing back any friendly counter-greeting. He comes as a princely sheik of the desert, with his retainers. This is the preliminary answer. The text here presupposes that Jacob had received some notice of Esau's operations at Seir. [There is no contradiction between this text and ch. xxxvi. 6. It is not said here that Esau had any fixed abode or dwelling in Seir. The fact that he appears with his armed band shows that he was out upon a warlike expedition, and probably with the design of driving the Horites from Seir. It was not his home. His family and possessions were still in Canaan, and were first removed to Seir (ch. xxxvi. 6) when it had been freed from his enemies, and thus made a safe abode for his wives and children.—A. G.]

2. *The fear of Jacob, and his preliminary division of the train into two bands* (vers. 7, 8).—**Was greatly afraid.**—Jacob's fear was not groundless. Rebekah had not called him back. Esau has not intimated that he was reconciled or would be easily appeased. The messengers had not brought back any counter-greeting. Esau was coming with his four hundred men. The promise at Bethel, too, relates definitely only to the journey and the return, and the vision at Mahanaim was a disclosure as to his deliverance from the hand of Laban, but not accompanied with new promises. The main thing, however, was this, he is ill at ease in his conscience, with regard to his offence against Esau. His fear, therefore, as well as his prudence, appears in the division of his train into two bands. This measure precedes his prayer, as the last act of his overhasty and impatient cunning, which does not appear to have been exercised after his prayer and struggle. The measure itself has little to do with the name Mahanaim, to which Knobel refers it. It may serve to explain the fact that the Bedouins usually march in divisions.

3. *The prayer of Jacob* (vers. 9–12). Jacob is

conscious now that all his cunning cannot give his heart rest.—**Which saidst unto me.**—Here begins the third link in the chain; God of Abraham and God of Isaac. He appeals to the repeated promise of the covenant God of his fathers, given to him in the divine intimation and warning to return.—**I will deal well with thee.**—He strives to draw from this vague expression a promise of protection against Esau. On the other hand, he cannot appeal with any confidence to the blessing of his father Isaac, which he had stolen.—**I am not worthy of the least.**—Literally, am less than. Humiliation and gratitude underlie the joyful confidence in asking for deliverance.—**This Jordan.**—We must conceive of the ford of Jabbok, as lying in the neighborhood of the Jordan.—**The mother with the children.**—Literally, upon the children, since she protects the children against the raging foe. Used proverbially (see Deut. xxii. 6; Hosea x. 14). Knobel, Keil, Delitzsch, reject the rendering, upon the children.—**As the sand of the Sea.**—This is the import of the promise ch. xxviii. 14, *as the dust of the earth;* and thus he increases the imagery of the Abrahamic promise, ch. xxii. 17. Such a destructive attack as now threatens him, would oppose and defeat the divine promise. Faith clings to the promise, and is thus developed. [The objection that it is unbecoming in Jacob to remind God of his promise, shows an utter misconception of true prayer, which presupposes the promise of God just as truly as it implies the consciousness of wants. Faith, which is the life of prayer, clings to the divine promises, and pleads them.—A. G.]

4. *The delegation of new messengers with his presents* (vers. 13–21).—**And took of that,** etc.—His prayer led him to better means of help than the division of his train in fear, and for a flight near at hand. He passes from the defensive to the offensive. He will not *flee* from Esau, but go to meet him, and overcome him with deeds of love. Delitzsch thinks he did not select the present until the next morning. Keil, however, says, correctly, that the prayer, the delegation with the present, the transfer across the Jabbok, and Jacob's struggle, all took place on the same night (ver. 14). Delitzsch, indeed, admits that the crossing of the Jabbok, and Jacob's struggle, occur in the same night. The present which Jacob chose for an immediate departure during the night, was a great propitiatory sacrifice to the injured brother, and an humble homage to the mighty prince of the desert, consisting of five hundred and fifty head of cattle. And thus, while making an atonement to Esau, he actually atones also for his cunning course towards Laban. The selections corresponded with the possession of the Nomadic chiefs, as to the kinds of animals (comp. Job i. 3; xlii. 12), and as to the proportion between the males and females to the rule of *Varro, De re rustica.* Keil. The present is broken up into divisions with intervening spaces [lit., breathing places.—A. G.], and thus approaches Esau, that by the regular appearance of these different droves, he might, by one degree after another, soften the fierce disposition of his brother. Observe: 1. The climax; goats, sheep, camels, cattle, asses. 2. The spaces between the droves. Each impression must be made, and its force felt by Esau, before the next comes on. 3. The ever repeated form of homage: Thy servant, Jacob. A present. My lord Esau. 4. The final aim: friendly treatment: Thy servant, Jacob himself, is behind us. Knobel supposes that he finds here even, a difference between the interpretation of the Jehovist, and the design of his predecessor to describe the procession according to oriental custom (p. 230).—**For he said.**—We meet here, for the first time, the later important כִּפֶּר (comp. xx. 16). Esau's face is to be covered by atoning presents, so that he should not see, any more, the offence which Jacob had committed against him. Jacob had, in an ideal sense, deprived him of princely honor; he now recognizes, in a true and real sense (and one entirely suited to Esau's thought and disposition), his princely honor, and thus atones, in fact, for his fault, since Esau cared nothing for the ideal element in and by itself. כִּפֶּר here, at its first occurrence, refers to the reconciling of one who is angry, and to the atonement for guilt. Since the offence is covered for Esau's face, so even Esau's face is covered as to the offence. It is very remarkable, moreover, that the word "face" here occurs three times. Esau's face is covered towards Jacob's obligation and guilt. Then Jacob beholds the face of Esau, and is comforted, and Esau lifts up Jacob's face, i. e., cheers, enlightens it, since he receives him kindly.

5. *The night-crossing of the train over Jabbok, and Jacob's wrestling* (vers. 21–32).—**And he rose up that night.**—The confidence of Jacob, rising out of his prayer and the sending of his present, is so strong that he does not defer the crossing of his train over the ford of Jabbok until the morning. Jabbok is now called the Zerka, i. e., the blue, from its deep-blue mountain water. "It rises near the caravan route at Castell Zerka; its deep mountain valley then forms the boundary between Moered on the north and Belka on the south. It empties into the Jordan about midway between the Sea of Tiberias and the Dead Sea, and about an hour and a half from the point at which it breaks through the mountain." Von Raumer: "Palestine," p. 74. The Jabbok comes from the east nearly opposite to Sichem. It was at one time the boundary between the tribes of Gad and Manasseh. For further details, see the Bible Dictionaries.—Although it is quite customary in the East to travel during the night (see Knobel, p. 258), yet still the crossing of his train over a rapid mountain stream would be difficult. The ford which Jacob used was not that upon its upper course, near the route of the Syrian caravans, at Küla't Zerka, "but the one farther to the west, through which Buckingham, Burkhardt ('Syria,' p. 597), and Seetzen ('Travels,' i. p. 392) passed, between Jebel Adschlun and Jebel Jelaad, and at which are still to be seen traces of walls, buildings, and the signs of an older civilization (Ritter, ed. xv. p. 1040)." Keil.—**And he was left alone.**—It is generally supposed that Jacob remained on the north side of the Jabbok. Keil, p. 218; Delitzsch, p. 334. [Jacobus; Wordsworth, p. 136.—A. G.] Rosenmüller and Knobel reject the idea that Jacob recrossed the stream, although nothing there claimed his attention, the latter indeed, on the incorrect assumption that Jacob crossed the Jabbok going from the south, northwards. In ver. 23 it is, he passed over, i. e., he himself, without mentioning that he took his family, which is specially related elsewhere. [It seems probable that he first went over himself, and then, finding the crossing safe, he returned and sent over his herds and his family.—A. G.] Then, too, it is not necessary that וַיִּוָּתֵר should be understood in a local sense (see Ges. under יתר). Moreover, we find him (ver. 32), when leaving the place of his wrestling, Peniel, ready to proceed on his

journey. Lastly, it would seem an act of cowardice if Jacob had sent his wives and children across the brook, which was a protection against the danger, while he himself remained behind. [Still, the narrative plainly implies that Jacob remained on the north of the Jabbok. And whatever courage may have prompted to do, as to protect his own with his life, Jacob was dimly conscious that the crisis of his life was now upon him, and that he must be alone with God. It was not the want of courage, but the sense that help must come from God, and the working of his faith which led him to cling to the arm of God, which kept him here for the prayer and struggle and victory.—A. G.] — **And there wrestled a man with him.**—Now, when he supposed everything arranged, the greatest difficulty meets him. The unmeasured homage, with which he thought to reconcile Esau, touches the violation or at least puts in peril the promise which was given to him. Moreover, he has not only injured Esau, but offended God (Elohim), who is the God of Esau, and will not suffer him to be injured with impunity.—**There wrestled a man.**—This archaic form occurs only here and in vers. 25 and 26. Dietrich traces it to the idea of "struggling or freeing oneself from;" Delitzsch to חבק, to limit, to touch each other closely, member to member. We prefer the reference to the kindred form, אבק, to hold fast, to adhere firmly, etc. Hithpael, to hold to oneself. There seems to be an allusion in the word to the name Jabbok (Knobel), or rather, the brook derives its name from this struggle, יַבֹּק instead of יֵאָבֵק (Keil). An older derivation traces the word, "to dust," to raise dust in the struggle. The question arises whether the sense of the word here is, that the nameless man came upon Jacob, as if he had been his enemy, or that Jacob seized the man, as he appeared to him, and held him fast, while he strives to free himself from the grasp. According to ver. 27, the last sense is the true one. If we take the other supposition, we must conceive that Jacob, during the night-wrestling, recognized as a friend the man who came upon him as an enemy. Still there is no intimation of a hostile attack. The passage in Hosea xii. 4, also supports the idea that Jacob held fast the mysterious man, and not *vice versâ*. "He took his brother by the heel in the womb—and by his strength he had power with God —he had power over the angel and prevailed—he wept and made supplication unto him—he found him in Bethel."—**And when he saw that he prevailed not against him.**—That is, ver. 27, he could not compel him to let him go.—**For the day breaketh.**—In regard to this, and to the circumstance that Jacob remained alone, Knobel remarks, "that the acts of God are not spectacles for the eyes of impious mortals (see ch. xix. 17; xxii. 13; Exod. xii. 29)." There is, however, a broad distinction between the heathen and theocratic interpretation of this event. There is no reference here to any fear or dread of the day-light on the part of spirits. —**The hollow of his thigh.**—Lit., the socket of the hip. It is not said that he struck it a blow (Knobel); the finger of God (for it is God who is spoken of) needs but to touch its object, and the full result is secured.—**And the hollow of Jacob's thigh was out of joint.**—This is explained more fully in the thirty-fourth verse. The sinews of his thigh (*nervus ischiadicus*) were paralyzed through the extreme tension and distortion. But this bodily paralysis does not paralyze the persevering Jacob.—**I will not let thee go.**—Now the blessing which he obtained from his father by cunning and deceit, must be sought with tears from this mysterious divine man. And then he blesses him when he gives him the name Israel, i. e., the God-wrestler or fighter (from שׂרה and אֵל). [The captain and prince of God, from *sarah, to marshal in battle, to lead, to command, to fight*, and hast prevailed, שָׂרִיתָ, as a prince. Wordsworth, p. 138.—A. G.] Instead of a supplanter, he has now become the holy wrestler with God, hence his name is no longer Jacob, but Israel. There is no trace in his after-history of the application of his wisdom to mere selfish and cunning purposes. But the new name confirms to him in a word the theocratic promise, as the name Abraham confirmed it to Abram. For the connection of this passage with ch. xxxviii. 10, see the Exegetical note upon that passage.—**And hast prevailed.**—Has he overcome in his wrestling with God, he need have no further fears as to his meeting with Esau.—**Wherefore is it, that thou dost ask after my name?**—The asking after his name in this particular way, not the general inquiry, is the point which occasions this answer. The believer is not to learn all the names of the Lord in this theoretic manner, but through the experience of faith; thus even the name Immanuel. Indeed, he had already learned his name substantially. — **Thou hast wrestled with God and men.**—It does not rest upon "the view which the Jews have when they regard the name Jehovah as ἄῤῥητον," as Knobel asserts.—**And he blessed him.**—The blessing contained already in the name Israel, is now definitely completed. —**Peniel**, or Penuel with the ו conj., *face of God*. The locality of this place has not been definitely fixed (V. Raumer, p. 255), but if it could be identified it would be idle to look for it upon the north of the Jabbok. Knobel refers for an analogy to the Phœnician promontory Θεοῦ πρόσωπον. [Keil thinks Peniel was upon the north of the Jabbok, though he does not regard it as certain. Kiepert locates it on the Jabbok. It was certainly east of Succoth (see Judg. viii. 8, 9), and was most probably on the north of the Jabbok.—A. G.]—**Face to face.**—With his face he had seen the face of God (Exod. xxxiii.; Deut. xxxiv. 10). Exod. xxxiii. 20 is not in contradiction to this, since that passage speaks of the seeing of God beyond and above the form of his revelation in its legal development.—**And my life is preserved.**—Luther's translation *and my soul is healed, saved*, is equally beautiful and correct. For it is impossible that the idea here is that of the later popular notion: he rejoices that he had seen the face of God and did not die.—**The sun rose upon him.** —The sun not only rose, but rose especially upon him; and with a joyful mind he begins with the sunrise his journey to meet Esau.—**And he halted upon his thigh.**—He appears not to have noticed this before. In the effort of the wrestling it had escaped him, just as the wounded soldier oftentimes first becomes aware that he is wounded by the blood and gash, long after the wound was received.—**Therefore the children of Israel eat not.**— "The author explains the custom of the Israelites, in not eating of the sinew of the thigh, by a reference to this touch of the hip of their ancestor by God. Through this divine touch, this sinew, like the blood (ch. ix. 4) was consecrated and sanctified to God. This custom is not mentioned elsewhere in the Old Testament; the Talmudists, however (Tract

Cholin, Mischna, 7), regard it as a law, whose transgression was to be punished with several stripes." Knobel. Delitzsch adds: "This exemption exists still, but since the ancients did not distinguish clearly in גִּיד (גִּיד הַנָּשֶׁה, the large, strong cord of the sinew of the thigh), between muscle, vein, and nerve, the sinew is now generally understood, i. e., the interior cord and nerve of the so-called hind-quarter, including the exterior also, and the ramifications of both."

6. *Esau's approach, the new arrangement of the train, and the greeting* (ch. xxxiii. 1-11).—**And Jacob lifted up his eyes.**—In contrast to his previous inward contemplation, and in confident expectation. —**And he divided the children.**—We read no more of the two bands or trains. He now separates his family into three divisions. He himself, as the head of the family, as its protector and representative, takes the lead; then follow the handmaids with their children; then Leah with hers; and at last, Rachel with Joseph. This inverted order, by which the most loved came last, is not merely chosen from a careful and wise prudence, but at the same time the free expression of the place which they occupied in his affections.—**To the ground seven times.**—Not that he cast himself seven times to the ground, which would have been expressed by אַפַּיִם אַרְצָה, but he bowed himself seven times with the low inclination of the head [the low oriental bow, in which one bends the head nearly to the ground without touching it. Keil.—A. G.]. But even this courtesy far excels the usual degree in oriental greetings, and finds its explanation in the number seven. The bowing itself expresses the recognition of an external princely prerogative, from which Esau believed that he had robbed him; the seven-fold utterance of this recognition stamps it with the mimic (Ger., *mimische*) seal of the certainty which belongs to the covenant. Thus Jacob atones for his offence against Esau. The manifestation of this courtesy is at the same time, however, a barrier which in the most favorable issue protects him, before mingling with the spirit and temper of the Edomitic army.—**And Esau ran to meet him.**—He is overcome; his anger and threats are forgotten; the brother's heart speaks. Jacob's heart, too, now released from fear, is filled with like affection, and in their common weeping these gray-headed men are twins once more. "The unusual pointing of וַיִּשָּׁקֵהוּ probably indicates a doubt as to the sincerity of this kiss. But the doubt is groundless. The Scriptures never authorize us to regard Esau as inhuman. He is susceptible of noble desires and feelings. The grace of God which ruled in his paternal home has not left him without its influence." Delitzsch. The assertion of Knobel, "that the author of ch. xxvii. 1 ff. and xxxii. 8 ff. could not thus write if he wrote *proprio marte*," is critically on the same level with the remark of Tuch upon Jacob's prayer, ch. xxxii. 9—"it is unseemly in the narrator that he allows Jacob to remind God of his promises." The old Jewish exegesis has indeed outbid this modern zeal in effacing this great and beautiful moral feature in the narrative. "The Breschith Rabba and Kimchi inform us that some in the earlier time held that וַיִּשָּׁקֵהוּ meant here *that he bit him*. The Targum of Jonath. says that Jacob's weeping sprung from a pain in his neck, and Esau's from a toothache." Knobel.—**The children which God.**—The name Elohim, out of regard to Esau's point of view [and, as Delitzsch and Keil suggest, in order not to remind Esau of the blessing of Jehovah. of which he was now deprived.—A. G.]—**Joseph and Rachel.**—It is a fine trait in the picture that the order is here reversed, so that Joseph comes before his mother. The six-year-old lad seems to break through all the cumbrous ceremonial, and to rush confidently into the arms of his uncle.—**By all this drove** (camp or train).—Knobel thinks that he here discovers a third explanation of the name Mahanaim, and finds in the answer of Jacob, **these are to find grace**, etc., an offensive fawning, or cringing humility. But in fact, it is not a mere present which is here in question, but a voluntary atonement—an indirect confession that he needed forgiveness. We find this same thought also in Esau's refusal.—**I have enough.**—Esau had a two-fold reason for his refusal, for he doubtless possessed a large share of the paternal estate, while Jacob had earned all that he had by the labor of his hands. It is nevertheless a noble strife, when Esau says, **keep that thou hast,** *I have enough*, and Jacob overcomes him, **take, I pray thee, my blessing,** *I have enough of all*, or *briefly all*.—**For therefore I have seen.**—This cannot mean, I have gained the friendly aspect of thy face by my present, but therefore, for this purpose, is it. As things now stand, the present is an offering of gratitude.—**As though I had seen the face of God.**—The words sound like flattery, but they bear a good sense, since in the friendly face of his brother he sees again in full manifestation the friendliness of God watching over his life's path (Job xxxiii. 26; Ps. xi. 7). [He refers either to his wrestling with the angel, in which he had "learned that his real enemy was God and not Esau, or in the fact that the friendly face of his brother was the pledge to him that God was reconciled. "In the surprising, unexpected change in his brother's disposition, he recognizes the work of God, and in his brother's friendliness, the reflection of the divine." Delitzsch.—A. G.] The words, *take, I pray thee, my blessing*, are just as select and forcible. It is as if, in allusion to the blessing he had taken away, he would say, in so far as that blessing embraced present and earthly things, and is of value to you, I give it back. Knobel explains the choice of the expression from the benedictions which accompanied the present. "The presents to the clergy in the middle ages were called benedictions." But the idea of homage lies nearer here. In the reception of his present he has the assurance that Esau is completely reconciled to him. The friendliness in Esau's countenance is a confirmation to him of the *friendliness* of the divine countenance, a seal of the grace of God, which he saw in his face at Peniel.

7. *Esau's offer and return* (vers. 12-16).—**I will go before thee.**—The kindness of Esau assumes a confidential and officious character. He will take the lead in the way, go before as the protector of his caravan. But that could have happened only at the expense of Jacob's freedom. Besides this, the caravan, with tender children, and sucklings among the cattle, could not keep pace with a train of Bedouin. Jacob urges this strenuously, in order to effect a separation. It is no pretence on his part, but it is the only reason he ventures to offer to the powerful Esau, whose superficial nature unfitted him to appreciate the other reasons. He reveals to him also, in a striking way, his purpose to come to him at Seir. Is this the new Israel or the old Jacob who speaks? The words are ambiguous, even if he actually visited him in after years at Seir, as some have urged as an

excuse. There is, indeed, a peculiar emphasis upon the word לְאִטִּי, in connection with the verb, which excludes any obligation to hasten there. He declines, also, the offer of a protecting band.—**What needeth it?**—He is conscious of a higher protector. He desires nothing from Esau but a peaceful and friendly deportment. [Jacob's promise of a visit was honestly made. His course led him to Canaan, probably to Hebron, and from thence he contemplated a visit to Esau at Seir. Whether it was ever made, or not, we do not know. The narrative does not record all the events of Jacob's life, and this may well have been one of those less important, which it passes over in silence. There is no ground, in any case, to question his sincerity, or to think that it is the old Jacob who speaks.—A. G.]

DOCTRINAL AND ETHICAL.

1. This section belongs to the more important parts of Genesis, especially of the patriarchal history, holding in the life of Jacob a position like ch. xv., xvii., xviii., and xxii., in the life of Abraham, ch. xxvii. in the life of Isaac, and ch. xli. and xlv. in the life of Joseph. We have here, indeed, the full development of patriarchalism, the bud which shall open into its most perfect flower, and which unfolds itself completely in the blessing of Jacob. As the institution of a sacred sacrifice reached its full development in the offering of Abraham (ch. xxii.), and the mysterious fact of election comes into prominence in the blessing of Isaac (ch. xxvii.), so this narrative brings out in a clear, distinct form: 1. The prayer of faith, based upon the promise and the clear consciousness of the contrast between human unworthiness and divine grace; 2. the actual occurrence of a believing wrestling with God, and its result, the prelude to the theanthropic life; 3. the contrast between the old and new man, between Jacob and Israel, the token of the new birth growing out of the circumcision of the heart; hence, also, 4. the dawn of the love of one's enemies, and of the triumph of that affection over the hatred of our enemies, through confidence in God and the proofs of his reconciliation; and 5. lastly, that divine law, according to which believers inwardly and truly overcome the world, by their outward subjection to the demands of its power. In the struggle with Jacob, moreover, the form of the Angel of the Lord passes already into the form of the angel of his face, which afterwards, in the book of Exodus, develops itself more completely. Thus, also, we find here already clearly intimated the germ of the distinction between the external aspect of the kingdom of God (the blessing of Isaac), and its inward essence, a distinction which was not fully comprehended by Israel at the time of Christ, and over which, even in our own day, many toil and labor without clear conceptions. This section contains also a representation of the nightly and sacred birth hour of *Israel*, and in a formal point of view is well fitted to introduce a true insight into the fundamental form of revelation.

2. The intellectual movement and progress in the narrative, correspond to the most subtle laws of the spiritual and intellectual life of the soul. After Jacob had seen the divine messengers, the angels, in his journey, he takes heart, and sends a human embassy to greet Esau. The contents of their message is determined by his prudence. He greets his lord Esau, as Jacob his servant. The unpleasant and dangerous recollections of the events which had occasioned his long absence, are passed over; on the contrary, he speaks of his rich possessions in herds and flocks, which he had acquired while with Laban, lest Esau should think that he was now returning, longing for the paternal goods. He wishes only to find favor in the eyes of Esau. In thus rendering homage to him, he recognizes the earthly and temporal prerogatives of the first-born, and at the same time makes indirectly a confession of his guilt. When the messengers return without any counter-greeting, and announcing that Esau was drawing near, the mere human prudence of Jacob again suggests his course. As he apprehends a hostile attack from Esau, so he thinks of resisting force with force, but with the prospect of being vanquished. Hence the division of his caravan into two bands. But this measure gives him no rest. His pressing wants drove him to faith and prayer, a prayer which marks already a great development of the patriarchal life and faith. His soul was thus so sustained and comforted, that he can no more rest or sleep during the night. He now boldly crosses the Jabbok (his Rubicon, or better, his Kedron) with his whole train. And then, in the loneliness and solitude, he meets with the decisive struggle of his life. After the victory of his faith in this struggle, he is, as Jacob, lame in his thigh; he no longer expects salvation from his natural struggles with Esau, but has found, in the grace of Jehovah, the source of his world-subduing humility and love. He thinks no longer of the two bands for mutual self-defence or flight, but on the contrary, he sends his five bands to the attack, five different acts of homage embodied in presents, which, as a continuous train, has the most impressive aspect, and gives the highest satisfaction to Esau in the presence of his four hundred men. The closing word of the messengers was that Jacob was coming after them; he himself, and thus the strongest expression of his confidence toward his brother. Upon the five droves which designate the completed act of homage, *as an actual outward occurrence* (since five is the number of free choice), there follows now the seven-fold bowing of Jacob himself, as a sacred assurance of his *intellectual*, *real* homage, as to the prerogatives of the first-born which belonged to Esau. Hence his family also, in three intervals and acts, which follow the salutation, must render the same homage. Jacob, in offering so large a portion of his herds, had made a great sacrifice; so that probably it may be literally true that his children, who at first rode upon camels, now that so few of the camels were left, were obliged to walk. But it was both noble and wise not to take advantage of Esau's magnanimous feelings, as he had formerly done of his natural and sensual infirmity in the matter of the lentile pottage. And now he has completely overcome him, and even more than this. As he had at first to guard against his former threats, and his alarming appearance, so now against his amiable importunity, which might have led him into the danger of mingling and developing his cause and future history with those of Esau. Esau actually yields to his request, and returns. He overcomes him in this, too, but not as Jacob the supplanter, but as Israel the warrior of God [the prince with God.—A. G.].

3. Jacob's prayer. The great development of faith which marked this prayer: 1. The resting of the prayer upon the divine promises, and the more definite development of prayer in its general idea;

2. the contrast: I am not worthy, etc. [literally, I am too little for, less than.—A. G.], an ancient denial of any righteousness of works, a watchword of humility for all time; 3. the connection of the divine goodness and grace (here in the plural) and truth, or faithfulness, which henceforth runs through the sacred scriptures; 4. the beautiful description of the divine blessing, for with my staff I passed over this Jordan, etc. [Jacob's faith appears in the very terms by which he addresses God, in his confidence in the divine promise and command, the two pillars of his hope, in his expectation of deliverance, notwithstanding his deep sense of his personal unworthiness, and in the clear, sharp contrast which he makes between the destruction he feared and the divine promise. How could the promise: I will make thy seed as the sand of the sea, be saved, if the mother was to be slain with the children? As Luther has said, this is a beautiful specimen of all hearty prayer, and has all the attributes of real prayer.—A. G.]

4. The prayer of Jacob precedes his choice of his presents for Esau. We must first deal with God, be reconciled with him, then with men. First faith, then works.

5. Jacob's present. A great sacrifice of penitence and restitution, of large value in itself, but far more glorious in its spiritual form and import.

6. Jacob's wrestling. We must distinguish: 1. The motive of the struggle; 2. its elements; 3. its greatness; 4. the fruits of victory. Its motive cannot lie in Jacob's fear of Esau, although he was not yet free from all fear. For as to the main thing, his fears have been removed by the foregoing prayer and the sending of the present, with which, indeed, is connected also the announcement that Jacob himself was coming to meet Esau. The motive arises from the fact, that a new, and indeed the final and greatest necessity, sprang from this act of homage which Jacob had just performed. He had restored to Esau in spirit as well as in his outward arrangements the honor of the first-born, *as to its earthly aspects*. But had he not thus resigned also his theocratic birthright, the Abrahamic blessing? This question rested upon his mind with great weight, since the external aspect of the blessing was apparently inseparably connected with the inward. To how many of his descendants has the external theocracy occupied the place of the inward and real kingdom of God! Abraham must distinguish the present from the future, Isaac between patient endurance and dominion, but Jacob must now learn to distinguish between *the external* attributes and the *internal* and real possession of the birthright and the blessing. And since these things have hitherto been inseparably blended in his mind, there must now be, as it were, a rent in his very soul; it is only through the sorest birth-throes that he can attain a faith in the blessing, stripped of its outward and temporal glory. If he will retain the real blessing, then apparently he must recall the messengers who have gone to render homage to Esau. If he suffers these to go on, then all his hopes for the future seem to vanish. And still this is impossible, since his hope is inscribed, as a destination, in his innermost being, his election. Like Abraham upon Moriah, he must also, through his readiness to make the sacrifice, attain the full assurance in its great gain, the new life springing out from this sacrifice. Hence his wrestling. According to Hosea, it consisted essentially and fundamentally in weeping and tears; a weeping and tears that he might secure the assurance of the blessing in his very sacrifice of the blessing. His sacrifice must be completed in his heart, for it is the genuineness of his repentance, but he must also have the certainty of his blessing, for it is the genuineness and certainty of his faith. And all that he can present to the God of revelation, for redemption and deliverance from this fearful appearance of opposition in his inward life, is his sighs and tears. There his prayer becomes a vision of the most intensive form and nature. Jehovah appears to him in his Angel, the Angel appears to him in human form, in the form, indeed, of some individual man. The man in a certain measure is his *alter ego* in an objective form, in so far as he is the image of his innermost individuality in its communion with Jehovah, or the type of the Son of Man, the God-man. But the man meets him as a stranger. He must in him become certain of his own inward election, as Moses was made certain of the law in his own heart, in the law of the two tables of stone. At first he meets him as a mighty wrestler, who will cast him to the ground, and then proceed on his way. That is, the Angel of his election will cast him down and then leave him lying in his repentance in bitter anguish over his life lost through his sin and guilt. But Jacob wrestles with him, although unable, and even not choosing, to make use of his strivings as Jacob, of his supplanting and crafty efforts. His human prudence discerns no way of escape from this fearful inward sorrow, nor does it seek any. But what was the very core and centre of his nature as Jacob, *his adherence to his faith in the future*, that is preserved, even now; he does not yield in his wrestling. The day dawns upon the struggle, and now the strange man seems to get the upper hand; he puts Jacob's thigh out of joint. The human strength and elasticity of the patriarch were gone. And now the trial culminates, when the man says: Let me go. But now also the precise thought of Jacob, and the purpose of his heart, comes out in the words: I will not let thee go except thou bless me. He struggles no more, but throws his arms around the neck of the divine man and clings to him. This is the full renunciation, and the full and determined embracing of faith, both in one act, and there lies his victory. The mysterious stranger asks after his name and his name is now as an acknowledgment, a confession, *Jacob*. His new name, *Israel*, which is now given to him, on the other hand, imports not only his absolution, but also his restitution, indeed, his exaltation above his previous blessed condition. From this time onwards he is the warrior of God. He not only overcomes Esau, but God suffers him to prevail over him in that specific way of wrestling which he has just learned. Jacob now asks after his name. He must not seek this name, however, prematurely, but learn it in his actual experience. The names Peniel, Shiloh, Immanuel, are for him to be developed from the name Israel. But when the parting one gives him a special blessing, that is the assurance, that in bringing the offering of the external qualities of the blessing to Esau, he has perfectly and fully gained the essential blessing of Abraham. As in the very beginning of his new birth he had learned to distinguish between the old and new life, between Jacob and Israel, between the wrestlings of Jacob and the strength of Israel, so also he has now been taught to distinguish between the rights of the natural human birth, and the rights of the new divine birth. [There is another view of

this wrestling, which bases it upon the character and previous history of Jacob. He was not, indeed, destitute of faith and reliance upon God, but the prominent feature of his character was a strong reliance upon his own resources and strength. He had thus fallen into doubtful and censurable courses. In this confidence he had wrestled with Esau for the birthright, and with Laban for the reward of his wages and his present possessions. God had dealt with him by chastisements. He had been involved in difficulties and trials which he could not well have failed to connect with his sins. Still his fault was not corrected. And now, on his return to the land of promise, and his paternal home, to inherit the blessing he had so striven to secure, he is met by Esau with his four hundred men. Conscious of his weakness, and reminded of his sins, feeling as he doubtless did that Esau's anger was not unprovoked, he flies to God for help (vers. 10–13). His prayer gives him relief from his fears. But it does not necessarily wean him from his self-reliance. He must feel that his crimes against men are at the same time sins against God. And to teach him this, and at the same time bring him to unreserved reliance upon God, is the purpose with which God meets him here. The progress of the struggle and its issue show this. He struggles with this new combatant to the very end, or as long as he had any strength, but when his thigh was thrown out of joint, then he saw how vain the struggle in this form was. In his disabled state he merely hangs upon the conqueror, and thus overcomes him. He is no longer strong in himself, but in the Lord. It is his faith, the divine principle planted in him, in one sense "the divine energy" working in him, which secures the victory. The lesson which Jacob here learned reveals its power in his whole after-life. He is no longer the supplanter. His life is not marked by his own strivings, but by his reliance upon God. And this is in accordance with the prophet Hosea (xii. 4 ff.), who not only teaches that the sighs and tears were prominent features in the struggle, but that in his wrestling with God *in this way*, Jacob has completely secured what he had been striving for from his birth, the inheritance of the first-born, the promise and blessing of the covenant; secured it, however, not by his own strength, but by casting himself upon God.—A. G.]

7. With regard to the form of the struggle, it cannot on the one hand be a dream-vision which is spoken of (Rosenm. and others), nor on the other hand an external event (Kurtz: "History of the Old Covenant," i. p. 260; Auberlen, in the article "Jacob," in Herzog's *Encyclopædie*.) [Jacobus: "Notes," ii. p. 134; Murphy, p. 414; Wordsworth, p. 137.—A. G.]; for the mythical explanation may be entirely left out of view. For moral struggles and decisions are not wrought in dreams or in dream-visions. Against an external bodily wrestling, Hengstenberg reminds us forcibly that an outward wrestling does not occur in the form of weeping and supplication. Kurtz attempts to evade this difficulty by assuming two acts in the struggle, in which the external bodily wrestling precedes the spiritual wrestling with tears and prayers. He thus seeks to exclude the vision and the ecstasy (conditions which in our view are only two aspects of one and the same state). Keil rejects the idea of a natural corporeal wrestling, but thinks that an ecstasy, of a like or related condition of the body and soul, must be received. We have often seen already that the condition of vision or ecstasy does not exclude the objective manifestation. We now see, also, that the soul-struggles in vision, might present themselves under the form of bodily labor, and wrestlings of the soul, since in the vision the whole spiritual process is represented in pictures; and further, that such a struggle may even produce bodily effects, as here the lameness of Jacob's thigh. Kurtz replies, on the contrary, that such effects of the inward life upon the body are not certainly ascertained; that, indeed, the reverse is for the most part true in such cases, the germinant bodily complaint giving its peculiar form to the dream. But how can one confound these mere natural dreams with the very highest religious events in the world of mind? Should we suppose that the whole history of the despised one rested upon a mere illusion, still the history of Gethsemane would not stand there in vain with reference to the event here before us. It has been denied that such a lameness as that described here, could result from any corporeal wrestling. [It may be said, however, that there is no necessity here for departing from the obvious and literal sense of the passage. The idea of close personal corporeal conflict seems to be suggested in the very terms which the sacred writer has chosen to describe this wrestling. It is certainly implied in the crippling of the thigh. And if God walked in the garden with Adam, and partook of the feast which Abraham prepared, there is no reason why he should not enter into bodily conflict with Jacob. The other events in the narrative, the crossing of the Jabbok, the rising of the sun, seem also to require that we should understand this wrestling as real, objective, corporeal, without any attempt, however, to define too closely its precise mode.—A. G.]

8. The man who wrestled with Jacob. "Some have absurdly held that he was an assassin sent by Esau. Origen: The night-wrestler was an evil spirit (Eph. vi. 12). Other fathers held that he was a good angel. The correct view is that he was the constant revealer of God, the Angel of the Lord." Schröder. Delitzsch holds "that it was a manifestation of God, who through the angel was represented and visible as a man." The well-known refuge from the reception of the Angel of the Incarnation! In his view, earlier explained and refuted, Jacob could not be called the captain, prince of God, but merely the captain, prince of the Angel. "No other writer in the Pentateuch," Knobel says, "so represents God under the human form of things as this one." Jacob surely, with his prayers and tears, has brought God, or the Angel of the Lord, more completely into the human form and likeness than had ever occurred before. The man with whom he wrestles is obviously not only the angel, but the type also of the future incarnation of God. As the angel of his face, however, he marks a development of the form of the angel of revelation which is taken up and carried on in Exodus.

9. The angel and type of the incarnation, is at the same time an angel and type of atonement. When Kurtz (p. 257) says "that God here meets Jacob as an enemy, that he makes an hostile attack," the expressions are too strong. There is an obvious distinction between a wrestler and one who attacks as an enemy, leaving out of view the fact, that there is nothing said here as to which party makes the assault. After the revelations which Jacob received at Bethel, Haran, and Mahanaim, a peculiar hostile relation to God is out of the ques-

tion. So much, certainly, is true, that Jacob, to whom no mortal sins are imputed for which he must overcome the wrath of God (KURTZ, p. 258, the divine wrath is not overcome but atoned), must now be brought to feel that in all his sins against men he has striven and sinned against God, and that he must first of all be reconciled to him, for all the hitherto unrecognized sins of his life.

10. The wrestling of Jacob has many points of resemblance to the restoration of Peter (John xxi.). As this history of Peter does not treat of the reconstituting of his general relation to Jesus, but rather of the perfecting of that relation, and with this of the restitution of his apostolic calling and office, so here the struggle of Jacob does not concern so much the question of his fundamental reconciliation with Jehovah, but the completion of that reconciliation and the assurance of his faith in his patriarchal calling. And if Christ then spake to Peter, when thou wast young thou girdedst thyself, etc., in order that he might know that henceforth an entire reliance upon the leading and protection of God must take the place of his sinful feeling of his own strength and his attachment to his own way, so, doubtless, the lameness of Jacob's thigh has the same significance, with this difference, that as Peter must be cured of the self-will of his rash, fiery temperament, so Jacob from his selfish prudence, tending to mere cunning.

11. A like relation holds between their old and new names. The name Simon, in the narrative of Peter's restoration, points to his old nature, just as here the name Jacob to the old nature of Israel. Simon's nature, however, was not purely evil, but tainted with evil. This is true also of Jacob. He must be purified and freed from his sinful cunning, but not from his prudence and constant perseverance. Into these latter features of his character he was consecrated as Israel. The name Abram passes over into the name Abraham, and is still ever included in it; the name Isaac has in itself a two-fold significance, which intimates the laughter of doubt, and that of a joyful faith; but the name Jacob goes along with that of Israel, not merely because the latter was preëminently the name of the people, nor because in the new-birth the old life continues side by side, and only gradually disappears, but also because it designates an element of lasting worth, and still further, because Israel must be continually reminded of the contrast between its merely natural and its sacred destination.

12. The sacred and honored name of the Israelitish people, descends from this night-wrestling of Israel, just as the name Christian comes from the birth and name of Christ. The peculiar destination of the Old-Testament children of the covenant is that they should be warriors, princes of God, men of prayer, who carry on the conflicts of faith to victory. Hence the name Israelites attains completeness in that of Christians, those who are divinely blessed, the anointed of God. The name Jews, in its derivation from Judah, and in its Messianic import, forms the transition between these names, since it designates those who are praised, who are a praise and glory to God. But the contrast between the cunning, running into deceit, which characterized the old nature of Jacob, and the persevering struggle of faith and prayer of Israel, pervades the whole history of the Jewish people, and hence Hosea, ch. xii. 1 ff., applies it to the Jewish people (see KURTZ, p. 259, with reference to the "Practical Com." of UMBREIT, iv. p. 82). The force of this contrast lies in this, that in the true Israelite there is no guile, since he is purified from guile (John i. 47), and that Christ, the king of Israel (ver. 44), is without guile, while the deceit of the Jacob nature reaches its most terrible and atrocious perfection in the kiss of Judas.

13. The natural night, through which Jacob carried on his long wrestling, not only figures symbolically the inner night which brooded over his soul, but also the mystery of his new-birth, determined of course by its Old-Testament limits. Hence the dawn and sunrise indicate not only the blessed state of faith which he had now gained, but also the fact that he, as the halting and lame, now appeared as a new man in the light of the breaking day.

14. When it is said of Israel that he had prevailed with God, we must not forget that he prevailed with him because God permitted him to do so. The idea that God permits himself to be overcome, assumes a gross and dangerous form if we should apply it to our selfish prayers according to our own selfish thoughts. In the entire concession to the grace of God, the believer first reaches that turning-point in his life where the will of God becomes even his own will, where God can yield and confide himself to the will of his faith.

15. In the apparent rejection of Jacob's question, Tell me, I pray thee, thy name? the angel proceeds in the same way with Christ in his public ministrations. He does not immediately call himself Christ. Believers must attain the true idea of his name from the experience of its effects.

16. The growth in Jacob's life of faith is marked by the names Bethel, Mahanaim, Peniel. But it is surely an entirely unallowable explanation of the words "I have seen God face to face, and my life is preserved," when they are explained upon the prevalent Jewish notion, that whoever has seen Jehovah must die. Leaving out of view the essential germ of that notion, that the sight of the glory of God terrifies sinful men and mortifies sin within them, which takes place in this case also, it might be held more plausibly that this very notion grew out of a misunderstanding of these words (comp. the similar expression of Hagar, ch. xvi. 13). DELITZSCH: "The sun which rose upon Jacob at Peniel has its antitype in the sun of the resurrection morning."

17. The glorious reconciliation between Jacob and Esau is based upon the perfect reconciliation of Jacob with God. For the old way in which he hoped to overcome Esau, he now makes amends in the new method by which he actually overcomes him. We shall do injustice to the history if we do not distinguish here the elements of humility, satisfaction, reconciling love, and confidence. Jacob's humiliation before Esau implies his humiliation before God; his satisfaction to Esau, his reconciliation with God; and the strength of his love and confidence by which he overcomes Esau, comes from Jehovah's grace and truth.

18. The fact that Jacob after his reconciliation with Esau, could not be prevailed upon by any consideration whatever, either of fear or favor, to mingle with him, is the clearest proof of the strength of his patriarchal consciousness.

19. For the mythical traditions which resemble this wrestling of Jacob with God, see Delitzsch, Bunsen, Schröder, upon the passage.

HOMILETICAL AND PRACTICAL.

See the Doctrinal paragraphs.—Jacob between Laban and Esau on his homeward journey.—Jacob's progress from struggle to struggle.—His conflict with Laban compared with that with Esau.—His struggle with men, in comparison with that with God.—How the sins of youth are punished after a long period of years. How Jacob, through his prayer, passes from the plan of flight from Esau, suggested by his human fears, to the method of attacking him with the weapons of humility and love; from a mere human defensive, to a divine offensive.—The prayer of Jacob.—The distinction between his prayer and his wrestling.—Jacob's act of faith in crossing the Jabbok.—Jacob's struggle and victory, or how from Jacob he became Israel.—The features of the development of revealed faith in Jacob's wrestling: 1. The germ of the incarnation (Godhead and humanity wrestling with each other; the Godhead in the form of a man); 2. the germ of the atonement (sacrifice of the human will); 3. the germ of justification by faith (I will not let thee go, etc.); 4. the germ of the new-birth (Jacob, Israel); 5. the germ of the principle of love to one's enemies (the reconciliation with God, reconciliation with the world).—Jacob's night and Jacob's dawn.—The sacrifice of human prudence upon the altar of God, one of the most difficult sacrifices (more so than that of human strength).—Bethel, Mahanaim, Peniel, divine stations in the journey of the pilgrim of faith.—The shepherd train of Jacob, and the warlike procession of Esau.—Civility a barrier against injury, and a source of security and protection.—In their tears Jacob and Esau are twins once more.—Thus the nobler life of the world and the life of faith have twin elements and moments.—The permanent friendship between Jacob and Esau (persons so in antipathy with each other, the children of God and men of the world, the church and the state), under proper conditions and at proper distances.—The triumph of departing Esau, and Jacob (the future Bedouin sheik and the ancestor of Israel).—Jacob between the Jabbok and the Jordan.—The return of the banished to his fatherland.—The native country.—The bloom of patriarchalism.

First Section, vers. 4–7. STARKE: Christians must be open to reconciliation with their enemies (Rom. xii. 18).—SCHRÖDER: If his mother had sent him the message, as was agreed upon: Thy brother has now laid aside his anger, then Jacob would have had an easier journey than now, when he returns leaning upon the hand of the invisible God (Baumgarten).—The little ship nears the haven, all depends on this last moment.—Esau as prince in Mount Seir.—Thus he chooses with perfect freedom what God has from the beginning determined (Baum. and Calvin).

Second Section, vers. 8, 9. SCHRÖDER: We must not overlook the name of *Jehovah* in his prayer. The danger is so great that a mere general belief in a general providence will not sustain him (Hengstenberg).

Third Section, vers. 10–13. STARKE: Nothing is more humbling than the grace of God.—CRAMER: There is no better way to avoid danger than by believing prayer (Ps. xxvii. 8).—SCHRÖDER: His humility does not blush at the recollection: for with my staff, etc.—*The mother with the children.* The words describe the most relentless cruelty.—The death of a mother, over and with her children, is the most cruel way of taking life imaginable (Baumgarten).—God saved his promise in saving Jacob.—TAUBE The school of the cross is the most glorious school, for: 1. It reveals his God to the Christian; 2. it reveals also the Christian heart before God and the world.

Fourth Section, vers. 14–22. STARKE: If we may infer from his presents, as to the size of his flocks of different kinds, we shall easily see how abundantly God has blessed Jacob, and fulfilled to him his promise of prosperity.—SCHRÖDER: He chooses milch-camels because they are more valuable for their milk, which is used by the Arabians as a drink. The camel's milk becomes intoxicating when it has stood a few hours, but when fresh has no such property (Michaelis).

Fifth Section, vers. 23–33. STARKE: CRAMER: When a Christian has prayed, he is not to sit down in idleness and security, but should consider well how he may best accomplish his end.—There is no better way to win the heart of an enemy than by good deeds (1 Sam. xxv. 18).—*Bibl. Tub.:* There is no conflict more blessed and glorious than when we wrestle with God in faith and prayer, and thus take heaven by violence.—OSIANDER: God is often accustomed thus to try his saints, and prove their faith; he sends upon them many afflictions at the same time, but still sustains his saints so that they shall not sink (Exod. iv. 24; Ps. xxxviii. 6 ff.).—We bear about with us the marks of our sin, our misery, and our mortality, that we may not become proud (2 Cor. xii. 7).—(Ver. 26. The Jews, who hold this man to have been an angel, suppose that in thus addressing Jacob he wished to remind him that it was time for him to sing his morning song. For the Jews believed that at the dawn the angels raised their hymns of praise to God.—Ver. 28 (*no more;* No, here, is equivalent with not alone).—LUTHER: Here the temptation to despair often enters, a temptation by which the greatest saints are wont to be tried. Whoever stands the test, he comes to the perfect knowledge of the will of God, so that he can say, I have seen God face to face.—HALL: When the angel of the covenant has once blessed, no trial can make us miserable (John x. 28).—(Ver. 32. The Jews think that Jacob was healed at Sichem, and hence the city was called Shalem.)—Compare the conflict of Jacob after he had crossed the Jabbok, with the conflict of Jesus in Gethsemane, after he had crossed the Kedron. [Wordsworth also has a long and suggestive note, in which Jacob is held up as a type of Christ, and this comparison is carried out into various minute points.—A. G.]—Jacob a type of the New-Testament church.—*Bibl. Tub.:* They are blessed who see the face of God in faith, for thus their souls are healed.—CRAMER: To see God is the best food for souls, their strength and courage (1 Cor. xiii. 12).—GERLACH, upon the 28th verse: In the words, *with men*, God reminds him of the more consolatory aspect of the events of his former life, of the opposition which first Esau, then Isaac, etc. (We must remember, however, that in the previous struggles he was victorious as Jacob merely.)—CALW. *Hand.:* Although all human power is weakness compared with God, yet he suffers himself to be overcome by faith and prayer.—His name truly was a confession of his sin.—SCHRÖDER: Quotations from G. D. KRUMMACHER'S "Contest and Victory of Jacob."—The thigh is the very basis of the body; when it is put out of joint the body falls (KRUMMACHER: Jacob, however, did not fall).—There was nothing left for him but to hang upon his neck if he would

not fall.—Hope maketh not ashamed.—The wrestler first for himself and with men, then with God and with men, lastly for God and for men.—The name of Christian is the completion of the name Israel.—TAUBE: Jacob's conflict and victory: 1. The contest; 2. the victory.

Sixth Section, ch. xxxiii. 1-11. STARKE: In this manner we Christians are in the eyes of the world the most miserable, subject to every one, but in truth we are and remain the heirs of heaven and earth.—Ver. 7. The wives of Jacob. Now when they thought to reach his father's house and their kindred, they are in fear of death. This was certainly a severe test.—How beautiful when contending parties come together; but then previous difficulties must not be called up (Rom. xii. 10).—In the world, among all outward means there are none more effectual than presents and gifts (Prov. xvii. 8).—GERLACH: An atoning present is indeed blessing (1 Sam. xxv. 27).—LISCO: His victory of faith is typical for all the children of God.

Seventh Section, ver. 12-16. STARKE: (Ver. 14. Some are offended at Jacob and have charged him with deceit (Calvin). But it rather seems that at the first he was willing to go thither. Perhaps God had warned him, as he did the wise men (Matt. ii. 12).—Ver. 15. OSIANDER: All official persons in ecclesiastical or worldly positions should use wise precaution, that they may direct affairs according to the power of those who are entrusted to them, lest they should be rather injured than helped.—SCHRÖDER: LUTHER: Note, the justified and those resting in their good works cannot walk together.—CALW. *Hand.*: Persons so widely different as Esau and Jacob are the best friends when they do not come into too close relations.—SCHRÖDER: The sacred Scriptures are indeed sacred. As the dark side of the elect is revealed without any attempt at concealment, so they do not pass without notice the brighter features of those who are without. We find traces of the divine image in every one, and it is too frequently true that the world teaches morality to the believer.

SIXTH SECTION.

Jacob's settlement in Canaan. At Succoth. At Shechem. Dinah. Simeon and Levi. The first manifestation of Jewish fanaticism. Jacob's rebuke, and removal to Bethel.

CHAPTER XXXIII. 17—XXXV. 1-15.

17 And Jacob journeyed to Succoth [booths], and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth.

18 And Jacob came to Shalem[1] [in peace], a city of Shechem, which *is* in the land of Canaan, when he came from Padan-aram [Mesopotamia]; and pitched his tent before the 19 city. And he bought a [the] parcel of a field, where he had spread his tent, at the hand of the children of Hamor [ass; peaceful bearer of public burdens], Shechem's father, for 20 an hundred pieces[2] of money. And he erected there an altar, and called it El-Elohe-Israel [strength].

CH. XXXIV. 1. And Dinah the daughter of Leah, which she bare unto Jacob, went out 2 to see the daughters of the land. And when Shechem the son of Hamor the Hivite, prince of the country [region], saw her, he took her, and lay with her, and defiled her. 3 And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and 4 spake[3] kindly unto the damsel. And Shechem spake unto his father Hamor, saying, 5 Get me this damsel [from Jacob] to wife. And Jacob heard that he had defiled Dinah his daughter: (now his sons were with his cattle in the field: and Jacob held his peace [held in, or to himself] until they were come).

6 And Hamor the father of Shechem went out unto Jacob to commune with him. 7 And the sons of Jacob came out of the field when they heard *it:* and the men were grieved, and they were very wroth, because he had wrought folly in Israel, in lying 8 with Jacob's daughter; which thing ought not to be done [and remain]. And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: 9 I pray you give her him to wife. And make ye marriages with us, *and* give your 10 daughters unto us, and take our daughters unto you. And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions there-11 in. And Shechem said unto her father, and unto her brethren, Let me find grace in 12 your eyes, and what ye shall say unto me, I will give. Ask me never so much dowry and gift [price of the bride], and I will give according as ye shall say unto me: but give

13 me the damsel to wife. And the sons of Jacob answered Shechem and Hamor his
father deceitfully [under mere pretence], and said, Because he had defiled Dinah their sister:
14 And they said unto them, We cannot do this thing, to give our sister to one that is
15 uncircumcised: for that *were* a reproach unto us: But in this [condition] will we consent
16 unto you: If ye will be as we *be*, that every male of you be circumcised; Then will
we give our daughters unto you, and we will take your daughters to us, and we will
17 dwell with you, and we will become one people. But if ye will not hearken unto us,
18 to be circumcised; then will we take our daughter, and we will be gone. And their
19 words pleased Hamor, and Shechem, Hamor's son. And the young man deferred not
to do the thing, because he had delight in Jacob's daughter: and he *was* more honorable than all the house of his father.

20 And Hamor and Shechem his son came unto the gate of their city, and communed
21 with the men of their city, saying, These men *are* peaceable with us, therefore let them
dwell in the land, and trade therein: for the land, behold, *it is* large enough for them:
22 let us take their daughters to us for wives, and let us give them our daughters. Only
herein [on this condition] will the men consent unto us for to dwell with us, to be one
23 people, if every male among us be circumcised, as they *are* circumcised. *Shall* not their
cattle, and their substance, and every beast of theirs *be* ours? only let us consent unto
24 them, and they will dwell with us. And unto Hamor, and unto Shechem his son,
hearkened all that went out of the gate of his city: and every male was circumcised,
all that went out of the gate of his city.

25 And it came to pass on the third day, when they were sore, that two of the sons
of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon
26 the city boldly, and slew all the males. And they slew Hamor and Shechem his son
with the edge of the sword, and took Dinah out of Shechem's house, and went out.
27 The sons of Jacob came [now] upon the slain and spoiled the city; because they
28 [its inhabitants] had defiled their sister. They took their sheep, and their oxen, and their
29 asses, and that which *was* in the city, and that which *was* in the field. And all their
wealth and all their little ones, and their wives took they captive, and spoiled even all
30 that *was* in the house. And Jacob said to Simeon and Levi, Ye have troubled me
[so greatly] to make me to stink among the inhabitants of the land, among the Canaanites, and the Perizzites: and I *being* few in number [of a small household; easily numbered],
they shall gather themselves together against me, and slay me, and I shall be de-
31 stroyed, I and my house. And they said, Should he deal with our sister as with an
harlot?

CH. XXXV. 1. And God said unto Jacob, Arise, go up to Bethel, and dwell there: and
make there an altar unto God [El] that appeared unto thee when thou fleddest from the
2 face of Esau thy brother. Then Jacob said unto his household and to all that *were*
with him, Put away the strange gods that *are* among you, and be clean, and change
3 your garments: And let us arise, and go up to Bethel; and I will make there an altar
unto God, who answered me in the day [at the time] of my distress, and was with me in
4 the way which I went. And they gave unto Jacob all the strange gods which *were* in
their hand [possession], and *all their* ear-rings which *were* in their ears; and Jacob hid
5 them under the oak [terebinth] which *was* by Shechem. And they journeyed: and the
terror of God was upon the cities that *were* round about them, and they did not pursue
after the sons of Jacob.

6 So Jacob came to Luz, which *is* in the land of Canaan (that *is* Bethel), he and all
7 the people that *were* with him. And he built there an altar, and called the place El-beth-el; because there God appeared unto him, when he fled from the face of his
8 brother. But Deborah [bee], Rebekah's nurse, died, and she was buried beneath Beth-el, under an oak: and the name of it was called Allon-bachuth.

9 And God appeared unto Jacob again, when he came out of Padan-aram [Mesopotamia];
10 and blessed him. And God said unto him, Thy name *is* Jacob: thy name shall not
be called any more Jacob, but Israel shall be thy name: and he called his name Israel.
11 And God said unto him, I *am* God Almighty: be fruitful and multiply; a nation and
a company [קהל] of nations shall be of thee, and kings shall come out of thy loins.
12 And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed
13 after thee will I give the land. And God went up from him, in the place where he

14 talked with him. And Jacob set up a pillar in the place where he talked with him, *even* a pillar of stone: and he poured a drink-offering thereon, and he poured oil there-
15 on. And Jacob called the name of the place where God spake with him, Bethel.

[[1] Ver. 18.—*Shalem* is not a proper noun, but must be rendered *in peace*, as in Jacob's vow (xxviii. 21), to which it evidently refers.—A. G.]
[[2] Ver. 19.—*Quesitah*—weighed or measured. Sept., Vul., Onk., have *lamb*, as if stamped upon the coin; but coined money was not in use among the patriarchs.—A. G.]
[[3] Ch. xxxiv. 3.—Lit., spake to her heart.—A. G.]

PRELIMINARY REMARKS.

The section now before us, whose unity consists in the remarkable sojourn of Jacob at the different stations, on his homeward journey to Hebron, may be divided as follows: 1. The settlement at Succoth; 2. the settlement at Shechem; 3. Dinah: a. The rape of Dinah; b. Shechem's offer of marriage; c. the fanatical revenge of the sons of Jacob, or the bloody wedding; the plot, the massacre, the sacking of the city, the judgment of Jacob upon the crime; 4. the departure for Bethel; 5. the sealing of the covenant between God and the patriarch at Bethel. Knobel, as usual, finds here a commingling of Jehovistic and Elohistic elements, since the internal relations are brought into view as little as possible, while names and words are emphasized.

EXEGETICAL AND CRITICAL.

1. Ver. 17.—**To Succoth.**—The name Succoth, *booths*, *tents*, might have been of frequent occurrence in Palestine, but the locality here spoken of is generally regarded as the same with the later well-known city of Succoth, which lies east of the Jordan. It was situated within the limits of the tribe of Gad (Jos. xiii. 27; Judg. viii. 5–14; Ps. lx. 6). Josephus speaks of it under its Greek name Σκηναί, and Jerome Succoth is at this day a city across the Jordan, in the neighborhood of Scythopolis. Robinson (later "Resear.," pp. 310–312) identifies Succoth with Sâkut, lying west of the Jordan, and southerly from Beisan. The fact that the traditional Succoth lies too far to the north, and that it is not easy to see how Jacob, after crossing the Jabbok, should come hither again, is in favor of this suggestion. Nor is it probable that, having so nearly reached the Jordan, he would have settled in the east-Jordan region (comp. ch. xxxii. 10). Knobel thinks that the writer wished to show that the patriarch had now fixed his abode in the trans-Jordan region. That Succoth belonged to the tribe of Gad, does not disprove Robinson's conjectures, since there may have been more than one Succoth. Compare, further, as to the traditional Succoth, Von Raumer p. 256; Knobel, p. 204 [also Keil, Murphy, Wordsworth, Jacobus, Smith's "Bib. Dic.," all of whom decide against Robinson.—A. G.]—**And he built.**—He prepares here for a longer residence, since he builds himself a house instead of tents, and booths for his flocks, i. e., inclosures made of shrubs or stakes wattled together. Knobel thinks "that this is very improbable, since Jacob would naturally wish to go to Canaan and Isaac" (ch. xxxi. 8). But if we bear in mind that Jacob, exhausted by a twenty-years' servitude and oppression, and a flight of more than seven days, shattered by his spiritual conflicts, and lame bodily, now, first, after he had crossed the Jordan, and upon the spiritual and home land, came to the full sense of his need of repose and quiet, we shall then understand why he here pauses and rests. As the hunted hart at last sinks to the ground, so he settles down and rests here for a time. He seems to have hoped, too, that he would be healed at Succoth, and it is probably with a special reference to this that it is said, ver. 18, that Jacob came "in peace or in health" to Shechem. Jacob, too, after his experience of his brother Esau's importunity, had good reason for inquiring into the condition of things at Hebron, before he brought his family thither. [The fact that he built a house for himself, and permanent booths for his flock, indicates his continued residence at Succoth for some years; and the age of Dinah at his flight from Laban makes it necessary to suppose either that he dwelt here or at Shechem six or more years before the sad events narrated in the following chapter.—A. G.] And it appears, indeed, that, either from Succoth or Shechem, he made a visit to his father Isaac at Hebron, and brought from thence his mother's nurse, Deborah, since Rebekah was dead, and since she, as the confidential friend of his mother, could relate to him the history of her life and sufferings, and since, moreover, she stood in closer relation to him than any one else. Nor could Jacob, as Keil justly remarks, now an independent patriarch, any longer subordinate his household to that of Isaac.

2. *The sojourn at Shechem* (vers. 18–20).—**And Jacob came** (to Shalem) **in good health.**—The word שָׁלֵם is taken by the Sept., Vul., and Luther [and by the translators of the Eng. Bib.—A. G.], as a proper noun, **to Shalem**, which some have regarded as another name for Shechem, and others as designating an entirely different place, and the more so, since the village of Salim is still found in the neighborhood of Shechem (Robinson: "Researches," vol. iii. p. 114 ff.). But it is never mentioned elsewhere in the Old Testament, and שָׁלֵם as an adjective, refers to the בְשָׁלוֹם, ch. xxviii. 21. Jehovah has fulfilled his promise.—**A city of Shechem.**—Or, to the city. Lit., of Shechem. The city was not in existence when Abraham sojourned in this region (ch. xii. 6). The Hivite prince Hamor had built it and called it after the name of his son. For the old name *Mamortha* of Pliny, see Keil, p. 224 [who holds that it may be a corruption from Hamor; but see also Robinson, vol. iii. p. 119.—A. G.].—**In the land of Canaan.**—Keil infers from these words that Succoth could not have been in the land of Canaan, i. e., on the west of the Jordan. But the words here, indeed, refer to the immediately following Hebraic acquisition of a piece of ground, just as in the purchase of the cave at Hebron by Abraham it is added, "in the land of Canaan" (ch. xxiii. 19).—**Padan-aram** (see ch. xxv. 20)—**before the city.**—[See the Bible Dictionaries, especially upon the situation of Jacob's well, and Robinson, vol. iii. pp. 113–136.—A. G.]. Even

after his return to Hebron Jacob kept a pasture station at Shechem (ch. xxxvii. 12).—**A parcel of a field** (Josh. xxiv. 32).—Abraham purchased for himself a possession for a burial place at Hebron. Jacob goes further, and buys a possession for himself during life. "This purchase shows that Jacob, in his faith in the divine promise, viewed Canaan as his own home, and the home of his seed. Tradition fixes this parcel of land, which, at the conquest of Canaan, fell as an heritage to the sons of Joseph, and in which Joseph's bones were buried (Josh. xxiv. 32), as the plain lying at the southeast opening of the valley of Shechem, where, even now, Jacob's well (John iv. 6) is shown, and about two hundred or three hundred paces north of it a Mohammedan wely, as the grave of Joseph (Robinson: "Researches," vol. iii. pp. 113–136, and the map of Nablous, in the "German Oriental Journal," xvi. p. 634)." Keil. For the relation of this passage with ch. xlviii. 22, see the notes upon that passage.—**An hundred pieces of money.**—Onk., Sept., Vul., and the older commentators, regard the Quesita as a piece of silver of the value of a lamb, or stamped with a lamb, and which some have held as a prophecy pointing to the Lamb of God. Meyer (Heb. Dict.) estimates the Quesita as equal to a drachm, or an Egyptian double-drachm. Delitzsch says it was a piece of metal of an indeterminable value, but of greater value than a shekel (see Job xlii. 11).—**An altar, and named it.**—That is, he undoubtedly named it with this name, or he dedicated it to El-Elohe-Israel. Delitzsch views this title as a kind of superscription. But Jacob's consecration means more than that his God is not a mere imaginary deity; it means, further, that he has proved himself actually to be God (God is the God of Israel); God in the clear, definite form of El, *the Mighty, is the God of Israel, the wrestler with God.* Israel had experienced both, in the almighty protection which his God had shown him from Bethel throughout his journeyings, and in the wrestlings with him, and learned his might. In the Mosaic period the expression, Jehovah, the God of Israel, takes its place (Ex. xxxiv. 23). "The chosen name of God, in the book of Joshua." Delitzsch. [The name of the altar embraces, and stamps upon the memory of the world, the result of the past of Jacob's life, and the experiences through which Jacob had become Israel.—A. G.]

3. *Dinah* (ch. xxxiv. 1–31).—**Dinah the daughter of Leah.**—a. *The rape of Dinah* (vers. 1–4). Dinah was born about the end of the fourteenth year of Jacob's residence in Haran. She was thus about six years old at the settlement at Succoth. The sojourn at Succoth appears to have lasted for about two years. Jacob must have spent already several years at Shechem, since there are prominent and definite signs of a more confidential intercourse with the Shechemites. We may infer, therefore, that Dinah was now from twelve to sixteen years of age. Joseph was seventeen years old when he was sold by his brethren (ch. xxxvii. 2), and at that time Jacob had returned to Hebron. There must have passed, therefore, about eleven years since the return from Haran, at which time Joseph was six years of age. If now we regard the residence of Jacob at Bethel and the region of Ephrata as of brief duration, and bear in mind that the residence at Shechem ceased with the rape of Dinah, it follows that Dinah must have been about fourteen or fifteen years of age when she was deflowered. In the East, too, females reach the age of puberty at twelve, and sometimes still earlier (Delitzsch). From the same circumstances it is clear that Simeon and Levi must have been above twenty.—**Went out to see.**—Scarcely, however, to see the daughters of the native inhabitants for the first time, nor to a fair or popular festival (Josephus). Her going indicates a friendly visit to the daughters of the land, a circumstance which made her abduction possible, for she was taken by Shechem to his house (ver. 26).—**His soul clave unto Dinah.**—This harsh act of princely insolence and power is not an act of pure, simple lust, which usually regards its subject with hatred (see the history of Tamar, 2 Sam. xiii. 15).—**Spake kindly to her.**—Probably makes her the promise of an honorable marriage.—b. *Shechem's offer of marriage* (vers. 5–12).—**And Jacob heard it.**—In a large nomadic family the several members are doubtless often widely dispersed. Besides, Dinah did not return home.—**Held his peace until they were come.**—The brothers of the daughter had a voice in all important concerns which related to her (xxiv. 50 ff.). Moreover, Jacob had to deal with the proud and insolent favorite son of the prince, i. e., prince of that region, and a painful experience had made him more cautious than he had been before.—**And Hamor the father of Shechem.**—As if he wished to anticipate the indignation of Jacob's youthful sons.—**Because he had wrought folly.**—Keil speaks of "seduction," but this is an inadequate expression. Some measure of consent on the part of Dinah is altogether probable. In this case the dishonor (טִמֵּא) had a double impurity, since an uncircumcised person had dishonored her.—**And the men were grieved.**—Manly indignation rises in these young men in all its strength, but as the wise sons of Jacob, they know how to control themselves. [It was more than indignation. They were enraged; they burned with anger; *it was kindled to them.*—A. G.]—**He had wrought folly.**—עָשָׂה נְבָלָה, a standing expression for crimes which are irreconcilable with the dignity and destination of Israel as the people of God, but especially for gross sins of the flesh (Deut. xxii. 21; Judg. xx. 10; 2 Sam. xiii. 12), but also of other great crimes (Josh. vii. 15).—**Which thing ought not to be done.**—A new and stricter morality in this respect also, enters with the name Israel.—**My son Shechem.**—The hesitating proposal of the father gives the impression of embarrassement. The old man offers Jacob and his sons the full rights of citizens in his little country, and the son engages to fulfil any demand of the brothers as to the bridal price and bridal gifts. Keil confuses these ordinary determinations. [He holds only with most that they were strictly presents (and not the price for the bride) made to the bride and to her mother and brothers.—A. G.]—c. *The fanatical revenge of the sons of Jacob* (vers. 13–29).—**Deceitfully.**—Jacob had scarcely become Israel when the arts and cunning of Jacob appear in his sons, and, indeed, in a worse form, since they glory in being Israel.—**And said** (דִּבֵּר), **we cannot do this thing.**—Keil thinks the refusal of the proposition lies fundamentally in the proposal itself, because if they had not refused they would have denied the historical and saving vocation of Israel and his seed. The father, Israel, appears, however, to have been of a different opinion. For he doubtless knew the proposal of his sons in reply. He does not condemn their proposition, however, but the fanatical way in

which they availed themselves of its consequences. Dinah could not come into her proper relations again but by Shechem's passing over to Judaism. This way of passing over to Israel was always allowable, and those who took the steps were welcomed. We must therefore reject only: 1. The extension of the proposal, according to which the Israelites were to blend themselves with the Shechemites; 2. the motives, which were external advantages. It was, on the contrary, a harsh and unsparing course in reference to Dinah, if the sons of Leah wished her back again; or, indeed, would even gratify their revenge and Israelitish pride. But their resort to subtle and fanatical conduct merits only a hearty condemnation. —**The young man deferred not.**—We lose the force of the narrative if we say, with Keil, that this is noticed here by way of anticipation; the thing is as good as done, since Shechem is not only ready to do it, but will make his people ready also. The purpose, indeed, could only be executed afterwards, since Shechem could not have gone to the gate of the city after his circumcision.—**And communed with the men of the city.**—They appeal in the strongest way to the self-interest of the Shechemites. Jacob's house was wealthy, and the Shechemites, therefore, could only gain by the connection.—בְּהֵמָה. Beasts of burden, camels, and asses. "According to Herodotus, circumcision was practised by the Phœnicians, and probably also among the Canaanites, who were of the same race and are never referred to in the Old Testament as uncircumcised, as e. g., it speaks of the uncircumcised Philistines. It is remarkable that the Hivites, Hamor and Shechem, are spoken of as not circumcised. Perhaps, however, circumcision was not in general use among the Phœnician and Canaanitish tribes, as indeed it was not among the other people who practised the rite, e. g., the Ishmaelites, Edomites, and Egyptians, among whom it was strictly observed only by those of certain conditions or rank. Or we may suppose that the Hivites were originally a different tribe from the Canaanites, who had partly conformed to the customs of the land, and partly not." Knobel.—**On the third day.**—After the inflammation set in. This was the critical day (see DELITZSCH, p. 340). [He says it is well known that the operation in case of adults was painful and dangerous. Its subjects were confined to the bed from two to three weeks, and the operation was attended by a violent inflammation.—A. G.] "Adults were to keep quiet for three days, and were often suffering from thirty-five to forty days."—**Simeon and Levi.**—Reuben and Judah were also brothers of Dinah, but the first was probably of too feeble a character, and Judah was too frank and noble for such a deed. "Simeon and Levi come after Reuben, who, as the first-born, had a special responsibility towards his father (ch. xxxvii. 21 ff.; xlii. 22), and appears, therefore, to have withdrawn himself, and as the brothers of Dinah next in order undertake to revenge the dishonor of their sister. For the same reason Ammon was killed by Absalom (2 Sam. xiii. 28). Seduction is punished with death among the Arabians, and the brothers of the seduced are generally active in inflicting it (NIEBUHR: *Arabien*, p. 39; BURKHARDT's 'Syria,' p. 361, and 'Bedouins,' p. 89)." Knobel. Keil says that the servants of Simeon and Levi undoubtedly took part in the attack, but it may be a question whether each son had servants belonging to himself. The city lay in security, as is evident from the לָבֶטַח.

—**Sons of Jacob.**—Without the ו conjunctive. The abrupt form of the narrative does not merely indicate "the excitement over the shocking crime." For it is not definitely stated that all the sons of Jacob took part in sacking the city (Keil), although the slaughter of the men by Simeon and Levi may have kindled fanaticism in the others, and have led them to view the wealth of the city as the spoils of war, or as property without an owner. Much less can it be said that Simeon and Levi were excluded from these sons (as Delitzsch supposes). On the contrary, they are charged (xlix. 6) with hamstringing the oxen [Eng. ver., digged through a wall.—A. G.], i. e., with crippling the cattle they could not take with them. Nor are we here to bring into prominence that the Jacob nature breaks out again in this act, but, on the contrary, that the deed of the sons of Jacob is entirely unworthy. [Kurtz urges as an extenuation of their crime: 1. The fact that they viewed the rape as peculiarly worthy of punishment because they were Israel, the chosen people of God, the bearers of the promise, etc.; 2. their natural character, and the strength of their passions; 3. their youthful ardor; 4. the absence of counsel with their depressed and suffering father. But with every palliation, their treachery and bloodthirstiness, their use of the covenant sign of circumcision as a means to cloak their purpose, their extension of their revenge to the whole city, and the pillage of the slain, must shock every one's moral sense.—A. G.]—d. *The judgment of Jacob upon their crime* (vers. 30, 31).—**Ye have troubled me.**—If we look at the places in which the word עכר occurs (Josh. vi. 18; vii. 15), we shall see plainly that Jacob is not speaking here of mere simple grief. The idea proceeds from the *shaking* of water, to the utmost confusion and consternation of spirit, or changes and loss of life. The expression **made to stink,** signifies not merely to become odious, offensive, but *to make infamous*, literally, to make one an abomination. When Knobel concludes from the words: **And I being few in number,** that Jacob did not censure the act as immoral, but only as inconsiderate, and one which might thus cause his ruin, the inference is manifestly false and groundless. He expresses his censure of the act as immoral in the words *trouble me*, put him to shame, made him blameworthy, while they thought that they were glorifying him.—**Should he deal.**—Should one then, not should he then (Knobel), for he is dead; nor even *should they then*. The idea is, that if they had suffered this patiently they would thereby have consented that their sister should generally have been treated in this way with impunity. They thus insist upon the guilt of Shechem, but pass over his offer of an atonement for his crime, and their own fearful guilt. "They have the last word (Delitzsch), but Jacob utters the very last word upon his death-bed." [And there, too, he makes clear and explicit his abhorrence of their crime, as not merely dangerous, but as immoral, and this in the most solemn and emphatic way.—A. G.] Indirectly, indeed, he even here utters the last word, in his warning call to rise up and purify themselves by repentance. They must now flee from their house and home, i. e., from the land which they have so lately purchased.

4. *The departure to Bethel.* Ch. xxxv. 1–8.—**And God said to Jacob.**—The warning to depart comes from Elohim, and hence Knobel and Delitzsch regard the section in ch. xxxv. as Elohistic, though

Knobel thinks the Jehovist has made additions. Without regard to this, we can easily see, that God, who is to hold the Canaanites under his fear, so that they shall not take revenge on the house of Jacob, must be called Elohim. Although Jacob had suffered nearly ten years to elapse since his return from Mesopotamia, without fulfilling the vow he had made (ch. xxviii. 20) at Bethel, when he fled from Esau (Keil), we are not, therefore, to infer that he had been regardless of his duty during these ten years. For a perfect security against Esau was a part of that which was to complete his happy return; but there arose a necessity between Peniel and Succoth, that he must not only have security for himself and his family, against the persecutions of Esau; but against his officious importunity, before he could go beyond Shechem with his whole train. Hence his sojourn at Succoth and Shechem. But when he is now reminded of a duty, too slowly fulfilled, the motive is found not merely in the vow which he has to fulfil, but in the circumstances occasioned by his sons, which make his longer stay at Shechem unsafe, to which we must, doubtless, add, that in the meanwhile the relations and distinctions between his house and that of Esau, were more securely and permanently established. Have not the sons, who formerly were easily infatuated to render homage to their stately uncle, now manifested in an extreme way their *Israelitish* consciousness? The recollection (ch. xxxi. 30) proves that Jacob cherished the consciousness of his duty. He seems, indeed, to have gone too far in his precautionary tardiness. In seeking to entirely avoid Esau, he is entangled with the Shechemites. The call and warning also—**Make an altar at Bethel**—informs him that the time for his complete return home has now come.—**Up to Bethel.**—Bethel lay in the mountain region.—**Put away the strange gods.**—The shock that Jacob had experienced by the rape of Dinah, the crime of his sons, the imperilled existence of his family, and the divine warning immediately following, strengthens his sense of the holiness of God, and of the sinfulness in himself and his household, and he enjoins, therefore, an act of repentance, before he can enter upon the act of thanksgiving. He has, moreover, to confess, in reference to his house, the sins of a refined idolatry, the sins of his sons at Shechem, and his own sins of omission. His love for Rachel had, doubtless, led him weakly to tolerate her teraphim until now. But now he has grown strong and decided even in respect to Rachel. The fanatical Israelitish zeal of his sons had also a better element, which may have quickened his monotheistic feeling. Since the majority of Jacob's servants came from the circle and influence of the Nahorites, whose image-worship was viewed by the stricter Israelitish thought as idolatry (Ex. xx.; Josh. xxiv. 2), there were probably to be found in Jacob's house other things, besides the teraphim of Rachel, which were regarded as the objects of religious veneration. But the purification was necessary, not merely because they were now to remove to Bethel, the place of the outward revelation of Jehovah (Knobel), but because the spirit of Jehovah utters stronger demands in the conscience of Jacob, and because the approaching thanksgiving must be sanctified by a foregoing repentance. [There is good ground for the conjecture that there was a special reason for the charge now, since in the spoil of the city there would be images of gold and silver. —A. G.]—**And be clean.**—The acts take place in the following order: 1. The putting away of the strange gods; 2. A symbolical purification, completed, without any doubt, through religious washings (Ex. xxix. 4; and similar passages); and 3. The change of garments. In some cases (Ex. xix. 20) a mere washing of the garments was held to be sufficient, here the injunction is more strict, since the pollution has been of longer duration. In Knobel's view they were to put on their best garments, but they would scarcely go on their mountain journey in such array. The changed garments express the state of complete purification, even externally.—**Unto God who answered me.** —He will thus fulfil his vow, and hold a thanksgiving feast with them.—**And all their ear-rings.**—They followed the injunction of Jacob so strictly, that they not only gave up the religious images, but also their amulets (chains), for the ear-rings were especially so used (see Winer: *Real Wörterbuch, Amulets*).—**And Jacob hid them.**—As stripped and dead human images they are buried as the dead (Isa. ii. 20).—**Under the oak** (Terebinth).—Knobel: "In the Terebinth grove at Shechem, i. e., under one of its trees (comp. ch. xii. 6; Judg. vi. 11). According to ch. xii. 7, and other passages, it was a grove. We must, therefore, read here הָאַלָּה, as in Joshua, xxiv. 26, by the same author, to whom belongs also Ex. xxxii. 2, or assume that there were both kinds of trees in the grove."—**And the terror of God was upon.**—The genuine repentance in the house of Jacob was followed by the blessing of divine protection against the bloody revenge with which he was threatened from those who dwelled near Shechem. God himself, as the protecting God of Jacob, laid this terror upon them, which may have been introduced on the one hand, through the outrage of Shechem (Knobel); and on the other, through the fearful power of Jacob's sons, their holy zeal, and that of their God.—**Luz, which is in the land of Canaan.**—The words appear to be added, in order to fix the fact, that Jacob had now accomplished his prosperous return. [The name Luz, *almond tree*, still recurs, as the almond tree is still flourishing. Murphy. —A. G.]—**And all the people.**—The number of Jacob's servants, both in women and children, may have been considerably increased through the sudden overthrow of Shechem. Although Jacob would have restored all, as some have conjectured, the heads of the families to whom this restitution could be made were wanting.—**That is Bethel.**—There is no contradiction, as Knobel thinks, between this passage and ch. xxviii. 19, which is to be explained upon the assumption of an Elohistic account, but as (vers. 15) a confirmation of the new name which Jacob gave the city. Luz is so called by the Canaanites now, as it was before, although a solitary wanderer had named the place, where he spent the night, more than twenty years before, Bethel.—**El-Bethel.** He names the altar itself, as he had also the altar at Shechem (ch. xxxiii. 20), and still further the place surrounding the altar, and thus declared its consecration as a sanctuary. El, too, is here in the genitive, and to be read *of God;* the place is not called God of Bethel, but of the God of Bethel. He thus evidently connects this consecration with the earlier revelation of God received at Bethel.*—**Then Deborah died.**—The nurse of Rebekah had gone with her to Hebron, but how came she here? Delitzsch conjectures that Rebekah had sent her, according to the promise (ch. xxvii. 45), or to her daughter-

* [The verb נִגְלוּ, *appeared*, is here plural—one of the few cases in which Elohim takes the plural verb.—A. G.]

in-law and grandchildren, for their care; but we have ventured the suggestion that Jacob took her with him upon his return from a visit to Hebron. She found her peculiar home in Jacob's house, and with his children after the death of Rebekah. For other views see Knobel, who naturally prefers to find a difficulty even here. It is a well-known method of exaggerating all the blanks in the Bible into diversities and contradictions.—**Allon-bachuth.**—Oak of weeping. Delitzsch conjectures that perhaps Judg. iv. 5; 1 Sam. xvi. 3, refer to the same tree as a monument, a conjecture which, however, the locality itself refutes.—**And God appeared unto Jacob.**—The distinction between *God spake and God appeared* is analogous to the distinction in the mode of revelation (ch. xii. vers. 1 and 7). "He now appears to him," Keil says, "by day in visible form: for the darkness of that former time of anguish has now given way to the clear light of salvation. The representation is incorrect, and is based upon the assumption, that the night revelations are confined to times of trouble.—**Again.**—Now, at his return when the vow has been paid, as before in his migration, when the vow was occasioned and made. But now Jehovah appears to him as his God, according to his vow, *then shall the Lord be my God.* [*When he came out of Padan-aram.*—This explains the clause (ver. 6), which is in the land of Canaan. Bethel was the last point in the land of Canaan that was noticed in his flight from Esau. His arrival at this point indicates that he has now returned to the land of Canaan. MURPHY, p. 427.—A. G.]—**And blessed him.**—So also Abraham was blessed repeatedly.—**Thy name is Jacob?**—We read the phrase according to its connection with ch. xxxii. 27, as a question. Then Jacob answered to the question "what is thy name? Jacob. Here God resumes the thread again, thou art Jacob? But if any one is not willing to read the words as a question, it still marks a progress. The name Israel was given to him at Peniel, here it is sealed to him. Hence it is here connected with the Messianic promise. [Murphy suggests also that the repetition of the name here implies a decline in his spiritual life between Peniel and Bethel.—A. G.]—**I am God Almighty.**—This self-applied title of God has the same significance here as it had in the revelation of God for Abraham (xvii. 1); there he revealed himself as the miracle-working God, because he had promised Abraham a son; here, however, because he promises to make from Jacob's family a community [assembly.—A. G.] of nations. [The *kahal* is significant as it refers to the ultimate complete fulfilment of the promise in the true spiritual Israel.—A. G.] * Knobel sees here only an Elohistic statement of the fact which has already appeared of the new naming of Jacob, which, too, he regards as a mere poetic fiction. According to this supposition, Israel here cannot be warrior of God, but, perhaps, prince with God. Even Delitzsch wavers between the assumption of an Elohistic redaction or revision, and the apprehension and recognition of new elements, which, of course, favor the idea of a new fact. To these new elements belong the libation, the drink-offering (probably of wine), poured upon the stone anointed with oil, Jacob's own reference to this revelation of God at Bethel (ch. xlviii. 3), and the circumstance that Hos. xii. 5, can only refer to this revelation. Under a closer observation of the development of Jacob's faith, there cannot be any question as to the confounding the theophany at Peniel with a second theophany at Bethel. It must be observed, too, that henceforth the patriarch is sometimes called Jacob, and sometimes Israel. [This is the first mention of the drink-offering in the Bible.—A. G.]

* [Murphy says, from this time the multiplication of Israel is rapid. In twenty-five years after this time he goes down into Egypt with seventy souls, and two hundred and ten years after that Israel goes out of Egypt numbering about one million eight hundred thousand. *A nation and a congregation of nations*, such as were then known in the world, had at the last date come of him, and "kings" were to follow in due time.—A. G.]

DOCTRINAL AND ETHICAL.

1. We view Jacob's settlement at Succoth: a. In the light of a building of booths and houses for refreshment, after a twenty years' servitude, and the toils and soul-conflicts connected with his journeyings (comp. the station Elim, Ex. xv. 27, where Israel first rested); b. As a station where he might regain his health, so that he could come to Shechem well and in peace; c. As a station where he could tarry for a time on account of Esau's importunity (comp. Exegetical notes).

2. Jacob's places of abode in Canaan, in their principal stations, are the same with those of his grandfather Abraham. He settles down in the vicinity of Shechem, as formerly Abraham had done in the oak groves of Moreh (ch. xii. 6). Then he removed to Bethel, just as Abraham had gone into the same vicinity (ch. xii. 8), and after his wandering to Egypt returned here again to Bethel. At last he comes to Hebron, which had been consecrated by Abraham, as the seat of the patriachal residence.

3. For the history of Shechem in the history of the kingdom of God (see Bible Dict.) It is: a. A capital of the Hivites, and as such the scene of the brutal heathenish iniquity, in relation to the religious and moral dignity of Israel; b. The birth-place of Jewish fanaticism in the sons of Jacob; c. A chief city of Ephraim, and an Israelitish priestly city; d. The capital of the kingdom of Israel for some time; e. The principal seat of the Samaritan nationality and cultus. The acquisition of a parcel of land at Shechem by Jacob, forms a counterpart to the purchase of Abraham at Hebron. But there is an evident progress here, since he made the purchase for his own settlement during life, while Abraham barely gained a burial place. The memory of Canaan by Israel and the later conquest (comp. xlviii. 22), is closely connected with this possession. In Jacob's life, too, the desire to exchange the wandering nomadic life for a more fixed abode, becomes more apparent than in the life of Isaac. [ROBINSON'S "History of Shechem" is full and accurate. Wordsworth's remark here, after enumerating the important events clustering around this place from Abraham to Christ, is suggestive. Thus the history of Shechem, combining so many associations, shows the uniformity of the divine plan, extending through many centuries, for the salvatian of the world by the promised seed of Abraham, in whom all nations are blessed; and for the outpouring of the spirit on the Israel of God, who are descended from the true Jacob; and for their union in the sanctuary of the Christian church; and for the union of all nations in one household in Christ, Luke, i. 68.—A. G.]

4. Dinah's history, a warning history for the daughters of Israel, and a foundation of the Old

Testament limitation of the freedom of the female sex.

5. The collision between the sons of Jacob and Shechem, the son of Hamor, is a vivid picture of the collisions between the youthful forms of political despotism and hierarchal pride. Shechem acts as an insolent worldly prince, Jacob's sons as young fanatical priests, luring him to destruction.

6. After Jacob became Israel, the just consciousness of his theocratic dignity appears manifestly in his sons, under the deformity of fanatical zeal. We may view this narrative as the history of the origin, and first original form of Jewish and Christian fanaticism. We notice first that fanaticism does not originate in and for itself, but clings to religious and moral ideas as a monstrous and misshapen outgrowth, since it changes the spiritual into a carnal motive. The sons of Jacob were right in feeling that they were deeply injured in the religious and moral idea and dignity of Israel, by Shechem's deed. But still they are already wrong in their judgment of Shechem's act; since there is surely a difference between the brutal lust of Ammon, who after his sin pours his hatred upon her whom he had dishonored, and Shechem, who passionately loves and would marry the dishonored maiden, and is ready to pay any sum as an atonement; a distinction which the sons of Jacob mistook, just as those of the clergy do at this day who throw all branches of the seventh commandment into one common category and as of the same heinous dye. Then we observe that Jacob's sons justly shun a mixture with the Shechemites, although in this case they were willing to be circumcised for worldly and selfish ends. But there is a clear distinction between such a wholesale, mass conversion, from improper motives, which would have corrupted and oppressed the house of Israel, and the transition of Shechem to the sons of Israel, or the establishment of some neutral position for Dinah. But leaving this out of view, if we should prefer to maintain (what Jacob certainly did not maintain) that an example of revenge must be made, to intimidate the heathen, and to warn the future Israel against the Canaanites, still the fanatical zeal in the conduct of Jacob's sons passed over into fanaticism strictly so called, which developed itself from the root of spiritual pride, according to its three world-historical characteristics. The first was cunning, the lie, and enticing deception. Thus the Huguenots were enticed into Paris on the night of St. Bartholomew. The second was the murderous attack and carnage. How often has this form shown itself in the history of fanaticism! This pretended sacred murder and carnage draws the third characteristic sign in its train: rapine and pillage. The possessions of the heretics, according to the laws of the middle ages, fell to the executioner of the pretended justice; and the history of the crusades against the heretics testifies to similar horrors and devastation. Jacob, therefore, justly declares his condemnation of the iniquity of the brothers, Simeon and Levi, not only at once, but upon his death-bed (ch. xlix.), and it marks the assurance of the apocryphal standpoint, when the book Judith, for the purpose of palliating the crime of Judith, glorifies in a poetical strain the like fanatical act of Simeon (ch. ix.). Judith, indeed, in the trait of cunning, appears as the daughter in spirit of her ancestor Simeon. We must not fail to distinguish here in our history, in this first vivid picture of fanaticism, the nobler point of departure, the theocratic motive, from the terrible counterfeit and deformity. In this relation there seems to have been a difference between the brothers, Simeon and Levi. While the former appears to have played a chief part in the history of Joseph also (ch. xlii. 24, and my article, "Simeon," in HERZOG's "Real Encyclopedia"), and in the division of Canaan was dispersed among his brethren, the purified Levi came afterwards to be the representative of pure zeal in Israel (Exod. xxxii. 28; Deut. xxxiii. 8) and the administrator of the priesthood, i. e., the theocratic priestly first-born, by the side of Judah the theocratic political first-born. A living faith and a faithful zeal rarely develop themselves as a matter of fact without a mixture of fanaticism; "the flame gradually purifies itself from the smoke." In all actual individual cases, it is a question whether the flame overcomes the smoke, or the smoke the flame. In the life of Christ, the Old-Testament covenant faithfulness and truth burns pure and bright, entirely free from smoke; in the history of the old Judaism, on the contrary, a dangerous mixture of fire and smoke steams over the land. And so in the development of individual believers we see how some purify themselves to the purest Christian humanity, while others, ever sinking more and more into the pride, cunning, uncharitableness and injustice of fanaticism, are completely ruined. DELITZSCH: "The greatest aggravation of their sin was that they degraded the sacred sign of the covenant into the common means of their malice. And yet it was a noble germ which exploded so wickedly."

7. This Shechemite carnage of blind and Jewish fanaticism, is reflected in a most remarkable way, as to all its several parts, in the most infamous crime of Christian fanaticism, the Parisian St. Bartholomew. [The narrative of these events at Shechem shows how impartial the sacred writer is, bringing out into prominence whatever traits of excellence there were in the characters of Shechem and Hamor, while he does not conceal the cunning, falsehood, and cruelty of the sons of Jacob. Nor should we fail to observe the connection of this narrative with the later exclusion of Simeon and Levi from the rights of the first-born, to which they would naturally have acceded after the exclusion of Reuben; and with their future location in the land of Canaan. The history furnishes one of the clearest proofs of the genuineness and unity of Genesis.—A. G.]

8. Jacob felt that, as the Israel of God, he was made offensive even to the moral sense of the surrounding heathen, through the pretended holy deed of his sons; so far so that they had endangered the very foundation of the theocracy, the kingdom of God, the old-covenant church. Fanaticism always produces the same results; either to discredit Christianity in the moral estimate of the world, and imperil its very existence by its unreasonable zeal, or to expose it to the most severe persecutions.

9. The direction of Jacob to Bethel, by the command of God, is a proof that in divine providence the true community of believers must separate itself from the condition into which fanaticism has placed it. By this emigration Israel hazards the possession at Shechem which he had just acquired.

10. Divine providence knows perfectly how to unite in one very different aims, as this narrative very clearly shows. They are then, indeed, subordinated to the one chief end. The chief end here which the providence of God has in view in the journey of Jacob from Shechem to Bethel, is the duty

of Jacob to fulfil the vow he had made at Bethel. But with this the object of his removing from Shechem and of his concealed flight is closely connected. So also the purpose of purifying his house from the guilt of fanaticism, and the idolatrous image-worship. At the same time it is thus intimated that both these objects would have been secured already, if Jacob had been more in earnest in the fulfilment of his vow.

11. As Jacob intends holding a feast of praise and thanksgiving at Bethel, he enjoins upon his household first a feast of purification, i. e., a fast-day. This preparation rests upon a fundamental law of the inner spiritual life. We must first humble ourselves for our own deeds, and renounce all known evil practices, if we would celebrate with joyful praise and thanksgiving, with pure eyes and lips, the gracious deeds of God. The approach of such a feast is a foretaste of blessedness, and hence the conscience of the pious, warned by its approach, is quickened and made more tender, and they feel more deeply the necessity for a previous purification by repentance. In the Mosaic law, therefore, the purification precedes the sacrifices; the solemnities of the great day of atonement went before the joyful feast of tabernacles. Hence the Christian prepares himself for the holy Supper through a confession of his sins, and of his faith, and a vow of reformation. The grandest form in which this order presents itself is in the connection between Good-Friday and Easter, both in reference to the facts commemorated (the atonement and the new life in Christ) and in reference to the import of the solemnities. The Advent-season affords a similar time for preparation for the Christmas festival (comp. Matt. v. 23).

12. Viewed in its outward aspect, the purification of Jacob's house was a rigid purification from religious image-worship, and the means of superstition, which the now awakened and enlightened conscience of Jacob saw to be nothing but idolatry. But these works of superstition and idolatry are closely connected with the fanaticism for which Jacob's house must also repent. The common band or tie of idolatry and fanaticism is the mingling of the religious state and disposition with mere carnal thoughts or sentiments. There is, indeed, a fanaticism of iconoclasm, but then it is the same carnal thought, which regards the external aspect of religion as religion itself, and through this extreme view falls into an idolatrous fear of images, as if they were actual hostile powers. The marks of a sound and healthy treatment of images idolatrously venerated, are clearly seen in this history: 1. A cheerful putting away of the images at the warning word of God; but no threats or violence against the possessors of the images; 2. a seemly removal, as in the burial of the dead body. Whatever has been the object of worship should be buried tenderly, unless it was used directly for evil and cruel purposes. The sacred washings follow the removal of the images, the prelude to the religious washings of the Jews, and the first preliminary token of baptism. The washing was a symbol of the purifying from sin and guilt by repentance; and as such was connected with the change of garments, the new garments symbolizing the new disposition, as with the baptismal robes.

13. The religious earnestness with which Israel departed from Shechem set the deed of the sons of Jacob in a different light before the surrounding Canaanites. They saw in the march of Israel a host with whom the holiness and power of God was in covenant, and were restrained from pursuing them by a holy terror of God. The terror of God here indicates the fact, that the small surrounding nations received an impression from the religious and moral earnestness of the sons of Israel, far deeper and more controlling than the thirst for revenge. A like religious and moral working of fear went afterwards before the nation of Israel when it entered Canaan, and we may even view the present march of Jacob as foreshadowing that later march and conquest. But the same terror of God has at various times protected and saved the people of God, both during the old and new covenants.

14. The fulfilment of a pious vow in the life of the believer, corresponds, as the human well-doing, to the fulfilment of the divine promise. It stands in the same relation as the human prayer and amen to the word of God. The vow of baptism and confirmation* is fulfilled in the pious Christian life, upon the ground of the grace and truth with which God fulfils his promises. Jacob's vow refers to a special promise of God, at his entrance upon a difficult and dangerous journey, and hence the fulfilment of the vow was the glorification of the gracious leading of God, and of the truth and faithfulness of God to his word. It was a high point in the life of Israel, from which, while holding the feast, he looked back over his whole past history, but more especially over his long journey and wanderings. But for this very reason the feast was consecrated also to an outlook into the future. For the further history of Bethel, see Bible Dictionaries.

15. The solemn, reverent burial of Deborah, and the oak of weeping dedicated to her memory, are a proof that old and faithful servants were esteemed in the house of Jacob, as they were in Abraham's household. As they had taken a deep interest and part in the family spirit and concerns, so they were treated in life and death as members of the family. The aged Deborah is the counterpart to the aged Eliezer. The fact that we find her here dying in the family of Jacob, opens to us a glance into the warm, faithful attachment of this friend of Rebekah, and at the same time enables us to conclude with the highest certainty that Rebekah was now dead. Deborah would not have parted from Rebekah while she was living. DELITZSCH: "We may regard the heathen traditions, that the nurse of Dionysius (בָּכִית, Βάκχος) lies buried in Scythopolis (PLIN. *H. N.* ch. v. 15), and that the grave of Silenos is found in the land of the Hebrews (PAUSAN. *Eliaca*, cap. 24), with which F. D. Michaelis connects the passage, as the mere distorted echoes of this narrative."

16. We may regard the new and closing revelation and promise which Jacob received at Bethel after his thanksgiving feast, as the confirmation and sealing of his faith, and thus it forms a parallel to the confirmation and sealing of the faith of Abraham upon Moriah (ch. xxii. 15). But it is to be observed here that Jacob is first sealed after having purified his faith from any share in the guilt of fanaticism. And the same thing precisely may be said of the sealing of Abraham, after he had freed himself from the fanatical prejudice that Jehovah could in a religious

* [Among the continental churches confirmation is regarded in much the same light as we regard the open reception of the baptized members of the church, to their first communion; when they are said to assume for themselves the vows which were made for them in their baptism.—A. G.]

sense literally demand the sacrifice of a human life, i. e., the literal killing, he became certain of his life of faith, of the promise of God, and of his future. Thus here the flame of Israel is completely purified from the smoke. But here, again, it lies in the very law of the inward life, that God cannot seal the faith from which the impure elements have not been purged. Otherwise fanaticism, too, would be confirmed and sanctioned. Hence the assurance of faith will always waver and fluctuate, even to its disappearance in any one, in the measure in which he combines impure and carnal elements with his faith, and then holds it more and more as a confidence of a higher grade. Enthusiastic moments, mighty human acts of boldness, party earnestness and temerity, will not compensate for the profound, heavenly assurance of faith, an established life of faith, which is the gift of the Holy Spirit. True it is, that the precondition of sealing is justification, the heart experience of the peace of God, of reconciliation by faith; but this gift of God the Christian must keep pure by steadfastness in the Lord, even in the midst of temptation, which is often a temptation to fanaticism (see the Epistle of James), and then he is confirmed. In our estimate of the stages of confirmation, it is not at all strange that Jacob should have the name of Israel, first given to him at Peniel, here confirmed to him. Henceforth he is more frequently called Israel, for the new life in him has become a new nature, the prominent and ruling feature of his being.

17. The renewed Messianic promise assured to Jacob (ch. xxxv. 11).

18. From the fact that Jacob erected a stone pillar at Bethel, on which he poured a drink-offering, and then oil, Knobel conjectures, without the least ground, that the Elohist here introduces the sacrifice in this form, and knows nothing of an altar and of animal sacrifices (p. 274). But it is evident that this pillar was taken from the altar before mentioned (ver. 7), and that this drink-offering must therefore be distinguished from the sacrifice upon that altar. As in the wrestling of Jacob, the distinction between the outward and inward aspects of the right of the first-born, and thus also of the priesthood, first comes into view, so here, also, we have the distinction between the peculiar sacrifice in the strict sense and the thank-offering. The stone designates (ch. xxviii. 20) the ideal house of God, and in this significance must be distinguished from the altar. Through the thank-offering Jacob consecrates the enjoyment of his prosperity to the Lord; through the oil he raises the stone, as well as his thanksgiving, to a lasting, sacred remembrance. [Kurtz remarks here: "The thirty years' journey from Bethel to Bethel is now completed. The former residence at Bethel stands to the present somewhat as the beginning to the end, the prophecy to the fulfilment; for, the unfolding of the purpose of salvation, so far as that could be done in the life of Jacob, has now reached its acme and relative completion. There the Lord appeared to him in a dream, here in his waking state, and the dream is the prophetic type of the waking reality. There God promised to protect and bless him, and bring him back to this land—a promise now fulfilled. There Jacob made his vow, here he pays it. There God consecrates him to be the bearer of salvation, and makes the threefold promise of the blessing of salvation. So far as the promise could be fulfilled in Jacob, it is now fulfilled; the land of promise is open before him, he has already obtained possession in part, and the promised seed reaches its first stage of completeness in the last son of Rachel, giving the significant number twelve, and the idea of salvation attains its development, since Jacob has become Israel. But this fulfilment is only preliminary and relative, and in its turn becomes a prophecy of the still future fulfilment. Hence God renews the blessing, showing that the fulfilment lies in the future still; hence God renews his new name Israel, which defines his peculiar position to salvation and his relation to God, showing that Jacob has not yet fully become Israel; the promise and the name are correlates—the one will be realized when the other is fulfilled. Hence, too, Jacob renews the name Beth-el, in which the peculiarity of the relation of God to Jacob is indicated, *his dwelling in and among the seed of Jacob*, and the renewing of this name proclaims his consciousness that God would still become in a far higher measure, El-beth-el."—A. G.]

HOMILETICAL AND PRACTICAL.

See the Doctrinal and Ethical remarks. Jacob's settlement at Shechem: 1. The departure thither from Succoth; 2. the settlement itself: 3. the new departure to Bethel.—The settlement itself: 1. How promising! happy return. Prosperous acquisition of the parcel of land. Peaceful relations with the Shechemites. Religious toleration. 2. How seriously endangered (through Jacob's carelessness. He does not return early enough to Bethel to fulfil his vow. Probably he even considers the altar at Shechem a substitute. His love for Rachel makes him tolerant to her teraphim, and consequently to the teraphim of his house generally. His polygamy is perhaps the occasion of his treating the children with special indulgence). 3. How fearfully disturbed! Dinah's levity and dishonor. Importunity of the Shechemites; the carnage of his sons. The existence of his house endangered. 4. The happy conclusion caused by Jacob's repentance and God's protection.—The first great sorrow prepared for the patriarch by his children.—Dinah's conduct.—The dangerous proposals of friendship by the Shechemites.—The brothers, Simeon and Levi. Their right. Their wrong.—Fanaticism in its first biblical form, and its historic manifestations.—Its contagious power. All, or at least the majority, of Jacob's sons, are swept along by its influence.—Jacob's repentance, or the feast of purification of his house.—How the union of repentance and faith is reflected in the sacred institutions. In both sacraments, in the celebration of the Lord's Supper, in the connection of sacred festivals, especially in the connection between Good-Friday and Easter.—The thanksgiving at Bethel.—Here, too, the feast of joy is followed by deep mourning and funeral obsequies.—Deborah: 1. We know very little of her; and yet, 2. we know very much of her.—The greatness of true and unselfish love in the kingdom of God.—The nobility of free service.—Jacob's confirmation—confirmed as Israel.—The renewed promise.

First Section. The settlement at Succoth. Ch. xxxiii. 17. Starke: He, no doubt, visited his father during this interval.—Gerlach: (On some accounts we believe that Succoth was situated on the right side of Jordan, in the valley of Succoth, in which lay the city of Beth-Shean. Succoth are literally huts made of boughs, here folds made of boughs of trees and bushes.)

Second Section. The settlement at Shechem. Ch. xxxiii. 18-20. STARKE: (Shechem, Quesita. The Septuagint transl., lambs; Chald., pearls. Others understand money. *Epiph., de pond. et mons.*, asserts that Abraham introduced the art of coining money in Canaan). SCHRÖDER: Von Raumer considers Shalem as the more ancient name of Shechem. Robinson regards it as a proper name, and finds it now in the village of Shalem, some distance east from Shechem.

Third Section. Dinah. Ch. xxxiv. 1-31. STARKE: Dinah's walk: without doubt, taken from motives of curiosity.—Contrary to all his expectations (for a peaceful, quiet time of worship, etc.), Jacob's heart is most keenly mortified by Dinah's disgrace, and the carnage committed by Simeon and Levi.—He who wishes to shun sin, must avoid also occasions of sin.—Curiosity is a great fault in the female sex, and has caused many a one to fall.

SCHRÖDER: (Val. Herb.) A gadding girl, and a lad who has never gone beyond the precincts of home, are both good for nothing (Tit. ii. 5). a. *The rape.* STARKE: (2 Sam. xiii. 12) By force (2 Sam. xiii. 12-14). (Judging from Dinah's levity, it was not without her consent.)—CRAMER: Rape a sin against the sixth and seventh commandments.—What a disgrace, that great and mighty lords, instead of being an example to their subjects in chastity and honor, should surpass them in a dissolute and godless deportment. —GERLACH: Ver. 7. Fool and folly are terms used frequently in the Old Testament to denote the perpetration of the greatest crimes. The connection of the thought is this, that godlessness and vice are the greatest folly, etc.—SCHRÖDER: Josephus says, Dinah went to a fair or festival at Shechem. The person that committed the rape was the most distinguished (ver. 19) son (the crown-prince, so to speak) of the ruling sovereign.—The sons of Jacob, for the first time, transfer the spiritual name of their father to the house of Jacob, etc. They are conscious, therefore, of the sacredness of their families. The sharp antithesis between Israel and Canaan enters into their consciousness (Baumgarten). b. *The proposal of marriage.* STARKE: Although it is just and proper to strive to restore fallen virgins to honor by asking their parents or friends to give them in marriage, and thus secure their legal position and rights, yet it is putting the cart before the horse.—Little children bring light cares, grown children heavy cares. (God afterwards prohibited (Deut. vii. 3) them to enter into any friendly relations with the heathen nations.) c. *The fanatical revenge of Jacob's sons.* STARKE: Take care that you do not indulge in wrath and feelings of revenge.—HALL: Smiling malace is generally fatal.—Even the most bloody machinations are frequently gilded with religion.—*Freiberger Bibel*: Hamor, the ruling prince, is a sad example of an unfaithful and interested magistracy, who, under the pretence of the common welfare, pursues his own advantage and interests, while he tries to deceive his subjects.—The Shechemites, therefore, did not adopt the Jewish religion from motives of pure love or a proper regard for it, but from self-interest and love of gain.—CRAMER: It is no child's play, to treat religion in a thoughtless and careless way, and to change from one form to another.—One violent son may bring destruction upon a whole city and country. —HALL: The aspect of external things constrains many more to a profession of religion, than conscience (John vi. 26). But how will it be with those who do not use the sacraments from proper motives? —Strictures upon the apology for this deed in the book of Judith, and by others.—CRAMER: God sometimes punishes one folly by another.—HALL: To make the punishment more severe than the sin, is no less unjust than to injure.—What Shechem perpetrated alone, is charged upon all the citizens in common, because it seems that they were pleased with it. —LANGE: This was a preliminary judgment of God upon the Shechemites, thus to testify what the Canaanites in future had to expect from Jacob's descendants.—OSIANDER: When magistrates sin, their subjects are generally punished with them. They evidently do not present circumcision as an entirely new divine service, as an initiation into the covenant with the God of Israel, but only as an external custom.—It is remarkable here, how adroitly Hamor and Shechem represent to the people as pertaining to the common advantage, what was only for their personal interest.—We here meet the wild Eastern vindictiveness in all its force. Moreover, the carnal heathen view, that all the people share in the act of the prince.—SCHRÖDER: We have here the same sad mixture of flesh and spirit which we have seen at the beginning, in Jacob.—TAUBE: Sins of the world and sins of the saints in their connection. d. *Jacob's judgment upon this crime.* STARKE: (Jacob, no doubt, sent back all the captives with their cattle.)—(It seems that, while not altogether like Eli, he did not have his sons under a strict discipline, since his family was so large.)—For the wrath of man worketh not the righteousness of God (James i. 20).—GERLACH: How miraculously God protected this poor, despised (?) company from mingling with the heathen on the one hand, and from persecution on the other.—SCHRÖDER: Judging from this test, what would have become of Jacob's descendants, if divine grace had left them to themselves in such a way (Calvin)? It was not due to themselves, certainly, that they were not entirely estranged from the kingdom of God, etc.

Fourth Section. The departure to Bethel. Ch. xxxv. 1-8. STARKE: Because the true church was in Jacob's house, God would not permit it to be wholly destroyed, as Jacob, perhaps, conjectured.—*Change your garments.*—Which are yet sprinkled with the blood of the Shechemites.—OSIANDER: Legitimate vows, when it is in our power to keep them, must be fulfilled (Deut. xxiii. 21).—CRAMER: The Christian Church may err, and easily be led to superstition; pious bishops, however, are to recognize these errors, and to do away with them. They are to purify churches, houses, and servants, and point them to the word of God. Repentance and conversion of the soul is the proper purification of sins.—*Bibl. Tub.*: Is our worship to please God, then our hearts must be cleansed, and the strange gods, our wicked lusts, must be eradicated.—The proper reformation of a church consists, not only in the extirpation of idolatry and false doctrines, but also in the reformation of the wrong courses of life (Neh. x. 29). —Ver. 8. All faithful servants, both males and females, are to be well cared for when they become sick or feeble, and to be decently buried after their death.—CRAMER: Christ is the pillar set up, both in the Old and New Testament; he is anointed with the oil of gladness, and with him only we find the true Bethel, where God speaks with us.—GERLACH: Ver. 1. His worship of God connects itself with this critical point in his history. As in the Old Test., "The God of peace and of comfort," etc., is frequently mentioned, so also the faith of the patriarch clings to God in his peculiar personal revelations. It is

the God who revealed himself at Bethel. (Still the name, El-Bethel, given with the first revelation at Bethel, includes the whole journey of Jacob until his return to Bethel.)—SCHRÖDER: Jehovah has accomplished what he has said.—We can only approach the house of God in faith, when we have first penitentially put away from our houses all strange gods. (MICHAELIS finds here the first and oldest trace of the baptism of proselytes.) I consider that Deborah, a wise and pious matron, was esteemed, so to speak, by the servants as a grandmother, who served and consoled Jacob (Luther).—TAUBE: The house of the patriarch Jacob as a mirror of Christian family life.

Fifth Section. The sealing of the covenant between God and the patriarch at Bethel. Ch. xxxv. 9–15. STARKE: As God appears to Abraham ten times, so he appears to Jacob six times (ch. xxviii. 12; xxxi. 11, 13; xxxii. 1–2; xxxii. 24; xxxv. 1; the present passage; and ch. xlvi. 2).—SCHRÖDER: Now that Jacob has become Israel in its fullest sense, the renewal of the promise connected with the conferring of the name has a far greater signification than before (Hengstenberg).—Ver. 13. God descends into us, whenever he gives us a token of his presence. Here, therefore, we have a designation of the end of the vision (Calvin).—For the symbolical signification of oil, see Bähr.—As Israel, as patriarchal ancestor, the foundation-stone of the spiritual temple, he lays the first (?) stone to the building which his descendants are to complete. (DRECHSLER: So much is certain, that the first idea of a definite house of God is connected with the Bethel of Jacob.)

SEVENTH SECTION.

Departure from Bethel. Benjamin's birth. Rachel's death.

CHAPTER XXXV. 16–20.

16 And they journeyed from Bethel; and there was but a little[1] way to come to
17 Ephrath [fruit, the fruitful]: and Rachel travailed, and she had hard labor. And it came to pass, when she was in hard labor, that the midwife said unto her, Fear not; thou
18 shalt have this son also.[2] And it came to pass as her soul was in departing, (for she died,) that she called his name Ben-oni [my son of pain *or* sorrow]: but his father called him
19 Benjamin [son of the right hand]. And Rachel died, and was buried in the way to Ephrath,
20 which *is* Beth-lehem [house of bread]. And Jacob set a pillar [monument] upon her grave: that *is* the pillar of Rachel's grave unto this day.

[1 כִּבְרַת־הָאָרֶץ, a space or stretch of ground. How long is unknown; see ch. xlviii. 7; 2 Kings v. 19. Josephus renders a furlong; the Sept., "somewhat longer distance."—A. G.]
[2 Lit., for this is also to thee a son.—A. G.]

EXEGETICAL AND CRITICAL.

And they journeyed.—The residence at Bethel, enjoined upon him, had reached its end with the founding of the altar, and the completed thanksgiving.—**And there was but a little way.**—An unknown distance. The Rabbinical explanation, "as far as one could plough in a day," is *senseless*, for in one direction they could plough miles, but in ploughing a field, the *breadth* ploughed depends upon the length of the field, but in any case is too small to be the measure of distances. The Sept., misunderstanding the passage, makes it the name of a place. [In the 19th verse, however, the Sept. has hippodrome.—A. G.] Delitzsch conjectures a distance equal to a Persian parasang.—**And Rachel travailed.**—The wish she had uttered at Joseph's birth, that God would give her another son, now, after a long period, perhaps sixteen or seventeen years, is about to be fulfilled, but it caused her death. Jacob was now old, and Rachel certainly was no longer young; moreover, she had not borne children for many years. Delitzsch reckons Jacob's age at one hundred and six, and Rachel's at about fifty years.—**When she was in hard labor.**—The *Piel* and *Hiphil* forms of קָשָׁה denote not merely heavy birth-pains, but the very birth-throes and anguish.—The **midwife**, i. e., a maid-servant skilful and trusted in this matter.—**Thou shalt have a son.**—The last consolation for Rachel. She dies during the final fulfilment of the strongest wish of her life. [*As her soul was departing*, denotes not the annihilation of the soul, but the change of state and place. It presupposes, of course, its perpetual existence; at least, its existence after death.—A. G.] In this sense we must explain the giving of the name. The emphasis in the *son of my pain*, must be laid upon *son*. From her very death-anguish, a son is born to her. Knobel explains the name to mean son of my vanity, און, because his birth caused her "annihilation," i. e., death. In this explanation, the child becomes *the father*, i. e., originator of her "annihilation," but is not *the son*. The son of her pain, on the contrary, denotes the great gain of her sorrow; she dies, as it were, sacrificing herself; and, indeed, the once childless, now in childbed.—**But his father called him.**—Against the interpretation of Benja-

min, as the son of prosperity, may be urged the ימין in the Hebrew, which cannot with any certainty be said to mean prosperity; and further, that this would have been in harsh contrast with the dying word of the mother. Delitzsch, therefore, holds that *the son of the right hand*, may mean the son of the south, since the other sons were born in the north. Some derive the name *son of prosperity* from the fact that Jacob had now reached a happy independence, or from the fact that Benjamin filled up the prosperous number twelve (see Delitzsch). But Benjamin might be regarded as the son of the strong right hand, since he fills up the quiver of the twelve mighty sons (Ps. cxxvii. 5). We may bring into view, further, the relation of the name to the state of rest which Jacob now believed that he had attained. The tired wanderer now prepares himself as a patriarch to rest, and his youngest favorite must take the place at his right hand. But he is not thereby designated as his successor. Jacob seems, in some erroneous way, for a long time to have had Joseph in his eye for this position; still, not with the same self-will with which Isaac had chosen Esau. The Samaritan explanation, son of days, ימים, i. e., of his old days or age, we pass with a mere allusion. Some suggest, also, that Jacob called him Benjamin, so that he might not be constantly reminded of his loss by the name Ben-oni. This lays the ground for the change of the name, but not for the choice of Benjamin.—**In the way to Ephrath.**—Ephrath (from פָּרָה) is the *fruitful*, a name which corresponds with the added name Bethlehem (house of bread). The distance from Jerusalem to Bethlehem is about two hours, in a southerly direction, on the road to Hebron. About a half-hour on this side of Bethlehem, some three hundred steps to the right of the road, there lies, in a small recess, the traditional grave of Rachel. This "Kubbet-Rahil (Rachel's grave), is merely a Moslem wely, or the grave of some saint, a small, square stone structure, with a dome, and within a grave of the ordinary Mohammedan form (ROBINSON: "Res." vol. i. p. 322), which has been recently enlarged by the addition of a square court on the east side, with high walls and arches (later "Res." p. 373)." Keil. We must distinguish between the old tradition as to the locality, and the present structure. Knobel infers, from Micah iv. 8, that Jacob's next station, the tower of the flock, was in the vicinity of Jerusalem. In that case Rachel's grave, and even Ephrath, must be sought north of Jerusalem, according to 1 Sam. x. 2, and the addition—**which is Bethlehem**—must be viewed as a later interpretation. In Micah, however, in the passage which speaks of the tower of the flock, or the stronghold of the congregation, the words seem to be used in a symbolical sense. But the passage, 1 Sam. x. 2, is of greater importance. If Rama, the home of Samuel, lay to the north of Jerusalem, then Rachel's grave must have been in that region, and the more so, since it is said to have been within the limits of Benjamin, whose boundaries did not run below Jerusalem. We refer for further discussions to Knobel, p. 275, and Delitzsch [and Mr. Grove, in Smith's Bible Dict.—A. G.] We are inclined to regard it as probable that the Benjamites, at the time of the conquest of the country, brought the bones of Rachel from Ephrath, into their own region, and that since then, there have been two monuments of Rachel, one marking the place of her death, and her first burial; the other, the place where they laid her bones, in the home of her Ben-oni. Similar transportations of the remains of the blessed occur in the history of Israel. In this view we may explain more clearly how Rachel (Jer. xl. 1) bewailed her children at Rama, than it is by the usual remark, that the exiled were gathered at Rama. —**Unto this day.**—From this notice Delitzsch infers that Genesis was not completed until after the arrival of the Israelites in Canaan. Keil says this remark would have been in place within ten or twenty years after the erection of the pillar. Still, he appears to have felt that a term of from ten to twenty years could make no distinction between older and more recent times, and hence adds in a note, if this pillar was actually preserved until the time of the conquest, i. e., over four hundred and fifty years, this remark may be viewed as an interpolation of a later writer. It belongs, doubtless, to the last redaction or revision of Genesis. Still there are *possible ways* in which the Israelites even in the desert could have received information as to the existence of this monument, although this is less probable. [Kurtz defends the genuineness of the passage, but locates the grave of Rachel in the vicinity of Rama, on the grounds that the announcement here of a stretch of land is indefinite, and further, that the designation of the place by the distant Bethlehem, arose from the fact that the tower of the flock in Bethlehem was the next station of Jacob, and his residence for a considerable period; and lastly, that Jer. xxxi. 15 clearly points to the vicinity of Rama. Keil urges in favor of his own view, that the existence of a monument of this kind, in a strange land, whose inhabitants could have had no interest in preserving it, even for the space of ten or twenty years, might well have appeared worthy of notice.—A. G.]

DOCTRINAL AND ETHICAL.

1. Rachel's wish; Rachel's death; but her death at the same time her last gain in this life.

2. Rachel's confinement at Bethlehem, viewed in its sad and bright aspects: 1. The sad aspect: A confinement upon a journey; a death in the presence of the goal of the journey so long desired; a parting by death from the desired child. 2. The joyful aspect: A son in whom her old wish is now fulfilled (see ch. xxx. 24; also the passionate word, "Give me children, or else I die," xxx. 1); a new enriching of Jacob, and indeed, to the completion of the number twelve; the triumph that she dies as the mother of a child.

3. Rachel's death and grave. A preliminary consecration of the region of Bethlehem. Through her tragic end she becomes the ancestress of the suffering children of Israel generally, even of the children of Leah (Jer. xxxi. 15; Matt. ii. 17). Her grave probably at Ephrath and Rama at the same time. Rachel as the first example mentioned in the Scriptures of a mother dying in travail, and a comforter to mothers dying in similar circumstances. The solemn aspect of such a death (Gen. iii. 16). Its beauty and transfiguration (1 Tim. ii. 15).

4. The heroic struggles, and struggling places of travailing women. Through these painful struggles they form the beautiful complement to the manly struggles in sacred wars. While the latter are institutes of death, the former are the institutes of life.

5. The first midwife who appears in the region of

sacred history, is a worthy counterpart to the first nurse, Deborah. She shows the vocation of a midwife, to support the laboring with sympathy, to encourage her, and to strengthen her by announcing the birth of a child, especially of a son, or the announcement of the beginning of the new life.

6. The name Benoni, on Rachel's lips, was not an utterance of despair, but of a deeply painful feeling of victory. The desired fruit of her womb came out of these death-struggles. Jacob's naming connects itself with this also: the son of my right hand, companionship of my rest, support, joy of my old age. It is true, indeed, even in the sense of the usually received antithesis, that every new-born child is a Benoni, and a Benjamin; Benoni in Adam, Benjamin in Christ.

7. The youngest children of a family, Benjamin's companions; and frequently described as Benjamins, they stand under the blessing of a ripe old age, under the protection of older and stronger brothers and sisters; but on the other hand, the danger that the paternal discipline should give way to grandfather-like indulgence, great as it may be in particular cases, is scarcely brought into view here. They embrace, as it were, in themselves, the whole past of the family and the most distant future.

8. Bethlehem here enters, clouded by Jacob's mourning; afterwards enlightened by David, the Old-Testament hero out of Judah, and finally glorified by the fulfilment of Israel's hope.

9. The following verse shows how Jacob, as the Israel of God, rises from his grief over Rachel's death.

10. *As her soul was departing.* As Starke suggests, we have thus an indication that we are to regard death as the separation of the soul and body. For if, indeed, נֶפֶשׁ, the soul, is life also, so, and much more, is the human life, soul.

HOMILETICAL AND PRACTICAL.

See the Doctrinal and Ethical remarks. It requires no special notice that this section is peculiarly adapted for texts at the burial of women dying in confinement, at the transactions over consecrated graves, and similar occasions.—Rachel's death upon the journey.—Rachel's journey home in a two-fold sense.—Our life a pilgrimage.—As we are all born during the pilgrimage, so we must all die upon our pilgrimage.—We reach a fixed, permanent goal only upon the other side. Benoni and Benjamin: 1. The similarity of the names; 2. the difference between them.—Jacob at Rachel's grave.—His silent grief.—His uttered faith.

STARKE: An enunciation of Jacob's sorrows. It is connected with the names: Simeon, Levi, Dinah, Rachel, Reuben, and Bilhah. Then follows Isaac's death, and afterwards Joseph's disappearance; the famine, etc. Hence he says: "Few and evil have the days of the years of my life been" (ch. xlvii. 9). (An allegorical comparison of Rachel, at this birth, with the Jewish Church. As Rachel died at the birth of Benjamin, so the Jewish Church at the birth of Christ.)—CRAMER: The birth-throes are a cross and a reminder of our sins (Gen. iii. 16). God recognizes this, and gives his aid (John xvi. 21).—But if the divinely-blessed mother, or her fruit, should die, their happiness is not put in peril (1 Tim. ii. 15).—Christian midwives should encourage women in this fearful crisis.—Women in this state should diligently prepare themselves for death.—OSIANDER: The dead bodies of the pious are not to be treated as those of irrational animals, but must be decently buried, that we may thus testify our hope in the resurrection from the dead (Prov. x. 7).—SCHRÖDER: Bethlehem is called now Beit-Lahm; i. e., meat-house. Benjamin a type of the Messiah, who, in his humiliation, was a man of sorrows, and in his exaltation a son of the right hand of God (Drechsler). [Wordsworth here brings out several striking analogies between Benjamin and St. Paul, basing them upon the word ἔκτρωμα, which the apostle applies to himself "as one born out of due time," properly, "the child whose *birth* is the cause of his mother's *death*." Paul speaks of himself as one thus born, and thus seems to invite us to compare him with Benjamin. P. 145.—A. G.]

EIGHTH SECTION.

The station at the tower of Edar. Reuben's crime. Jacob's sons. His return to Isaac and Hebron (Rebekah no longer living). Isaac's death. His burial by Esau and Jacob.

CHAPTER XXXV. 21–29.

21 And Israel journeyed, and spread his tent beyond the tower of Edar [flock].
22 And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard *it*.[1] Now the sons of Jacob were
23 twelve: The sons of Leah; Reuben, Jacob's first-born, and Simeon, and Levi, and
24 Judah, and Issachar, and Zebulun: The sons of Rachel; Joseph, and Benjamin:
25, 26 And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali: And the sons of Zilpah, Leah's handmaid; Gad, and Asher. These *are* the sons of Jacob, which were born to him in Padan-aram [Mesopotamia].

27 And Jacob came unto Isaac his father, unto Mamre, unto the city of Arbah (which
28 *is* Hebron) where Abraham and Isaac sojourned. And the days of Isaac were an
29 hundred and fourscore years. And Isaac gave up the ghost and died, and was gathered unto his people, *being* old and full of days; and his sons Esau and Jacob buried him.

[[1] Ver. 22.—The break in the MS. here, and the Masoretic note, "that there is a hiatus in the middle of the verse," suits the sense better than the division into verses. It may have been, as Wordsworth suggests, designed to express the unutterable feelings of Jacob when he heard of this horrible act of his eldest son.—A. G.]

EXEGETICAL AND CRITICAL.

Vers. 21-26.—**Beyond the tower of Edar.**—Had Rachel's original burial taken place at Rama, we could not well have supposed that Jacob, who here, as Israel, rises above his grief for his loved wife, should have made his next station at Jerusalem. Moreover, the region immediately around Jerusalem was probably not suitable for a nomadic station. We adhere, however, to the tradition which fixes Rachel's death north of Bethlehem, and the next station of Jacob, below Bethlehem, at the tower of Edar. The tower of the flock is a tower built for the protection of the flocks, and as their gathering place, in a region peculiarly fitted for pasturage (2 Kings xviii. 8; 2 Chron. xxvi. 10; xxvii. 4 f.). Jerome and the common tradition locate it south of Bethel, and not far from that place. From this tower Jacob could have easily and frequently visited his father Isaac, without prematurely mingling his household and possessions with the household economy at Hebron, which it is possible may yet have stood in strict relations with Esau. Such an absence might have favored Reuben's criminal purpose and act.—**Reuben went.**—Bilhah was Rachel's handmaid, not Leah's; nevertheless, Reuben was guilty of incest; of a lustful deed of impiety, which occasioned his loss of the birthright (ch. xlix. 4). The characteristic weakness of Reuben, which appears in its praiseworthy aspect in other cases (see history of Joseph), here exposes him to the force of temptation.—**And Israel heard it.**—As if he was absent. Was he at Hebron, and does Reuben, as the temporary head of the household, assume special privileges to himself? *Israel* heard it, that he might reprove it in a suitable way, in his spiritual maturity, quiet, and dignity.—**Now the sons of Jacob were twelve.**—Jacob's sons must also become sons of Israel through a divine discipline and training. They are, however, the rich blessing of the promise, with which he returns to his father, and are here enumerated by name after their several mothers, as if in presenting them to their grandfather. As a whole, they are said to have been born in Padan-aram; although this was not strictly true of Benjamin. We are thus prepared already, and introduced to Isaac's point of view, for whom, it is true, Jacob brings all his sons from a strange land. Thus the exile Jacob returns home to his father Isaac, laden with the richest blessing of the promise. The dark days of this patriarch are followed by this joyful reappearance of the exile.

Vers. 27-29.—**Unto Mamre** (see history of Abraham, above).—Isaac has thus changed his residence to Hebron during the absence of Jacob.—**An hundred and fourscore years.**—With the conclusion of the life of Isaac, the narrative hastens to the immediately following events (ch. xxxvii.). Jacob was born in the sixtieth year of Isaac's life (ch. xxv. 26), and was thus one hundred and twenty years old when Isaac died. But when he was presented to Pharaoh in Egypt, he was one hundred and thirty years old (ch. xlvii. 9). Of this time there were seven fruitful and two unfruitful years since Joseph's exaltation in Egypt (ch. xlv. 6), and thirteen years between the selling of Joseph and his exaltation, for he was sold when seventeen (ch. xxxvii. 2), and was thirty when he was raised to honor and power. Hence we must take twenty-three years from the one hundred and thirty years of Jacob, to determine his age at the time Joseph was sold; which is thus one hundred and seven. "Isaac, therefore, shared the grief of Jacob over the loss of his son for thirteen years." In a similar way, Abraham had witnessed and sympathized with the long unfruitful marriage of Isaac. But Isaac could see in these sorrows of Jacob the hand of God, who will not allow that any one should anticipate him in a self-willed preference of a favorite son.—**Old and full of days.**—He recognized the close of his life-experiences and trials, and, like Abraham, departed in peace.—**And Esau and Jacob buried him.**—It is a beautiful, genuine historic feature, that Esau here precedes Jacob, while Isaac is mentioned before Ishmael at the burial of Abraham. Could we draw any inference from this, as to the external inheritance, the assertion of Keil, that Jacob heired the earthly goods of Isaac, is far too strong and confident. It is certain, indeed, that Esau received a considerable portion, and in external affairs merely he took a prominent part, to which the homage Jacob rendered him had given him an indirect claim. A certain degree of separation had already been made between the *spiritual* and *earthly* birthright. Isaac was buried in the cave of Machpelah (ch. xlix. 31).

DOCTRINAL AND ETHICAL.

1. Jacob's last station at the tower of Edar is also marked by a new heart-sorrow.

2. Reuben's crime probably occasioned by his authority over the household during his father's absence with Isaac at Hebron. The cause of his forfeiture of the right of the first-born (ch. xlix).

3. The number, twelve, of the sons of Jacob, in its typical significance. Twelve, the number of a life completed, or expanded to its full limits and development. Thus in the house of Ishmael and of Esau, but in a higher sense in the house of Israel. Hence the twelve sons are the types of the twelve tribes (ch. xlix.; Deut. xxxiii.), and the twelve tribes of the theocracy types of the twelve apostles of Christ, and these, again, types of the twelve fundamental forms of the New Testament Church (Rev. xxi. 12 f.). That the number four is a factor of the number twelve, is here intimated by the four mothers; four is the number of the world, three the number of the sanctuary and of the spirit; and thus twelve is the number of a fulness or completeness, consecrated to God.

4. Jacob's return to Isaac with his sons, the last

ray of sunlight for the aged and blinded patriarch. This belonged to the complete satisfaction of the old man's life, after which he could go to his people "full of days," or satisfied. Thus Jacob's soul was once more revived, when he saw the wagons sent by Joseph.

5. The brotherly union of Jacob and Esau at the burial of Isaac, a beautiful token of peace and reconciliation at his end. ["Esau and Jacob having shaken hands over the corpse of their father, their paths diverge to meet no more." Delitzsch.—A. G.]

HOMILETICAL AND PRACTICAL.

See Doctrinal paragraphs. Isaac's long and patient waiting for Jacob's return home, during the night of his blindness.—Light at the evening-time.—Isaac and Simeon (Luke ii.).—Esau and Jacob, or the reconciling, peace-making efficacy of death and the grave.—STARKE: Ver. 22. (The Jewish Rabbis make this a small crime, and say Reuben overthrew the bed, when he saw that, after Rachel's death, it was not borne into his mother Leah's tent, but into that of Bilhah; because he inferred that Jacob loved Bilhah more than Leah).—OSIANDER: In the true Church also there arise at times great scandals.—GERLACH: Comp. 2 Sam. xvi. 22. CALWER *Handbuch:* Isaac reached the greatest age among the three patriarchs.—SCHRÖDER: Bilhah proved unfaithful; Reuben committed incest.—Jacob's painful silence.—When he departed, nothing; when he returned, all (Drechsler).—Details as to the number twelve, also in regard to Jacob.—[WORDSWORTH: The record of these sins in the history is an evidence of the veracity of the historian. If it had been a human composition, designed to do honor to the Hebrew nation, assuredly it would have said little of these flagrant iniquities of Simeon, Levi, Dinah, and Reuben.—A. G.]

NINTH SECTION.

Esau's Family Record and the Horites.

CHAPTER XXXVI. 1–43.

1, 2 Now these *are* the generations of Esau [hairy, rough], who *is* Edom [red]. Esau took his wives of the daughters of Canaan; Adah [ornament, grace] the daughter of Elon [oak-grove, oak, strength] the Hittite, and Aholibamah [tent of the sacred height] the daughter of Anah [answering] the daughter of Zibeon [Gesenius: colored; Fürst: wild, robber] the Hivite;
3 And Bashemath [pleasant fragrance] Ishmael's daughter, sister of Nebajoth [lofty place].
4 And Adah bare to Esau, Eliphaz [strength of God]; and Bashemath bare Reuel [friend of
5 God]; And Aholibamah bare Jeush [or Jehus, gatherer], and Jaalam [Fürst: mountain-climber], and Korah[1] [smooth]: these *are* the sons of Esau, which were born unto him in the
6 land of Canaan. And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance which he had got in the land of Canaan; and went into the country from the face of his brother
7 Jacob. For their riches were more than that they might dwell together: and the land[2]
8 wherein they were strangers could not bear them, because of their cattle. Thus dwelt Esau in mount Seir [rough, wild mountain-region]: Esau *is* Edom.
9 And these *are* the generations of Esau the father of the Edomites, in mount Seir:
10 These *are* the names of Esau's sons; Eliphaz the son of Adah the wife of Esau;
11 Reuel the son of Bashemath the wife of Esau. And the sons of Eliphaz were, Teman [right side, southlander], Omar [Gesenius: eloquent; Fürst: mountain-dweller], Zepho [watch], and
12 Gatam [Gesenius: puny, thin; Fürst: burnt, dry valley] and Kenaz [hunting]. And Timna [restraint] was concubine to Eliphaz, Esau's son; and she bare to Eliphaz, Amalek[3]: these *were*
13 the sons of Adah, Esau's wife. And these *are* the sons of Reuel; Nahath [going down, evening], and Zerah [rising, morning], Shammah [wasting; Fürst: report, call], and Mizzah [Gesenius: fear; Fürst: perhaps joy, rejoicing]: these were the sons of Bashemath, Esau's wife.
14 And these were the sons of Aholibamah, the daughter of Anah, the daughter of Zibeon, Esau's wife: and she bare to Esau, Jeush, and Jaalam, and Korah.
15 These *were* dukes [princes, heads of families, chiefs] of the sons of Esau: the sons of Eliphaz, the first-born *son* of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,

16 Duke Korah, duke Gatam, *and* duke Amalek: these *are* the dukes *that came* of Eliphaz, in the land of Edom: these *were* the sons [grandsons] of Adah.

17 And these *are* the sons of Reuel, Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these *are* the dukes *that came* of Reuel, in the land of Edom: these *are* the sons [grandsons] of Bashemath, Esau's wife.

18 And these *are* the sons of Aholibamah, Esau's wife; duke Jeush, duke Jaalam, duke Korah: these *were* the dukes *that came* of Aholibamah the daughter of Anah, Esau's
19 wife. These *are* the sons of Esau (who *is* [prince of] Edom) and these *are* their dukes.

20 These are the sons of Seir the Horite [cave-dweller, troglodyte], who inhabited [primitive dweller?] the land; Lotan [=covering, veiled], and Shobal [traveller, wanderer], and Zibeon,
21 and Anah, And Dishon [gazelle], and Ezer [Gesenius: store; Fürst: connection], and Dishan[4] [same as Dishon]: these *are* the dukes of the Horites, the children of Seir in the land of
22 Edom. And the children of Lotan were Hori [troglodytes], and Heman [Gesenius: destruc-
23 tion; Fürst: commotion]: and Lotan's sister *was* Timna. And the children of Shobal *were* these; Alvan [Gesenius: unjust; Fürst: lofty], and Manahath [rest], and Ebal [Fürst: bald
24 mountain], Shepho [bare, desert], and Onam [strong, robust]. And these *are* the children of Zibeon; both Ajah [screamer, hawk], and Anah [singer, answerer]: this *was that* Anah that found the mules [hot springs] in the wilderness, as he fed the asses of Zibeon his father.
25 And the children of Anah *were* these: Dishon, and Aholibamah the daughter of Anah.
26 And these *are* the children of Dishon; Hemdan [pleasant], and Eshban [Gesenius: insight; Fürst: thoughtful hero], and Ithran [superior = Jethro and Jithron], and Cheran [Gesenius: harp;
27 Fürst: companion]. The children of Ezer *are* these; Bilhan [= Bilhah; Gesenius: modest;
28 Fürst: tender], and Zaavan [Fürst: unquiet, troubled], and Akan [twisting]. The children of
29 Dishan *are* these; Uz [sandman, or woodman], and Aran [Gesenius: mightier]. These *are* the dukes *that came* of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,
30 Duke Dishon, duke Ezer, duke Dishan: these *are* the dukes *that came* of Hori, among their dukes[5] in the land of Seir.

31 And these *are* the kings that reigned in the land of Edom, before there reigned any
32 king over the children of Israel. And Bela [comp. ch. xiv. 2] the son of Beor [Gesenius: torch, lamp; Fürst: shepherd] reigned in Edom: and the name of his city *was* Dinhabah
33 [Gesenius, Fürst: place of plunder (? Fehmgericht)[6]]. And Bela died, and Jobab [shout, howl, i. e.,
34 desert] the son of Zerah of Bozrah [fold, fort] reigned in his stead. And Jobab died, and
35 Husham [= Hushai; rapid, haste] of the land of Temani reigned in his stead. And Husham died, and Hadad [prince; strong, violent] the son of Bedad [separate, the lonely], (who smote Midian in the field of Moab), reigned in his stead: and the name of his city *was* Avith
36 [Gesenius: ruins; Fürst: tent-village]. And Hadad died, and Samlah [covering] of Masrekah
37 [a vineyard] reigned in his stead. And Samlah died, and Saul [asked, wished] of Rehoboth
38 [wide, room] *by* the river reigned in his stead. And Saul died, and Baal-hanan [gracious
39 lord] the son of Achbor [= Achbar, mouse] reigned in his stead. And Baal-hanan the son of Achbor died, and Hadar [grace, honor] reigned in his stead: and the name of his city *was* Pau [Gesenius: bleating; Fürst: yawning deep]; and his wife's name *was* Mehetabel [God-benefiting], the daughter of Matred [pushing], the daughter of Mezahab [water of gold].
40 And these *are* the names of the dukes *that came* of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah [Gesenius: unrighteousness;
41 Fürst: height, exaltation], duke Jetheth [Gesenius: nail; Fürst: subjugation]. Duke Aholibamah, duke Elah [Fürst: oak strong, and hard], duke Pinon [= Punon; Gesenius: darkness; Fürst: a mine].
42, 43 Duke Kenaz, duke Teman, duke Mibzar [fortress, strong city]. Duke Magdiel [Fürst: glory of God; Gesenius: prince of God], duke Iram [citizen, city region]: these *be* the dukes of Edom, according to their habitations, in the land of their possession: he *is* Esau,[7] the father of the Edomites.

[[1] Ver. 5.—Murphy gives these names the signification of haste, hiding, ice.—A. G.]

[[2] Ver. 7.—Of their sojournings.—A. G.]

[[3] Ver. 12.—From עַם מָלַק, a nation of head-breakers, spoilers? Lange. Laboring, licking up; Murphy: which seems the better derivation.—A. G.]

[[4] Ver. 21.—Murphy: threshing.—A. G.]

[[5] Ver. 30.—Which were to them for tribe-princes (and tribe names).—A. G.]

[[6] Ver. 32.—The *Fehmgericht* was the secret criminal court in Westphalia, somewhat akin to our vigilance committees.—A. G.]

[[7] Ver. 43.—Lit., This is Esau = the father of Edom, the founder of the Edomites, with their kings and princes. This closes this Section, and at the same time prepares us for what follows.—A. G.]

PRELIMINARY REMARKS.

A. It is in full accordance with the mode of statement used in Genesis, that at this point, at which Esau passes out from connection with the theocratic history, the history of his family, as belonging to the genealogical tree, should be preserved in the memory of the people of God (see p. 495). B. The toledoth of the Edomites is recorded in a series of special genealogies: 1. The point of departure: Esau's wives and children, and his settlement upon the mountains of Seir (vers. 1–8); 2. Esau's sons and grandsons viewed as tribe-fathers (vers. 9–14); 3. the tribe-chiefs or princes of the house of Esau (vers. 15–19); 4. the genealogy of the aborigines of the land, the Horites, with whom the Edomites, as conquerors, are mingled (vers. 20–30); 5. the kings of the land of Edom (vers. 31–39); 6. the ruling princes, i. e., the heads of provinces, or rather the seats of chieftains, enduring throughout the reigns of the kings of Edom (vers. 40–43).—C. It is clear that these tables do not form any one peculiar chronological succession. The tables, number three of the Edomitic princes, and four, of the Horite princes, form a parallel; in point of time, indeed, the line of Horite princes must be regarded as the older line. So, also, table number five of the kings of Edom, is parallel with number six of the provincial princes or councillors of Edom. There are, therefore, but three fundamental divisions: 1. The sons and grandsons of Edom; 2. the old and new princes of Edom; 3. the kingdom of Edom viewed as to its kings and as to its provincial rulers (or dukedoms).—In Deut. ii. 12, 22, the Edomites appear to have destroyed the Horites, as the aboriginal dwellers in Seir. But this must be understood in the sense of a warlike subjugation, which resulted partly in their absorption, partly and mainly in placing the original dwellers in the land in a state of bondage, and that wretched condition in which they are probably described in the book of Job (Job xvi. 11; xvii. 6; xxiv. 7; xxx. 1; see KNOBEL, p. 277). Knobel refers these tables, as generally all the completed genealogical tables in Genesis, to the Elohist. But this only is established, that the genealogical tables are, in their very nature, in great part Elohistic.

EXEGETICAL AND CRITICAL.

Esau's wives and children, and his settlement upon the mountains of Seir (vers. 1–8).—**Of Esau, that is Edom** (ch. xxv. 30).—In ch. xxvi. 34 the two first wives of Esau are called Judith, the daughter of Beeri the Hittite, and Bashemath, the daughter of Elon the Hittite. In ch. xxviii. 9 the third wife bears the name of Mahalath, the daughter of Ishmael. Here the daughter of Elon the Hittite is called Adah, and in the place of Judith, the daughter of Beeri the Hittite, we have Aholibamah, the daughter of Anah, the granddaughter of Zibeon the Hivite. But while the daughter of Elon is named Bashemath above, here the daughter of Ishmael bears that name. It is perfectly arbitrary when Knobel and others identify the Zibeon of ver. 2 with the Zibeon of ver. 21, and then, instead of the addition, the Hivite, read the Horite. But Knobel remarks correctly: "The different accounts (all of which he ascribes to the Elohist) agree in this: a. That Esau had three wives; b. that one of them is called Bashemath; c. that the third was a daughter of Ishmael and sister to Nebajoth." Keil explains the differences upon the assumption that Moses used genealogical records of Esau's family and descendants, and left them unaltered. The statement, however, presents no irreconcilable contradiction, but is explained by the custom of the ancient orientals, which is still in use among the Arabians, by which men often received surnames from some important or remarkable event of life (as, e. g. Esau the surname Edom, ch. xxv. 30), which gradually became proper names, and by which women at their marriage generally assumed new first names (comp. HENGSTENBERG's *Beiträge*, iii. pp. 273–302). We remark only that Judith takes the name Aholibamah, her father Beeri (for the conjecture of Hengstenberg, which will scarcely stand the test, in our judgment, see KEIL, p. 232) the name Anah, while the general popular name Hittites=Canaanites becomes specific in the name Hivite. But now the names Aholibamah and Anah appear to be symbolic and religious names. Bashemath, the daughter of Elon, now bears the name Adah, while, on the contrary, Mahalath, the daughter of Ishmael, is now called Bashemath. This may be explained upon the supposition that Esau, whose garments were fragrant with sweet odors, distinguished Judith [Mahalath ?—A. G.], whom he married twenty years later than his other wives, as his favorite wife by the name Bashemath, the fragrant, while as a compensation he called his former Bashemath, Adah, or ornament. If Beeri was a priest, the name Anah (hearing, answering), would be appropriate to him, as also Aholibamah, tent of height, holy tabernacle, would be to his daughter. For the different attempts at reconciling these differences, see KNOBEL, p. 278. The impossibility of solving these difficulties is emphasized and supported by a collection of examples, which certainly shows that there were different traditions according to different points of view, in full accord with the living nature and character of biblical relations. [These tables carry the genealogy of the descendants of Esau down to the period at which the Pentateuch closes, since the last of the eight kings, whose united reigns would probably cover this length of time, of whom it is not said that he died, was probably still upon the throne at the time of Moses, and was the king of Edom to whom Moses applied for leave to pass through the land. The statement, though very brief, is arranged with the utmost precision. We have first the introductory statement in regard to Esau and his wives, and his settlement at Seir; then the genealogy of his sons and grandsons born in Seir, in distinction from those born in Canaan; then of the tribe-princes of Edom; then by an easy and natural transition the genealogy of the Horite princes and tribes who were absorbed by the Edomitic tribes; then of the kings of Edom; and lastly of the places or chief seats of these tribal princes, after their families, by their names. It is not surprising that there should be inquiries suggested here, which cannot be answered, or that there should be missing links in the historical statement. The apparent discrepancies, however, involve no contradiction. As to the wives of Esau, the different accounts may be reconciled in either of two ways. We may suppose with some (Murphy, Jacobus) that Judith, during the long period between her marriage and the removal of Esau to Seir, had died, without leaving male issue, and that Aholibamah here recorded is the fourth wife of Esau in the order of time, although in this

table classed with the daughter of Elon, because she was a Canaanitess also. The mere change of names in the females occasions little difficulty, since it is so common for persons to have two names, and since the first name of the female was so frequently changed at marriage. This seems a natural supposition, and will meet the necessities of the case. We may, however, suppose, as Hengstenberg suggests (see also Kurtz, Keil, Baumgarten), that the names Beeri and Anah designate the same person. In the 24th verse we meet with an Anah who is thus described: "This was that Anah that found the warm springs (E. V. mules) in the wilderness, as he fed the asses of Zibeon his father." The identity in the name of the father, Zibeon, leads to the identifying of Anah and Beeri. This is confirmed by the significance of the name Beeri, man of the wells, which would seem to refer to some such remarkable event in the desert. He would probably be known by this name, Beeri, among his associates, but in the genealogy he appears with his own proper name, Anah. That he is in one place called a Hittite, in another a Hivite, in another still a Horite, may be easily explained on the theory that the Hittite defines the race, the Hivite the specific tribe, and the Horite describes him with reference to his abode. The theory of Hengstenberg is certainly ingenious, meets essentially the difficulties in the case, and may well be held until a better is suggested. See HENGSTENBERG'S *Beiträge*, vol. iii. pp. 273-302; Keil, Kurtz, Baumgarten, in loc.—A. G.]—**And Adah bare.**—See the names of the sons of Esau, 1 Chron. i. 35. [The difference between the catalogue there and here is due to the change in the Hebrew from one weak letter to another.—A. G.]—**Into the country, from the face of his brother.**—The conjecture that the word Seir has been left out after the word land or country, is superfluous [and hence unjustifiable.—A. G.], if we understand the words "away from his brother" as a qualifying adjective or phrase. He sought a country in which he should not meet with his brother. The final emigration of Esau to Seir after the death of his father does not exclude the preliminary migration thither (xxxii. 3); neither does the motive for the earlier removal, the securing of a wide domain for hunting, and over which he might rule, exclude the motive for the later, in the fact that the flocks of the two brothers had grown so large that they could not dwell together. We may well conclude, however, from the last statement, that Esau had at least inherited a large part of the herds of Isaac, although Keil assumes the contrary.

Second Section. Esau's sons and grandsons as the ancestors of tribes (vers. 9-14; comp. 1 Chron. i. 36, 37).—**To Mount Seir.**—The mountain-range between the Dead Sea and the Ailanitic Gulf. The northern part was called Gebalene, and the southern Es Sherah (see KEIL, p. 233; WINER'S *Real Würterbuch* [Kitto, new edition, Smith, Murphy.—A. G.], and the Geographies of the Bible). "While the sons of Aholibamah became directly heads of tribes, it was only the grandsons of the other two wives, each of whom bare only one son, who attained this distinction. There were thus thirteen heads of tribes, or, if we exclude Amalek, who was born of the concubine Timnah, twelve, as with the Nahorites, Ishmaelites, and Israelites." Knobel. [It is probable, as Hengstenberg has shown, that this Amalek was the ancestor of the Amalekites who opposed the Israelites in their march through the desert; and that this is what Balaam alludes to when he says that Amalek was the first of the nations, not the oldest, but the first who made war with the Israelites after they became the covenant people of God. The reference to the *field* of the Amalekites, ch. xiv. 7, is not in opposition to this, since it is not said in that passage that the Amalekites were slain, but that they were slain who occupied the country which afterwards belonged to this tribe. It is not probable that a people who played so important a part in the history of Israel (see Numb. xiii. 29; xiv. 43; Judg. vi. 3; vii. 12; xii. 15; 1 Sam. xiv. 48; xv. 2 ff.; xxvii. 8; 2 Sam. viii. 12) should have been without their genealogy in the book of Genesis. Amalek probably separated himself early from his brethren, perhaps from the fact of his birth not being strictly legitimate, and grew into an independent people, who seem to have had their main position at Kadesh, in the mountains south of Judah, but spread themselves throughout the desert and even into Canaan. See HENGSTENBERG: *Beiträge*, vol. iii. p. 302 ff.—A. G.] There were three divisions from the three wives.—**The sons of Eliphaz.**—For the ethnographic importance of these names, compare Knobel and the Bible Dictionaries. Amalek, see above.—**These are the sons of Adah.**—Since Timnah was a concubine, it is assumed that Adah had adopted her.

Third Section. The Edomitic tribe-princes (vers. 15-19). "אַלּוּפִים, probably from אֶלֶף or אֲלָפִים = מִשְׁפָּחוֹת, families, heads of families, is the peculiar title of Edomitic and Horitic phylarchs, only once, Zech. ix. 7, xii. 5, applied to Jewish princes or governors. Knobel is entirely wrong when he explains these names geographically." Keil. But they may have established themselves geographically within more or less fixed limits, e. g. Teman (Edom from Teman to Dedan, Ezek. xxv. 13).

Fourth Section. Genealogy of the Horites (vers. 20-30; comp. 1 Chron. i. 38-42).—**Of Seir.**—The name of the ancestor of the early inhabitants of Seir is identical with the name of the land, as is true also with the names Asshur, Aram, Mizraim, Canaan, in the genealogical table.—**The Horites.**—חֹרִי, from חוֹר, hole, cave, cave-man, troglodyte.—**Who inhabited the land**—i. e., the earlier inhabitants in contrast with the Edomites. The land of the Edomites is full of caves (ROBINSON, "Researches," vol. ii. p. 551 ff.). "The inhabitants of Idumæa use them for dwellings. Jerome, upon Obadiah, says they had dwellings and sheepfolds in caves. This was peculiarly true of the aboriginal Horites, who (Job xxx. 6) are described by this peculiarity. It is remarkable that the description of the wretched manner of living and evil courses of the Horites, given in the book of Job, are still accurately true to-day of the dwellers in the old Edomitic land." Knobel. The Horite table first enumerates seven princes, then their sons, among whom the name Anah occupies a prominent place (ver. 24), who is said in Luther's version [also in the English.—A. G.], following the error of the Talmud, "to have found the mules in the wilderness." He discovered rather in the desert הַיֵּמִים, warm springs (Vulgate), which may refer to the warm sulphur springs of Calirrhoe, in Wady Zerka Maein, or to those in Wady El Ahsa, south-east of the Dead Sea, or to those in Wady Hamad between Kerek and the Dead Sea. For further details see Knobel and Keil, the latter of whom remarks that the notice of his feeding the asses may indicate that these animals led to the discovery of the springs, p. 225, note. Besides the sons, there

are two daughters named in this genealogical table, *Thimnah* and *Aholibamah*. "Thimnah may perhaps be the same person with the concubine of Eliphaz, ver. 12. Aholibamah is, however, not the same with the wife of Esau." Keil. There may have been, also, more than one person of the name of Thimnah. For the differences between this catalogue and that in 1 Chron., comp. KEIL, p. 234. [These diversities are mainly those which arise from the substituting one weak letter for another.—A. G.] The princes are still named once more, as they gave their names to tribes or districts. Knobel attempts to explain these names as if they were geographical and not personal, which Keil should not so strongly have opposed. [Keil shows, however, how vain and groundless this attempt is, by the fact that the son of Zibeon discovered the warm springs, which proves of course that this is a table of the names of persons, and not of tribes or their localities.—A. G.]

Fifth Section. The kings of the land of Edom (vers. 31–39; comp. 1 Chron. i. 43–50). Out of the original discordant or opposing Edomite and Horite princes there sprang one united kingdom, the Edomitic element being undoubtedly the predominant. From the statement here made, it is plain that the kings were not hereditary kings; in no case does the son succeed to the father's throne. Still less are we to suppose, with Keil, Hengstenberg [also Murphy, Jacobus, and others.—A. G.], that it was a well-ordered elective monarchy, with chosen kings, since in that case, at least, some of the sons would have succeeded their fathers. (Knobel wavers between the assumption of elections and usurpations.) It is rather in accordance with the Edomitic character (see the blessing of Isaac), that a circle of usurpations should arise out of the turbulent transition state; dark counterparts of the way and manner in which the judges in Israel wrought together or followed one another at the calling of God. Thus Bela, of Dinhaba, city of plunder, as devourer (as despotic Balaam), might well begin the series. And the name of Jobab, one who with the howling of the desert breaks forth from his fastness, confirms the mode of the kingdom as already intimated. Husham seems to have gained his power and position by surprise, Hadad by violence, and Samlah by political arts and fraud. With Saul, therefore, we first meet with one who was desired and chosen, and the remark that he was succeeded by Baal-hanan, gracious lord, and he by Hadar, rich in power, whose wife bears a truly pious name, justifies the conjecture that the savage, uncultivated forms of violence and cunning gradually gave place to the more noble forms. Of this eighth king of the Edomites, it is not said here that he died. The table closes, therefore, with the time of Hadar. Keil justly assumes that the tribe-princes or phylarchs (who, indeed, as persons, did not follow each other, but were cotemporary, and as hereditary dignities located and fixed themselves geographically) existed as cotemporaries with the kings (with regard to Ex. xv. 15, comp. Numb. xx. 14 ff.). "While Moses treats with the king of Edom with reference to a passage through his land, in the song of Moses it is the tribe-princes who are filled with fear at the miraculous passage of the Israelites through the Red Sea (comp. Ezek. xxxii. 29). We may urge further that the account of the seats of these phylarchs, vers. 40–43, follows after the catalogue of the kings." Keil.—**Before there reigned any king over the children of Israel.**—It has been inferred from this statement, that Genesis, or the part of Genesis lying before us here, was not composed until the time of the kings in Israel. Delitzsch replies to this, that the narrator might have inserted this clause from the stand-point of the promise spoken, e. g. ch. xvii. 1 and ch. xxxv. 11. Then, indeed, we should have expected another mode of expression. But how obvious it is to suppose that this phrase is an interpolation by a later writer! ["The phrase does not imply that monarchy began in Israel immediately after those kings; nor does it imply that monarchy had begun in Israel at the time of the writer; as Isaac's saying 'that my soul may bless thee before I die,' does not imply that he was dead at the time of his saying so. It simply implies that Israel was expected to have kings, as Isaac was expected to die." Murphy. The sentence is in its place, and the supposition of any interpolation is needless and therefore unwarrantable.—A. G.] But, carefully considered, this table points back to a very remote time of the Edomitic kingdom. Leaving out of view the fact, that usurpations follow each other far more rapidly than hereditary sovereigns, we must observe that no one of these kings ever appears elsewhere, or is in any way involved in the Israelitish history. Some have, indeed, supposed that Hadad, the son of Bedad, ver. 35, is identical with the Edomite king who rebelled against Solomon (1 Kings xi. 14), yet the various distinctions of the two differ altogether (see KEIL, p. 236). Hengstenberg, with much stronger force, concludes, from the fact that he is said to have smitten Midian in the field of Moab, that he must have been nearly a contemporary with Moses, since at the time of Gideon the Midianites disappear from the history.—**Bela the son of Beor.**—It is merely an accidental coincidence, that Balaam also, whose name is related to Bela, is a son of Beor, although even Jewish expositors have here thought of Balaam (see KNOBEL, p. 286).—**Of Bozrah.**—An important city of the Edomites (Is. xxxiv. 6 and other passages). Knobel thinks that the name has been preserved in the village Busaireh [see ROBINSON: "Researches," vol. ii. p. 511 ff.—A. G.]. For Masrekah and Rehoboth, see Knobel. [Keil holds that the allusion to the river determines the locality to be on the Euphrates; probably it is the Errachabi or Rachabeh on the Euphrates near the mouth of the Chaboras.—A. G.] We prefer, however, to seek it at some small nahar, river, in Edom.—**Hadar,** 1 Chron. i. 50, erroneously Hadad.—**Mezahab.**—Regarded by Knobel as masculine, by Keil as feminine, but the former is more probable. [Keil makes Matred the mother of his wife, and Mezahab her mother. Murphy regards both as masculine nouns. There is no general rule, other than usage, to determine the gender of many Hebrew names, and the usage is not uniform. See GREEN's "Grammar," § 197.—A. G.] Keil supposes that the last-named king, Hadar, is the same one with whom Moses treated for a passage through his land. The theory that the Pentateuch must be entirely referred to Moses, probably lies at the basis of this supposition. The critical history of the Bible, however, cannot depend upon such conjectures. If we take into account the strong desire in the Edomitic race for dominion, we may well conjecture that the first usurpation began soon after the death of Esau's grandsons. "If now," Keil remarks, "we place their death about two hundred and fifty years before the exodus of Israel from Egypt, there would be a period of two hundred and ninety years before the arrival of Israel at the borders of Edom (Numb. xx. 14); a

period long enough for the reigns of the eight kings, even if the kingdom arose first after the death of the phylarchs mentioned in vers. 15–18." We may add, further, that the tables may possibly close with the beginning of Hadar's reign, and hence, perhaps, we have a more detailed account of his family. We should thus only have to divide the two hundred and ninety years between the seven kings. An average of forty years is certainly, however, a very long period to assign to a circle of such despotic sovereigns. [If, however, the kings co-existed with the dukes, and were elective, chosen probably by these dukes or phylarchs, and began soon after the death of Esau, we should have a longer average. The length of human life at that period would justify the assumption of these longer reigns; if there is good reason to believe, as there seems to be, that their reigns were peaceful, and not violent usurpations. All these calculations, however, depend upon the length of the period of the bondage.—A. G.]

Sixth Section. The permanent tribe-princes, or the seats of their power, in Edom (vers. 40–43; comp. 1 Chron. i. 51–54). It is plain that we have here the geographical position of the original personal tribe-princes, recorded under the political provincial tribe-names, i. e., we have the ethnographic and geographical divisions of the kingdom of Edom; and Keil justly rejects the assertion of Bertheau, that there follows here a second catalogue of the Edomitic princes, who perhaps, after the death of Hadar, "restored the old tribal institution and the hereditary aristocracy."—**After their places, according to their families, by their names.**—After the names, i. e., which their families and places had formed for themselves. Hence many, perhaps the most, of the old names of princes have passed over into new names of tribes and localities.—1. **Thimnah**=Amalek (see vers. 12, 16, and 22).—2. **Alwah.**—Here the Horitic name Alwan, ver. 23, appears to have forced its way through the Edomite dominion. — 3. **Jetheth.**—4. **Aholibamah.**—Perhaps the district of the sons of Aholibamah, ver. 2. Keil is inclined to refer it to the Horite Aholibamah, ver. 25.—5. **Elah.**—Reminds us of Elon, ver. 2, and of Eliphaz his grandson and Esau's son, whose sons, Omar, Zepho, and Gatam (ver. 11), may perhaps have gone up into the district of Kenaz.—6. **Pinon.**—7. **Kenaz.**—Points back to Kenaz, the son of Eliphaz, ver. 11.—8. **Theman.**—This was the name of the first son of Eliphaz, ver. 11.—9. **Mibzar.**—Goes back, perhaps through Bozra, to a tribe-prince. The signification of Zepho, ver. 11, is analogous.—10. **Magdiel.**—Is perhaps connected with Manahath, ver. 23.—11. **Iram.**—"אֵלֹת is the sea-point Aila. פִּינֹן is the same with Phunon, a camping place of the Israelites (Numb. xxxiii. 43 f.), celebrated for its mines, to which many Christians were sent by Diocletian, situated between Petra and Zoar, northeasterly from Wady Musa (RITTER, xiv. p. 125 ff.). תֵּימָן, the capital, אֶרֶץ הַתֵּימָנִי, ver. 34." Keil. Mibzar might be referred to Petra, Knobel thinks, since it is a stronghold, but that place is usually called Selah.—**He is Esau.**—The conclusion of the narrative is entirely in accordance with the Hebrew conception of the personal character and relations of history. Esau is actually "the father" and not merely the founder of Edom, as he lives on in his toledoth. This close of the toledoth of Esau points forward to the toledoth of Jacob.

DOCTRINAL AND ETHICAL.

1. The sacred history hangs up in the treasure-house of the Old Testament the tables of the toledoth of Esau, not merely because he too received a blessing from God, and had the promise of a blessing (Keil), but more especially because he now breaks the band of the theocracy, and passes out of view, just as it had done with the tables of the nations, and all the succeeding genealogical tables. God, indeed, permits the heathen to go their own way (Acts xiv. 16; Ps. lxxxi. 13), but is mindful of all his children (Acts xv. 14 f.; xvii. 26), even those who are in the kingdom of the dead [but in a different sense, surely. —A. G.] (Luke xx. 38; 1 Peter iv. 6), and hence the people of God, too, preserve their memory in hope.

2. We may suppose that Edom at first preserved the patriarchal religion, although in a more external form. Its vicinity to the tribe of Judah, if it made any proper use of it, was a permanent blessing. The idolatry of Edom is not referred to frequently even in later history. The only allusions are 1 Kings xi. 1; ix. 8; 2 Chron. xxv. 14. From these intimations we may infer that Edom declined, to a certain extent, into heathen, religious darkness, but much more into moral depravity (see Ex. xv. 15, and other passages). The people of Israel are frequently reminded, however, in the earlier history, to spare Esau's people, and treat them as brethren (Deut. ii. 4, 5; xxiii. 7, 8). It may be remarked, by the way, that these passages show the early age of Deuteronomy, since Edom stands in other relations at a later period. The refined theocratic recollection in Edom, avails so far as to even awaken and cherish its jealousy of Israel. And in this respect Edom stands in the relation of an envious, malicious, and false brother of Israel, and becomes a type of Antichrist (Obadiah). This, however, does not exclude the promise of salvation for the historic Edom, in its individual members (Isai. xi. 14; Jer. xlix. 17 ff.). We do not read of any special conversion of Edom to Christianity, perhaps (see, however, Mark iii. 8), because the violent conversion of Edom to the Jewish faith, under John Hyrcanus, had first occurred, by which Edom was partially merged into the Jews, and partially amalgamated with the Bedouin Arabs. To return back to Jacob, or to fall away to Ishmael, was the only alternative open to Edom.

3. In the Herodian slaughter of the children at Bethlehem, however, the old thought of Esau, to kill his brother Jacob, becomes actual in the assault upon the life of Jesus.

4. The history of the Edomites falls at last into the history of the Herods. For this history, as for that of Edom, we may refer to the Bible Dictionaries, the sources of religious history (Josephus, and others), and books of travels. [ROBINSON, "Researches," vol. ii. p. 551 ff.—A. G.]

5. The table here is composed of several tables which portray, vividly and naturally, the origin of a kingdom: 1. The period of the tribe-chiefs; 2. the period of the peculiar permanent tribe-princes; 3. the period of the formation of the kingdom, and its continued existence upon the basis of permanent tribe principalities or dukedoms.

6. The subjugation of the Horites (whom we are not to regard as savages, merely because they dwelt in caves) by the Edomites, and the fusion of both people under an Edomitic kingdom, represents to us

vividly the process of the formation of a people, as in a precisely similar way it has occurred a hundred times in the history of the world. In sacred history we may refer here especially to the rise of the Samaritans, and in later history, to the formation of the Roman people. The Franks overcame the Gauls as the Edomites the Horites, although under different moulding relations. This great forming process is now taking place under our very eyes in North America. But these historical growths of a people are the subject of a special divine providence (Acts xvii. 26).

7. We are here reminded again of the prominent personal view of all the relations of life in the sacred Scriptures. At the close of the whole evolution of a people it is said again: This is Esau. He lives still, as the father, in the entire people; stamps even the Horitic element with his own image.

8. The discovery of the warm springs by Anah, is an example of human discoveries in their accidental and providential bearings and significance. [Wordsworth says: There is an important moral in these *generations of Esau*. They show that the families of the *carnal* race of this world develop themselves *more rapidly* than the promised seed. Ishmael and Esau come sooner to their possession than Isaac and Jacob. The promised seed is of slow growth. It is like the grain of mustard-seed (Matt. xiii. 31). The fulfilments of all God's promises, of great blessings to his people, are always long in coming. But the kingdoms of this world would soon fade, while the kingdom of heaven will endure for ever (p. 147, 148). —A. G.]

HOMILETICAL AND PRACTICAL.

Meditations upon this chapter must be connected with the general declarations as to Esau, e. g., with Isaac's blessing upon him, with the prophetic passages relating to Esau, with the history of the Herods, with Acts xvii. 26, or with other New Testament passages.—The fulfilling of the blessing upon Esau. —Esau's development.—The ancient and modern Edom.—How Israel even in later days regarded the fraternal relation of Edom as sacred.

STARKE: This narrative of Esau has, doubtless, its important uses, partly as it shows how richly God fulfils his promises (ch. xxv. 23; xxvii. 39, 40), partly as it sets before the descendants of Jacob, how far the boundaries of Esau's descendants reach, and partly as thence the Israelites are earnestly forbidden to encroach upon them (Deut. ii. 4, 5), except in relation to the Amalekites (Ex. xvii. 14). Moreover, there were many pious men among the descendants of Esau, who were in covenant with God. Observe how the patriarchal sacrificial service continued for a long time among the Edomites, until, after the exodus of the Israelites from Egypt, the church of the Edomites gradually declined, etc. (Taken in part from RAMBACH'S "Ecclesiastical History.") Ver. 3. These names lead one to think of Job's friends. (He then remarks, that some suppose that Job's friend Eliphaz descended from this one, while others regard the Eliphaz of Job as still older.) View of the Edomites and of the Amalekites.—(Ver. 24. Mules, according to Luther. The Hebrew word occurs but once in the sacred Scriptures, and is, therefore, more difficult to explain. The Sept. has formed from it a man's name; the Chaldee renders it "giants;" the Samar. Emim, a race of giants; in the Arabic some understand a kind of warm bath; others, a kind of healing drug.)—Ver. 33. This Jobab is held by some, though without any good reason, as the same with Job. —OSIANDER: The kingdom of Christ alone endures and is eternal; the other kingdoms and sovereignties, which are of this world, are subject to frequent changes, and, indeed, decay and perish (Ps. lxxxix. 3, 4). Whatever rises rapidly disappears rapidly also (Ps. xxxvii. 35 f.). LANGE: Jacob, not less than Abraham and Isaac, was a type of Christ: 1. According to the promise, the lord over all Canaan, but he had nothing of his own there but the parcel of the field which he bought at Shechem. Thus, Christ also is the Lord of the whole world, etc.; 2. Jacob a great shepherd, Christ the chief shepherd; 3. Jacob's long service for Rachel and Leah, Christ in the form of a servant and his service; 4. Jacob gained two herds, Christ the Jews and Gentiles; 5. Jacob a prophet, priest, and king, the three offices of Christ; 6. Jacob's wrestling, and Christ's agony and struggle; 7. Jacob lame in his thigh, Christ and the prints of the nails and spear; 8. Jacob left behind him twelve patriarchs, Christ the twelve apostles. GERLACH: *Calvin's remarks.* We must here remember, that those separated from God's covenant rise quickly and decay rapidly, like the grass upon the house-tops, which springs up quickly and soon withers because it has no depth of earth and roots. Both of Isaac's sons have the glorious promise that kings shall come from them; now they appear first among the Edomites, and Israel seems to be set aside. But the course of the history shows how much better it is first to strike the roots deep into the earth, than to receive immediately a transitory glory which vanishes away in a moment. The believer, therefore, while he toils slowly onwards, must not envy the rapid and joyful progress of others, for the permanent prosperity and blessedness promised to him by the Lord is of far greater value.—SCHRÖDER: (Ranke:) The Israelites also were to be encouraged in their contest, through the conspicuous victory which the Edomites in earlier times had obtained over the numerous tribes of Seir. (Baumgarten:) This external glory in the very beginning of Esau's history, stands in striking contrast to the simple relations in the family of Jacob, but corresponds perfectly with the whole previous course of our history, which, from the beginning, assigns worldly power and riches to the line which lies beyond the covenant and union with God, while it sets forth the humility and retiring nature in the race chosen by God.—In later history, the kingdom among the Edomites appears to have been hereditary (1 Kings xi. 14).—Ver. 43. (Baumgarten:) We may explain the fact that only eleven names are found here, while there are fourteen above, upon the supposition that some of the seats of power embraced more than one princely family.

THIRD PERIOD.

The Genesis of the People of Israel in Egypt from the Twelve Branches of Israel, or the History of Joseph and his Brethren. Joseph the Patriarch of the Faith-dispensation through Humiliation and Exaltation.—Ch. XXXVII. 1—L.

FIRST SECTION.

Jacob's inconsiderate fondness for Joseph. Joseph's dreams. His brothers' envy. Joseph sold into Egypt.

Chapter XXXVII. 1–36.

1 And Jacob dwelt in the land wherein his father was a stranger, in the land of
2 Canaan. These are the generations of Jacob. Joseph being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil
3 report.[1] Now Israel loved Joseph more than all his children, because he was the son of his old age[2]; and he made him a coat of *many* colors[3] [a beautiful robe, ch. xxvii. 15].
4 And when his brethren saw that their father loved him more than all his brethren, they
5 hated him, and could not speak peaceably unto him. And Joseph dreamed a dream,
6 and he told it to his brethren: and they hated him yet the more. And he said unto
7 them, Hear, I pray you, this dream which I have dreamed: For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and,
8 behold, your sheaves stood round about, and made obeisance to my sheaf. And his brethren said unto him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? and they hated him yet the more for his dreams, and for his words.
9 And he dreamed yet another dream, and told it to his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made
10 obeisance unto me. And he told it to his father, and to his brethren; and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the
11 earth? And his brethren envied him; but his father observed [kept, preserved] the say-
12, 13 ing. And his brethren went to feed their father's flock in Shechem. And Israel said unto Joseph, Do not thy brethren feed *the flock* in Shechem? come, and I will send thee
14 unto them. And he said to him, Here *am I*. And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word
15 again. So he sent him out of the vale of Hebron, and he came to Shechem. And a certain man found him, and, behold, *he was* wandering in the field: and the man asked
16 him, saying, What seekest thou? And he said, I seek my brethren: tell me, I pray
17 thee, where they feed *their flocks*. And the man said, They are departed hence; for I heard them say, Let us go to Dothan [the two wells]. And Joseph went after his
18 brethren, and found them in Dothan. And when they saw him afar off, even before
19 he came near unto them, they conspired against him to slay him. And they said one
20 to another, Behold, this dreamer [man of dreams] cometh. Come now, therefore, and let us slay him, and cast him into some pit; and we will say, Some evil beast hath de-
21 voured him: and we will see what will become of his dreams. And Reuben heard *it*,

and he delivered him [sought to deliver] out of their hands; and he said, Let us not kill him.
22 And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to
23 deliver him to his father again. And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, *his* coat of *many* colors that *was*
24 on him. And they took him, and cast him into a pit: and the pit *was* empty, *there was*
25 no water in it. And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmaelites [a caravan] came from Gilead, with their camels bearing spices [tragakanth-gum], and balm, and myrrh, going to carry it down to
26 Egypt. And Judah said unto his brethren, What profit *is it* if we slay our brother,
27 and conceal his blood? Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he *is* our brother, *and* our flesh. And his brethren were content.
28 Then there passed by Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty *pieces* of silver: and they
29 brought Joseph unto Egypt. And Reuben returned unto the pit; and, behold, Joseph
30 was not in the pit: and he rent his clothes. And he returned unto his brethren, and
31 said, The child *is* not; and I, whither shall I go? And they took Joseph's coat, and
32 killed a kid of the goats, and dipped the coat in the blood. And they sent the coat of *many* colors and they brought *it* to their father; and said, This have we found; know
33 now whether it *be* thy son's coat or no. And he knew it, and said, *It is* my son's coat
34 an evil beast hath devoured him; Joseph is without doubt rent in pieces. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.
35 And all his sons, and all his daughters, rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave [Sheol][4] unto my son mourn-
36 ing. Thus his father wept for him. And the Midianites sold him into Egypt, unto Potiphar [Septuagint: Πετεφρῆς, belonging to the sun], an officer of Pharaoh's [king; Lepsius: sun], *and* captain of the guard.

[[1] Ver. 2.—דִּבָּתָם רָעָה. LXX., ψόγον πονηρόν; Vulgate, more strongly, *accusavit fratres suos apud patrem crimine pessimo.* From דבב, an onomatope (*dabab—dab—dabble*), denoting a light, oft-repeated *sound (tap-tap)*, or *motion*, like the Arabic دَبَّ, *leniter incessit, reptavit.* In either way the noun דִּבָּה would come to mean a rumor *whispered*, or *creeping* round. It does not mean that Joseph made accusations against them, as the Vulgate has it, but that, in boyish simplicity, he repeated what he had heard about them. The root דבב occurs only Cant. vii. 10, where Gesenius gives it the sense of *lightly flowing*, which hardly seems consistent with the radical idea of repetition. The light motion of the lips, like one muttering, or faintly attempting to speak in sleep, as our translators have given it, is more in accordance with the nature of the root.—T. L.]

[[2] Ver. 3.—בֶּן זְקֻנִים. Rendered, *son of his old age*, τηλύγετος. But, as Maimonides well remarks, this could not have been the case with Joseph in a degree much exceeding the relation to the father of Issachar and Zebulon. He thinks, therefore, that he was so called, not because he was late born, but because he stayed at home, and thus became his father's principal stay and support—"as is the custom of old men to retain one son, in this manner, whether the youngest or not—בצבור ישרת לזקוניו—that is, be to him γηροτρόφος or γηροβοσκός, as the Greeks called it." In this view the plural form would be intensive, denoting extreme old age, to which the other places where the form occurs would well agree, Gen. xxi. 2, 7; xliv. 20. After Joseph, Benjamin performed this duty. The Targum of Onkelos seems to have had something of this kind in view, when it renders it בר חכים לה, *his wise son—his careful son*, who provided for him.—T. L.]

[[3] Ver. 3.—כְּתֹנֶת פַּסִּים, *coat of many colors*,—rather, *coat of pieces*. The context shows that it was something beautiful and luxurious; the other passage where it occurs, 2 Sam. xiii. 18, shows that it may denote a garment for either sex, and the plural form indicates variety of construction or material. The primary sense of the root, פסס, is *diminution*, not *diffusion*, as Gesenius says (see פַּסָּה). This is inferred from the use of אֶפֶס for something small, as the end or extremity of anything, and the parallelism of the verb, Ps. xii. 2,—a garment distinguished for small *spots*, *stripes*, or *fringes*.—T. L.]

[[4] Ver. 35.—On the etymology of שְׁאוֹל see Excursus, p. 585 sqq.—T. L.]

GENERAL PRELIMINARY REMARKS.

1. It is to be noted here, in the first place, that the history of Joseph is amplified beyond that of any of the patriarchs hitherto. This is explained by the contact which Joseph's transportation gives rise to between the Hebrew spirit and the Egyptian culture and literature. A trace of this may be found in the history of Abraham; for after Abraham had been in Egypt, his history becomes more full. With the memorabilia of Joseph connects itself the account of Moses, who was educated in all the different branches of Egyptian learning, whilst this again points to Samuel and the schools of the prophets.

2. Knobel regards Joseph's history as having grown out of the original Elohistic text connected with a later revision (p. 288). He supposes, however, in this case, two halves, which, taken separately, have no significance. That Joseph was sold into Egypt, according to the supposed original text, can only be explained from the fact mentioned in the supposed additions, that he had incurred the hatred of his

brethren by reason of his aspiring dreams. Reuben's proposition to cast Joseph into the pit, and which aimed at his preservation, was not added until afterwards, it is said. Even Joseph's later declaration: I was stolen from the country of the Hebrews, is regarded as making a difference. Delitzsch, too, adopts a combination of different elements, without, however, recognizing the contradictions raised by Knobel (p. 517). He presents, also, as a problem difficult of solution, the usage of the divine names in this last period of Genesis. In ch. xxxvii. no name of God occurs, but in ch. xxxviii. it is Jehovah that slays Judah's sons, as also, in ch. xxxix., it is Jehovah that blesses Joseph in Potiphar's house, and in person; as recognized by Potiphar himself. Only in ver. 9 we find Elohim,—the name Jehovah not being here admissible. From ch. xl. onward, the name Jehovah disappears. It occurs but once between ch. xl. and l., as in ch. xlix. 18, when Jacob uses it: "I have waited for thy salvation, Jehovah." For different interpretations of this by Keil, Drechsler, Hengstenberg, Baumgarten, and Delitzsch, see DELITZSCH, p. 515. The three last agree in this, that the author of Genesis, in the oft-repeated Elohim, wished here to mark more emphatically, by way of contrast, the later appearance of the Jehovah-period, Exod. iii. 6. This would, indeed, be a very artificial way of writing books. The riddle must find its solution in actual relations. The simple explanation is, that in the history of a Joseph, which stands entirely upon an Elohistic foundation, this name Elohim predominantly occurs. Joseph is the Solomon of the patriarchal times.

3. The generations of Jacob connect themselves with those of Esau. Delitzsch justly remarks, p. 511, that the representation which follows (ch. xxxvii. to ch. l.), was intended to be, not a mere history of Joseph, but a history of Jacob in his sons. Otherwise Judah's history, ch. xxxviii., would appear as an interpolation. The twelve sons of Jacob constitute Israel's new seed. The latter fact, of course, has the stronger emphasis. The generations of Jacob are the history and successions of his posterity—that is, his living on in his posterity, just as Adam's tholedoth, Gen. v. 1, represent the history of Adam, not personally, but historically, in his descendants.

4. Joseph's history is considered in a triple relation: as the history of the genesis of the Israelitish people in Egypt; as an example of a special providence, such as often brings good out of evil, as exemplified in the book of Job; and as a type of the fundamental law of God in guiding the elect from suffering to joy, from humiliation to exaltation—a law already indicated in the life of Noah, Abraham, Isaac, and Jacob, but which, henceforth, develops itself more and more (especially in the history of David), to terminate, at last, in the life of Jesus, as presenting the very sublimity of the antithesis. Hence the appearance, in our history, of individual types representing the New-Testament history of Jesus, such as the jealousy and hatred of Joseph's brethren, the fact of his being sold, the fulfilment of Joseph's prophetic dreams in the very efforts intended to prevent his exaltation, the turning of his brothers' wicked plot to the salvation of many, even of themselves, and of the house of Jacob, the spiritual sentence pronounced on the treachery of the brethren, the victory of pardoning love, Judah's suretyship for Benjamin, his emulating Joseph in a spirit of redeeming resignation, Jacob's joyful reviving on hearing of the life and glory of his favorite son, whom he had believed to be dead.

Concerning Israel's genesis in Egypt, Delitzsch remarks: "According to a law of divine providences, to be found not only in the Old Testament, but also in the New (?), not the land of the promise, but a foreign country, is the place where the Church is born, and comes to maturity. This foreign country, to the Old-Testament Church, is the land of Egypt. To go before his people, to prepare a place for them, is Joseph's high vocation. Sold into Egypt, he opens the way thither to the house of Jacob, and the same country where he matures to manhood, where he suffers in prison, and attains to glory, becomes, to his family, the land where it comes to the maturity of a nation,—the land of its servitude, and of its redemption. Thus far Joseph's history is the overture of Jacob's history—a type of the way of the Church; not of Jehovah only, but of Christ in his progress from humiliation to exaltation, from subjection to freedom, from sufferings to glory." See Matt. ii. 15; Hosea xi. 1. Israel's riches of election and endowment are to be developed by contact with different heathen nations, and especially with Egypt. Just as Christianity, the completed revelation of the new covenant, developed itself formally for the world, by its reciprocal intercourse with a Græco-Romanic culture, thus was it also with the faith of the old covenant in its reciprocal intercourse with the old Egyptian world-culture, as shown especially in the history of Joseph, Moses, and Solomon who became the son-in-law of one of the Pharaohs. More prominently does this appear, again, in the history of Alexandrian Judaism; in which, however, the interchange of influence with Egypt becomes, at the same time, one with that of the whole Orient, and of Greece.

The key of Joseph's history, as a history of providence, is clearly found in the declaration made by him ch. xlv. 5–8, and ch. l. 20. The full explanation, however, of its significance, is found in the history of Christ as furnishing its perfect fulfilment. Permission of evil, counteraction and modification of evil, frustration of its tendency, its conversion into good, victory over evil, destruction of evil, and reconciliation of the evil themselves,—these are the forces of a movement here represented in its most concrete and most powerful relations. The evil is conspiracy, treachery, and a murderous plot against their innocent brother. The conversion of it is of the noblest kind. The plot to destroy Joseph is the occasion of his greatest glorification. But as God's sentence against the trembling conscious sinner is changed into grace, so also the triumph of pardoning love overcoming hatred becomes conspicuous as a glorious omen in Joseph's life.

"Inasmuch," says Delitzsch, "as Israel's history is a typical history of Christ, and Christ's history the typical history of the Church, so is Joseph a type of Christ himself. What he suffered from his brethren, and which God's decree turned to his own and his nation's salvation, is a type of Christ's sufferings, caused by his people, but which God's decree turned to the salvation of the world, including, finally, the salvation of Israel itself." Says PASCAL (*Pensées*, ii. 9, 2): "Jesus Christ is typified in Joseph, the beloved of his father, sent by his father to his brethren, the innocent one sold by his brethren for twenty pieces of silver, and then becoming their Lord, their Saviour, the saviour of those who were aliens to Israel, the saviour of the world,—all which would not have been if they had not cherished the design

of destroying him—if they had not sold and rejected him. Joseph, the innocent one, in prison with two malefactors—Jesus on the cross between two thieves; Joseph predicts favorably to the one, but death to the other; Jesus saves the one, whilst he leaves the other in condemnation. Thus has the Church ever regarded Joseph's history." Already is this intimated in the Gospels. What Pascal here says, and as is also held by the fathers, e. g., Prosper Aquitanus, *de Promissionibus et Praedictionibus Dei*, is but a brief statement of the pious thoughts of all believers, in the contemplation of the history. It is this which imparts to the wonderful typical light here presented its irresistible charm.

When, however, Joseph is made the exclusive centre of our history, and the patriarchal type of Christ (KURTZ, "History of the Old Testament," i. p. 343), Keil presents, in opposition, some most important considerations. It is, indeed, no ground of difference (as presented by him), that Joseph became formally naturalized in Egypt; for Christ, too, was delivered to the heathen, and died out of the camp. Nor does it make any important difference that Joseph received no special revelations of God at the court of Pharaoh, as Daniel did at the court of Nebuchadnezzar; the gift of interpreting dreams he also, like Daniel, referred back to God. Of greater importance is the remark that Joseph is nowhere, in the Scriptures themselves, presented as a type of Christ; yet we must distinguish between verbal references and real relations, such as might be indicated in Zach. xi. 12, and in Christ's declaration that one of his disciples should betray him. There is, however, a verbal reference in Stephen's speech, Acts vii. 9. There is no mistaking the fact that the Messianic traces in our narrative are shared both by Joseph and Judah. Judah appears great and noble throughout the history of Joseph; the instance, however, in which he is willing to sacrifice himself to an unlimited servitude for Benjamin, makes him of equal dignity with Joseph. So in Abraham's sacrifice, the Messianic typical is distributed between him and Isaac. Joseph's glory is preëminently of a prophetic kind; the weight of a priestly voluntary self-sacrifice inclines more to the side of Judah. Benjamin, too, has his Messianic ray; for it is especially on his account that the brethren may appear before Joseph in a reconciling light. On HILLER'S "Typological Contemplation of Joseph," see KEIL, p. 242. MEINERTZHAGEN, in his "Lectures on the Christology of the Old Testament" (p. 204), treats of the typical significance of Joseph with great fulness. It is also to be noted that ever afterwards Benjamin appears theocratically and geographically connected with Judah.

5. The disposition of Joseph's history, and the settlement of the Israelites in Egypt, as well as its relation to the Hyksos of whom JOSEPHUS speaks (*contra Apion*, i. 14), in an extract from Manetho's history, presents a question of great historical interest (see DELITZSCH, p. 518). The extract concerning the Hyksos has a mythical look. Still darker are other things which Josephus gives us from Manetho and Chæremon (*contra Ap.*, i. 26, 32). Different views: 1) The Hyksos and the Israelites are identical; so Manetho, Josephus, Hugo Grotius, Hofmann, Knobel (p. 301), and, in a modified form, Seyffarth, Uhlemann. 2) The Hyksos are distinct from the Israelites; they were another Shemitic tribe—Arabians, or Phœnicians; so Cunaeus, Scaliger, etc. This view, says Delitzsch, is now the prevailing one. So also Ewald, Lepsius, Saalschütz, but with different combinations. On these see DELITZSCH, p. 521. 3) The Hyksos were Scythians; so Champollion, Rosellini. The first view is opposed by the fact that the Israelites founded no dynasties in Egypt, as did the Hyksos; nor did they exist there under shepherd-kings, as the name Hyksos has been interpreted. Against the second view Delitzsch insists that the people of Egypt, into whose servitude Israel fell, appear as a people foreign to them, and by no means as one connected with them. The Shemitic idea, however, is so extended, that we cannot always suppose a theocratic element along with it. The most we can say is, that the Hyksos, who, no doubt, were a roving band of conquerors, came from Syria, or the countries lying north and east beyond Palestine. In the Egyptian tradition, their memory seems to have been so mingled with that of the Israelites, that it would seem almost impossible to separate the historical element from such a mixture. Since, however, the Israelitish history seems more obscured by that of the Hyksos than contradicted, it may be regarded as more probable that the latter came latest. The pressure of the Israelites upon the Canaanites, from the east, may have driven them in part to the south; and the weakening of Egypt by the destruction of Pharaoh and his army, forty years before, might have favored a conquest. The chronological adjustment, however, must be left to itself. For a fuller treatment of this subject, see E. BÖHMER, "The First Book of the Thora" (Halle, 1862); appendix, p. 205, etc. According to Lepsius, the appearance of the Hyksos in Egypt preceded the history of Joseph. At all events, this dim tradition bears testimony to the Israelitish history in many particulars (e. g., that they founded Jerusalem in Judea). On the full confirmation of Joseph's history by Greek historians and by Egyptian monuments, compare DELITZSCH, p. 524, etc.; HENGSTENBERG, "The Pentateuch and Egypt," Berlin, 1841.

6. The history of Israel's settlement in Egypt extends through the sections that follow: 1) The corruption in Jacob's house, the dispersion of his sons, the loss of Joseph (ch. xxxviii.–xxxix.). 2) Joseph's elevation, and the reconciliation and gathering of his brethren (ch. xl.–l.). 3) Israel's transplantation to Egypt (ch. xlvi.–xlvii. 26). 4) The keeping of the divine promise, and the longing of Israel to return home to Canaan (ch. xlvii. 27–ch. l.).

EXEGETICAL AND CRITICAL.

Contents: The conspiracy of Jacob's sons against their brother Joseph, considered in its awful darkness, or the deep commotion and apparent destruction of Jacob's house: 1. The occasion (vers. 1-11); 2. the opportunity, and the plot of murder (vers. 12-20); 3. Reuben's attempt to rescue; 4. Judah's effort to save, unknowingly crossing that of Reuben (vers. 25-27); 5. the crime, the beginning of mourning, the hiding of guilt (vers. 28-32); 6. Jacob's deep grief, and Joseph apparently lost (vers. 33-36).

1. *The occasion* (vers. 1-11).—**In the land of Canaan.**—It seems to have been made already his permanent home, but soon to assume a different appearance.—**The generations** (see above).—**Joseph being seventeen years old.**—A statement very important in respect both to the present occurrence and the future history. In ch. xli. 46, he is men-

tioned as thirty years old. His sufferings, therefore, lasted about thirteen years. At this age of seventeen he became a shepherd with his brethren. Jacob did not send his favorite son too early to the herds; yet, though the favorite, he was to begin to serve below the rest, as a shepherd-boy. At this age, however, Joseph had great naïveness and simplicity. He therefore imprudently tells his dreams, like an innocent child. On the other hand, however, he was very sedate; he was not enticed, therefore, by the evil example of some of his brethren, but considered it his duty to inform his father.—**And the lad was with the sons of Bilhah.**—For the sons of Bilhah Rachel's servant stood nearer to him, while those of Leah were most opposed. He brought to his father את דבתם רעה, translated by Keil, evil reports concerning them. A direct statement of their offences would doubtless have been differently expressed. They were an offence to those living in the vicinity. This determined him to inform his father, but it does not exclude a conviction of his own. It is inadmissible to refer this to definite sins (as, e. g., some have thought of unnatural sins). That the sons of the concubines surpassed the others in rude conduct, is easily understood. Joseph's moral earnestness is, doubtless, the first stumbling-block to his brethren, whilst it strengthens his father in his good opinion. The beautiful robe was the second offence. It is called כְּתֹנֶת פַּסִּים, "an outer garment of ends," which extends, like a gown, to the hands and the ancles. The Septuagint, which Luther's translation follows, renders it "a coat of many colors." Comp. 2 Sam. xiii. 18. The common tunic extended only to the knees, and was without arms. Already this preference, which seemed to indicate that Jacob intended to give him the right of the first-born, aroused the hatred of his brethren. One who hates cannot greet heartily the one who is hated, nor talk with him frankly and peaceably. In addition to this, Joseph, by his dreams and presages (though not yet a prudent interpreter), was pouring oil upon the flames. At all events, the הִנֵּה (lo), as repeated in his narration, shows that he had a presentiment of something great. Both dreams are expressive of his future elevation. In Egypt he becomes the fortunate sheaf-binder whose sheaf "stood up" during the famine. The second dream confirms the first, whilst presenting the further thought: even the sun and moon—that is, according to Jacob's interpretation, even his father and his mother—were to bow before him. Rachel died some time before this. On this account the word mother has been referred to Bilhah, or to Benjamin as representing Rachel, or else to Leah. The brethren now hated him the more, not merely as recognizing in his dreams the suggestions of ambition, but with a mingled feeling, in which there was not wanting a presentiment of his possible exaltation—as their declaration, ver. 20, betrays. In Jacob's rebuke we perceive also mingled feelings. There is dissent from Joseph's apparently pretentious prospects, a fatherly regard toward the mortified brethren, yet, withal, a deeper presentiment, that caused him to keep these words of Joseph in his heart, as Mary did those of the shepherds. As the naïvete of the shepherd-boy was evidence of the truthfulness of these dreams, so the result testifies to the higher origin of a divine communication, conditioned, indeed, by the hopefully presageful life of Joseph. These dreams were probably intended to sustain Joseph during his thirteen years of wretchedness, and, at the same time, to prepare him to be an interpreter. The Zodiac, as here brought in by Knobel, has no significance, nor the custom of placing a number of sheaves together.

2. *The opportunity and the plot of murder* (vers. 12–20).—**In Shechem.**—There is no ground for supposing another Shechem, as some have done, on account of what had formerly occurred there. It is more likely that Jacob's sons courageously returned to the occupation of the parcel of land formerly acquired by them. This very circumstance, however, may have so excited the anxiety of the cautious parent that he sent Joseph after them. That Joseph could have lost his way at Shechem is easily explained, since he was so young when his father lived there.—**In Dothan.**—The Septuagint has Δωθαείμ, Judith iv. 6; vii. 3; viii. 3; Δωθαίμ. 2 Kings vi. 13, *Dothan.* It was a place above Samaria, towards the plain of Jezreel, according to Josephus and Hieronymus. "Thus it was found by Robinson and Smith in their journey of 1852, and also by Van de Velde, in the southeast part of the plain of Jabud, west of Genin. It is a beautiful green dell, always called Dothan, at whose south foot a fountain rises." Delitzsch. Through the plain of Tell-Dothan a highway passes from the northwest to Ramleh and Egypt. —**They conspired against him.**—That Reuben and Judah were not concerned in this, is plain from what follows.—**This dreamer cometh.**—Spoken contemptuously — master of dreams, dream-man. The word הַלָּזֶה does not express contempt of itself, as is seen from ch. xxiv. 65, the only other place in which it occurs. It denotes something unexpected and remarkable.—**Into some pit.**—Cisterns (see Winer: wells). — **And we shall see.** — They thought by their fratricide surely to frustrate his exaltation—a proof that his dreams alarmed them; but by this very deed, as controlled by God's providence, they bring it about.

3. *Reuben's artful attempt at saving* (vers. 21–24). The text states directly that Reuben made his proposition in order to save Joseph. Knobel, by a frivolous criticism, would foist a contradiction upon the text, namely, that Reuben made the proposition in order to let him perish in the pit; since a bloodless destruction of life seems to have been regarded as less criminal than a direct killing. But, then, the Reviser must have imparted to Reuben's proposition a different interpretation, by means of an addition. Reuben, it is true, had to express himself in such a way that the brothers might infer his intention to let him perish in the pit; but this was the only way to gain their consent.—**They stripped Joseph out of his coat.**—The object of their jealousy and their wrath.—**And the pit was empty.**—So that he did not perish. His cries for mercy they remembered many years afterwards (ch. xlii. 21).

4. *Judah's bold attempt to save him* (vers. 25–27). —**And they sat down.**—Through this apparent insensibility their inward agony is betrayed; it appears in their agitated looking out, so that they espy the Ishmaelites already at a great distance.—**And behold, a company of Ishmaelites.**—A caravan, אֹרְחַת (Job vi. 19). "This caravan (as Robinson's description shows) had crossed the Jordan at Beisan, and followed the highway that led from Beisan and Zerin to Ramleh and Egypt, entering the plain of Dothan west of Genin." Delitzsch. In vers. 25, 27, and 28, the merchants are called Ishmaelites, whilst in the first part of ver. 28 they are styled

Midianites, and in ver. 36 Medanites. Knobel, of course, regards them as different traditions (p. 293). Ver. 28, however, would seem to tell us that the Ishmaelites were the proprietors of the caravan, which was made up, for the most part, of Midianitish people. In a similar manner, probably, as Esau made a number of the Horites subject to him, so had the Ishmaelites also brought under them a number of the Midianites. One hundred and fifty years, the time that had elapsed since Ishmael's departure from Abraham, would give a sufficient increase for this (see KEIL, p. 244). As merchants, they were transporting costly products of their country to Egypt. Gum-tragacanth is found in Syria; the balm of Gilead was especially renowned, and was sold to Phœnicia and Egypt; ladanum (myrrh), or the fragrant rose of the cistus, is found in Arabia and Syria, as well as in Palestine (see SCHUBERT, iii. p. 114 and 174). Concerning the cisterns, or the artificially prepared reservoirs of rain-water, see the Dictionaries and geographical works. They might be full of water, or have mire at the bottom, or be entirely dry. They were frequently used as prisons (see Jer. xxxviii. 6; xl. 15). SCHRÖDER: "On his way to Damascus, Robinson found Khân Jubb Jûsuf (a kind of inn), the khan of Joseph's pit, so called after a well connected with it, and which for a long time, both among Christians and Mohammedans, was regarded as the cistern into which Joseph was thrown." —**And Judah said.**—"Then Judah began to use the language of a hypocritical self-interest," says Delitzsch. This, however, seems to be not at all justified by Judah's after-history. It must be presupposed that Judah was unacquainted with Reuben's intention. The brethren were so much excited that Judah alone could not have hoped to rescue Joseph from their hand. The ferocity, especially, of Simeon and Levi, is known to us from former history. Judah, therefore, could think no otherwise than that Joseph must die from hunger in the pit. As in opposition to this, therefore, and not as a counteraction of Reuben's attempt at deliverance, is his proposal to be judged. He lived still, though a slave. There was a possibility of his becoming free. He might make his escape by the caravan routes that passed south through his home. Reuben, in his tenderness, had made a subtle attempt to save him. In the bolder policy of Judah we see that subtle attempt crossed by one more daring. No doubt both had some ill-feeling towards Joseph, and were, therefore, not capable of a mutual and open understanding. That both, however, preserved a better conscience than the rest, is evident from the later history. The unity of our story is not disturbed by Knobel's remark, "that a further tradition is given, EUSEB. *Præp. Evang.*, ix. 23, to the effect that, in order to escape the snares of his brethren, Joseph besought Arabians, who were near, to take him along with them to Egypt; which they did; so that, in this way, are the patriarchs still more exculpated." What Joseph says of himself afterwards, that he was stolen out of the land of the Hebrews (ch. xl. 15), does not contradict our narration. Was he to tell to the Egyptians the crime of his brethren?

5. Vers. 28–32. *The crime, the beginning of mourning, and the concealment of the guilt.*—**Twenty pieces of silver.**—Comp. ch. xx. 16. Twenty shekels of silver was the compensation that Moses appointed for a boy from five to twenty years old (Lev. xxvii. 5), whilst the average price of a slave was thirty shekels (Exod. xxi. 32).—**And Reuben returned unto the pit.**—His absence may easily be accounted for: it was impossible for him to eat with his brethren in his then state of mind; and he probably resorted to solitude to think out a plan of deliverance.—**And he rent his clothes.**—The later custom (Matt. xxvi. 65) originally sprung from vivid emotions of sorrow,—the rending as an expression of inward distraction. Afterwards came this rending of garments upon the others (ch. xliv. 13).—**And I, whither shall I go?** —Not only as the first-born was he especially responsible for the younger brother, but his tender feelings for him, and for the unhappy father, made him the bearer of the agony of the guilty confederacy; and this to such a degree that he knew not what to do.—**And they took Joseph's coat.**—One transgression gives birth to another. With the consciousness that tried to conceal their guilt, there mingles the old grudge concerning the coat of many colors, which here turns itself even against the father. Doubtless, in some degree, they thought themselves justified in the thought that the father had given them cause of irritation by providing such a coat for Joseph. Reuben and Judah are, moreover, burdened by the ban of silence.

6. *Jacob's deep grief, and Joseph's apparent loss* (vers. 33–36).—**It is my son's coat.**—Their deception succeeded. In his agony he does not discover the fraud; the sight of the blood-dyed garment led him to conclude: Surely an evil beast hath torn Joseph, and devoured him.—**Sackcloth.**—The sign of the deepest mourning (see Winer: Trauer-sack). —**And mourned for his son.**—Retaining also his garment of mourning.—**And all his sons.**—The criminals as comforters!—**And all his daughters.** —From this there arises the probability that Jacob had other daughters than Dinah, though the daughters-in-law may be so called.—**For I will go down.** —The כִּי is elliptical, implying, nothing can comfort me, for, etc.—**Mourning unto my son.**—There is, doubtless, something more here than grief merely for the loss; there is also self-reproach for having exposed the child to such danger.—**Into the grave (sheol).**—In this mournful mood of Jacob does this word *sheol* first occur. It was not the world beyond the grave considered as the gathering to the fathers, but the dark night of death and mourning. There are various derivations of this word. One that easily suggests itself is that which marks it from שָׁאַל, to demand—that place which inexorably demands all men back (Prov. xxx. 15; Is. v. 14; Heb. ii. 5). [See Excursus below, especially p. 586 sq.—T. L.] Ver. 36. The word סָרִיס, according to its original significance, denotes an eunuch; its later and more general interpretation is *courtier*.—**Captain of the guard.**—Literally a slayer, that is, an executioner (see 2 Kings xxv. 8; Jer. xxxix. 9). For particulars, see DELITZSCH, p. 581. On the chronology as connected with the remark that Joseph was sold when he was seventeen years old, see also DELITZSCH, p. 532. Joseph's history here suffers an interruption by the insertion of an incident in the life of Judah. Ch. xxxviii. Delitzsch ascribes this to literary art on the part of the author, but of that we may doubt. It is, of itself, just the time that we should expect to learn something more about Judah.

[NOTE ON GENESIS XXXVII. 35. THE PRIMITIVE CONCEPTION OF SHEOL.—This is the first place in which the word occurs, and it is very important to

trace, as far as we can, the earliest conception, or rather emotion, out of which it arose. "I will go down to my son mourning to Sheol,"—*towards* Sheol, or, on the way to Sheol,—the reference being to the decline of life terminating in that unknown state, place, or condition of being, so called. One thing is clear: it was not a state of not-being, if we may use so paradoxical an expression. Jacob was going to his son; he was still his son; there is yet a tie between him and his father; he is still spoken of as a personality; he is still regarded as having a being somehow, and somewhere. Compare 2 Sam. xii. 23, אֲנִי הֹלֵךְ אֵלָיו, "*I* am going to *him*, but *he* shall not return to *me*." The *him* and the *me* in this case, like the *I* and the *my son* in Genesis, are alike personal. In the earliest language, where all is hearty, such use of the pronoun could have been no unmeaning figure. The being of the one who has disappeared is no less real than that of the one who remains still seen, still *found*,* to use the Shemitic term for existence, or *out-being*, as a known and visible state (see note, p. 278). The LXX have rendered it here εἰς Ἅδου, into Hades; the Vulgate, *ad filium meum in infernum*. It was not to his son in his grave, for Joseph had no grave. His body was supposed to be lying somewhere in the desert, or torn in pieces, or carried off, by the wild beasts (see ver. 33). To resolve it all into figurative expressions for the grave would be simply carrying our meaningless modern rhetoric into ancient forms of speech employed, in their first use, not for the reflex painting, but for the very utterance of emotional conceptions. However indefinite they may be, they are too mournfully real to admit of any such explanations. Looking at it steadily from this primitive standpoint, we are compelled to say, that an undoubting conviction of personal extinction at death, leaving nothing but a dismembered, decomposing body, now belonging to no one, would never have given rise to such language. The mere conception of the grave, as a place of burial, is too narrow for it. It, alone, would have destroyed the idea in its germ, rather than have given origin and expansion to it. The fact, too, that they had a well-known word for the grave, as a confined place of deposit for the body (אֲחֻזַּת קֶבֶר, a possession, or property, of a grave, see Gen. xxiii. 9), shows that this other name, and this other conception, were not dependent upon it, nor derived from it.

The older lexicographers and commentators generally derived the word שְׁאוֹל (*Sheol*) from שָׁאַל (*Sha-al*), to *ask*, *inquire*, etc. This is a very easy derivation, so far as form is concerned; and why is it not correct? In any way the sense deduced will seem near, or far-fetched, according to our preconceptions in respect to that earliest view of extinct or continued being. Gesenius rejects it, maintaining that שְׁאוֹל is for שְׁעוֹל, and means *cavity*; hence a subterranean region, etc. He refers to שֹׁעַל, *hollow* of the hand, or fist, Is. xl. 12; 1 Kings xx. 10; Ezek. xiii. 19; and שׁוּעָל, the name for fox or jackal, who digs holes in the earth,—this being all that can be found of any other use of the supposed root from which comes this most ancient word, so full of some most solemn significance. There is a reference, also, to the German *hölle*, or the general term of the northern nations (Gothic, Scandinavian, Saxon), denoting *hole*, or cavity; though this is the very question, whether the northern conception is not a secondary one, connected with that later thought of penal confinement which was never separable from the Saxon *hell*,—a sense-limitation, in fact, of the more indefinite and more spiritual notion primarily presented by the Greek Hades, and which furnishes the true parallel to the early Hebrew Sheol. Fürst has the same view as Gesenius. To make שְׁאוֹל and שְׁעוֹל equivalents, etymologically, there is supposed to be an interchange of א and ע, a thing quite common in the later Syriac, but rare in the Hebrew, especially the earlier writings, and which would be cited as a mark *recentioris Hebraismi*, if the rationalistic argument, at any time, required it. The ע has ever kept its place most tenaciously in the Arabic, as shown by Robinson in the numerous proper names of places in which it remains unchanged to this day. So it was, doubtless, in the most early Shemitic, though in the Syriac it became afterwards much weakened through the antipathetic Greek and Roman influence upon that language, and so, frequently passed into the more easily pronounced א. It is improbable that this should have taken place in the most ancient stage of the language, or at the time of the first occurrence of this word in the biblical writings. Gesenius would give to שָׁאַל, too, the supposititious primary sense of *digging*, to make it the ground of the secondary idea of *search* or inquiry; but this is not the primary or predominant conception of שאל; it is always that of *interrogation*, like the Greek ἐρωτάω, or of *demand*, like αἰτέω, ever implying *speech*, instead of the positive *act* of search, such as is denoted by the Hebrew חקר, *to explore*. Subsequent lexicographers and commentators have generally followed Gesenius, who seems to pride himself upon this discovery (see ROBINSON: "Lex. N. Test." on the word Hades). Of the older mode of derivation he says: "*Prior de etymo conjectura vix memoratu digna est.*" By some it would be regarded as betraying a deficiency in Hebrew learning to think of supporting an etymology so contemptuously rejected. And yet it has claims that should not be lightly given up, especially as they are so intimately connected with the important inquiry in respect to the first conception of those who first used the word. Was this, primarily, a thought of locality, however wide or narrow it may have been, or did the space-notion, which undoubtedly prevailed afterwards, come from an earlier thought, or state of soul rather, more closely allied to *feeling* than to any positive idea? This conception of locality in the earth came in very early; it grew naturally from something before it; but was it first of all? Lowth, Herder, etc., are, doubtless, correct in the representations they give of the Hebrew Sheol, as an imagined subterranean residence of the dead, and this is confirmed by later expressions we find in the Psalms and elsewhere, such as "going down to the pit" (compare יוֹרְדֵי בוֹר and similar language, Ps. xxviii. 1; xxx. 4; lxxxviii. 5; Is. xiv. 19; xxxviii. 10, etc.); yet still there is the best of reasons for believing that what may be called the emotional or ejaculatory conception was earlier than

* [Compare the Hebrew נִמְצָא, as used Ps. xlvi. 1, from which comes the frequent rabbinical use of the term for existence as that which is somehow *present*. Comp. also the Arab. وجود and الموجودات = τὰ ὄντα, *entia*. Lit., *things to be found*.—T. L.]

this, and that the local was the *form* it took when it passed from an *emotion* to a speculative *thought*. From what source, then, in this earlier stage, could the name more naturally have come than from the primitive significance of that word שאל, which, in the Arabic سأل, and everywhere in the Shemitic family, has this one old sense of appealing interrogation,—first, simple inquiry, secondly, the idea of demand? The error of the older etymologists, then, consisted, not in making it from שאל, but in connecting it with this secondary idea, and so referring it to Sheol itself as *demanding*, instead of the mourning, sighing survivors *asking* after the dead. They supposed it was called Sheol from its *rapacity*, or unsatiableness, ever claiming its victims,—a thought, indeed, common in the *early* language of mourning, but having too much of tropical artifice to be the very earliest. It belongs to that later stage in which language is employed, retroactively, to awaken or intensify emotion, instead of being its gushing, irrepressible utterance. In support of this view, the text constantly cited, as the standard one, was Prov. xxx. 16, שְׁאוֹל -- לֹא שָׂבְעָה לֹא אָמְרָה הוֹן, *Sheol that is never satisfied, that never says, enough*. See the old commentary of Martin Geier on the book of Proverbs. Corresponding to this is the manner in which Homer speaks of Hades, and its vast population:

κλυτὰ ἔθνεα νεκρῶν.

So the dramatic poets represent it as rapacious, carrying off its victims like a ferocious animal (see the "Medea" of EURIPIDES, 1108), inexorable, νηλεής, pitiless, ever demanding, but hearing no prayer in return. Hence it had settled into the classical phrase *rapax Orcus* (see CATULLUS, ii. 28, 29). But this, whatever form might be given to it, was not the first thought that would arise in the mind respecting the state of the departed. Instead of such an objective attribute of Hades, or Sheol, as a place demanding to be filled, it was rather the subjective feeling of inquiring wonder at the phenomenon of death, at the thought of the one who had disappeared, and of that inexplicable state into which even the imagination failed to follow him. Shadowy as all such language is, it is only the stronger evidence of that feeling of continued being which holds on so firmly through it all, as though in spite of the positive appearances of sense testifying to the departure, or the negative testimony arising from the failure of the eye to pierce the darkness (whence the Greek Hades, the *unseen*), or of the ear to gather any report from the silence into which the dead had gone. See remarks in the note before referred to, p. 273, on the idea of death as a *state*, a state of *being*, the antithesis, not of being, but of the active life "beneath the sun." Now the idea of extinction, of absolute not-being, of a total loss of individual personality, would have excluded all questioning; it would never have made such words as Hades, or Sheol, according to either conception, whether of inquiry or of locality, whether as denoting a state or a place, whether as demanding or as interrogated, whether as addressed to the *unseen*, or to the voiceless and *unheard*. The man was gone, but where? According to a most ancient and touching custom, they thrice most solemnly invoked his name, but no answer came back. Their belief in his continued being was shown by the voice that went after him, though no responding voice was returned to the living ear. שְׁאוֹל (the infinitive used as a noun), to ask, to inquire anxiously; he had gone to the land thus denoted, that "undiscovered country from whose bourne no traveller returned." The key-text here is Job xiv. 10: "Man dies, and wastes away; he giveth up the ghost (יִגְוַע הָאָדָם, *yighwah ha-adam*, man sighs, or gasps for breath), and where is he?" וְאַיּוֹ, *weayyo*, O, where is he? See Zach. i. 5: *The fathers!* אַיֵּה־הֵם, *where are they?* Compare also Job vii. 21, and other places of a similar kind, all showing how natural is the connection between the wailing, questioning *weayyo*, and the word Sheol so immediately suggested by it.

The disappearance of Enoch from the earth was stranger than that of the ordinary death, but gave rise to the same feeling of inquiry, only in a more intensive degree. "He was not found," οὐχ εὑρίσκετο, says the LXX, and this gives the real meaning of the Hebrew אֵינֶנּוּ, not denoting non-existence, for that would be directly contrary to what follows, but that he was nowhere to be found on earth.

Thus regarded, it is easy to see how the idea of some locality would soon attach itself to the primitive emotional conception, and in time become so predominant that the older germ of thought, that was in the etymology, would almost wholly disappear. Still the spirit of the word, its *geist* or ghost, to use the more emphatic German or Saxon, long haunts it after the conception has changed so as to receive into it more of the local and definite. Trench has shown how tenacious is this root-sense of old words, preserving them, like some guardian genius, from misusage and misapplication, ages after it has ceased to be directly conceptual, or to be known at all, except to the antiquarian philologist. Thus, although the cavernous or subterranean idea had become prominent in the Psalms and elsewhere, this old *spirit of the word* still hovers about it in all such passages; we still seem to hear the sighing *weayyo;* there yet lingers in the ear the plaintive *sheolah*, denoting the intense looking into the world unknown, the anxious listening to which no answering voice is returned.

That Sheol, in its primary sense, did not mean the grave, and in fact had no etymological association with it, is shown by the fact, already mentioned, that there was a distinct word for the latter, of still earlier occurrence in the Scriptures, common in all the Shemitic languages, and presenting the definite primary conception of digging, or excavation (קֶבֶר, *kbr*, *krb*, כרב, גרב, *grb*, *grub*, *grav*). There was no room here for expansion into the greater thought. The Egyptian embalming, too, to one who attentively considers it, will appear still less favorable. It was a dry and rigid memorial of death, far less suggestive of continued being, somehow and somewhere, than the flowing of the body into nature through decomposition in the grave, or its dispersion by fire into the prime elements of its organization. In the supposed case, however, of Joseph's torn and dismembered corpse, there was nothing from any of these sources to aid the conception. Yet Jacob held on to it: I will go mourning *to* my son, אֶל בְּנִי, not עַל, or אֶל for עַל, *on account of* my son, as some would take it.* Had Joseph been lying by the side of his

* [In proof that אֶל may have the sense of עַל, Rosenmüller refers to 1 Kings xiv. 5; and Rashi to 2 Sam. xxi. 1; 1 Sam. iv. 21. But these do not bear out the inference. The

mother in the field near Bethlehem Ephratah, or with Abraham and Sarah, and Isaac and Rebekah, in the cave of Machpelah, or in some Egyptian sarcophagus, embalmed with costliest spices and wrapped in aromatic linen, the idea of his unbroken personality would have been no more vivid, Joseph himself (his very *ipse*) would have been no nearer, or more real, to the mourning father, than as he thought of his body lying mangled in the wilderness, or borne by rapacious birds to the supposed four corners of the earth. I will go to my son mourning, *sheolah* (שְׁאֹלָה, with ה of direction), Sheol-ward,—on the way to the unknown land.

This view of Sheol is strongly corroborated by the parallel etymology, and the parallel connection of ideas we find in the origin and use of the Greek *Hades*. Some would seek its primary meaning elsewhere, but it is clearly Greek, and no derivation is more obvious than the one given long ago, and which would make this word ᾍδης (Homeric Ἀΐδης, with the mild aspirate) from *a* privative and ἰδεῖν to see. We have the very word as an adjective, with this meaning of *invisible* or unseen, HESIOD: "Shield of Hercules," 477. It denotes, then, the unseen world, carrying the idea of disappearance, and yet of continued being in some state unknown. The analogy between it and the Hebrew word is perfect. So is the parallelism, all the more striking, we may say, from the fact that in the two languages the appeal is to two different senses. In the one, it is the eye peering into the dark; in the other, it is the ear intently listening to the silence. Both give rise to the same question: Where is he? whither has he gone? and both seem to imply with equal emphasis that the one *unseen* and unheard yet really *is*. Sometimes a derivative from the same root, and of the same combination, is joined with Hades to make the meaning intensive, as in the "Ajax" of SOPHOCLES, 607:

τὸν ἀνότροπον ἀΐδηλον Ἅιδαν—

The awful, unseen Hades.

From this use has come the adjective ἀΐδιος, rendered *eternal*, but having this meaning from the association of ideas (the Hadean, the everlasting), since it is not etymologically connected with αἰών (see Jude 6, δεσμοῖς ἀϊδίοις, where the two conceptions seem to unite). In truth, there is a close connection between these two sets of words (Ἀΐδης and αἰών, עוֹלָם and שְׁאוֹל), one ever suggesting the other,—"the things that are *seen* are temporal (belong to time), the things that are *unseen* are *eternal*." Hence we have in Greek the same idiom, in respect to Hades, that we have in Hebrew in relation to Olam (עוֹלָם), the counterpart of αἰών. Thus, in the former language we have the expressions, οἶκος Ἄιδου—δόμος Ἄιδου, etc., corresponding exactly to the Hebrew בֵּית עוֹלָם, *the house of eternity*, poorly rendered *his long home*, Eccles. xii. 5. Compare the οἰκίαν αἰώνιον, the "house eternal," 2 Cor. v. 1. Compare also XENOPHON'S *Agesilaus*, at the close, where it is said of the Spartan king, τὴν ἀΐδιον οἴκησιν κατηγάγετο, "he was brought back, like one who had been away, to his eternal home." See, too, a very remarkable passage, DIODORUS SICULUS, lib. i. ch. 51, respecting the belief of the most ancient Egyptians: "The habitations of the living they call inns, or lodging-places, καταλύσεις, since we dwell in them so short a time, but those of the dead they style οἴκους ἀϊδίους, everlasting abodes, as residing in them forever, τὸν ἄπειρον αἰῶνα." See also PAREAU: *De Jobi Notitiis*, etc., on the early Arabian belief, p. 27.

Why should not Jacob have had the idea as well as these most ancient Egyptians? That his thought was more indefinite, that it had less of circumstance and locality, less imagery every way, than the Greek and Egyptian fancy gave it, only proves its higher purity as a divine hope, a sublime act of faith, rather than a poetical picturing, or a speculative dogma. The less it assumed to know, or even to imagine, showed its stronger trust in the *unseen* world as an assured reality, but dependent solely for its clearer revelation on the unseen God. The faith was all the stronger, the less the aid it received from the sense or the imagination. It was grounded on the surer rock of the "everlasting covenant" made with the fathers, though in it not a word was said directly of a future life. "The days of the years of my pil grimage," says Jacob. He was "a sojourner upon earth as his fathers before him." The language has no meaning except as pointing to a home, an ἀΐδιον οἴκησιν, an eternal habitation; whether in Sheol, or through Sheol, was not known. It was enough that it was a return unto God, "his people's *dwelling-place* (מָעוֹן לָנוּ, see Ps. xc. 1) in all generations." It was, in some way, a "living unto him," however they might disappear from earth and time; for "he is not the God of the dead." His covenant was an assurance of the continued being of those with whom it was made. "Because he lived they should live also." "Art thou not from everlasting, Jehovah, my God, my Holy One? we shall not (wholly) die." "Thou wilt lay us up in Sheol; thou wilt call and we will answer; thou wilt have regard to the work of thy hands." The pure doctrine of a personal God, and a belief in human extinction, have never since been found conjoined. Can we believe it of the lofty theism of the patriarchal ages?

Hades, like Sheol, had its two conceptual stages, first of *state*, and afterwards of *locality*. To the Greek word, however, there was added a third idea. It came to denote, also, a power; and so was used for the supposed king of the dead, Ἀΐδης, Ἄϊς, Ἀϊδωνεύς,—ἄναξ ἐνέρων (Iliad, xx. 61); and this personification appears again in the later Scripture, 1 Cor. xv. 55, O Hades, where is thy victory? and in Rev. vi. 8, xx. 13, 14, where Hades becomes limited to Gehenna, and its general power, as keeper of souls, is abolished.—T. L.]

sense of *direction*, so clear everywhere else in the hundreds of cases where this preposition אֶל occurs, is not lost even in these. "Gone is the glory of Israel" (the glory that was). It is broken, impassioned language, and we may suppose an ellipsis: she said this (looking) to the taking of the ark, etc. So, in the chief case cited, it is most vividly rendered by taking it elliptically—*to the house of Saul*, 2 Sam. xxi. 1—that is, "look not to me for the cause," says the oracle, but "to Saul and his bloody house." At the utmost, these very few doubtful cases cannot invalidate the clear sense that the common rendering makes here.—T. L.]

DOCTRINAL AND ETHICAL.

1. Jacob's fondness for the younger son forms the other extreme to Isaac's predilection for the first-born. He had, it is true, better reasons than Isaac; for Joseph is not only the son of his beloved Rachel, but also the Nazarite (the consecrated or separate one) among his brethren,—a fact to which he testifies upon his death-bed (see Gen. xlix. 22). But

then he began to see clearly that Judah surpassed Joseph in what pertained to the future. The struggle between his predilection and his love of justice appears in more than one instance. Joseph must enter service as a shepherd's boy; nevertheless, his father provides for him a showy garment, and keeps him at home longer than the others. He ventures his favorite upon a distant and dangerous mission, and this is a reason why he refuses to be comforted at his loss. He rebukes him for his apparently presumptuous dream, but feels compelled to keep the presaging omens in his vaticinating heart.

2. The Scriptures make no palliation of the sins of the twelve patriarchs—the fathers of the very people to whom they are sent. This shows their super-earthly origin.

3. By his dreams Joseph gets into misery, and by their interpretations he is delivered from it. The first fact would give him occasion to think closely on the ground-laws that regulate the symbolic language of dreams; and both he, and the New-Testament Joseph, are witnesses to the fact that there is a significance in them. Elsewhere have we shown the circumstances favorable to this that were possessed by both.

4. The simplicity with which Joseph relates his dreams, reminds us of Isaac's naïve question on the way to Mount Moriah: but where is the lamb? It stands in beautiful contrast with that moral earnestness which had already, in early age, made him self-reliant in presence of his brethren.

5. Here, too, in the history of Joseph's brethren, is there an example showing how envy passes over to animosity, animosity to fixed hatred, and hatred to a scheme of murder, just as in the history of Cain, and in that of Christ. The allegorical significance of our history, as typical of that of Christ, appears in the most diversified traits.

6. As the murderous scheme was prevented by Reuben's plan of deliverance, and modified by Judah's proposal, so, in the life of our Lord, the scheme of the Sanhedrin was changed more than once by arresting circumstances. Thus providence turned the destructive plots to a beneficent end. It was the chief tendency of these schemes to promote the highest glory of the hated one, whose glory they aimed to destroy.

7. Concerning the way in which these plans of Reuben and Judah cross each other, see the Exegetical and Critical. We have no right to suppose that Reuben behaved as he did in this case in order to appease his father for the wrong done in the case of Bilhah. The weakness, which, according to ch. xlix. 4, was the great reproach of his character, had also its good side. Equally false is the supposition that Judah maliciously frustrated Reuben's good intentions. Both remind us of Joseph of Arimathea and Nicodemus, who did not consent to the sentence of the Sanhedrin; but they were less inclined to the right, and their half-measures remind us of Pilate's attempt to save, though they had not, like him, the power in their hands; since being implicated by their former animosity towards Joseph, they could only weakly oppose their angry brethren.

8. The "coat of many colors" dipped in blood, reminds us of the deception that Jacob, in Esau's raiment, practised upon his father. Yet it must not be overlooked, that Jacob became reconciled at Peniel. Had he been sanctified, indeed, as well as reconciled, he would not, after such bitter experience, have repeated his father's error of an arbitrary preference of one son to another. And, in this respect, he even now atoned for a sin which had been already pardoned.

9. Jacob's mourning shows how deeply his peace was shaken. The self-examination occasioned in pious souls, in consequence of the loss or sufferings of dear ones, especially of children, becomes a grievous self-condemnation. From this there arises a longing after death. But here, too, there must be an unconditional surrender to God's grace. We see here, also, how "the congregation of the fathers" beyond the grave becomes a Sheol to the pre-Christian consciousness through the feeling it gives of death, of his power, of the effect of mourning as extending even to the other world. Luther has frequently translated Sheol by Hell (we find it also thus in *Apost. Symb.*); but a careful distinction should be made between Sheol and Gehenna.

10. These Ishmaelitish-Midianitish merchantmen are the first Ishmaelites with whom we become acquainted. They remind us of the caravan of Mohammed, that most renowned of all Ishmaelitish merchants. They testify to the outward increase and spiritual decrease of the descendants of Ishmael. They are witnesses to a heart-rending scene, but coolly pay their twenty pieces of silver, reminding us of the thirty paid by Judas, then go their way with the poor lad, who passes his home without hope of deliverance, and is for a long time, like Moses, David, and Christ, reckoned among the lost.

11. Jacob's house shaken, burdened with a curse, given over, apparently, to destruction, and yet wonderfully saved by God's grace and human placability (see ch. l.).

12. Joseph's character. Presageful of the future, like a prophet; simple as a child; the extraordinarily prudent son of the prudent Rachel and the prudent Jacob, yet noble-minded, and so generous that he becomes a type of New-Testament love for enemies,—God-fearing in a distant land, and yet so liberal in his universalism that he can reconcile himself to Egyptian culture, holding himself free, even to bitterness, in respect to home remembrances (see the name he gave his son Manasseh (*make to forget, oblivioni tradens*), and yet, at last, homesick after Canaan,—renowned for chastity, and yet not without ambition, full of high-minded and proud anticipations, and yet prepared to endure all humiliations by which Jehovah might aim to purify him. Calumniated by many, by others hastily canonized as a saint. A man of spirit and a man of action in the highest sense.

HOMILETICAL AND PRACTICAL.

The whole chapter. Joseph sold. The sins of men and the providence of God. The character of our narrative. The chain of circumstances. The significance often of things apparently small. 1. Of Jacob's weakness (in the case of the coat); 2. of Joseph's dreams; 3. of his thoughtlessness; 4. of Reuben's absence; 5. of the appearing of the Ishmaelites.—Man proposes, God disposes.—"My thoughts are not your thoughts," etc. The sublimity of the divine decrees as compared with human schemes.

Section First. (Vers. 1–12.) STARKE: Although Jacob had his reasons for specially loving Joseph, yet he did not act prudently in allowing it to become noticed. Parents should guard against it. AMBROSE:

Jungat liberos equalis gratia quos junxit æqualis natura. Envy is a diabolical vice (Wisd. Sol. ii. 24).*—Hall: Suffering is the road to honor.—The same: When we are loved by our Heavenly Father, and weep over our sins, we will be hated by our brethren in the flesh (1 Peter iv. 4).—*Bibl. Tub.:* Do not unnecessarily tell your enemy what may be for your advantage.—Calwer *Handbuch:* Ver. 2. No malicious information was it, but coming from an innocent free-heartedness and a dutiful abhorrence of evil.—Lisco, on the contrary: A child-like and injudicious tale-telling.—Gerlach: As a spoiled child, he accuses his brethren to his father. [The boundary between the malicious and the dutiful here may be drawn with difficulty; yet it is to be observed, that Joseph told the father what was already spoken of by the people, that is, when it had already become an ill-fame.]—Schröder: Luther says, that Joseph narrated his dreams "like a child," not from malice, but in simplicity and innocence.—Richter: Mark it; young Joseph saw in his dreams only his exaltation, not the humiliation that preceded it.—Heim ("Bible Studies"): The difference between the two dreams. In the first there could be only ten sheaves besides Joseph's, since Benjamin was not present, and Joseph said to his brethren, *Your sheaves.* In the second, however, he beholds definitely eleven stars, therefore himself as the twelfth included.

Section Second. (Vers. 12–20.) Starke: Ver. 15. Joseph enters upon his journey in the simplicity of his heart, expecting no evil; and thus God lets him run into the net against which he could have easily warned him. God's ways, however, are secret. Whom he wishes to exalt he first tries, purifies, tempts, and humbles. [The Rabbins and one of the Targums tell us that this man, who directed Joseph in the field, was the angel Gabriel in the form of a man.]—Hall: God's decree precedes and is fulfilled, whilst we have no thought about it, yea, even fight against it. Though a Christian does not always prosper, though difficulties beset his way, he must not be confounded, but ever continue firm and steadfast in his calling. Ver. 18. Here Moses shows what kind of ancestors the Jews had (comp. Acts vii. 9, etc.). Thus they fell from one sin into another. Perhaps Simeon was the ringleader; since he afterwards was bound as hostage for his brethren.—Schröder: Joseph goes in search of his brethren, and finds sworn enemies, bloodthirsty murderers.—Heim ("Bible Studies"): Shechem is about twenty-five leagues from Hebron. Joseph's mission to this remote and dangerous country is a proof, at the same time, that Jacob did not treat him with too much indulgence, and that he did not keep him home from any feelings of tenderness. Joseph's willing obedience, too, and his going alone, an inexperienced youth, upon such a dangerous journey, is a proof that he was accustomed to obey cheerfully—a habit not acquired in an effeminate bringing-up.

Section Third (vers. 21–24). Starke: So goes the world. Pious people ponder the welfare of the godless, whilst the latter are conspiring for their destruction (1 Sam. xix. 5). God can raise up, even among enemies, helpers of the persecuted. "Woe to those who draw iniquity with cords of vanity and sin, as it were with a cart-rope" (Isa. v. 18).

Section Fourth (vers. 25–27). Starke: Luther: They take their seats as though they had well done their work. Conscience is secure; sin is asleep; yet God sees all.—Schröder: [Unfavorable judgment of Judah.] Luther: O, Judah, thou art not yet purified. In Calwer *Handbuch* Judah is even compared to Judas, who sold the Lord. But it is allegorising merely, when we are determined in our judgment by mere outward resemblances. See the Exegetical and Critical. Judah's proposition arose from the alternative: He must either starve to death in the pit, or he must be sold as a slave.

Section Fifth (vers. 28–32). Starke: No matter what hindrances Joseph's brethren might put in the way of the dreams' fulfilment, against their will were they made to promote it (Ps. lv. 10).—*Bibl. Tub.:* Thus, there is yet a spark of good in nature. If only man would not suppress this small light, he would be preserved from the greatest sins.—The same: Joseph is a type of Christ in his exaltation, in his humiliation, and especially in his being sold for thirty [twenty] pieces of silver. Ver. 29. Josephus thinks that Reuben came by night so as not to be detected. [One of the Targums adds, that Reuben, on account of the incest committed, had been fasting among the mountains, and, in order to find grace before his father, had intended to bring Joseph

* [Φθόνῳ δὲ διαβόλου θάνατος εἰσῆλθεν εἰς τὸν κόσμον, *through envy of the devil death entered into the world.* There is something very peculiar about this sin of envy, fully justifying the epithet diabolical. In the first place, it is pre-eminently spiritual. It is a pure *soul-sin*, having least connection with the material or animal nature, and for which there is the least palliation in appetite, or in any extrinsic temptation. Its seat and origin is wholly supercarnal, except as the term carnal is taken, as it sometimes is by the Apostle, for all that is evil in humanity. A man may be most intellectual, most free from every vulgar appetite of the flesh; he may be a philosopher, he may dwell speculatively in the region of the abstract and the ideal, and yet his soul be full of this corroding malice, which the author of the book of Proverbs, describing it in its effect rather than its origin, calls "rottenness in the bones" (Prov. xiv. 30), presenting it as the opposite of that "sound heart which is the life of the flesh." In the second place, it is the most purely evil. Almost every other passion, even acknowledged to be sinful, has in it somewhat of good, or appearance of good. Revenge assumes to have, at its foundation, some sense of wrong, that allies it to justice. Nemesis claims relationship to Themis. Anger makes a similar plea, and, with some show of reason, lays part, at least, of the blame upon the nervous irritability. These, and other human passions, trace a connection, in their spiritual genealogy, between themselves and pure affections that might have belonged to man's psychical or sensitive nature before the fall. But envy, or hatred of a man for the good that is in him, or in any way pertains to him, is evil unalloyed. To use the imagery of John Bunyan, its descent is simply Diabolonian, without any cross or mixture with anything that might allege a title to citizenship in Mansoul before it revolted from king Shaddai. Neither can it be laid, where we are so fond of charging our sins, upon the poor body. It would seem to have no natural growth from Mansoul's material corporation, ruined as it is. It is the breath of the old serpent. It is pure devil, as it is, also, purely spiritual. It needs no body, no concupiscent organization, no appetites or fleshly motions, no nerves even, for the exercise of its devilish energies. It is a soul-poison, yet acting fearfully upon the body itself, bringing more death into it than seemingly stronger and more tumultuous passions that have their nearer seat in the fleshly nature. "It is rottenness in the bones." We may compare this proverb of Solomon with a terrific description of envy by Æschylus, *Agamem.*, 833:

> *τὸν εὐτυχοῦντα σὺν φθόνῳ βλέπειν,*
> *δύσφρων μὲν ΙΟΣ καρδίαν προσήμενος,*
> *ἄχθος διπλοίζει τῷ πεπαμμένῳ νόσον·*
> *τοις τ' αὐτὸς αὐτοῦ πήμασιν βαρύνεται,*
> *καὶ τὸν θυραῖον ὄλβον εἰσορῶν—στένει.*

> Envy at others' good is evermore
> Malignant poison sitting on the soul;
> A double woe to him infected with it.
> Of *inward* pain the heavy load he bears,
> At sight of joy *without*, he ever mourns.

What inspired the Greek poets in such truthful description of the most intense evils of the soul? All bad passions are painful, but envy has a double barb to sting itself.—T. L.]

again to him.] Ver. 32. Thus Joseph's brothers add sin to sin.

Section Sixth (vers. 33–36). STARKE: This was a punishment of God. Jacob had deceived his father Isaac by putting around his neck and hands the skin of a kid; he is himself now deceived by Joseph's coat dipped in the blood of a kid.—HALL: One sin is made to cover another; godless men, it is true, ever try to conceal their malignity, but it comes to light at last, and is punished.—OSIANDER: Seldom does misfortune come alone. It is but a short time since Jacob was deprived of Rachel; now he has lost Joseph. In such a concealment of guilt they pass twenty-two years. *And his father wept for him.* [LUTHER: This was Isaac, Joseph's grandfather, who lived still twelve years after this event.] He himself (Jacob) had several things to reproach him in his conscience: Why did he let the boy go alone on such a journey? Why did he send him into a country abounding in wild beasts?—*Bibl. Wirt.*: In grief we are inclined to overdo.—OSIANDER: Pious parents often blame themselves when things go badly with their children, even when there is the least ground for it.—CALWER *Handbuch*: After the crime comes the lie; after the lie, a hypocritical comforting of the father.—SCHRÖDER: LUTHER: During all this time, the brethren were unable to pray to God with a good conscience.—Observe, each one of the three patriarchs was to sacrifice his dearest son.

To the whole chapter. TAUBE: The selling of Joseph by his brethren: 1. From what sources this horrible deed arose; 2. how the divine mouth remains silent, whilst the divine hand so much the more strongly holds; 3. the types that lie concealed.

SECOND SECTION.

Judah's temporary separation (probably in sadness on account of the deed). His sons. Thamar.

CHAPTER XXXVIII. 1–30.

1 And it came to pass at that time, that Judah went down from his brethren, and
2 turned in to a certain Adullamite, whose name *was* Hirah [noble, free]. And Judah
saw there the daughter of a certain Canaanite, whose name *was* Shuah [cry for help]; and
3 he took her, and went in unto her. And she conceived, and bare a son; and he called
4 his name Er [עֵר, watcher]. And she conceived again, and bare a son; and she called his
5 name Onan [strength, strong one]. And she yet again conceived, and bare a son; and
called his name Shelah [peace, quietness, Shiloh?]; and he was at Chezib [delusion], when she
6 bare him. And Judah took a wife for Er his first-born, whose name *was* Thamar [palm].
7 And Er, Judah's first-born, *was* wicked in the sight of the Lord; and the Lord slew him.
8 And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up
9 seed to thy brother. And Onan knew that the seed should not be his [of his own name]:
and it came to pass, that when he went in unto his brother's wife, that he spilled *it* on
10 the ground, lest that he should give seed to his brother. And the thing which he did
11 displeased the Lord; wherefore he slew him also. Then said Judah to Thamar his daughter-in-law, Remain a widow in thy father's house, till Shelah my son be grown; (for he
said, Lest peradventure he die also, as his brethren *did*); And Thamar went and dwelt
12 in her father's house. And in process of time the daughter of Shuah, Judah's wife, died;
and Judah was comforted, and went up to his sheep-shearers to Timnath [possession],
13 he and his friend Hirah the Adullamite. And it was told Thamar, saying, Behold, thy
14 father-in-law goeth up to Timnath, to shear his sheep. And she put her widow's garments off from her, and covered her with a veil, and wrapped herself, and sat in an open
place [literally, gate of two eyes] [1] which *is* by the way to Timnath: for she saw that Shelah
15 was grown, and she was not given unto him to wife. When Judah saw her, he thought
16 her *to be* an harlot; because she had covered her face. And he turned unto her by the
way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she
was his daughter-in-law); and she said, What wilt thou give me, that thou mayest come
17 in unto me? And he said, I will send *thee* a kid from the flock; and she said, Wilt thou
18 give *me* a pledge, till thou send *it?* And he said, What pledge shall I give thee?
And she said, Thy signet, and thy bracelets, and thy staff that *is* in thy hand. And he
19 gave *it* her, and came in unto her; and she conceived by him. And she arose, and
went away, and laid by her vail from her, and put on the garments of her widowhood.

20 And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge
21 from the woman's hand: but he found her not. Then he asked the men of that place, saying, Where *is* the harlot that *was* openly by the way-side? And they said, There
22 was no harlot in this *place*. And he returned to Judah, and said, I cannot find her;
23 and also other men of the place said, *that* there was no harlot in this *place*. And Judah said, Let her take *it* to her, lest we be shamed; behold, I sent this kid, and
24 thou hast not found her. And it came to pass about three months after, that it was told to Judah, saying, Thamar thy daughter-in-law hath played the harlot; and also, behold, she *is* with child by whoredom. And Judah said, Bring her forth, and let her
25 be burnt. When she *was* brought forth, she sent to her father-in-law, saying, By the man whose these *are*, *am* I with child; and she said, Discern, I pray thee, whose *are*
26 these, the signet, and bracelets, and staff. And Judah acknowledged *them*, and said, She hath been more righteous than I· because that I gave her not to Shelah my son;
27 and he knew her again no more. And it came to pass in the time of her travail, that
28 behold twins *were* in her womb. And it came to pass when she travailed, that *the one* put out *his* hand; and the midwife took and bound upon his hand a scarlet thread, say-
29 ing, This came out first. And it came to pass, as he drew back his hand, that, behold, his brother came out; and she said, How hast thou broken forth? *this* breach *be* upon
30 thee; therefore his name was called Pharez [breach]. And afterward came out his brother, that had the scarlet thread upon his hand; and his name was called Zarah [going forth, sun-rising].

[[1] Ver. 14.—בְּפֶתַח עֵינַיִם. Rendered, in our translation, *an open place;* margin, *door of eyes*, more literally, with reference to Prov. vii. 12. The LXX. have taken it as a proper name, ταῖς πύλαις Αἰνάν, which has led some to regard it as the same with Enam mentioned Joshua xv. 34, and referred to by Hieronymus as situated in the tribe of Judah, and called, in his day, Beth-enim. See Rosenmüller. The dual form here is expressive of something peculiar in the place. It means *two eyes*, or *two fountains*, probably the former, denoting *two openings*, that is, two ways, a place where she was certain to be seen. This corresponds to the Vulgate rendering, *in bivio itineris*. So the Syriac, ܦܪܫܘܬ ܐܘܪܚܐ; Arabs Erpenianus the same, مفصل الطريق. The idea of there being a city there, at that time, or of her taking her place by the gate of a city, is absurd. Aben Ezra says it was a place so called because there were two fountains there. This was an early use of the Hebrew עין, the eye, arising from the beautiful conception that springs, or fountains, were eyes to the earth, as the herbs, in some places, are called אורות, lights coming from the earth.—T. L.]

GENERAL PRELIMINARY REMARKS.

The story here narrated is not, as Knobel supposes, an insertion in Joseph's history, but a parallel to it, considered from the one common point of view as the story of the sons of Israel. According to the previous chapter, Joseph (that is, Ephraim) appeared to be lost; here Judah, afterwards the head tribe, appears also to be lost. But as in the history of the apparently lost Joseph there lay concealed the marks of a future greatness, so must we look for similar signs in the history of Judah's apparent ruin. Parallel to Joseph's spiritual ingenuousness, patience, hopeful trust in the future, appears Judah's strong and daring self-dependence, fulness of life, sensuality combined with strong abstinence, besides the sense of justice which leads him to acknowledge his guilt. Examine it more closely, and we cannot fail to trace a strong feature of theocratic faith. It is a groundless conjecture of Knobel, that the object of this narrative was to show the origin of the levirate law among the Jews, that required the brother of a husband who died without issue to take the widow to wife, and that the first-born of this connection should stand in the toledoth, or genealogical lists, in the name of the deceased, Deut. xxv. 5; Matt. xxii. 23; Ruth iv. See WINER on "Levirate Marriage." The law in question is of a later date, and needed no such illustration. The custom here mentioned, however, might have existed before this time (see DELITZSCH, p. 534). But why could not the idea have originated even in Judah's mind? Besides this, Knobel presents chronological difficulties. They consist in this, namely, that in the period from Joseph's abduction to Jacob's migration into Egypt—about twenty-three years—Judah had become not only a father, but a grandfather by his son Pharez (according to ch. xlvi. 16). Now Judah was about three years older than Joseph, and, consequently, not much above twenty at his marriage, provided he had intended it at the time when Joseph was carried off. On account of this difficulty, and of one that follows, Augustine supposes that Judah's removal from the parental home occurred several years previous. But this is contradicted by the fact of his presence at the sale of Joseph (see KEIL, p. 246); whilst the remark of Delitzsch, that "such early marriages were not customary in the patriarchal family," is of no importance at all, besides its leaving us in doubt whether it was made in respect to Judah's own marriage, or the early marriage of his nephews. "Jacob," he says, "had already attained to the age of seventy-seven years," etc. In reply to this, it may be said, that early marriages are evidently ascribed to other sons of Jacob (ch. xlvi), though these children, it is probable, were for the most part born in Egypt. Between the patriarchs and the sons of Israel there comes a decisive turning-point: earlier marriages—earlier deaths (see ch. l. 20). Nevertheless, the twenty-three years here are not sufficient to allow of Pharez having two sons already at their close. Even the possibility

that Pharez and Zarah were born before the migration to Egypt, is obtained only from the supposition that Judah must have married his sons very early. Supposing that they were seventeen or eighteen years old, the reason for so early a marriage may have been Judah's knowledge of Er's disposition. He may have intended to prevent evil by his marriage, but he did not attain his object. The marriage of Onan that resulted from this was but a consequence of the first; and, in fact, Onan's sin seems to indicate a youthful baseness. Judah, however, might have made both journeys to Egypt whilst his own family was still existing. With respect to Judah's grandchildren, it is an assumption of Hengstenberg (*Authentie*, p. 354), that they were born in Egypt, and that they are considered to have come to Egypt, as in their fathers, together with Jacob (DELITZSCH, p. 538). According to Keil, the aim of our narrative is to show the three principal tribes of the future dynasties in Israel, and the danger there was that the sons of Jacob, through Canaanitish marriages, might forget the historic call of their nation as the medium of redemption, and so perish in the sins of Canaan, had not God kept them from it by leading them into Egypt. It must be remarked, however, that, in this period, it was with difficulty that such marriages with Canaanitish women could be avoided, since the connection with their relations in Mesopotamia had ceased. Undoubtedly the beginning of corruption in Judah's family, was caused by a Canaanitish mode of life, and thereby the race was threatened with death in its first development; but we see, also, how a vigorous life struggles with, and struggles out of, a deadly peril.

EXEGETICAL AND CRITICAL.

1. *Judah's separation, his marriage, and his sons* (vers. 1–5).—**And Judah went down.**—He parted from his brethren at the time they sold Joseph. It was not, as in the case of Esau, the unbridled impulse of a rude and robust nature that prompted him prematurely to leave his paternal home, though he showed thereby his strong self-reliance. On account of his frank disposition, Judah could not long participate in offering, as his brethren did, false consolations to his aged father (ch. xxxvii. 35). It weighs upon him that he cannot tell the true nature of the case without betraying his brethren; and it is this that drives him off, just as his grudge against those who had involved him in their guilt separates him from their company. Besides, a bitter sadness may have come upon him on account of his own purpose, though meant for good. Thus he tries to find peace in solitude, just as a noble-minded eremite or separatist, leaves a church that has fallen into corruption. Like his antitype, the New-Testament Judas, but in a nobler spirit, does he try to find peace, as he did, after having sold his Lord. In a similar manner did the tribe of Judah afterwards keep its ground against the ten tribes in their decline and ruin. The question now arises, whether Judah went down from the Hebron heights in a westerly direction towards the Mediterranean Sea, to the plain of Sarepta, as Delitzsch and Knobel suppose, or eastward toward the Dead Sea, where, according to tradition, the cave of Adullam lay (1 Sam. xxii. 1), in which David concealed himself from Saul. Chezib (ver. 5) was situated east from Hebron, if it be identical with Ziph of the desert of Ziph. Timnath, according to Josephus, xv. 57, was situated upon the heights of Judah and could be visited as well from the low country in the east, as from that of the north. If, according to Eusebius and Hieronymus, Adullam lay ten Roman miles, or four leagues, east of Eleutheropolis (*Beit-dschibrin*), this statement again takes us to the mountains of Judea. It is, therefore, doubtful. Still it is worthy of note that David, like his ancestor, once sought refuge in the solitude of Adullam. —**And turned in to,** etc.—"וַיֵּט *and he pitched*, namely, אָהֳלוֹ, his tent, ch. xxvi. 25, close by (עַד) a man, belonging to the small kingdom of Adullam (Josh. xii. 15) in the plain of Judah (Josh. xv. 35)." Delitzsch. This settlement indicates friendly relations with Hirah. No wonder that Hirah gradually yields himself, as a servant, to the wiser Judah. Here Judah marries a Canaanite woman. This should be noted in respect to Judah, who became afterwards the principal tribe, as also in respect to Simeon (ch. xlvi. 10), because it would be least expected of him, zealous as he was for the Israelitish purity in the murder of the Shechemites. Without taking into view the unrestrained position of Jacob's sons, this step in Judah might be explained from a transient fit of despair respecting Israel's future. In the names of his three sons, however, there is an intimation of return to a more hopeful state of mind.—**Er, Onan, Shelah** (see 1 Chron. ii. 3).—The place of Shelah's birth is mentioned, because there remained of him descendants who would have an interest in knowing their native district.

2. *The marriage of the sons with Thamar.* It may, at least, be said of Thamar, that she is not expressly called Canaanitish. If we could suppose a westerly Adullam, she might have been of Philistine descent. By the early marriage of his sons, Judah seems to have intended to prevent in them a germinating corruption. That he finds Thamar qualified for such a state, that beside her Er appears as a criminal, whose sudden death is regarded as a divine judgment (then Onan likewise), and all this, taken in connection with the fact that, after the death of both sons, she hoped for the growing-up of the third, Shelah, seems to point her out as a woman of extraordinary character.—**Till Shelah my son be grown.**—According to Knobel (Delitzsch and Keil), Judah regarded Thamar as an unlucky wife (comp. Tobit iii. 7), and was, therefore, unwilling to give to her the third son, but kept putting her off by promises, thus causing her to remain a widow. This, however, is inconsistent with Judah's character, and is not sustained by the text. It is plainly stated that Judah postponed Shelah's marriage to Thamar because he feared that he might die also. It was not superstition, then, according to the analogy of later times, but an anxiety founded on the belief that the misfortune of both his sons might have been connected with the fact of their too early marriage, that made the reason for the postponement of his promise.—**In her father's house.**—Thither widows withdrew (Lev. xxii. 13).

3. *Judah's crime with Thamar* (vers. 12–16).—**And (when) Judah was comforted.**—After the expiration of the time of mourning, he went to the festival of sheep-shearing at Timnath upon the mountains, in company with Hirah.—**And it was told Thamar.**—The bold thought which now flashed across the mind of Thamar is so monstrously enigmatical, that it takes itself out of the range of all ordinary criticism. Mere lust would not manifest

itself in such a way. It might have been a grieved feeling of right. She seemed to herself, by Judah's command and her own submission to it, condemned to eternal barrenness and mourning widowhood. To break these barriers was her intention. A thirst, however, for right and life, was not her only motive for assuming the appearance of a harlot, the reproach of legal incest (for the intimation of Er's baseness and of Onan's conduct leaves it a question whether it was so in reality), and the danger of destruction. Like the harlot Rahab, she seems to have had a knowledge of the promises made to Israel. She even appears to cling, with a kind of fanatical enthusiasm, to the prospect of becoming a female ancestor in Israel. See the Introduction, p. 81. AMBROSIUS: "*Non temporalem usum libidinis requisivit, sed successionem gratiae concupivit.*" According to Keil, Judah came to her on his return. Since the sheep-shearing festivals were of a jovial kind, this assumption might serve for an explanation and palliation of Judah's sin; still it cannot be definitely determined from the text.—**And sat in an open place.**—Lange translates: *And sat in the gate of Ennayim* (Enam, in the low country of Judah, Josh. xv. 34).—**Which is by the way to Timnath.**—"She puts off from her the common garments of a widow, which were destitute of all ornaments (Judith x. 3; xvi. 8), covers herself with a veil, so as not to be recognized (comp. Job xxiv. 15), and wraps herself in the manner customary with harlots." Knobel. "Thamar," says the same, "wishes to appear as a kedescha" (a priestess of Astarte, the goddess of love). This, however, could hardly have been her intention, as appearing before Judah. The proper distinction may be thus made: According to ver. 15, he thought her to be a zona (זוֹנָה), but in ver. 21 the question is asked, according to the custom of the country: Where is the kedescha? (הַקְּדֵשָׁה). As a son of Jacob he might have erred with a zona, but could not have had intercourse with a kedescha, as a devotee of the goddess of love. Still the offence is great; though there is to be considered, on the one side, the custom of the times, together with Judah's individual temperament, and the excitement caused by the sheep-shearing, whilst, on the other, there is to be kept in mind the enigmatical appearance of the transaction, behind which moral forces, and a veiled destiny, are at work. This giving of the seal-ring, the cord, and the staff, shows that Judah has fallen within the circle of a magical influence, and that it is not fleshly lust alone that draws him. These pledges were the badges of his dignity. "Every Babylonian, says Herodotus, carries a seal-ring, and a staff, on the top of which there is some carved work, like an apple or a rose. The same custom prevailed in Canaan, as we see here in the case of Judah." Delitzsch. To this day do the town Arabians wear a seal-ring fastened by a cord around the neck (ROBINSON: "Palestine," i. p. 58). "The he-goat appears also as a present from a man to his wife (Judg. xv. 1)." Knobel.—**Lest we be shamed.**—These words characterize the moral state of the country and the times. In his eager search for the woman and the pledges (which probably were of far more value than the kid), Judah shows himself by no means so much afraid of moral condemnation, as of mocking ridicule.

4. *Thamar and her sons* (vers. 27-30).—**And let her be burnt.**—By this sentence the energetic Judah reminds us again of David, the great hero of his family. With a rash and angry sense of justice he passes sentence without any thought that he is condemning himself, just as David did when confronted by Nathan, 2 Sam. xii. 5. There are ever in this line two strong natures contending with each other. "In his patriarchal authority, he commanded her to be brought forth to be burned. Thamar was regarded as betrothed, and was, therefore, to be punished as a bride convicted of unchastity. But in this case the Mosaic law imposes only the penalty of being stoned to death (Deut. xxii. 20), whilst burning to death was inflicted only upon the daughter of a priest, and upon carnal intercourse both with mother and daughter (Lev. xxi. 19; xx. 14). Judah's sentence, therefore, is more severe than that of the future law." Keil. The severity of the decision appears tolerable only upon the supposition that he really intended to give to Thamar his son Shelah; besides, it testifies to an arbitrary power exercised in a strange country, and which can only be explained from his confidence in his own strength and standing. How fairly, however, does Thamar bring him to his senses by sending him his pledges. The delicate yet decisive message elicits an open confession. But his sense of justice is expressed not only in the immediate annulling of the decision, but also in his future conduct towards Thamar. The twin-birth of Rebecca is once more reflected. We see how important the question of the first-born still remains to the Israelitish mother and midwife. In the case of twins there appears more manifestly the marks of a striving for the birth-right. Pharez, however, did not obtain the birth-right, as Jacob sought it, by holding on the heel, but by a violent breach. In this he was to represent Judah's lion-like manner within the milder nature of Jacob. According to Knobel, the midwife is supposed to have said to Pharez: A breach upon thee, i. e., a breach happen to thee; and this is said to have been fulfilled when the Israelitish tribes tore themselves away from the house of David, as a punishment, because the Davidian family of the Pharezites had violently got the supremacy over its brethren.

DOCTRINAL AND ETHICAL.

1. Judah's beginnings as compared with those of Joseph.—A strong sensual nature; great advances, great offences—strong passions, great self-condemnation, denials, struggles, and breaches.

2. Judah as Eremite, or Separatist, in the noblest sense; the dangers of an isolated position.

3. Hirah, from a valuable comrade, becoming an officious assistant,—a witness to Judah's superiority.

4. The sons of Judah. The failure of his well-intended experiment to marry his sons early.

5. Onan's sin, a deadly wickedness, an example to be held in abhorrence, as condemnatory, not only of secret sins of self-pollution, but also of all similar offences in sexual relations, and even in marriage itself. Unchastity in general is a homicidal waste of the generative powers, a demonic bestiality, an outrage to ancestors, to posterity, and to one's own life. It is a crime against the image of God, and a degradation below the animal. Onan's offence, moreover, as committed in marriage, was a most unnatural wickedness, and a grievous wrong. The sin named after him is destructive as a pestilence that walketh in darkness, destroying directly the body and soul of the young. But common fornication is likewise an unnatural violation of the person, a murder of two

souls, and a desecration of the body as the temple of God. There are those in our Christian communities who are exceedingly gross in this respect; a proof of the most defective development of what may be called, the consciousness of personality, and of personal dignity.

6. The Levirate law. Its meaning and object. The theocratic moral idea of the levirate law is ascribed in the Calwer Handbuch to the desire of imperishableness. GERLACH remarks: "An endeavor to preserve families, even in their separate lines, and to retain the thereby inherited property, pervades the laws of the Israelites,—a feeling that doubtless came down from the patriarchs. The father still lived on in the son; the whole family descending from him was, in a certain sense, himself; and, through this, the place among the people was to be preserved. From the remotest antiquity, so much depended upon the preservation of tradition, upon the inheritance of religion, education, and custom, that these things were never regarded as the business of individuals, but of families and nations. When afterward the house of Jacob became a people, this duty of the levirate law necessarily made trouble, and the brother-in-law was no longer forced to it; but even then he was publicly contemned for his refusal (Deut. xxv. 5; Ruth iv. 7; comp. Matt. xxii. 23)." The first motive for the patriarchal custom, or for Judah's idea, comes, doubtless, from a struggle of faith in the promise with death. As the promise is to the seed of Abraham, so death seems to mar the promise when he carries away some of Jacob's sons, especially the first-born, before they have had offspring. Life thus enters into strife with death, whilst the remaining brothers fill up the blank. The second motive, however, is connected with the fact, that the life of the deceased is to be reflected in the future existence of their names in this world. Israel's sons are a church of the undying. There is a third motive; it is to introduce the idea of spiritual descent. The son of the surviving brother answers for the legitimate son of the dead, and thus the way is prepared for the great extension of the adoptive relationship, according to which Jesus is called the son of Joseph, and mention is made of the brothers of Jesus. The institution, however, being typical, it could not be carried through consistently in opposition to the right of personality. A particular coercive marriage would have been at war with the idea of the law itself.

7. Thamar's sin, and Thamar's faith.

8. The Hierodulai. Female servants of Astarte, Aschera, or Mylytta (see DELITZSCH, p. 586). The he-goat sacred to Astarte.

9. Judah's self-condemnation and confession.

10. Judah's (Thamar's) twins; Isaac's (Rebecca's) twins.

HOMILETICAL AND PRACTICAL.

See Theological and Ethical. It is only with great caution, and in a wise and devout spirit, that this narrative should be made the ground of homiletical discourses.—Judah's solitude.—The apparent extinction of the tribe.—God's judgments on the sins of unchastity.—The danger arising from feasts (such as that of the sheep-shearing.—The keeping of promises.—Self-condemnation.—The fall and the recovery in our narrative.—Apparent extinction, and yet a new life, through God's grace, in Judah's uprightness and sincerity.

Section First. Vers. 1–5. STARKE: HALL: God's election is only by grace, for otherwise Judah never would have been chosen as an ancestor of Christ.—*Bibl. Wirt.*: Pious parents can experience no greater cross than to have vile and godless children (Sirach xvi. 1).—GERLACH: This marriage of Judah is not censured, since it was impossible that all the sons of Jacob should take wives from their kindred in Mesopotamia.—SCHRÖDER: Ver. 5. Chezib; meaning DELUSION, on account of the delusions connected with this place.—The false hope of Judah—afterwards of Thamar.—Then again of Judah.

Section Second. Vers. 6–11. STARKE: This Thamar, very generally regarded as a Canaanite, though by some of the Jews very improbably called a daughter of Melchizedek, has received a place in the Toledoth of Christ (Matt. i. 3), to show that he is also the hope of the heathen. [The Jews might, in two ways, have suggested to them this strange hypothesis of Thamar's being the daughter of Melchizedek: 1. Through ancestral pride; 2. From conclusions derived from the law. They reasoned thus: If Judah intended to burn Thamar, she must have been the daughter of a priest. If she was the daughter of a priest, then probably the daughter of Melchizedek.] —HALL: Remarkably wicked sinners God reserves to himself for his own vengeance.—Ver. 11. Judah spake deceitfully to his daughter-in-law. Judah may also have thought that his sons' early marriages hastened their death, especially if they were only fourteen years of age (?); and it may be that on this account he did not wish his son Shelah to marry so young.—HALL: Fulfilment of promises is the duty of every upright man, nor can either fear or loss absolve him.—SCHRÖDER: The seed has the promise of salvation—the promise on which the fathers grew. The levirate law was but a peculiar aspect, as it were, of that universal care for offspring which formed the Old-Testament response to God's covenant faithfulness. Onan's sin a murder. It is as if the curse of Canaan descended upon these sons from a Canaanitish woman.—SCHWENKE: The sin of Onan, unnatural, destructive of God's holy ordinance, is even yet so displeasing to the Lord that it gives birth to bodily and spiritual death.—HEIM ("Bible Studies"): 1 Cor. vi. 11. Why is it that the Holy Ghost mentions first in this chapter the sin of Onan, and then points us so carefully to the Saviour of the world as descending from the incest-stained Judah and Thamar? Here only may we find salvation, forgiveness, the taking away of all guilt, and the curse that rests upon it.

Section Third. Vers. 12–16. HALL: Immodesty in dress and conduct betrays evil desires.—CRAMER: Widower and widow are to live lives of chastity. That Thamar desired Shelah to be given to her was not unreasonable; but her course in thus avenging herself is by no means approved, though some of the Christian fathers (Chrysostom, Ambrose, Theodoret) praise her on this very account, and ascribe her design to a peculiar desire to become the mother of the Messiah.—Ver. 24. It is not agreed whether he spoke these words as judge or accuser. He was here among a strange people; but as he has never subjected himself to them, he would be judge in his own affairs.—CALVIN: Severe as Judah had been against Thamar, he judges now indulgently in his own case.—LISCO has a remarkable view, namely, that Judah himself, after the death of his wife, was under obligation to marry Thamar, if he was not willing to give her to his son. The same view is entertained by Gerlach, undoubtedly from a misunderstanding of

the later levirate law.—SCHRÖDER: Harlots only, in contrast with virtuous and domestic women, frequent the streets and markets, lurking at every cornerstone (Prov. vii. 12; Jer. iii. 2; Isaiah xvi. 25-31; Jos. ii. 15).

Section Fourth. Vers. 27-30. STARKE: Ver 30. In Christ's birth-register, too, great sinners are found.—[OSIANDER: These two children signified two people, namely, the Jews and the Gentiles. For the Jews, though seeming to be the first to enter eternal life, have become the last; whilst those of the Gentiles who heard the gospel of Christ have gone before them and become the first (according to Val. Herberger.)]—SCHRÖDER: Zarah, according to some, means brightness, as a name given to him on account of the scarlet color of the thread upon his hand. According to others, it means the sun-rising, as indicative of his appearing first.—LUTHER: Why did God and the Holy Ghost permit these shameful things to be written? Answer: that no one should be proud of his own righteousness and wisdom,—and, again, that no one should despair on account of his sins, etc. It may be to remind us that by natural right, Gentiles, too, are the mother, brothers, sisters of our Lord.

THIRD SECTION.

Joseph in Potiphar's house and in prison. His sufferings on account of his virtue, and his apparent destruction.

CHAPTER XXXIX. 1-23.

1 And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard [life-guardsmen, executioners], an Egyptian, bought him of the hands 2 of the Ishmaelites, which had brought him down thither. And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the 3 Egyptian. And his master saw that the Lord was with him, and that the Lord made 4 all that he did to prosper in his hand. And Joseph found grace in his sight, and he served him; and he made him overseer over his house, and all that he had he put into 5 his hand. And it came to pass from the time *that* he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house and in the 6 field. And he left all that he had in Joseph's hand; and he knew not aught he had save the bread which he did eat. And Joseph was a goodly person, and well-favored 7 [see ch. xxix. 17]. And it came to pass, after these things, that his master's wife cast her 8 eyes upon Joseph; and she said, Lie with me. But he refused, and said unto his master's wife, Behold, my master wotteth not what *is* with me in the house, and he 9 hath committed all that he hath to my hand; *There* is none greater in this house than I; neither hath he kept back anything from me but thee, because thou *art* his wife: 10 how then can I do this great wickedness, and sin against God? And it came to pass as she spake to Joseph, day by day, that he hearkened not unto her, to lie by her, *or* 11 to be with her. And it came to pass about this time, that *Joseph* went into the house 12 to do his business; and *there was* none of the men of the house there within. And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, 13 and fled, and got him out [of the house]. And it came to pass, when she saw that he had 14 left his garment in her hand, and was fled forth, That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to 15 mock us; he came in unto me to lie with me, and I cried with a loud voice: And it came to pass, when he heard that I lifted up my voice and cried, that he left his gar- 16 ment with me and fled, and got him out. And she laid up his garment by her, until 17 his lord came home. And she spake unto him according to these words, saying, The 18 Hebrew servant, which thou hast brought unto us, came in unto me to mock me: And it came to pass, as I lifted up my voice, and cried, that he left his garment with me, 19 and fled out. And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath 20 was kindled. And Joseph's master took him, and put him into the prison [stronghold][1] a place where the king's prisoners [state-prisoners] were bound: and he was there in the 21 prison. But the Lord was with Joseph, and shewed him mercy, and gave him favor

22 in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he
23 was the doer of *it*. The keeper of the prison looked not to anything *that was* under his hand, because the Lord was with him, and *that* which he did, the Lord made *it* to prosper.

[[1] Ver. 20.—בֵּית הַסֹּהַר. Literally, the *round house*, so called from its shape, which was different from the common Egyptian architecture—thus constructed, perhaps, as giving greater strength. Aben Ezra expresses the opinion that the word is Egyptian; but it occurs in Hebrew, as in Cant. vii. 3 (סַהַר), where it evidently has the sense of *roundness*, and is so rendered in the ancient versions. This is confirmed by its near relationship to the more common סחר, *to go round*, from which the Syriac has its word ܣܚܪܐ for tower or castle. Although Joseph, for policy, used an interpreter when speaking with his brethren, yet there must have been, at this time, a great affinity between the Shemitic and the old Egyptian tongue. Very many of the words must have been the same in both languages. The LXX. have rendered it, *ἐν ὀχυρώματι*, in the *stronghold*; Vulg., simply *in carcerem*.—T. L.]

GENERAL PRELIMINARY REMARKS.

1. The three chapters, xxxix.–xlii., form a distinct section by themselves. Joseph in Egypt—in his misery and in his exaltation; first, himself apparently lost, afterwards a saviour of the world. Ch. xl. presents the transition from his humiliation to his exaltation.

2. In the section from ch. xxxix.–xlii., Knobel recognizes the elements of the original text, mingled with the additions of the Jehovist. It is a matter of fact, that the elohistic relations predominate, but in decisive points Jehovah appears as the ruler of Joseph's destiny.

3. If the preceding chapter might be regarded as a counterpart to ch. xxxvii., then the present chapter forms again a counterpart to the one before it. Both chapters agree in referring especially to sexual relations. In the former, Onan's sin, whoredom, and incest, are spoken of; in the one before us, it is the temptation to adultery. In the former, however, Judah, on account of sexual sins, seems greatly involved in guilt, though it is to be considered that he intended to restrain the unchastity of his sons, that he upholds the levirate law, that he judges severely of the supposed adultery of one betrothed, and that he purposely and decidedly shuns incest. Nevertheless, he himself does not resist the allurement to unchastity, whilst Joseph persistently resists the temptation to adultery, and shines brilliantly as an ancient example of chastity. His first trial, when he was sold, was his suffering innocently in respect to crime, and yet not without some fault arising from his inconsiderateness. His second and more grievous trial was his suffering on account of his virtue and fear of God, and, therefore, especially typical was it in the history of the kingdom of God.

4. Our narrative may be divided into three parts: 1) Joseph's good conduct and prosperity in Potiphar's house (vers. 1–6); 2) Joseph's temptation, constancy, and sufferings (vers. 6–20); 3) Joseph's well-being in prison (vers. 21–23).

EXEGETICAL AND CRITICAL.

1. *Joseph's good behavior and prosperity in Potiphar's house* (vers. 1–6).—**And Potiphar bought him** (see ch. xxxvii. 36).—As captain of the "executioners," he commanded the guard of the palace, or Pharaoh's body-guard, who were to execute his death-sentences, and was named accordingly. Concerning this office among other ancient nations, see KNOBEL, p. 308. The name eunuch also denotes a courtier in general; but Knobel, without any ground, would regard Potiphar as really such; though these were frequently married.—**And the Lord was with Joseph.**—Here the name Jehovah certainly corresponds with the facts. Joseph was not only saved, but it is Jehovah who saves him for the purposes of his kingdom. His master soon recognizes in him the talent with which he undertakes and executes everything entrusted to him. As by Jacob's entrance into Laban's house, so by Joseph's entrance into Potiphar's, there comes a new prosperity, which strikes Potiphar as something remarkable. He ascribes it to Joseph as a blessing upon his piety, and to his God Jehovah, and raises Joseph to the position of his overseer. In this office he had, doubtless, the management of an extensive land-economy; for in this respect there was, for the military order, a rich provision. It was a good training for the management of the trust he afterwards received in respect to all Egypt. Upon this new influence of Joseph there follows a greater prosperity, and therefore Potiphar commits to him his whole house.—**Save the bread which he did eat.**—SCHRÖDER: "There appears here that characteristic oriental indolence, on account of which a slave who has command of himself may easily attain to an honorable post of influence." *Save the bread*, etc. "This," according to Bohlen, "is an expression of the highest confidence; but the ceremonial Egyptian does not easily commit to a stranger anything that pertains to his food." Besides, the Egyptians had their own laws concerning food, and did not eat with Hebrews.

2. *Joseph's temptations, consolations, and sufferings* (vers. 6–20).—**And Joseph was a goodly man.**—His beauty occasioned his temptations.—**His master's wife cast her eyes upon him.**—His temptations are long continued, beginning with lustful persuasions, and ending in a bold attack. Joseph, on the other hand, tries to awaken her conscience; he places the proposed sin in every possible light; it would be a disgraceful abuse of the confidence reposed in him by his master; it would be an outrage upon his rights as a husband; it would be adultery, a great crime in the sight of God. Again, he shuns every opportunity the woman would give him, and finally takes to flight on a pressing occasion which she employs, notwithstanding he is now to expect her deadly revenge. KNOBEL: "The ancients describe Egypt as the home of unchastity (MARTIAL, iv. 42, 4: *nequitias tellus scit dare nulla magis*), and speak of the great prevalence of marriage infidelity (HEROD. ii. 111; DIOD. SIC. i. 59), as well as of their great sensuality generally. For

example, the history of Cleopatra, Diod. ch. 51. 15." For similar statements respecting the later and modern Egypt, see Keil, p. 251, note.—**To lie by her.**—An euphemistic expression.—**That she called unto the men.**—Lust changes into hatred. She intends to revenge herself for his refusal. Besides, it is for her own safety; for though Joseph himself might not betray her, she might be betrayed by his garment that he had left behind. Her lying story is characteristic in every feature. Scornfully she calls her husband *he* ("*he* hath brought in," etc.), and thereby betrays her hatred. Joseph she designates as "an Hebrew," i. e., one of the nomadic people, who was unclean according to Egyptian views (ch. xliii. 32; xlvi. 34). Both expressions show her anger. She reproaches her husband with having imperilled her virtue, but makes a show of it, by calling the pretended seductions of Joseph a wanton mockery, as though by her outcry she would put herself forth as the guardian of the virtue of the females of her house.—**Unto me to mock me.**—Her extreme cunning and impudence are proved by the fact that she makes use of Joseph's garment as the *corpus delicti*, and that in pretty plain terms she almost reproaches Potiphar with having purposely endangered her chastity.—**That his wrath was kindled.**—It is to be noticed that it is not exactly said, against Joseph. He puts him into the tower, the state-prison, surrounded by a wall, and in which the prisoners of the king, or the state criminals, were kept. Ver. 10. Delitzsch and Keil regard this punishment as mild; since, according to Diod. Sic. i. 28, the Egyptian laws of marriage were severe. It must be remembered, however, that Potiphar decreed this penalty without any trial of the accused, and that his confinement seems to have been unlimited. At the same time, there is something in the opinion, expressed by many, that he himself did not fully believe his wife's assertion, and intended again, in time, to reinstate Joseph. It may, therefore, have seemed to him most proper to pursue this course, in order to avoid the disgrace of his house, without sacrificing entirely this hitherto faithful servant. The prosperous position that Joseph soon held in the prison seems to intimate that Potiphar was punishing him gently for appearance sake.

3. *Joseph's well-being in the prison* (vers. 21-23).—**Favor in the sight of the keeper.**—This was a subordinate officer of Potiphar; and "thus vanishes the difficulty presented by Tuch and Knobel, that Joseph is said to have had two masters, and that mention is made of two captains of the body-guard." Delitzsch. The overseer of the prison also recognizes Joseph's worth, and makes him a sort of sub-officer; though he does not, by that, cease to be a prisoner.

DOCTRINAL AND ETHICAL.

1. Gerlach: The important step in the development of the divine plan is now to be made: the house of Jacob was to remove from the land of the promise into a foreign country, as had been announced to Abraham many years before (ch. xv. 13). Jacob's numerous family could no longer remain among the Canaanites, without dispersion, loss of unity and independence, and troublesome conflicts with the inhabitants of the country. "Further on it is said: They were to become a people in the most cultivated country then known, and yet most distinctly separated from the inhabitants."

2. Jehovah was with Joseph. The covenant God victoriously carries forward his decrees through all the need, sufferings, and ignominy of his people. Joseph, so to say, is now the support of the future development of the Old-Testament theocracy; and on the thread of his severely threatened life, as one above whose head hangs the sword of the heathen executioner, there is suspended, as far as the human eye can see, the destiny both of Israel and the world. God's omnipotence may, and can, make its purposes dependent from such threads as Joseph in prison, Moses in the ark, David in the cave of Adullam. Providence is sure of the accomplishment of its object.

3. Joseph suffering innocently, yet confiding in God: *a.* a slave, yet still a free man; *b.* unfortunate, yet still a child of fortune: *c.* abandoned, yet still standing firm in the severest temptations; *d.* forlorn, yet still in the presence of God; *e.* an object of impending wrath, yet still preserved alive; *f.* a state-prisoner, and yet himself a prison-keeper; *g.* every way subdued, yet ever again superior to his condition. In this phase of his life, Joseph is akin to Paul (2 Cor. vi.), with whom he has this in common, that, through the persecutions of his brethren, he is forced to carry the light of God's kingdom into the heathen world,—a fact, it is true, that first appears, in the life of Joseph, in a typical form.

4. Joseph, as an example of chastity, stands here in the brightest light when compared with the conduct of Judah in the previous chapter. From this we see that the divine election of the Messianic tribe was not dependent upon the virtues of the Israelitish patriarchs. We should be mistaken, however, in concluding from this a groundless arbitrariness in the divine government. In the strong fulness of Judah's nature there lies more that is undeveloped for the future, than in the immature spirituality and self-reliance of Joseph. It is a seal of the truth of Holy Scripture that it admits such seeming paradoxes as no mythology could have invented, as well as a seal of its grandeur that it could so boldly present such a patriarchal parallel to a people proud of its ancestry, whose principal tribe was Judah, and in which Judah and Ephraim were filled with jealousy toward each other.

5. Joseph's victory shows how a man, and especially a young man, is to overcome temptation. The first requirement is: walk as in the all-seeing presence of God; the second: fight with the weapons of the word in the light of duty (taking the offensive, which the spirit of conversion assumes according to the measure of its strength); the third: avoid the occasions of sin; the fourth: firmness before all things, and, if it must be, flight with the loss of the dress, of the good name, and even of life itself.

6. The curse of adultery and its actual sentence in Joseph's speech and conduct.

7. The accusation of the woman a picture of cabal, reflecting itself in all times, even the most modern. The first example of gross calumniation in the Sacred Scripture, coming from an adulterous woman, presenting a picture, the very opposite of Joseph's virtue, as exhibiting the most impudent and revengeful traits of vindictive lying. Thus, also, was Christ calumniated, in a way that might be called the consummation of all calumny, the master-piece of the prince of accusers.

8. Potiphar's wrath and mildness are indications that he had a presentiment of what the truth really was. It is also an example showing how the pride of the great easily inclines them to sacrifice to the

honor of their house the right and happiness of their dependants.

HOMILETICAL AND PRACTICAL.

See Doctrinal and Ethical. Joseph's destiny according to the divine providence: 1. His misfortune in his fortune. As formerly the preference of his father, his variegated coat, and the splendid dreams, prepared for him misfortunes, so now his important function in Potiphar's house, and his goodly person. 2. His fortune in his misfortune. He was to go to Egypt, assume the condition of a slave, enter prison, and all this in order to become a prophetic man, an interpreter of dreams, an overseer of estates, lord of Egypt, a deliverer of many from hunger, a cause of repentance to his brethren, and of salvation to the house of Jacob.—Taube: The promise of suffering, and the blessing of godliness: 1. Its use: "godliness is profitable unto all things;" 2. its sufferings: "all that will live godly shall suffer persecution;" 3. its blessing in its exercise: "exercise thyself unto godliness."

Section First. (Vers. 1–6). Starke: There is no better companion on a journey than God. Blessed are they who never forget to take this society with them wherever they go.—*Bibl. Tub.*: God's blessing and grace are with the pious everywhere, even in their severest trials.—Cramer: Where God is present with his grace, there he will be soon known through his word, and other tokens of his presence.—Osiander: Pious servants should be made happy in their service; they should be loved as children, and elevated to higher employments.—Lange: A beautiful bodily form, and a disposition fundamentally enriched, both by grace and nature! how fitly do they correspond.—Schröder: In Egypt Jacob's family had a rich support during the famine; there could it grow up to a great and united people; there it found the best school of human culture; there was the seat of the greatest worldly power, and, therefore, the best occasion in which to introduce those severe sufferings that were to awaken in Israel a longing after redemption, and a spirit of voluntary consecration to God (Hengstenberg).—God's being with Joseph, however, is not a presence of special revelations, as with the patriarchs, but a presence of blessing and success in all things (Baumgarten).—Joseph happy, though a servant.—Among the implements of agriculture delineated on the Egyptian tombs, there is often to be seen an overseer keeping the accounts of the harvest. In a tomb at Kum el Ahmar there is to be seen the office of a household steward, with all its appurtenances.

Section Second. (Vers. 7–20). Starke: Luther: Thus far Satan had tempted Joseph on his left side, i. e., by manifold and severe adversities; now he tempts him on the right, by sensuality. This temptation is most severe and dangerous, especially to a young man. For Joseph lived now among the heathen, where such sins were frequent, and could, therefore, more easily excite a disposition in any way inclined to sensual pleasure. The more healthy one is in body, the more violent is this sickness of the soul (Sir. xiv. 14). The more dangerous temptations are, or the more difficult to be overcome, so much the more plausible and agreeable are they. Nothing is more alluring than the eyes. "And if thine eye offend thee, pluck it out."—Ver. 9. Musculus: In all cases he who sins, sins against God,—even then when he is wronging his fellow-men. But he most especially sins against God who injures the forsaken, the miserable, the "little ones," and those who are deficient in understanding. For God will protect them, since they cannot be wronged without the grossest wickedness.—Augustine: *Imitentur adolescentes Joseph sanctum, pulchrum corpore, pulchriorem mente.*—Lange: Since by nature shame is implanted in women to a higher degree than in men (in addition to the fact, that in consenting and transgression she is exposed to more danger and shame), so much the more disgraceful is it when she so degenerates as not only to lay snares secretly for the other sex, but also impudently to importune them.—The same: The fear of God is the best means of grace for avoiding sin and shame.—Hall: A pious heart would rather remain humbled in the dust than rise by sinful means.—Ver. 12. He preferred to leave his garment behind him, rather than a good conscience.—Lange: In a temptation to adultery and fornication, flight becomes the most pressing necessity.—Ver. 18. Cramer: The devil will be true to his nature; for as he is an unclean spirit, so also is he a liar.—Hall: Wickedness is ever artful in getting up false charges against the virtues and good works of others (Acts xvi. 20). We must be patient toward the diabolical slanders of the impious; for God finally comes and judges them.—Beware of the act itself; against the lie there may be found a remedy.—Vers. 19, 20. He who believes easily is easily deceived. Magistrates should neither be partial, hasty, nor too passionate.

Schröder: "*Joseph was a goodly person.*" With literal reference to ch. xxix. 17, Joseph was the reflected image of his mother. They in whose hearts the Holy Spirit dwells, are wont to have a countenance frank, upright, and joyful (Luther).—The love of Potiphar's wife was far more dangerous to Joseph than the hatred of his brothers (Rambach).—Now a far worse servitude threatens him, namely, that of sin (Krummacher).—Joseph had a chaste heart, and, therefore, a modest tongue (Val. Herberger). Unchaste expressions a mark of unchaste thoughts. On the monuments may be seen Egyptian women who are so drunk with wine that they cannot stand. Of a restriction of wives, as customary afterwards in the East, and even in Greece, we find no trace.—Joseph lets his mantle go, but holds on to a good conscience. Joseph is again stripped of his garment, and again does it serve for the deception of others.—Sensual love changes suddenly into hatred (2 Sam. xiii. 15).—Calwer *Handbuch*: Such flight is more honorable than the most heroic deeds.

Section Third. (Vers. 21–23). Starke: Osiander: To a pious man there cannot happen a severer misfortune than the reputation of guilt, and of deserved punishment therefor, when he is innocent (Rom. viii. 28).—Cramer: God sympathises with those who suffer innocently (James i. 3). God bringeth his elect down to the grave, but bringeth them up again (1 Sam. ii. 6). Whom God would revive, can no one stifle. Whom God favors, no misfortune can harm.

Schröder: Those who believe in God must suffer on account of virtue, truth, and goodness; not on account of sin and shame (Luther). Exaltation in humiliation, a sceptre in a prison, servant and Lord—even as Christ.—God's eyes behold the prison, the fetters, and the most shameful death, as he beholds the fair and shining sun. In Joseph's condition nothing is to be seen but death, the loss

of his fair fame, and of all his virtues. Now comes Christ with his eyes of grace, and throws light into the grave. Joseph is to become a Lord, though he had seemingly entered into the prison of hell (Luther). Joseph's way is now for a time in the darkness, but this is the very way through which God often leads his people. Thus Moses, David, Paul, Luther; so lived the Son of God to his thirtieth year in Nazareth. Nothing is more opposed to God than that impatience of the power of nature which would violently usurp his holy government.—STOLBERG justly commends "the inimitable simplicity of Joseph's history narrated in the most vivid manner, and bearing on its face the most unmistakable seal of truth."

FOURTH SECTION.

Joseph as interpreter of the dreams of his fellow-prisoners.

CHAPTER XL. 1–23.

1 And it came to pass after these things *that* the butler of the king of Egypt, and *his*
2 baker, had offended their lord the king of Egypt. And Pharaoh was wroth against
two of his officers, against the chief of the butlers, and against the chief of the
3 bakers. And he put them in ward in the house of the captain of the guard, into
4 the prison, the place where Joseph was bound. And the captain of the guard
charged Joseph with them; and he served them; and they continued a season
5 in ward. And they dreamed a dream, each man his dream in one night, each man
according to the interpretation of his dream, the butler and the baker of the king of
6 Egypt, which *were* bound in prison. And Joseph came in unto them in the morning,
7 and looked upon them, and, behold, they *were* sad. And he asked Pharaoh's officers
that *were* with him in the ward of his lord's house, saying, Wherefore look ye *so* sadly
8 to day? And they said unto him, We have dreamed a dream, and *there is* no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? tell
9 me *them*, I pray you. And the chief butler told his dream to Joseph, and said to him,
10 In my dream, behold, a vine *was* before me. And in the vine *were* three branches:
and it *was* as though it budded, *and* her blossoms shot forth; and the clusters thereof
11 brought forth ripe grapes: And Pharaoh's cup *was* in my hand: and I took the grapes,
12 and pressed [1] them into Pharaoh's cup, and I gave the cup into Pharaoh's hand. And
Joseph said unto him, This *is* the interpretation of it: The three branches *are* three
13 days: Yet within three days shall Pharaoh lift up thine head, and restore thee unto
thy place; and thou shalt deliver Pharaoh's cup into his hand, after the former manner
14 when thou wast his butler. But think on me when it shall be well with thee, and
shew kindness, I pray thee, unto me; and make mention of me unto Pharaoh, and bring
15 me out of this house: For indeed I was stolen away out of the land of the Hebrews;
16 and here also have I done nothing that they should put me into the dungeon. When
the chief baker saw that the interpretation was good, he said unto Joseph, I also *was*
17 in my dream, and behold, I had three white baskets on my head; And in the uppermost
basket *there was* of all manner of bakemeats for Pharaoh; and the birds did eat them
18 out of the basket upon my head. And Joseph answered and said, This *is* the inter-
19 pretation thereof: The three baskets *are* three days: Yet within three days shall
Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds
20 shall eat thy flesh from off thee. And it came to pass the third day, *which was*
Pharaoh's birthday, that he made a feast unto all his servants; and he lifted up the
21 head of the chief butler, and of the chief baker among his servants. And he restored
the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand;
22, 23 But he hanged [2] the chief baker; as Joseph had interpreted to them. Yet did not
the chief butler remember Joseph, but forgat him.

[[1] Ver. 11.—וָאֶשְׂחַט. *I pressed.* The word occurs only here, yet its meaning is sufficiently obvious from the context, and from the cognate Chaldaic סחט. It is onomatopic, representing the emission of the juice. It is allied to שחת with its sense of waste and destruction. LXX., ἐξέθλιψα; Vulg., *expressi.*—T. L.]

[[2] Ver. 22.—תָּלָה. It does not here denote *suspension from*, like hanging from a gallows. The preposition עַל is opposed to that, and shows that it denotes crucifixion.—T. L.]

PRELIMINARY REMARKS.

The contents of this chapter may be denoted, the silent preparation for the great turning in Joseph's destiny. In itself considered, however, our narrative shows us how the religious capacity of suffering for the Lord's sake develops itself, like a germ, in the people of God. Joseph's spiritual life shines resplendent in his prison. There may be distinguished the following sections: 1. The imprisonment of the two court-officers, and Joseph's charge over them (vers. 1–4); 2. their dejectedness, and Joseph's sympathy (vers. 5–8); 3. the dream of the chief butler, and its interpretation (vers. 9–15); 4. the dream of the chief baker, and its interpretation (vers. 16–19); 5. the fulfilment of both dreams.

EXEGETICAL AND CRITICAL.

1. Vers. 1–4. *The imprisonment of the two court-officers, and Joseph's charge over them.*—**The chief of the butlers and the chief of the bakers.**—According to ver. 2 they are the chiefs in their respective departments of service. The oriental kings, as those of the Persians (XENOPH., *Hellenica*, viii. i. 38), had a multitude of butlers, bakers, and cooks. The office of chief butler was very honorable with the kings of Persia (HEROD., iii. 34; XENOPH., *Cyroped.* i. 3, 8). It was once filled by Nehemiah (Neh. i. 11; ii. 1).—**In the house of the captain of the guard**—i. e., in the house of Potiphar. The house of the captain of the guard was connected with the state-prison, and denotes here the prison itself.—**Charged Joseph with them.**—Here Potiphar again mingles himself with Joseph's fortune (and that by way of mitigating it) in the recognition of his talents. By this distinguished charge, he shows favor, at the same time, to Joseph and to his fallen colleagues.

2. Vers. 5–8. *Their dejectedness and Joseph's sympathy.*—**According to the interpretation.**—Both had dreamed—each one a different dream—each one a significant dream, according to the anticipated occurrence upon which it was founded, and also according to its interpretation. Joseph's conversation with the sad and dejected prisoners, proves his sagacity as well as his kindly sympathy. It shows, too, how misfortune equalizes rank, and makes the great dependent on the sympathy of those who are lower in position.—**And there is no interpreter of it.**—An expression showing that the interpretation of dreams was much in vogue, and that it was one of the wants of persons of rank to have their dreams interpreted.—**Do not interpretations belong to God?**—He admits that there are significant dreams, and that God could bestow on men the gift of interpretation when they are referred back to him. He rejects, indirectly, the heathen art of interpreting dreams, whilst, at the same time, giving them to understand that it was, perhaps, imparted to himself. First, however, he is to hear their dreams. Knobel is inexact when he speaks in general terms of "the ancient view concerning dreams." Doubtless the field of revelation admits dreams as sent by God, but these coincide with dreams in general just as little as the prophetic mode of interpreting them coincided with that of the heathen, though, according to Egyptian views, all prophetic art comes from the gods (HEROD. ii. 83) Knobel.

3. Vers. 9–15. *The dream of the chief butler and its interpretation.*—**In my dream, behold a vine.**—A lively description of a lively dream. The first picture is the vine, and the rapid development of its branches to the maturity of the grapes. On the vine in Egypt, see KNOBEL, p. 307. In the second picture, the chief butler beholds himself in the service of Pharaoh, preparing and presenting to him the juice of the grapes. "The vine was referred to Osiris, and was already well known in Egypt. See Ps. lxxviii. 47; cv. 33; Numb. xx. 5. The statement, HEROD., ii. 77, is, therefore, to be taken with limitations. Nor is it true that in the time of Psammeticus fresh must only was drank, while fermented wine was prohibited. Knobel has shown that PLUTARCH, *De Iside*, vi. 6, says just the contrary. The people drank wine unrestrained; the kings, because they were priests, only so much as was allowed by the sacred books; but from the time of Psammeticus even this restriction was abolished. The old monuments show great variety of wine-utensils, wine-presses at work, topers tired of drinking, even intoxicated women." Delitzsch. "Wine had been prohibited before the time of Mohammed (SHARASTANI, ii. p. 346). The grapes he allowed (Koran, xvi. 11, 69). They evaded his prohibition by pressing the grapes and drinking the juice of the berries (SCHULTZ, *Leitungen*, v. p. 286). Such juice of grapes the Egyptian king drank also in Joseph's time. He was a ruler of the Hyksos (?), who were an Arabian tribe." Knobel. THE SAME: The dream-interpreter Artemidorus classes the vine with plants that grow rapidly, and regards dreams concerning it as having a quick fulfilment. Joseph's interpretation.—**Three branches, three days.**—Since Pharaoh's birth-day was at hand, and was known, perhaps, as a day of pardon, this presentiment may, to some degree, have been affected by it.—**Lift up thine head.**—To replace, again, in prosperity and honor, especially to bring out of prison (2 Kings xxv. 27).—**And show kindness, I pray thee, unto me.**—Joseph is so sure of his interpretation that he employs the opportunity to plead for his own right and liberty.—**I was stolen.**—An expression of innocence. They took him away from his father, but how it was done, his feelings do not allow him to relate; enough that he came to Egypt neither as a criminal, nor as a slave, rightly sold. With the same caution he speaks about his imprisonment without exposing the house of Potiphar.

4. Vers. 16–19. *The dream of the chief of the bakers, and its interpretation.* The striking resemblance of his dream to the one previously interpreted, caused the baker to overlook its ominous difference; he, therefore, hopes also for a favorable interpretation. The interpreter, however, shows his discernment in recognizing the birds that did not eat the bakemeats out of the basket upon his head, as the main point. He differs also from the heathen interpreters in announcing the unfavorable meaning plainly and distinctly. KNOBEL: "In Egypt men were accustomed to carry on their heads, women upon their shoulders. In modern Egypt women bear burdens upon their heads." "Even at this day in Egypt kites and hawks seize upon articles of food carried upon the head." The criminal to be put to death was fastened to a stake, to increase thereby the severity of the punishment (Deut. xxi. 22; Josh. x. 26; 2 Sam. iv. 12). This custom was also prevalent

among other nations, especially the Persians and Carthaginians.

5. Vers. 20-23. *The fulfilment of both these dreams.* The kings of antiquity were accustomed to celebrate their birth-days. "According to Herodotus, this was the only day on which the kings of the Persians anointed themselves, and gave presents to their subjects. In like manner the Hebrew kings, on joyous occasions, exercised mercy (1 Sam. xi. 13)." Knobel. Joseph is forgotten by the butler, apparently for ever; God, however, has provided for his exaltation, not only through the destiny denoted in the dreams, but also by the clearing up of the truthfulness of the interpreter.

DOCTRINAL AND ETHICAL.

1. The manner in which the divine providence quietly and secretly makes the most insignificant things, apparently, the occasion and the cause of wonderful changes, appears very visible in our narrative. It would appear simply fortuitous that Pharaoh should have thrown into prison his two officers on account, perhaps, of some very trifling offence; still more accidental would it appear that Joseph should have had charge of them, and that both should have had alarming dreams, and finally, how extraordinarily fortuitous that Joseph, on entering, should have observed their depression in their countenances! But all this apparent chance was made a prerequisite, in the course of God's providence, for Joseph's exaltation, and Israel's redemption. "The Lord finds a thousand ways where reason sees not even one."

2. The occurrences of the heathen world, the affairs of courts, their crimes, cabals, intrigues, are all under the divine control. A country in which the wisdom of the world seems to have emancipated itself from all regard to the government of a divine providence, is just the one whose administration shows the most failure, and most frequently experiences an ironical disappointment of its plans.

3. Prisons, too, with their dark chambers, dungeons, sorrows, secrets, are under the control of God. At all times have they enclosed not only criminals, but the innocent,—oftentimes the best and most pious of men. Christ says: *I was in prison, and ye came unto me;* and he speaks thus, not of faithful martyrs only; even among the guilty there is a spark of Christ's kinsmanship,—i. e., belonging to him.

4. How mightily misfortune takes away the distinction of rank. Joseph has not only the heart's gift of sympathy for the unhappy, but also that openhearted self-consciousness that fits him to associate with the great. Even when a child did he run before his mother in meeting Esau.

5. The night-life with its wakefulness, as with its dreams, enters into the web of the divine providence (see Book of Esther, Daniel, Matt. ii. xxvii. 19; Acts xvi. 9; Ps. cxxxii. 4). Dreams are generally so unmeaning that they should never cause men to err in obedience to the faith, in duty, or in the exercise of a judicious understanding. Their most general significance, however, consists in their being a reflection of the feelings, remembrances, and anticipations of the day life, as also in the fact, that all perceptions of the body give themselves back in the mirror of the nightly consciousness, as imaged speech or picture. The spirit of God may, therefore, employ dreams as a medium of revelation. He can send dreams and bestow the gift of interpretation. But, in themselves, the most significant dreams of revelation never form ethical decisions, though they may be signs and monitors of the same. Their higher significance, however, is sealed by their great and world-historic consequences for the kingdom of God.

6. Joseph very definitely distinguished between his own and the heathen mode of interpreting dreams; and this he owes to his Israelitish consciousness as opposed to the heathen. The divine certainty of his interpretation is seen in the fact, that, notwithstanding the greatest similarity in both dreams, he immediately recognizes the point of dissimilarity, and dares to make the fearful announcement in the assurance that the issue of the affair would be in correspondence. The apparent severity of such frankness could not make him falter in the feeling of what was due to truth. To narrate how he may have sought to mitigate it, by expressions of sympathy, lay not within the scope of this narration.

7. The joyous feasts of the great are sources both of life and death.

8. A man in prosperity soon forgets the companions of his former misery, just as the chief butler forgot Joseph. God's memory never fails, and it is, at the same time, the chief quickener of the memories of men. God keeps his own time. The ray of hope that shone for the prisoner at the release of the chief butler went out again for two years. When all hope seemed to have vanished, then divine help comes in wonderfully.

HOMILETICAL AND PRACTICAL.

See Doct. and Eth. Joseph's disciplinary trials. His preparation for his great calling of saviour and ruler: a. by sufferings; b. by works of his vocation. —Traces of God in the prison: 1. Divine light; 2. holy love; 3. divine monitions; 4. hope of deliverance.—God's government in its great issues: 1. Of the smallest things; 2. of the proudest events; 3. of the most fallible judgments of men; 4. of the darkest prisons; 5. of the nightly life; 6. of hopes and fears in human need.

First Section. Vers. 1-4. STARKE: Ver. 1. In what the offence consisted is not announced. The Rabbins, who pretend to know all things about which the Scriptures are silent, say that the butler had permitted a fly to drop into the king's cup, and that a grain of sand was found in the bread of the baker. The conjecture of Rabbi Jonathan has more probability; he thinks that both had conspired to poison the king. Joseph was thirteen years in a state of humiliation, and the last three (?) in a prison. SCHRÖDER: Information concerning the Egyptian wine culture and representations of it upon the monuments (according to Champollion and others, p. 576), —also concerning the modes of baking, which was quite an advanced art among the Egyptians. The Egyptians had for their banquets many different kinds of pastry.—The offices of chief butler and chief baker were in high honor, and sometimes that of field-marshal was connected with them.—In the East the prisons are not public buildings erected for this sole purpose, but a part of the house in which the prison officer resided.

Second Section. Vers. 5-8. STARKE: CRAMER: There are different kinds of dreams: divine dreams (ch. xxviii. 12; xli. 17; Daniel ii. 28); diabolical dreams (Deut. xiii. 2; Jeremiah xxiii. 16; xxvii. 9); natural dreams (Eccles. v. 2). We must, therefore,

distinguish between dreams, and not regard them all alike (Sirach xxxiv. 7). The godless and the pious may get into the same troubles, and have similar sufferings; yet they cannot look upon them with the like dispositions and emotions. SCHRÖDER: They may have been dreams suggested by their official position. Both of them may have gone to sleep with the number three upon their minds because of the thought that Pharaoh was to celebrate his birth-day within three days. No wonder that their imagination overflowed from the abundance of their hearts; and who can tell how much their consciences were concerned in these dreams. The culture and the character of the Egyptians was every way mystical, or rather symbolical; the less they are able to account for an occurrence the more divine it seemed. Night they considered as source of all things, and as a being to which they paid divine honors. The whole ancient history of this wonderful people has a nocturnal aspect about it. One might call it the land of dreams, of presentiments, enigmas. Joseph's destiny in respect to this country begins in dreams, and is completed by them (Krummacher). It is not every one that can read the writing of the human countenance; this power is given to love only (Baumgarten). He preached in prison as Christ did (Richter).

Third Section. Vers. 9–15. STARKE: Ver. 14. The Jews charge that Joseph in this request demanded pay for his interpretation, and allege that, on this account, he had to remain in prison two years longer. There is, however, no ground for such an imputation; but though he had the assurance of the divine presence, and that God would deliver him from the prison, he had, nevertheless, a natural longing for liberty. Besides, he did not ask anything unfair of the butler (1 Cor. vii. 21).—CRAMER: Ordinary means are from God, and he who despises them tempts God.—THE SAME: We may assert our innocency, and seek deliverance, yet still we must not, on that account, speak ill of those who have injured us (Matt. v. 44).

SCHRÖDER: The dream of the chief butler, no doubt, leans upon the business of his life and office, but, on the other hand, it also has the imaginative impression of "the poet concealed within every man," as Schubert calls it.—CALWER *Handbuch:* Ver. 15. A mild judgment upon the act of his brethren, whom he would not unnecessarily reproach.

Fourth Section. Vers. 16–19. STARKE: *Bibl. Wirt.:* Whenever the word of God is to be expounded, it should be done in the way the Holy Spirit presents it, and according to the word itself, no matter whether the hearers are disturbed, alarmed, or comforted.—SCHRÖDER: (Calvin:) Many desire the word of God because they promise themselves simply enjoyment in the hearing of it.—CALWER *Handbuch:* In Hebrew, "to lift up the head," is a play upon words. It means to restore to honor and dignity, or to hang upon the gallows, or decapitation (taking off the head), or crucifixion (lifting up upon the cross).

Fifth Section. Vers. 20–23. STARKE: *Bibl. Wirt:* Godless men in adversity, when they receive help from the pious, make the fairest of promises, but when prosperity returns they forget them all. Be not, therefore, too confiding. High station changes the manners, and usually makes men arrogant.—LANGE: How easily is a favor forgotten, and how seductive the courtier life!—SCHRÖDER: These are times when men, through the prestige of birth, or by money, or human favor, may reach the summit of honor and wealth, without any previous schooling of adversity; still such men are not truly great, whatever may be the greatness of their title and their revenues. They are not the instruments that God employs in the accomplishment of his great purposes. Thus to Joseph, who was to become Lord of Egypt, the house and prison of Potiphar, in both of which he bore rule on a lesser scale, were to be his preparatory school. The wisdom he was to exercise in greater things begins here to show itself in miniature. Such a heart-purifying discipline is needed by all who would see God, and who would be clothed with authority for the world's benefit. Without this there is no truly righteous administration. It never comes from passionate overhastiness, sensual sloth, needless fear, selfish purposes, or unreasoning obstinacy. On the contrary, Joseph was purified, in prison, by the word of God; so was Moses in Midian, David in exile, Daniel in Babylon. Thus became they fit instruments in the hand of God (Roos). Therefore is it that the pious Joseph was crucified, dead, and buried, and descended into hell. Now comes the Lord to deliver him, honor him, make him great (Luther).—HEIM (Bible Studies): It was Joseph's single ray of hope in the prison—that which lighted him to freedom—that he could commend himself to the intercession of the chief butler. When this went out, according to every probable view, there seemed nothing else for him than to pine away his whole life in prison; and yet the fulfilment of the dreams of the court officers might have strengthened him in the hope of the fulfilment of his own dreams in his native home.

FIFTH SECTION.

Joseph the interpreter of Pharaoh's dreams.

CHAPTER XLI. 1–57.

1 And it came to pass, at the end of two full years [lit., days], that Pharaoh dreamed; 2 and, behold, he stood by the river. And, behold, there came up out of the river seven well-favoured kine, and fat-fleshed; and they fed in a meadow[1] [bulrushes, the grass on the 3 bank of the river]. And, behold, seven other kine came up after them out of the river, ill-4 favoured and lean-fleshed, and stood by the other kine upon the brink of the river. And

the ill-favoured and lean-fleshed kine did eat up the seven well-favoured and fat kine. So
5 Pharaoh awoke. And he slept and dreamed the second time; and, behold, seven ears
6 of corn came up upon one stalk, rank and good. And, behold, seven thin ears, and
7 blasted with the east wind, sprung up [in single stacks] after them. And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, *it was*
8 a dream. And it came to pass in the morning, that his spirit was troubled; and he sent and called for all the magicians[a] [scribes: skilled in hieroglyphics] of Egypt, and all the wise men [magicians] thereof; and Pharaoh told them his dreams; but *there was* none
9 that could interpret them unto Pharaoh. Then spake the chief butler unto Pharaoh,
10 saying, I do remember my faults this day. Pharaoh was wroth with his servants, and
11 put me in ward in the captain of the guard's house, both me and the chief baker; And we dreamed a dream in one night, I and he; we dreamed each man according to the
12 interpretation of his dream. And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our
13 dreams; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.
14 Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon [pit]; and he shaved himself, and changed his raiment, and came in unto Pharaoh.
15 And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it; and I have heard say of thee, that thou canst understand a dream to inter-
16 pret it. And Joseph answered Pharaoh, saying, It is not in me:[a] God shall give
17 Pharaoh an answer of peace. And Pharaoh said unto Joseph, In my dream, behold,
18 I stood upon the bank of the river; And, behold, there came up out of the river seven
19 kine, fat-fleshed, and well-favoured; and they fed in a meadow; And, behold, seven other kine came up after them, poor, and very ill-favoured and lean-fleshed, such as I
20 never saw in all the land of Egypt for badness; And the lean and the ill-favoured kine
21 did eat up the first seven fat kine; And when they had eaten them up, it could not be known that they had eaten them; but they were still ill-favoured, as at the beginning.
22 So I awoke. And I saw in my dream, and, behold, seven ears came up in one stalk, full
23 and good; And, behold, seven ears, withered, thin, and blasted with the east wind,
24 sprung up after them; And the thin ears devoured the seven good ears. And I told this
25 unto the magicians; but there was none that could declare *it* to me. And Joseph said unto Pharaoh, The dream of Pharaoh *is* one; God hath shewed Pharaoh what he *is*
26 about to do. The seven good kine *are* seven years; and the seven good ears *are* seven
27 years; the dream *is* one. And the seven thin and ill-favoured kine, that came up after them, *are* seven years; and the seven empty ears, blasted with the east wind shall be
28 seven years of famine. This *is* the thing which I have spoken unto Pharaoh; what
29 God *is* about to do, he sheweth unto Pharaoh. Behold, there come seven years of
30 great plenty throughout all the land of Egypt; And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the
31 famine shall consume the land; And the plenty shall not be known in the land, by
32 reason of that famine following; for it *shall be* very grievous. And for that the dream was doubled unto Pharaoh twice; *it is* because the thing *is* established by God, and
33 God will shortly bring it to pass. Now, therefore, let Pharaoh look out a man discreet
34 and wise, and set him over the land of Egypt. Let Pharaoh do *this*, and let him
35 appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather [lay in store] all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food
36 in the cities. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the
37 famine. And the thing was good in the eyes of Pharaoh, and in the eyes of all his
38 servants. And Pharaoh said unto his servants, Can we find *such a one* as this is, a
39 man in whom the Spirit of God *is?* And Pharaoh said unto Joseph, Forasmuch as
40 God hath shewed thee all this, *there is* none so discreet and wise as thou *art;* Thou shalt be over my house, and according unto thy word shall all my people be ruled;
41 only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I
42 have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put

43 a gold chain upon his neck; And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee;[4] and he made him ruler over all the
44 land of Egypt. And Pharaoh said unto Joseph, I *am* Pharaoh, and without thee shall
45 no man lift up his hand or foot in all the land of Egypt. And Pharaoh called Joseph's name Zaphnath-paaneah[5] [**gave him the title of Savior of the world; preserver of life, &c.**]; and he gave him to wife Asenath [**consecrated to Neith (the Egyptian Minerva)**], the daughter of Poti-pherah [**same as Potiphar; near to the sun**], priest of On [**light: sun; Heliopolis**]. And Joseph
46 went out over *all* the land of Egypt. And Joseph *was* thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh,
47 and went throughout all the land of Egypt. And in the seven plenteous years the
48 earth brought forth by handfuls [**armful upon armful**]. And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities;
49 the food of the field which *was* round about every city, laid he up in the same. And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for
50 it *was* without number. And unto Joseph were born two sons before the years of famine came; which Asenath, the daughter of Poti-pherah, priest of On, bare unto him.
51 And Joseph called the name of the first-born Manasseh [**the one that causes to forget; viz., Jehovah**]; For God, *said he*, hath made me forget all my toil, and all my father's house.
52 And the name of the second called he Ephraim [**Fürst: fruits; Delitzsch: double fruitfulness**];
53 For God hath caused me to be fruitful in the land of my affliction. And the seven
54 years of plenteousness that was in the land of Egypt were ended [וַתִּכְלֶינָה]. And the seven years of dearth began [וַתְּחִלֶּינָה] to come, according as Joseph had said; and the
55 dearth was in all lands; but in all the land of Egypt there was bread. And when [**also**] all the land of Egypt was famished, the people cried to Pharaoh for bread; and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do. And the
56 famine was over all the face of the earth; And Joseph opened all the store-houses, and
57 sold unto the Egyptians; and the famine waxed sore in the land ef Egypt. And all countries came into Egypt to Joseph for to buy *corn;* because that the famine was so sore in all lands.

[[1] Ver. 2.—אָחוּ. A pure Egyptian word, say most of the commentators and lexicographers; and yet no reason can be given why it is not, at the same time, Shemitic. Its occurrence, Job viii. 11, is as good proof of the latter supposition, as Gen. xli. 2 is of the former. The thing signified, a *reedy pasture*, was more common in Egypt than in Judea or Arabia, and, therefore, it became better known in the early Egyptian tongue. The same may be said of יְאֹר.—T. L.]

[[2] Ver. 8.—חַרְטֻמֵּי. Here is a word used of a thing most peculiarly Egyptian, and yet there can hardly be a doubt of its root being Shemitic. It is from חֶרֶט, stylus, a writing or graving instrument. They were the sacred scribes. See GESENIUS, and BOCHART, Hieros. ii. p. 468. Comp. חריץ.—T. L.]

[[3] Ver. 16.—בִּלְעָדַי: *Beside me*, or *some one else than me.* The LXX have rendered it, *ἄνευ τοῦ θεοῦ οὐκ ἀποκριθήσεται τὸ σωτήριον Φαραώ*, "as though they had read לֹא יַעֲנֶה," says Rosenmüller. But there is no need of this to explain the interpretation. The LXX have given the general sense correctly, since there is a negative or excluding force in בלעדי. Not me—no one but God can answer to Pharaoh's satisfaction. The famous Hebraico-Samaritan Codex has the negative particle, and there could not be a better proof of its having followed the LXX; keeping its apparent error without its general correctness in this passage.—T. L.]

[[4] Ver. 43.—אַבְרֵךְ. It is not easy to see why there should have been so much pains to make out this to be a pure Egyptian word, or to deny its Shemitic origin. Some make it from OYBE PEX, *inclinate contra.* See Jablonsky as cited by Rosenmüller. Others would make it equivalent to A—ΠΡΕ—XEK, *a rege cinctus.* The word is almost identical with הַבְרֵךְ, the Hiphil imperative of ברך, and its Hebrew sense, *bow the knee* or *kneel* (just as we make the verb from the noun) would seem the meaning, of all others, best adapted to the context. The slight variation confirms this. Had it been simply dressing up a pure Egyptian word in a Hebrew form, there is no reason why the writer should not have employed the proper Hebrew Hiphil. The word at this time, doubtless, belonged to both languages, but its solemn and public pronunciation in the shouting procession made the narrator prefer to keep the broader Egyptian sound of א for ה.—T. L.]

[[5] Ver. 45.—צָפְנַת פַּעְנֵחַ, *Zophnath-paeneah.* This word is doubtless Egyptian, as there can nothing be made of it in Hebrew. LXX, *Ψονθομφανήχ*. The latter part of the compound is, doubtless, a Coptic word, equivalent to the Greek *αἰών*, and the whole is rendered *caput seculi* or *mundi.* Vulg., *salvatorem mundi.* It is worthy of note as showing, that at this early day, and in this early language, a time-word (*age, period, cycle,* etc.) was used for *world*, like the later use of the Hebrew עוֹלָם, and of *αἰών*, for *mundus* in the New Testament.—T. L.]

PRELIMINARY REMARKS.

Contents of this section: The dreams of Pharaoh (vers. 1–7); 2. The Egyptian interpreters of dreams and Joseph (vers. 8–16); 3. The narration of the dreams and their interpretation (vers. 17–32): 4. Joseph's counsel in the employment of his interpretation; 5. Pharaoh's consent and appointment of Joseph as overseer (vers. 37–45); 6. Joseph's management during the seven years of plenty, and

God's blessing him with children (vers. 46-53); 7. The seven years of dearth, the famine, and the buying of the corn in Egypt (vers. 54-57).

EXEGETICAL AND CRITICAL.

1. Vers. 1-7. *The dreams of Pharaoh.*—**At the end of two years** (ימים).—This shows Joseph's long imprisonment.—**By the river** (Lange translates: **By the Nile**).—The Nile, as is well known, is the condition on which Egypt's fruitfulness depends. Its overflowing fertilizes the soil, and when it does not occur, the crops fail.—**Seven well-favored kine.**—On the one hand was the male kine, a symbol of the Nile (Diod. Sic. i. 51), and especially sacred to their god Osiris, who invented agriculture (Diod. i. 21). The bullock was a symbol of Osiris, whose name was also given by the Egyptian priests to the Nile (Plutarch: *De Iside*, 33, 39, 43). On the other hand, the female kine, in the Egyptian symbolical language, was the symbol of the earth, of agriculture, and of the sustenance derived from it (Clemens Alex. *Strom.* v. p. 567). This agrees with the representation of Isis, who was worshipped as the goddess of the all-nourishing earth (Macrob. "Saturn," i. 20), or of the earth fertilized by the Nile (Plutarch: *De Iside*, 38). The cow was specially sacred to her, and she was pictured with horns (Herod. ii. 41). Her symbol was the kine. "Isis was, at the same time, goddess of the moon which determined the year. In hieroglyphic writing, her picture denoted the year." Knobel. Seven well-favored kine rising out of the Nile were, therefore, pictures of a seven-fold appearance of the soil made fruitful by the Nile.—**Seven other kine came up, ill-favored.**—Lit., *thin* (ver. 19), lank, lean-fleshed. They follow these well-favored ones, and appear right by their side—a typical expression of the fact that the years of famine are to follow close upon the years of plenty.—**And dreamed the second time.**—"According to the ancient art of dream-interpretation, dreams that are repeated within a short time have the same meaning; the repetition was to awake attention and secure confidence (Artemidorus: *Oneirocrit.* 4, 27). Knobel.—**Seven ears of corn came up upon one stalk.**—According to Knobel, the coming up upon one stalk is to denote the immediate connection of the respective heptades. But then the same thing would have been mentioned in respect to the seven thin ears. The plentiful branching of the principal stalk into separate spears and ears, is, however, an immediate appearance of fertility, whilst, on the contrary, the thin crop does not spread, but comes up in separate and slender stalks. —**Blasted with the east wind.**—With the south-east wind coming from the desert—the wind called chamsin.—**It was a dream.**—It was obvious to Pharaoh from both dreams that there was in them something very important; but the imagery had been so vivid that he awakes with conscious surprise at finding it a dream. Knobel: "A beautiful series of symbols: the Nile the source of fertility, cows as representing fertility itself, and ears of corn as the result."

2. Vers. 8-16. *The Egyptian interpreters of dreams, and Joseph.*—**That his spirit was troubled** (Comp. Dan. ii. 2). There was something painful in the thought that though there was some evident monition to him as a sovereign, the interpretation was wanting; and the pictures were the more painful since their termination was apparently so terrible.—**And called all the magicians.**—The חרטמים from חֶרֶט, a writing stile, were the ἱερογραμματεῖς, belonging to the order of the priests, and occupied with the sacred sciences, such as hieroglyphical writing, astrology, dream-interpretation, fortune-telling, magic, and sorcery. They were regarded as possessors of the secret arts (Exod. vii. 11), or, in other words, the philosophers, or wise men of the nation. Keil. More particularly concerning their magic art, see Knobel, p. 311. As interpreters of dreams the Egyptian priests are also mentioned by Tacitus: "Hist." iv. 83. See Delitzsch, p. 544, and Hengstenberg.—**But there was no one that could interpret them.**—"Though the roots of the dream, and of its interpretation, were given in the religious symbolical science of Egypt," as Keil remarks, they failed to find its meaning; but then he calls to mind what Baumgarten says: "It is the doom of this world's wisdom to be dumb where its knowledge might avail, or dependence is placed upon it (Job xii. 20)." This incapacity, however, must naturally be increased in cases where the interpretation to be brought out is evidently of a fearful nature; for the heathen court-prophets were doubtless flatterers, too, just as afterwards the false prophets in the courts of the Jewish kings.—**I do remember my fault.**—The chief butler, too, is called to the council; for together with the magicians the wise men generally were summoned to attend. The declaration of the chief butler is referred, by Knobel and Keil, to his offence against the king (ch. xl. 1), and, at the same time, to his forgetfulness of Joseph (ch. xl. 43). At all events, the unpleasant recollection of his former punishment was the principal cause.—**And they brought him hastily.**—A vivid representation of the turning of his fortune, caused by the rising court favor.—**And he shaved himself.**—Joseph met the excitement of his liberators with grace and dignity. "He changed his garments, as is done by one who is to participate in some sacred act (see ch. xxxv. 2). The Egyptians let the beard and hair grow, in mourning (Herod. ii. 36). So Joseph had done in the mournful time of his imprisonment. He observes the Egyptian custom. The Hebrews, on the other hand, cut off their hair and beard on such occasions." Knobel. According to Wilkinson, the Egyptian painters represented with a beard any one whom they would designate as a man of low caste, or life.—**To interpret it.**—Pharaoh draws bold inferences from the statement of the chief butler, but in a manner perfectly consistent with that of a despot who is impatient to have his expectations realized. Not even, however, the flattering words of the king, can discompose Joseph. He gives God the glory (as in ch. xl. 8). But he also hopes for divine light, and courteously invites the king to narrate his dream.

3. Vers. 17-32. *The narration of the dreams, and their interpretation.* The narration agrees perfectly with the first statement, and it only brings out more distinctly the subjective truthfulness of the account, that the king, in the description of the ill-favored kine, mingles something of his own reflections.—**What God is about to do he showeth unto Pharaoh.**—Joseph puts in the front the religious bearing of the dream, and in this most successfully attains his aim. Whilst unhesitatingly professing his belief that these dreams came from God, he at the same time keeps in view the practical as-

pect. God would inform Pharaoh, through Joseph's interpretation, what he intends to do, in order that the king may take measures accordingly. The certainty and clearness of the interpretation are to be so prominently manifested as to remove it far from comparison with any heathen oracles. Knobel will have it that the Elohist and the Jehovist assume here different positions in respect to dream-revelations.

4. Vers. 33–36. *Joseph's counsel in respect to the practical use of the interpretation.* The candid advice of Joseph shows that his high gift did not intoxicate him; but rather, that he himself was greatly struck by the providence revealed in the dreams. It is a great delivery from a great and threatening destruction. The first demand is for a skilful overseer, with his subordinates. Then there is wanted the enactment of a law that the land shall be divided into five parts during the seven plenteous years; so that they were to give the fifth instead of the tithe (or tenth), as may have been customary; and that the royal storehouses should be built in the cities of the land, in order to be filled with corn. We have no right to say that Joseph meant in this to recommend himself. It would seem rather that he is so struck with the foresight of the great coming famine, that he cannot think of himself. Besides, the office which his counsel sketches is much less important than that which Pharaoh afterwards confers on him. There is still a great difference between a chief of the taxgatherers and a national prime minister.

5. Vers. 37–45. *Pharaoh's consent and Joseph's appointment.*—**And the thing was good.**—The correctness of the interpretation and the certainty of its fulfilment are both here presupposed. By the rules of Egyptian symbolism their correctness could not be questioned; their certainty, however, lay in the belief that the dreams of Pharaoh were sent by God. The stress, therefore, lies upon the approbation with which Joseph's advice was received. And this was so conformable to the object in view, that even had the fulfilment been doubtful, it would have been a wise measure of political economy. But Pharaoh goes farther; from the divine illumination that appears in Joseph he concludes that he is just the man to carry out the plan.—**Thou shalt be over my house.**—What follows is the direct consequence: **And according to thy word.**—Knobel explains the Hebraism in this language (וְעַל פִּיךָ יִשַּׁק כָּל עַמִּי, lit., *upon thy* mouth every one of my people shall kiss), according to 1 Sam. x. 1 and Ps. ii. 12, as referring to the custom of expressing homage by a kiss, or throwing the kiss with the hand. Keil disputes this on verbal grounds; but even if the language admits it idiomatically, such an act would not be appropriate in homage paid to princes. It would be better to give נשק here its primary significance: *to attach, to unite oneself.* So Joseph is nominated as Pharaoh's Grand Vizier. Knobel infers from this that it is a Jehovistic insertion, and that, according to the Elohist, Joseph was made a state officer, and not a royal minister. Does he derive this from an acquaintance with the Egyptian state-calendar of those days? Before Pharaoh's explanation (ver. 41), Knobel's twofold distinction of the highest dignities falls to the ground.—**His ring from his hand.**—After the concession of the dignity, he confers on him its insignia. The first is the seal-ring, "which the grand vizier or prime minister held, in order to affix it to the royal decrees (Esth. iii. 10; viii. 2)." Keil. So also was it among the Turks (KNOBEL, p. 314). The second is the white byssus-robe (made out of fine linen or cotton), worn by the priests, and by which he was elevated to a rank corresponding to the dignity of his office. The third mark of honor was a gold chain about his neck, to denote distinction, and as a special mark of the royal favor. "According to Ælian and Diodorus, it was the usual mark of distinction in the personal appearance of the judges, like the golden collar, as seen pictured upon the monuments." Delitzsch. In this dignity Joseph is now to be presented to the people; the king, therefore, makes him ride in procession through the city, in his second chariot, i. e., in the one that came immediately after the royal chariot, and caused the customary announcement of the dignity conferred to be made by a herald. "The exclamation: אַבְרֵךְ, i. e., *bow down*, is an Egyptian word formed from ברך by means of Masoretic vowels which make the Hiphil and Aphel conjugation." Keil. GERLACH: Out of the Coptic word "*bow the head*," a Hebrew is made, *bow the knee.*—**I am Pharaoh.**—He again repeats the reservation of his royal dignity, but with the same definiteness he appoints him overseer of the whole land, with the consciousness that he was committing the salvation of his people to the favorite of Deity. Therefore he says: **And without thee shall no man,** etc.—Yet for the Egyptians' sake he must be naturalized. Pharaoh, therefore, first gives him an Egyptian name (the Sept.: ψονθομφανήχ; for the various interpretations of which, see KEIL, p. 256; KNOBEL, p. 314). Bunsen interprets it, *creator of life.* In its Hebrew transformation the word has been rendered *revealer of secrets;* LUTHER: *secret counsel.* In its stateliness the name is in accordance with the oriental feeling,—especially the Egyptian,—yet it simply expresses Pharaoh's feeling acknowledgment that Joseph was a man sent by God, and bringing salvation. In him, first of all, was fulfilled the word of that prophecy: In thy seed shall the nations of the earth be blest. Next, the king gives to him an Egyptian wife, Asenath, the daughter of Potipheres (LXX, πετεφρῆ, *ille qui solis est*), priest at On, which was the vernacular name for Heliopolis (LXX, Ἡλιούπολις, city of the sun). "This city of On (אוֹן, changed by Ezekiel, xxx. 17, derisively into אָוֶן) was a chief city, devoted to the worship of Ra, the sun-god." Delitzsch. "According to BRUGSCH ('Travels,' etc.), its name upon the monuments was Ta-RA, or Pa-Ra, house of the sun. Here, from the oldest times, has been a celebrated temple of the sun, with a company of learned priests, who took the first stand in the Egyptian colleges of priests (comp. HEROD. ii. 3; HENGSTENBERG, p. 30)." Keil. The same remarks: "Such an extraordinary promotion of a slave-prisoner is to be explained from the high importance which antiquity, and especially Egyptian antiquity, ascribed to the interpretation of dreams, and to the occult sciences, as also from the despotic form of oriental governments." As a parallel case, he refers to HEROD. ii. 121, where Rhampsinitus is represented as promoting the son of a mason to be his son-in-law, because, as "the Egyptians excelled all men, so this one excelled all the Egyptians themselves, in wisdom." The priest rank was esteemed the highest in Egypt, as it was the caste to which the king himself belonged. KNOBEL (p. 315) attempts to do away the difficulty which this temple of On makes

to the assumption that the Israelites were the same as the Hyksos, who are said to have destroyed the Egyptian temples. This ancient On was situated in lower Egypt, about two leagues northeast from the present city of Cairo. The situation of Heliopolis is marked by mounds of earth, now enclosing a flat piece of land, in the centre of which stands a solitary obelisk. In the vicinity is the city of Matarieh, with the well of the sun, and a sycamore-tree, under which, according to the tradition, the holy family is said to have rested.

6. Vers. 46–53. *Joseph's management of the harvest during the seven years of plenty, and his blessing of children.*—**And Joseph was thirty years old.**—The summary account, ver. 45, **and Joseph went out,** is here given more specifically. Knobel does not seem to know what to make of this mode of Biblical representation, in which it resumes a former assertion for the purpose of making specifications. He calls upon the reader to note "that this had been already said, ver. 45." As the dreams are fulfilled, so Joseph fulfils his calling. His mode of proceeding is clearly stated. In the cities of the different districts storehouses are built, in which is to be laid up the fifth part of the harvest.—**Manasseh.**—In this name is expressed the negative effect of his exaltation: God has freed him from the painful remembrance of his sufferings, and from all angry recollections of his father's house. The name **Ephraim** expresses, on the contrary, the positive consequence. It is a double happiness on a dark foil, as though he had said: In the land of my wretchedness there is first, deliverance, second, a raising to honor.

7. *The seven years of dearth, the famine, and the selling of the grain.* On the frequent occurrence of famines in Egypt and the adjacent northern countries, see KEIL, p. 258. For particulars see Hengstenberg, and extracts by Schröder, p. 590.—**And all countries.**—The countries adjacent to Egypt, and especially Palestine. Aside from the fact that Egypt, in early times, was a granary for the neighboring countries, and that they, therefore, suffered also from every famine that came upon it, it is a thing to be noticed that the rain-season of these lands, as well as the rising of the Nile, was conditioned on northern rainy winds.

DOCTRINAL AND ETHICAL.

1. Joseph's exaltation: 1) Considered in itself. Grounded in his destiny. Accomplished by his innocent sufferings and his good conduct (Phil. ii. 6). Carried out by God's grace and wisdom as a divine miracle in his *providentia specialissima*. Its principal object the preservation of Israel and of many nations. Its further object, Israel's education in Egypt. Its imperishable aim the glory of God, and the edification of the people of God by means of the fundamental principle: through humiliation to exaltation. 2) This exaltation, in its typical significance: the seal of Israel's guidance in Egypt, of the guidance of all the faithful, of the guidance of Christ as the model of our divine instruction.

2. Joseph's sufferings from his brethren so turned by God's grace that they become sufferings for their own good. Thus Joseph's sufferings become a turning-point between Abel's blood crying for vengeance, and the death of Christ reconciling the world. The contrast here is no contradiction. The blood of Abel was crying for vengeance in no absolute or condemning sense, whilst, on the other hand, Christ's reconciliation is connected with an inward and spiritual judgment. And thus, also, Joseph's brethren were to be led through a hell of self-knowledge to peace of conscience, just as Joseph individually attained, by degrees, to a complete victory over himself.

3. Pharaoh's dreams, like Nebuchadnezzar's, became, through the divine providence, factors in the web of the world's history. *The king's heart is in the hand of the Lord; as the rivers of water he turneth it* (Prov. xxi. 1). As the high priests (John xi. 51) were to utter words of significance unconsciously, and unwillingly, so kings are made to serve God in acts having a significance beyond immediate intentions. Its roots, however, extended down into the dream of life. Gerlach calls attention to Nestor's words concerning Agamemnon's dream (*Iliad*, ii. 80). HEIM ("Bible Hours") is full on the same thought.

4. The memory of the chief butler. Forgetfulness of the small—a sharp remembrance in the service of the great. The memory as exercised in the service of God: forgetting all (that hinders)—remembering all (that promotes). The change from darkness to light, from night to day, in the landscape of history.

5. Joseph as opposed to the Egyptian interpreters of dreams, Moses as opposed to the Egyptian sorcerers, Christ as opposed to the Scribes and Pharisees, Paul as opposed to heresies, etc.; or, in other words, the contrast between divine wisdom and the wisdom of this world—a contrast that pervades all history.

6. God conducts every nation by its special characteristic, by its religious forms, according to the measure of piety that is in them. Thus he ruled the Egyptians through the night-life and the world of dreams.

7. The Egyptian symbolism in the dreams of Pharaoh. "These and similar thoughts, no doubt, occurred also to the Egyptian scribes, but Joseph's divinely-sealed glance was necessary in assuming the responsibility of the fourteen years, as well as in the interpretation of the dreams, which afterwards appear very simple and obvious." Delitzsch. The ethical point, that divine courage is necessary for prophecy, is not to be overlooked. It was a perilous undertaking to announce to the Egyptian despot a famine of seven years. It is not correct, as Knobel states, that among the Hebrews, false prophets alone referred to dreams; and still more groundless his allegation of a difference between the "Elohist" and the "Jehovist" in this respect. Roos speaks of the gift of interpreting dreams which Joseph possessed, as a gift of prophecy, inferior, however, to that manifested by Israel and Jacob when they blessed their sons. For the dream interpreter has a handle given to him by the dream; whilst in the case of Isaac, Jacob, and other prophets, everything is dependent on direct divine inspiration. But the prophets mentioned, even those that prophesied immediately, had historic points of departure and connection. We can only say, therefore, that there are different forms for the manifestation of the prophetic spirit. Divine certainty is the common mark of all.

8. The universalistic aspect of the Old Testament appears also from the fact that our narrative, without any reserve, informs us how pious Joseph becomes incorporated in the caste of Egyptian priests. "Je-

hovah's religion," says Delitzsch, "enters into Egyptian forms, in order to rule, without becoming lost in it. Strictly speaking, it was the assuming of Egyptian customs by one devoted to the religion of Jehovah. Compare the indulgence shown by Elisha to Naaman the Syrian (2 Kings v. 17–19).

9. Delitzsch: "How, then, asks Luther—how is it Christian in him to glory in having forgotten his father and his mother?" This, however, is not the case; for when Joseph speaks of having forgotten his father's house, he has surely some memory of the injuries of his brethren, and the name Manasseh is to remind him constantly of this noble resolution to forget his wrongs. Luther thus answers his own question: He intended to say, I now see that God meant to take away from me the confidence which I had in my father; for he is a jealous God, and is not willing that the heart should have any other ground of rest than himself. "It is remarkable," says Knobel (p. 288), "that Joseph gives no timely information of his existence, and of his exaltation, to a father who so loved him, and whom he so loved in turn, but permitted a series of years to pass, and even then was led to it by the coming of his brethren." The proper solution of this scruple, already entertained by Theodoret, we find in Baumgarten. "With steadfast faith he renounced all self-acting in respect to God's decree, which pointed to a further and more glorious aim. The first consequence to be traced was the verification of his prophecy, that his power might be placed on a stable foundation." To this there must be added the consideration that Joseph could not make himself hastily known to his father without leading to the discovery of the guilt which weighed upon his brethren. A precipitate disclosure of this dark secret might, perhaps, ruin Jacob's house irrecoverably. And, finally, it must be considered that Joseph, especially during the first years, had a call to active duties of the most stringent and pressing nature.—Schröder: Since Joseph first mentions his adversity (in the declaration respecting the name Manasseh), he must have referred to his father's house only in its mournful reminiscence as the scene of his misery. In view of the present as something evidently controlled by God, his whole past vanishes away, as comparatively of no consequence. It is the confidence of rest in God's providence. Calvin, it is true, imputes it to him as a sin; whilst Luther calls it a wonderful declaration. Afterwards, at Ephraim's birth, as Schröder remarks, Joseph held in, so to speak, his former exuberance of joy. The words, *in the land of my sorrows* (meaning Egypt), reveal a mournful longing for Canaan.

HOMILETICAL AND PRACTICAL.

See the Doctrinal and Ethical. Pharaoh's character. A good king a blessing to his country. Pharaoh's dream a mark of his care for his people, therefore, also of God's care for him. Fruitful and unfruitful years; great means in the hand of God's providence. Joseph's deliverance beyond expectation: 1. Late beyond expectation; 2. early beyond expectation; 3. great beyond expectation; 4. entirely different from what he thought in his longing for home. Joseph's deliverance and exaltation a typical order in God's kingdom: 1. Every true exaltation presupposes a deliverance; 2. every true deliverance is followed by exaltation.—Joseph and the other personages in our narrative. Joseph the Hebrew slave standing in royal dignity before the throne of Pharaoh: a. In his quiet preparation for audience; b. in his humility and his faithful confidence; c. in his fearless interpretation of the dreams according to their truth; d. in his wise counsel. Joseph, like Moses, an Egyptian prince, and yet a prince in the kingdom of God.—Joseph's political economy.—His economy on a grand scale the type of all lesser economies. Joseph and his sons.—The years of blessing.—God's care for men through the commercial intercourse of different lands.—How sure the divine decrees! (the brethren of Joseph must come). Taube: Through humiliation to exaltation.—The history of Joseph's exaltation: 1. When in the deep, how confidently may we suffer God to guide us; 2. when on the mount, how surely from the deep does the blessing draw its verification.

First Section (vers. 1–7). Starke: (Plin.: "Hist." v. 9). "There is famine in Egypt when the Nile rises only twelve ells; there is still suffering if it does not exceed thirteen; if it rises to fourteen, there is great rejoicing."—Cramer: Whom God means to raise to honor, he suffers to remain, for a time, under the cross.—Schröder: At the expiration of two years of days.—Luther: Joseph, oppressed with cares, counted on his fingers all the hours, days, months, whilst deeply sighing for deliverance. For the anticipation of the future the soul of man shares with that of the animal, except that in the former, by its connection with spirit, or that higher principle which constitutes humanity, such a faculty becomes perceptible in dreams, whilst in the animal it is confined to the waking state (Schubert). The number seven represents the religious element in the case. The thin ears are said to be blasted with the east-wind, which, when directly east, occurs in Egypt as seldom as the directly west. The southeast wind, however, is frequent (Hengstenberg).

Second Section (vers. 8–16). Starke: The wisdom that God reveals excels that of the world; therefore the latter is to be confounded by the former (Rom. viii. 28).—Cramer: A Christian is not to judge the gifts according to the person, but the persons according to the gifts, and must not be ashamed to learn even from the lowest. A Christian should study decorum towards all, especially towards those of high rank. Serving and suffering are the best tutors for those maturing for the ruler's station (Ps. cxiii. 7, 8).—Hall: How are God's children rewarded for their patience! How prosperous are their issues! A true Christian does not boast of the talents confided to him, but ascribes everything to God.

Third Section (vers. 17–32). Starke: *Bibl. Wirt.*: Even to the heathen and to infidels, God sometimes reveals great and secret things, to the end that it may become known how his divine care and providence may be traced everywhere within and without the Church.—Cramer: When God repeats the same things to us, the repetition is not to be regarded as superfluous, but as an assurance that it will certainly come to pass. Schröder: In prison, and upon the throne, the same humility, the same joyous courage in God.—Joseph marks his God-consciousness more distinctly before Pharaoh, by saying *Ha-Elohim*, thus making *Elohim* concrete by means of the article.

Fourth Section (vers. 33–36). Starke: Men generally make a bad use of abundance. The people, doubtless, imitated Joseph's example, and provided for the future. Careful in earthly things—

much more so in heavenly things. SCHRÖDER: God's true prophets did not merely predict the future; they also announced means of relief against the approaching evil (Calvin).—He who takes counsel is the one to be helped (the same).

Fifth Section (vers. 37–45). STARKE: CRAMER: "He that handles a matter wisely shall find good" (Prov. xvi. 20).—[The Egyptian linen, on account of its snowy whiteness, and its great excellence, was so costly that it was thought equal to its weight in gold.] ?—SCHRÖDER: The king's conclusion shows how greatly Egypt esteemed the higher knowledge; since it confirms the opinion which made this nation so renowned for wisdom among the ancients.—Liberation was not Joseph's only want when in prison; afterward, however, he received what he did not, at first, understand (Luther).

Sixth Section (vers. 46–53). STARKE: Wise rulers fill their granaries in time of famine, and thus teach prudence to the poor. The saving hand is full and beneficent; the squandering hand is not only empty, but unjust.—SCHRÖDER: Information from Hengstenberg on the monuments and tombs, serving to elucidate our narrative.—SCHRÖDER: Now is the time of exaltation, when he is to become the instrument of God's great purposes (Krummacher).

Seventh Section (vers. 54–57). STARKE: CRAMER: It is in accordance with Christian charity that the surplus of the one shall relieve the deficiency of the other. How gloriously does God compensate Joseph for his former unhappiness. (The hate of his brothers; the favor of the king; abuse and derision, reverence; imprisonment in a foreign land, exaltation; the work of a slave, the seal of the king; stripped of his coat of many colors, clothed in white vesture; iron bands, a golden chain.)

SIXTH SECTION.

Retributive Discipline. The Famine and the First Journey to Egypt. Joseph's struggles with himself. The repentance of the Brethren. Joseph and Simeon.

CHAPTER XLII. 1–38.

1 Now when Jacob saw there was corn in Egypt, Jacob said unto his sons, Why do
2 ye look one upon another? And he said, Behold, I have heard that there is corn in
Egypt; get you down thither, and buy for us from thence; that we may live, and not
3, 4 die. And Joseph's ten brethren went down to buy corn in Egypt. But Benjamin,
Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure
5 mischief[1] befall him. And the sons of Israel came to buy *corn* among those that came;
6 for the famine was in the land of Canaan. And Joseph *was* the governor over the
land, *and* he *it was* that sold to all the people of the land; and Joseph's brethren came,
7 and bowed down themselves before him *with* their faces to the earth. And Joseph saw
his brethren, and he knew them, but made himself strange unto them, and spake roughly
unto them, and he said unto them, Whence come ye? And they said, From the land
8 of Canaan, to buy food. And Joseph knew his brethren, but they knew not him.
9 And Joseph remembered the dreams which he dreamed of them, and said unto them,
10 Ye *are* spies; to see the nakedness of the land ye are come. And they said unto them,
11 Nay, my lord, but to buy food are thy servants come. We *are* all one man's sons;
12 we *are* true *men;* thy servants are no spies. And he said unto them, Nay, but to see
13 the nakedness of the land ye are come. And they said, Thy servants *are* twelve
brethren, the sons of one man in the land of Canaan; and, behold, the youngest *is* this
14 day with our father, and one *is* not. And Joseph said unto them, That is it that I
15 spake unto you, saying, Ye are spies; Hereby ye shall be proved; By the life of
16 Pharaoh ye shall not go forth hence, except your youngest brother come hither. Send
one of you, and let him fetch your brother, and ye shall be kept in prison, that your
words may be proved, whether there be any truth in you; or else, by the life of Pharaoh
17, 18 surely ye are spies. And he put them all together into ward three days. And
19 Joseph said unto them the third day, This do, and live; for I fear God: If ye be true
men, let one of your brethren be bound in the house of your prison; go ye, carry corn
20 for the famine of your houses; But bring your youngest brother unto me; so shall your
21 words be verified, and ye shall not die. And they did so. And they said one to
another, We are verily guilty concerning our brother, in that we saw the anguish of his
soul, when he besought us, and we would not hear; therefore is this distress come upon

22 us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required.
23 And they knew not that Joseph understood them; for he spake unto them by an inter-
24 preter. And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before
25 their eyes. Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way; and thus
26 did he unto them. And they laded their asses with the corn, and departed thence.
27 And as one of them opened his sack to give his ass provender in the inn, he espied his
28 money; for, behold, it was in his sack's mouth. And he said unto his brethren, My money is restored, and, lo, it is even in my sack; and their heart failed them,[2] and they
29 were afraid, saying one to another, What is this that God hath done unto us? And they came unto Jacob their father unto the land of Canaan, and told him all that befell
30 unto them, saying, The man, who is the Lord of the land, spake roughly to us, and
31 took us for spies of the country. And we said unto him, We are true men; we are
32 no spies; We be twelve brethren, sons of our father; one is not, and the youngest is
33 this day with our father in the land of Canaan. And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men; leave one of your brethren
34 here with me, and take food for the famine of your households, and be gone; And bring your youngest brother unto me; then shall I know that ye are no spies, but that ye are true men; so will I deliver you your brother, and ye shall traffic in the land.
35 And it came to pass, as they emptied their sacks, that, behold, every man's bundle of money *was* in his sack; and when *both* they and their father saw the bundles of money,
36 they were afraid. And Jacob their father said unto them, Me have ye bereaved *of my children;* Joseph *is* not, and Simeon *is* not, and ye will take Benjamin *away;* all these
37 things are against me. And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee; deliver him into my hand, and I will bring him to thee
38 again. And he said, My son shall not go down with you; for his brother is dead, and he is left alone; if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

[[1] Ver. 4.—אָסוֹן. A rare Hebrew word, occurring only here, in ver. 38, and in Exod. xxi. 22, 23. Gesenius would connect the root with the Arabic أذى, others with the Arabic أسا and the Syriac ܐܣܐ, which means to heal. The first comes nearer to it in sense, but a much closer agreement, both in form and significance, exists between it and the Arabic أسى, *to be in grief* or *pain*, and its noun أسى, *pain, affliction*. It occurs in the Koran, v. 29, 72; vii. 91; lvii. 23, in the very sense here demanded by the context.—T. L.]

[[2] Ver. 28.—וַיֵּצֵא לִבָּם, *and their heart went out*. LXX, ἐξέστη ἡ καρδία αὐτῶν. Hence the Greek ἔκστασις, *ecstasy*. It may denote *rapture, astonishment, overwhelming sorrow*—any condition of soul in which the thoughts and affections seem to pass beyond the control of the will. The heart goes forth, the *mind wanders*, the soul loses command of itself. It is the same imagery, and nearly the same terms, in many languages. Corresponding to it are the expressions for the opposite state. Compare the Latin *exire de mente, ratione*, etc., *to be* or *go out of one's mind*, and the opposite, *colligere se, to take courage, to recover one's self*. So the English, *to be collected*, or *composed*. There is a similar usage of the Greek *συναναγείρεσθαι* and *ἀθροίζεσθαι, to collect, gather back the soul*. See the Phædo, 67 c. Vulgate, *obstupefacti sunt*.—T. L.]

PRELIMINARY REMARKS.

1. It appears uncertain to Knobel which narrator (the Elohist or the Jehovist) tells the story here. Many expressions, says he, favor the original Scripture, but some seem to testify for the Jehovist, e. g., *land of Goshen* (ch. xlv. 10), *thy servant* instead of *I* (ch. xlii. 10). Very singular examples truly! Yet the language, it is then said, is rich in peculiarities. This part the Jehovist is said to have made up from his first record. A very peculiar presentation this, of the ἅπαξ λεγόμενα of different authors, as obtained by such a combination. The ἅπαξ λεγόμενα (words or expressions occurring but once) are always forthcoming from behind the scene. Such is the dead representation of that spiritless book-making, or rather that book-mangling criticism, now so much in vogue with those who make synopses of the New Testament.

2. The history of Joseph's reconciliation to his brethren extends through four chapters, from ch. xli.–xlv. It contains: 1) The history of the chastisement of the brothers, which, at the same time is a history of Joseph's struggles; 2) of the repentance of his brothers, marked by the antithesis Joseph and Simeon (ch. xlii.); 3) the trial of the brothers, in which appears their repentance and Joseph's reconciliation, marked by the antithesis of Joseph and Benjamin (ch. xliii. 1; xliv. 17); 4) the story of the reconciliation and recognition, under the antithesis of Judah and Joseph (ch. xliv. 18; xlv. 16); 5) the account of the glad tidings to Jacob (vers. 7–28).

1. The contents of the present section: 1) The journey to Egypt (vers. 1–6); 2) the rough reception (vers. 7–17); 3 the tasks imposed and the arrangements made by Joseph (vers. 18–34); 4) The voluntary release, the return home, the report, the dark omen (vers. 25–35); 5) Jacob's lament (vers. 36–38).

EXEGETICAL AND CRITICAL.

3. Vers. 1–6. *The first journey of Joseph's brethren to Egypt.*—**When Jacob saw.**—It is already presupposed that the famine was raging in Canaan. Jacob's observation was probably based upon the preparations of others for buying corn in Egypt. The word שֶׁבֶר is translated corn, but more properly means a supply of corn (*frumenti cumulus*, Gesen., Thesaur.), or vendible or market corn.—**Why do ye look one upon another?**—Their helpless and suspicious looking to each other seems to be connected with their guilt. The journey to Egypt, and the very thought of Egypt haunts them on account of Joseph's sale.—**And Joseph's ten brethren.**—They thus undertake the journey together, because they received corn in proportion to their number. For though Joseph was humanely selling corn to foreigners, yet preference for his own countrymen, and a regard to economy, demanded a limitation of the quantity sold to individuals.—**But Benjamin.**—Jacob had transferred to Benjamin his preference of Joseph as the son of Rachel, and of his old age (ch. xxxvii. 3). He guarded him, therefore, all the more carefully on account of the self-reproach he suffered from having once let Joseph take a dangerous journey all alone. Besides, Benjamin had not yet arrived at full manhood. Finally, although the facts were not clearly known to him, yet there must be taken into the account the deep suspicion he must have felt when he called to mind the strange disappearance of Joseph, their envy of him, and all this the stronger because Benjamin, too, was his favorite—Rachel's son, Joseph's brother.—**Among those that came.**—The picture of a caravan. Jacob's sons seem willing to lose themselves in the multitudes, as if troubled by an alarming presentiment. Knobel thinks the city to which they journeyed was Memphis. According to others it was probably Zoar or Tanais (see Numb. xiii. 23). By the double הוּא the writer denotes the inevitableness of their appearing before Joseph. Having the general oversight of the sale, he specially observed the selling to foreigners, and it appears to have been the rule that they were to present themselves before him. Such a direction, though a proper caution in itself, might have been connected in the mind of Joseph with a presentiment of their coming. He himself was the שַׁלִּיט. The circumstance that this word appears otherwise only in later writers may be partly explained from the peculiarity of the idea itself. See Dan. v. 29. Here Daniel is represented as the third שליט (shalit) of the kingdom. "It seems to have been the standing title by which the Shemites designated Joseph, as one having despotic power in Egypt, and from which later tradition made the word Σάλατις, the name of the first Hyksos king (see JOSEPHUS: *Contra Apion.* i. 14)."—Keil.—**And bowed themselves.**—Thus Joseph's dreams were fulfilled, as there had been already fulfilled the dreams of Pharaoh.

2. Vers. 7–17. *The harsh reception.* Joseph recognized them immediately, because, at the time of his abduction, they were already grown up men, who had not changed as much as he, and because, moreover, their being all together brought out distinctly their individual characteristics. He was, besides, familiar with their language and its idioms. They, on the contrary, did not recognize him because he had attained his manhood since in Egypt,—because he appeared before them clad in foreign attire, and introduced himself, moreover, as an Egyptian who spoke to them through an interpreter. Add to this, that he had probable reasons for expecting his brethren, whilst they could have had no thought of meeting Joseph in the character of the shalit.—**But made himself strange unto them.**—By speaking roughly unto them. It is a false ascription to Joseph of a superhuman perfection and holiness, when, with Luther, Delitzsch, Keil, and others (see KEIL, p. 259), we suppose that Joseph, with settled calmness, only intended to become acquainted with the disposition of their hearts, so as to lead them to a perception of their guilt, and to find out how they were disposed towards his hoary sire, and their youngest brother. Kurtz is more correct in supposing it a struggle between anger and gentleness. Their conduct to himself may have even made it a sign of suspicion to him that Benjamin did not accompany them. True it is, that a feeling of love predominates; since the humiliation foretold in his dreams was already, for the most part, fulfilled, and he might, therefore, expect the arrival of his father, and of his brother Benjamin, who would, at the same time, represent his mother. His future position towards them, however, must be governed by circumstances. The principal aim, therefore, of his harsh address, is to sound them in respect to their inner and outer relations. According as things should appear were they to expect punishment or forbearance. Finding them well disposed, self-renunciation becomes easier to him; whilst his harsh conduct is to them only a wholesome discipline.—**Ye are spies.**—That such a danger was common, in those ancient days of emigration and conquest, is clear from various instances (Numb. xxi. 32; Josh. ii. 1, etc.). See also KNOBEL, p. 321. Moreover, Egypt was exposed to invasion from the North. Supposing, too, that Joseph had already a presentiment of how the affair would turn out, he might term them spies, with something of an ironical feeling, because their coming was undoubtedly a preliminary to their settlement in Egypt.—**The nakedness of the land**—its unfortified cities, unprotected boundaries, etc. Afterwards Joseph himself becomes to them the gate through which they enter Egypt.—**Nay, my Lord.**—Their answer shows a feeling of dignified displeasure.—**We are all one man's sons, we are true men.**—Yet their mortified pride is restrained by fear and respect. Joseph repeats his charge, and so gets from them the further information, that his father is still alive, and that Benjamin was well at home.—**And one is not.**—From this expression Keil concludes that they did not yet feel much sorrow for their deed. But are they to confess to the Egyptian shalit? If, however, their distress alone had afterwards drawn from them a sudden repentance, it could hardly have been genuine.—**That is it that I spake with you.**—Joseph's great excitement shows itself in his wavering determinations quickly succeeding and correcting each other. They gravitate from severity to

mildness. In ver. 14, we have his positive decision that they are spies, and are, therefore, to expect death. In ver. 15, it is made conditional. . As a test of their truth they are to be retained until the arrival of their brother.—**By the life of Pharaoh.***—The Egyptians, as the Hebrews afterwards, swore by the life of their kings (see KNOBEL, 322). Joseph thus swears as an Egyptian. His main solicitude, however, appears here already: he must know how Benjamin does, and their disposition towards him. In ver. 16, he expresses himself more definitely: one of them is to go and bring the brother, the others are to remain in confinement. A change follows in ver. 17, they are confined for three days, probably on account of the expression of their unwillingness to fetch Benjamin. Pit for pit (see ch. xxxvii. 24)! These three days, however, were to Joseph a time for reflection, and for the brothers a time of visitation. They all seemed now to have fallen into slavery in Egypt, even if they had not incurred the death of criminals. How this must have made them remember Joseph's sale! One ray of hope has he left them: on Benjamin's appearance they could be released.

[* XLII. 15. חֵי פַרְעֹה. Literally, by the *lives* of Pharaoh; but the primitive conception, whatever it may have been (see note, p. 163, 2d. column), that gave rise to the plural form of this word, had probably become dim or lost, and there is intended here only the one general sense of *life*. There is, however, a remark of Maimonides on this phrase, in this place, that is worthy of note. His critical, as well as most philosophical, eye observes a difference in this little word חי, and the vowel pointing it has in the Scriptures according as it is used of God or man. Thus in the Hebrew oath, חַי יְהוָה וְחֵי נַפְשְׁךָ (comp. 1 Sam. xx. 3; xxv. 26; 2 Kings ii. 2, 4, 6; iv. 30; and other places), which is rendered, *as the Lord liveth, and as thy soul liveth*, he notices what has escaped most critics, viz., the change of vowel in the word חי; so that the rendering should be, *as the Lord liveth*, or *by the living Jehovah, and by the life of thy soul*. The reasons of this he thus states in the *Sepher Hamada*, or *Book of Knowledge*, the first part of the great work entitled *Yad Hachazakah*, ch. ii. sec. 14: "In Gen. xlii. 15, it is said, חֵי פַרְעֹה, *by the life* (*lives*) *of Pharaoh*; so in 1 Sam. i. 26, חֵי נַפְשְׁךָ, *by the life of thy soul*, as also in many other places. But in the same connection it is not said חֵי יְהוָה (chei), but חַי יְהוָה (chai), in the absolute form instead of the construct or genitive, because the Creator, blessed be he, and his life are one, not separate, as the lives of creatures or of angels. Therefore, he does not know creatures by means of the creatures, as we know them, but by himself (מחמת עצמו), because all life leans upon him, and by his knowing himself he knoweth all things—since he and his knowledge also, as well as he and his life, are one. This is a matter which the tongue has not the power of uttering, nor the ear of hearing, nor can the mind comprehend it; but such is the reason of the change, and of its being said חֵי פרעה, *by the life of Pharaoh*, in the construct state, since Pharaoh and his life are two." Again, sec. xi. and xii.: "All things beside the Creator, blessed be he, exist through his truth (or truthfulness) and because he knows himself, he knows everything. And he does not know by a knowledge which is *without* (or *outside*, חוץ ממנו), to himself, as we know, because we and our knowledge are not one; but as for the Creator, blessed be he, both his knowledge and his life are one with himself in every mode of unity. Hence we may say that he is, at the same time, the *knower*, the *known*, and the *knowledge itself*, all in one." Or, as he tells us in the beginning of this profound treatise, ch. i. sec. 1: "God's truth is not like the truth of the creatures, and thus the prophet says (Jerem. x. 10), *Jehovah God is truth, and God is life* (plural חיים *lives*; compare πατὴρ τῶν φώτων, James i. 17), *he is the* מלך עולם, *the king of eternity, the king of the world*." That is, he is, at the same time, the *truth*, the *life*, the everlasting *law*. Compare, also, MAIMONIDES, Porta Mosis, Pococke edition, p. 256.—T. L.]

3. Vers. 18–24. *The hard terms imposed; Joseph's arrangement and the repentance of the brothers; Joseph's struggle; Simeon in prison.*—**This do and live.**—Joseph now presents the charge in its conditional aspect. The motive assigned: **For I fear God.**—This language is the first definite sign of peace—the first fair self-betrayal of his heart. Agitated feelings lie concealed under these words. It is as much as to say: I am near to you, and to your faith. For them, it is true, the expression meant that he was a religious and conscientious man, who would never condemn on mere suspicion. It is an assertion, too, on which they are more to rely than on the earlier asseveration made: by the life of Pharaoh.—**Let one of your brethren be bound.**—Before, it was said: one shall go, but the others remain; now the reverse, and more mildly: one shall remain, but the others may go. This guarantees the return with Benjamin, and leaves them under the impression that they are not yet free from suspicion. Joseph sees the necessity of the others going, for his father's house must be supplied with bread.—**And they did so.**—A summary expression of what follows, but anticipatory of their readiness to comply with Joseph's request.—**We are verily guilty.**—Not: "we atone for our brother's death" (Delitzsch); for thus there would be effaced the thought that the guilt was still resting upon them. The expiation is expressed in what follows.—**Therefore is this distress come upon us.**—Knobel translates it *atoning*, and makes the trivial remark: "All misfortune, according to the Hebrew notion, is a punishment for sin." Joseph's case itself directly contradicts him. —**When he besought us.**—Thus vividly paints the evil conscience. The narrator had not mentioned this beseeching. Thus are they compelled to make confession in Joseph's hearing, without the thought that he understands them. But their open confession, made, as it was, before the interpreter, betrays the pressure of their sense of guilt.—**And Reuben answered.**—A picture of the thoughts that "accuse or excuse one another" (Rom. ii. 15). Reuben, too, is not wholly innocent; but, as against them, he thought to act the censurer, and what he did to save Joseph he represents in the strongest light. We may, indeed, conclude that his counsel to cast him into the pit was preceded by unheeded entreaties for his entire freedom.—**For he spake with them by an interpreter.**—Knobel here has to encounter the difficulty that Joseph, "as an officer of the Hyksos" (to use his own language), assumes the appearance of not being able to speak Hebrew.—**And he turned himself about from them.**—Overcome by his emotion, he has to turn away and weep. This is repeated more powerfully at the meeting with Benjamin (ch. xliii. 30), and finally, in a most touching manner, after Judah's appeal (ch. xliv. 18, etc.). The cause of this emotion, thrice repeated, and each time with increasing power, is, in every instance, some propitiating appeal. In the first case, it is the palliating thought that Reuben, the first-born, intended to save him, and yet takes to himself the feeling of the guilt that weighed upon them. In the second case it is the appearance of the young and innocent Benjamin, his beloved brother, as though standing before the guilty brethren. In the third instance, it is Judah's self-sacrifice in behalf of Benjamin and his father's house. The key-note of Joseph's emotion, therefore, is this perception of atoning love, purifying the bitter recollection of injustice suffered. A presentiment and a sentiment of recon-

ciliation melt the heart which the mere sense of right might harden, and becomes even a feeling, at the same time, of divine and human reconciliation. Only as viewed from this definite perception can we estimate the more general feelings that flow from it: "painful recollection of the past, and thankfulness to God for his gracious guidance."—**And returned to them again.**—Joseph's first emotion may have removed his harsh decisiveness. His feeling of justice, however, is not yet satisfied; still less is there restored his confidence in his brethren, especially in reference to the future of Benjamin. But before adopting any severer measures, **he communed with them,** doubtless in a conciliatory manner. Then he takes Simeon, binds him, or orders him to be bound, that he might remain as a hostage for their return. That he does not order Reuben, the first-born, to be bound, explains itself from the discovery of his guiltlessness. Thus Simeon, as standing next, is the first-born of the guilty ones. He did not adopt Reuben's plan of deliverance, though he did not especially distinguish himself in Joseph's persecution, as might have been expected of him from his zealous disposition shown in the affair of Shechem,—a fact the more easily credited since neither did Judah, the next after him, agree with the majority.

4. Vers. 25–35. *The voluntary release; the return; the report; the dark omen.*—**To fill their sacks.**—כְּלֵיהֶם, receptacles or vessels, in the most general sense.—**To restore every man's money with his sack.**—Joseph would not receive pay from his father, and yet he could not openly return the money without betraying a particular relation to them. Therefore the secret measure, one object of which, doubtless, was to keep up the fear and excitement, as it also served to give them reasons for expecting something extraordinary.—**Provisions for the way.**—To prevent the decrease of their store, and to make unnecessary the premature opening of their sacks.—**One of them opened his sack.**—At the place of their night-quarters. It could not have been what we now call an inn. Delitzsch supposes that, at that time, already, there were shed-like buildings, caravanseras, existing along the route through the desert (Exod. iv. 24). Keil doubts this. The fact of the separate opening of his sack by one of them, demands no explanation. He might have made a mistake in the sack, or the money might have been put in a wrong one; but even this circumstance is so arranged as to increase the fear of their awakened consciences.—**What is this that God hath done unto us?**—They are conscious of no deception on their part, and they cannot understand how the Egyptians could have done it. Whether it were an oversight on their side, or a cunning trick of the Egyptians to arrest them afterwards for theft—at all events, their aroused consciences tell them that they have now to contend with God. They see a dark and threatening sign in it, now that a sense of God's judgments is awakened in them.—**And they came unto Jacob.**—The story of their strange intercourse with the terrible man in Egypt, is confirmed by the fearful discovery made when all the sacks are opened. Joseph's intimation, which they report, that they might traffic again in Egypt, provided they fulfilled the imposed condition, is a ray of light, which, in their present mood, they hardly knew how to appreciate.

5. Vers. 36–38. *Jacob's lamentation.*—**Me have ye bereaved of my children.**—The pain of Simeon's apparent loss, grief for Joseph here renewed again, and the anguish concerning Benjamin, move Jacob greatly, and cause him to express himself, hyperbolically indeed, but still truthfully, according to his conception, as a man overwhelmed with misfortune, and losing his children, one after the other. So little thought the wise and pious Jacob how near was the joyful turning-point in the destiny of his house. His reproach: *me have ye bereaved of my children*, as addressed to those who might have formally contradicted it, is more forcible in its application than he could have thought. Or had he a presentiment of something he knew not? In regard to Joseph he could only knowingly charge that he had once sent him to them, and they had not brought him back. In respect to Simeon he could only reproach them with having told too much to the governor of Egypt respecting their family affairs (see ch. xliii.). Respecting Benjamin he could only complain that they should ask to take him along. The aroused consciences of his sons, however, told them that truly all the threatening losses of Jacob were connected with their removal of Joseph; for they themselves considered the present catastrophe as a visitation on account of it.—**And Reuben spake.**—With a clearer conscience, he has also more courage; but his offer to leave his sons as hostages, so that Jacob might slay them if he did not return with Benjamin, is more expressive of a rude heroism than of true understanding; for how could it be a satisfaction to a grandfather to slay both his grandchildren! It can only be understood as a tender of a double blood-vengeance, or as a strong expression of assurance that his return without Benjamin was not to be thought of. Knobel thinks it strange that Reuben speaks of two sons, since at the time of the emigration to Egypt, according to ch. xlvi., he had four sons. And yet he was quite advanced in years, according to the Elohistic account!—**With sorrow to the grave** (see ch. xxxvii. 35; 1 Kings ii. 6, 9).

DOCTRINAL AND ETHICAL.

1. A chapter showing the unfailing fulfilment of the divine decrees, the power of a guilty conscience, the righteous punishment of guilty concealers as visited by suspicion on all sides, the certainty of final retribution, the greatness of moral struggles, the imaginations of an evil conscience, the presentiments of misfortune as felt by a gray-haired sire in a guilty house, and, with it all, the change from judgment to reconciliation and salvation in the life of the now docile sons of the promise.

2. *They came at last;* late indeed, but come they must, even if it had been from the remotest bounds of the earth. Joseph's brethren were to come and bow themselves down before him. God's decrees must stand. It is not because Joseph saw it in a dream, but because in the dreams there was represented the realization of God's decrees as already interweaving themselves with the future of the sons in the innermost movements of their most interior life. So sure is the fulfilment of the divine counsels,—so unfailingly grow the germs of destiny in the deepest life of man.

3. Why do the sons of Jacob look so helplessly one upon the other? Why does it not come into their minds that corn is for sale in Egypt, and that a caravan of travellers is making preparation in their vicinity? To their guilty conscience, Egypt is a

foreboding name, threatening calamity. If they must go, however, they would rather go all together, that, in the multitude, they may find mutual encouragement. They have to explain why they come ten strong, and are thus driven to speak about Joseph; but with what embarrassment do they pass hastily over one who is no more! And now, terrified by the prospect of imprisonment, and threatened with death, they are unable, even in Joseph's presence, and within the hearing of the interpreter, to suppress their self-accusation: "We are verily guilty concerning our brother." And now, again, how vividly come to their minds the prayers of that brother, in vain beseeching them for mercy. So truthful is the memory of conscience. The money, too, found again in the sack of one of them, becomes another fearful sign that the divine judgments are at last to descend upon them. The last discovery of it in the sacks of all of them, fills up the measure of their fears. All favorable signs are gone: the twofold mitigation of Joseph's purpose; his assurance: I fear God; his explanation that Benjamin's appearance would satisfy him; the voluntary release; the finding again of their money. Reuben, too, though having a better conscience, shares in their feelings; he sees coming down upon them the full visitation of their blood-guiltiness; even the pious father has a foreboding, becoming even more distinct, that somehow, through the crime of his sons, a dark doom is impending over his house. Therefore is he not willing to trust his Benjamin, for so long a journey, to these sons, who seem, for some reason, to have a guilty conscience,—it may be in relation to Joseph.

4. *Ye are spies.* Though Joseph's suspicion was unfounded, it expresses a righteous judgment: that guilty men who conceal a crime demanding an open atonement, must ever encounter suspicion as the reflex of their evil secret. Even when trusted they cannot believe it, because not yet true to themselves. To Joseph it must have appeared strangely suspicious that they came without Benjamin.

5. By regarding Joseph as a saintly man, who, from the very first, and with a freely reconciled spirit, was only imposing a divine trial upon his brothers, and leading them to repentance through a soul-enlightening discipline, we raise him above the Old-Testament stand-point; to say nothing of the fact that Joseph could not at first have known whether these, his half-brothers, were not also the persecutors of Benjamin, and with as deadly a hatred, perhaps, as they had shown to him. Neither had he any means of knowing whether or not he could ever be on friendly terms with them. But that he is to pass through a great religious and moral struggle with himself, is evident from his wavering decisions, from the time he takes for consideration, and especially, from the fact that he postpones the trial even after they had brought Benjamin to him. He adopts a course in which both his aged father and his beloved Benjamin are exposed, temporarily, to the greatest distress. Decidedly, from the very beginning, does he take a noble position, but by severe struggles is he to attain to that holy stand-point of complete forgiveness; and for this purpose his brothers' confession of their guilt, and especially the appearance of Reuben, Benjamin, and Judah, are blessed to him, just as his own conduct assisted the brothers in bringing on their struggles of repentance and self-sacrifice by faith.

6. The turning of judgment into reconciliation. A principal point in this is the involuntary confession of the brethren in Joseph's hearing, the discovery of Reuben's attempt to save him, the atonement made by the proud-hearted Simeon, the melting of the brothers' obduracy, and, through it, of Joseph's exasperation. Above all, the recognition that God's searching providence is present throughout the whole development. "Whatsoever maketh manifest is light" (Eph. v. 13). Thus under the light of Christ's cross the entire darkness of the world's guilt was uncovered, and only in such an uncovering could it become reconciled.

7. Even now there already dawns upon Joseph the wonderful fact that his exaltation was owing mediately to the enmity of his brethren, and that they were together both conscious and unconscious instruments of God's mercy and of his providential design to save much people alive (ch. xlv. and l.).

8. Jacob feels the burden of his house, and his alarming presentiments of evil become manifest more and more. We must imagine this to ourselves, if we would clearly understand his depression. He is not strengthened by the spirit in his household, but put under restraint and weariness. He feels that there is something rotten in the foundation of his house.

9. Here, too, death is not denoted as a descending into Sheol, but as the dying from the heart's sorrow of an uncompleted life. Opposed to it is the going home to the fathers when the soul is satisfied with the life on earth, and its enigmas are all solved.

HOMILETICAL AND PRACTICAL.

See Doctrinal and Ethical. The brethren appearing before Joseph. Thus the world before Christ, the oppressors in the forum of the oppressed, the wicked at the judgment-seat of the pious.—Joseph and his brethren as they stand confronting each other: 1. He recognizes them, but they do not recognize him; 2. the positions of the parties are changed, but Joseph exercises mercy; 3. the judgment must precede the reconciliation; 4. human and divine reconciliation go together. *We are verily guilty concerning our brother.* 1. This language considered in their sense; 2. according to Joseph's understanding; 3. in the sense of the spirit. The guilty conscience terrified, at first, by signs that were really favorable. Jacob's lamentation as the seeming curse of his house becomes gradually known. At the extremest need help is near. Benjamin's dark prospects (his mother dead, his brother lost, himself threatened with misfortune), and their favorable issue.

TAUBE: The hours of repentance that come to Joseph's brethren: 1. How the sinner is led to repentance; 2. how repentance manifests itself; 3. the relation of the Lord to the penitent sinner.

First Section (vers. 1–6). STARKE: The utility of commerce. The different products which God has given to different countries, demand mutual intercourse for their attainment. A believer must employ ordinary means, and not tempt God by their refusal. Nothing can hinder God's decrees in behalf of the pious.—SCHRÖDER: The guilt of Benjamin's brothers in respect to Joseph seems to weigh upon the father's heart as a kind of presentiment.—CALWER *Handbuch: Joseph's brethren* are they called, because Joseph stands here in the foreground of history, and the destiny of the family is connected with

him. The very ten by whom he was sold must bow themselves before him, and receive the righteous and higher requital.—HEIM: The expression *sons of Israel*, instead of sons of Jacob, points to Israel the man of faith, whose children they were, who accompanied them with his prayers, and for whose sake, although he knew it not, this journey to Egypt, so dark in its commencement, became a blessing to them all.

Second Section (vers. 7–17). STARKE: Formerly they regarded him as a spy—now are they treated as spies in turn.—Ver. 15. This expression is not an oath, but only a general asseveration. The first Christians, though making everything a matter of conscience, did not hesitate thus to affirm by the life of the Emperors, but they were unwilling to swear by their divinity. *Juramus sicut non per genios Cæsarum, ita per salutem eorum quæ est augustior omnibus geniis.* Tert. Apol.—HALL: The disposition of a Christian is not always to be judged by his outward acts.—GERLACH: Ver. 9. Nothing is more common than this reproach upon travellers in the East, especially when they would sketch any parts of the country.—SCHRÖDER: He who was hungry when they were eating, now holds the food for which they hunger. To him (Joseph) there was committed, for some time, the government of a most important part of the world. He was not only to bless, but also to punish and to judge; *i. e.*, become forgetful of all human relations and act divinely. [KRUMMACHER: Still Joseph felt as man, not as though he were Providence.] Joseph plays a wonderful part with his brethren, but one which humbles and exercises him greatly. A similar position God assumes towards believers when in tribulation; let us, therefore, hold assuredly that all our misfortunes, trials, and lamentations, even death itself, are nothing but a hearty and fair display of the divine goodness towards us (Luther). Joseph's suspicion, though feigned in expression, has, nevertheless, a ground of fact in the former conduct of his brothers towards him.

Third Section (vers 18–24). STARKE: God knows how to keep awake the conscience.—Ver. 18. The test of a true Christian in all his doings, is the fear of the Lord.—*Bibl. Tub.*: How noble is religion in a judge!—LANGE: Chastisements as a means of self-examination. There may be times when sins, long since committed, may present themselves so vividly before the eyes as to seem but of yesterday. —THE SAME: God's wise providence so brings it about, that though a guilty man may escape the deserved punishment for a time, the visitation will surely come, even though it be by God's permitting misfortunes to fall upon him through the guilt of others, when he himself is innocent.

Fourth Section (vers. 25–35). STARKE: Simeon may now let his thoughts wander back, in repentance for his murderous deeds at Shechem, in weeping for the grief he had caused to Joseph, and in imploring God's forgiveness. God does not bestow the blessing of the gospel on the sinner in any other way than in the order of the law, or in the knowledge of his sins. A frightened conscience always expects the worst (Wisd. of Sol. xvii. 11).—SCHRÖDER: Simeon is bound; probably because the leader at Shechem was also the prime mover against Joseph (Baumgarten.

Fifth Section (vers. 35–38). STARKE: He "who wrestled with God (and man) and prevailed, shows here great weakness of faith. Yet he recovers, and again struggles in faith, like Abraham his grandfather.—CRAMER: When burdened with trials and temptations, we interpret everything in the worst way, even though it may be for our peace.—GERLACH: Jacob's declarations betray a feeling that the brothers were not guiltless respecting Joseph's disappearance. He knew their jealousy, and he had experienced the violent disposition of Simeon and Levi. —SCHRÖDER: There is nothing so restless or so great a foe to peace as a frightened heart, that turns pale at a glance, or at the rustle of a leaf (Luther). He had long suspected them in regard to Joseph (see ver. 4); the old wound is now opened again. Reuben is once more the tender-hearted one. He offers everything (ver. 37) that he may prevail with his father. "But it is out of reason what he offers." Luther.—HEIM: Jacob's painful language. There breaks forth now the hard suspicion which he had long carried shut up in the depths of his own heart.

SEVENTH SECTION.

The second journey. Benjamin accompanying. Joseph maketh himself known to his brethren. Their return. Jacob's joy.

CHAPTER XLIII—XLV.

A. The trial of the brethren. Their repentance and Joseph's reconcilableness. Joseph and Benjamin.

CHAPTER XLIII. 1—XLIV. 17.

1, 2 And the famine *was* sore in the land. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go
3 again, buy us a little food. And Judah spake unto him, saying, The man did solemnly

4 protest unto us, saying, Ye shall not see my face, except your brother *be* with you. If
5 thou wilt send our brother with us, we will go down and buy thee food; But if thou wilt not send *him*, we will not go down; for the man said unto us, Ye shall not see my
6 face [again], except your brother *be* with you. And Israel said, Wherefore dealt ye *so*
7 ill with me, *as* to tell the man whether ye had yet a brother? And they said, The man asked us straitly of our state, and of our kindred, saying, *Is* your father yet alive? have ye *another* brother? and we told him, according to the tenor of these words; could
8 we certainly know that he would say, Bring your brother down? And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may
9 live, and not die, both we, and thou, *and* also our little ones. I will be surety for him; of my hand shalt thou require him; if I bring him not unto thee, and set him before
10 thee, then let me bear the blame for ever; For except we had lingered, surely now we
11 had returned this second time. And their father Israel said unto them, If *it must be* so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds;
12 And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry *it* again in your hand; peradventure it *was* an oversight;
13, 14 Take also your brother, and arise, go again unto the man; And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin.
15 If I be bereaved *of my children*, I am bereaved. And the men took that present, and they took double money in their hand, and Benjamin, and rose up, and went down to
16 Egypt, and stood before Joseph. And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring *these* men home, and slay, and make ready; for *these*
17 men shall dine with me at noon. And the man did as Joseph bade; and the man
18 brought the men into Joseph's house. And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us,
19 and fall upon us, and take us for bondmen, and our asses. And they came near to the steward of Joseph's house, and they communed with him at the door of the house.
20, 21 And said, O sir, we came indeed down at the first time to buy food; And it came to pass, when we came to the inn, that we opened our sacks, and, behold, *every* man's money *was* in the mouth of his sack, our money in full weight; and we have brought
22 it again in our hand. And other money have we brought down in our hands to buy
23 food; we cannot tell who put our money in our sacks. And he said, Peace *be* to you, fear not; your God, and the God of your father, hath given you treasure in your sacks;
24 I had your money. And he brought Simeon out unto them. And the man brought the men into Joseph's house, and gave *them* water, and they washed their feet; and he
25 gave their asses provender. And they made ready the present against Joseph came at
26 noon; for they heard that they should eat bread there. And when Joseph came home, they brought him the present which *was* in their hand into the house, and bowed
27 themselves to him to the earth. And he asked them of *their* welfare, and said, *Is* your
28 father well, the old man of whom ye spake? *Is* he yet alive? And they answered, Thy servant our father *is* in good health, he *is* yet alive. And they bowed down their
29 heads, and made obeisance. And he lift up his eyes, and saw his brother Benjamin, his mother's son, and said, *Is* this your younger brother, of whom ye spake unto me? And he said farther [without waiting for an answer] God be gracious unto thee, my son.
30 And Joseph made haste; for his bowels did yearn upon his brother; and he sought
31 *where* to weep; and he entered into *his* chamber and wept there. And he washed his
32 face, and went out,and refrained himself, and said, Set on bread. And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves; because the Egyptians might not eat bread with the Hebrews:
33 for that *is* an abomination unto the Egyptians. And they sat before him, the first born according to his birthright, and the youngest according to his youth; and the men
34 marvelled one at another. And he took *and sent* messes unto them from before him; but Benjamin's mess was five times so much as any of their's. And they drank, and were merry with him.

CH. XLIV. 1. And Joseph commanded the steward of his house, saying, Fill the men's sacks *with* food, as much as they can carry, and put every man's money in his

2 sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest,
3 and his corn-money. And he did according to the word that Joseph had spoken. As
4 soon as the morning was light, the men were sent away, they and their asses. *And* when they were gone out of the city, *and* not *yet* far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Where-
5 fore have ye rewarded evil for good? *Is* not this *it* in which my lord drinketh, and
6 whereby indeed he divineth? Ye have done evil in so doing. And he overtook them,
7 and he spake unto them these same words. And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing;
8 Behold, the money which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan; how then should we steal out of thy lord's house silver or
9 gold? With whomsoever of thy servants it be found, both let him die, and we also
10 will be my lord's bondmen. And he said, Now also *let* it *be* according unto your words;
11 he with whom it is found shall be my servant; and ye shall be blameless. Then they speedily took down every man his sack to the ground, and opened every man his sack.
12 And he searched, *and* began at the eldest, and left at the youngest; and the cup was
13 found in Benjamin's sack. Then they rent their clothes, and laded every man his ass,
14 and returned to the city. And Judah and his brethren came to Joseph's house; for
15 he *was* yet there; and they fell before him on the ground. And Joseph said unto them, What deed *is* this that ye have done? Wot ye not that such a man as I can
16 certainly divine? And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants; behold, we *are* my lord's servants, both we, and *he* also with whom the cup is
17 found. And he said, God forbid that I should do so; *but* the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

B. The narrative of the reconciliation and the recognition. Judah and Joseph.

Chap. XLIV. 18—XLV. 28.

18 Then Judah came near unto him, and said, O my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for
19 thou *art* even as Pharaoh. My lord asked his servants, saying, Have ye a father, or a
20 brother? And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his
21 father loveth him. And thou saidst unto thy servants, Bring him down unto me, that
22 I may set mine eyes upon him. And we said unto my lord, The lad can not leave his
23 father; for *if* he should leave his father, *his father* would die. And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face
24 no more. And it came to pass when we came up unto thy servant my father, we told
25 him the words of my lord. And our father said, Go again, *and* buy us a little food.
26 And we said, We can not go down; if our youngest brother be with us, then will we go down; for we may not see the man's face, except our youngest brother *be* with us.
27 And thy servant my father said unto us, Ye know that my wife bare me two *sons;*
28 And the one went out from me [and did not return], and I said, Surely he is torn in pieces;
29 and I saw him not since; And if ye take this also from me, and mischief befall him, ye
30 shall bring down my gray hairs with sorrow to the grave [Sheol]. Now, therefore, when I come to thy servant my father, and the lad *be* not with us, seeing that his life
31 is bound up in the lad's life; It shall come to pass, when he seeth that the lad *is* not *with us*, that he will die; and thy servants shall bring down the gray hairs of thy
32 servant our father with sorrow to the grave. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to
33 my father for ever. Now, therefore, I pray thee, let thy servant abide instead of the
34 lad, a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, and the lad *be* not with me? lest peradventure I see the evil that shall come on my father.

CH. XLV. 1 Then Joseph could not refrain himself before all them that stood by him
and he cried, Cause every man to go out from me. And there stood no man with him,
2 while Joseph made himself known unto his brethren. And he wept aloud; and the
3 Egyptians and the house of Pharaoh heard. And Joseph said unto his brethren, I *am*
Joseph; doth my father yet live? And his brethren could not answer him; for they
4 were troubled at his presence. And Joseph said unto his brethren, Come near to me,
I pray you. And they came near. And he said, I *am* Joseph your brother, whom ye
5 sold into Egypt. Now, therefore, be not grieved, nor angry with yourselves, that ye
6 sold me thither; for God did send me before you to preserve life. For these two years
hath the famine *been* in the land; and yet *there are* five years in the which *there shall*
7 neither *be* earing nor harvest. And God sent me before you to preserve you a posterity
8 in the earth, and to save your lives by a great deliverance. So now *it was* not you
that sent me hither, but God; and he hath made me a father to Pharaoh, and lord of
9 all his house, and a ruler throughout all the land of Egypt. Haste ye, and go up to
my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all
10 Egypt; come down unto me, tarry not; And thou shalt dwell in the land of Goshen
[**East district of Egypt; the name is of Koptic origin. Uncertain: district of Hercules**], and thou shalt be
near unto me, thou, and thy children, and thy children's children, and thy flocks, and
11 thy herds, and all that thou hast; And there will I nourish thee; for yet *there are* five
years of famine; lest thou, and thy household, and all that thou hast, come to poverty.
12 And, behold, your eyes see, and the eyes of my brother Benjamin, that *it is* my mouth
13 that speaketh unto you. And ye shall tell my father of all my glory in Egypt, and of
14 all that ye have seen; and ye shall haste and bring down my father hither. And he
fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.
15 Moreover he kissed all his brethren, and wept upon them; and after that his brethren
talked with him.

C. The glad tidings to Jacob, vers. 16–28.

16 And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are
17 come; and it pleased Pharaoh well, and his servants. And Pharaoh said unto Joseph,
Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of
18 Canaan; And take your father, and your households, and come unto me; and I will
19 give you the good of the land of Egypt, and ye shall eat the fat of the land. Now
thou art commanded, this do ye; take you wagons out of the land of Egypt for your
20 little ones, and for your wives, and bring your father, and come. Also regard not your
21 stuff; for the good of all the land of Egypt *is* yours. And the children of Israel did
so; and Joseph gave them wagons, according to the commandment of Pharaoh, and
22 gave them provision for the way. To all of them he gave each man changes of rai-
23 ment; but to Benjamin he gave three hundred *pieces* of silver, and five changes of
raiment. And to his father he sent after this *manner;* ten asses laden with the good
24 things of Egypt, and ten she-asses laden with corn, and bread, and meat for his father
by the way. So he sent his brethren away, and they departed; and he said unto them,
25 See that ye fall not out by the way. And they went up out of Egypt, and came into
26 the land of Canaan unto Jacob their father. And told him, saying, Joseph *is* yet alive,
27 and he *is* governor over all the land of Egypt. And Jacob's heart fainted, for he be-
lieved them not. And they told him all the words of Joseph, which he had said unto
them; and when he saw the wagons which Joseph had sent to carry him, the spirit of
28 Jacob their father revived. And Israel said, *It is* enough; Joseph my son *is* yet alive·
I will go and see him before I die.

[[1] Ch. xliii. 14.—וַאֲנִי כַּאֲשֶׁר שָׁכֹלְתִּי שָׁכָלְתִּי. Rendered: "If I am bereaved *of my children*, I am bereaved. Our translators, by putting in *children*, would seem to have regarded it as emphatic, thus: If I am bereaved of my children, I am bereaved of all. It may be taken, however, as a declaration of submission to what appears inevitable, as in Esth. iv. 16, כַּאֲשֶׁר אָבַדְתִּי אָבָדְתִּי. Or it may be regarded as a passionate exaggeration in view of Joseph's supposed death, Simeon's confinement, and the demand for Benjamin: I am bereaved of all my children, one after the other.—T. L.]

[[4] Ver. 18.—וְלָקַחַת. The ל here is servile. Compare Malachi ii. 13 and Gen. xxviii. 6. In Gen. xxx. 15, we have both forms of the infinitive (לָקַחַת and קַחַת) in immediate connection. See it explained in the *Sepher Harikma*, or Hebrew Grammar, of Ben Gannach, p. 30, line 30. He regards both alike as infinitives.—T. L.]

[[5] Ver. 20.—בִּי אֲדֹנִי. Gesenius regards בִּי in this and some similar cases (see Josh. vii. 8), as a contraction for בְּעִי, from the root בָּעָה, a very rare word in Hebrew, though very common in the Chaldaic and Syriac. In the sense of entreaty, בעה occurs only Is. xxi. 12, and of inquiry, Obad. 6. Abbreviations are made only of words that are much used, and we cannot, therefore, regard it as a *forma precationis* (בְּעִי, my prayer), having such an origin. The Targum of Onkelos interprets it in this way, but this is owing to its being written in the Chaldaic language. A much better view is that of Aben Ezra, who regards it as the preposition and pronoun, with an ellipsis of the word עָוֹן, as in 1 Sam. xxv. 24, בִּי אֲדֹנִי הֶעָוֹן, *on me my Lord be the guilt.* Or it may be a sort of ejaculatory phrase, with an ellipsis of the precatory verb,—as would seem to be confirmed by Judges vi. 13, בִּי אֲדֹנִי וְיֵשׁ יְהוָה עִמָּנוּ, *come tell me, my lord, if Jehovah is with us, why*, etc. See Ben Gannach, *Sepher Harikma*, 32, 31. The view of Gesenius was suggested, probably, by the Syriac rendering of this passage, Judg. vi. 13, ܒܥܐ ܐܢܐ ܡܢܟ ܡܪܝ. In Josh. vii. 8, where the same phrase occurs, the Syriac has left it out entirely.—T. L.]

PRELIMINARY REMARKS.

Contents: a. The trial of the brethren. Their repentance and Joseph's forgiveness. Joseph and Benjamin. Ch. xliii. 1-xliv. 17: 1. Judah as surety for Benjamin unto his father, vers. 1–14; 2. Joseph and Benjamin, vers. 15–30; 3. the feast in honor of Benjamin, vers. 31–34; 4. the proving of the brethren in respect to their disposition towards Benjamin, especially after the great distinction shown to him, ch. xliv. 1-17. b. The story of the reconciliation, and of the recognition, as presented under the antithesis of Judah and Joseph, ch. xliv. 18, xlv. 18. 1. Judah as surety and substitute for Benjamin, ch. xliv. 18–34; 2. Joseph's reconciliation and making himself known to them, ch. xlv. 1–5; 3. Joseph's divine peace and divine mission, vers. 5–13; 4. the solemnity of the salutation, vers. 14, 15. c. The glad tidings to Jacob, vers. 16–28. 1. Pharaoh's message to Jacob, vers. 16–20; 2. Joseph's presents to Jacob, vers. 21–24; 3. the return of Joseph's brethren; Pharaoh's wagons and Jacob's revivification, vers. 25–28.

EXEGETICAL AND CRITICAL.

a. The proving of the brothers. Their repentance and Joseph's forgiveness. Joseph and Benjamin, ch. xliii. 1; xliv. 17. 1. vers. 1–14; *Judah as surety for Benjamin unto the father*.—**Buy us a little bread.**—In death and famine a rich supply is but little; so it was especially in Jacob's numerous family, in regard to what they had brought the first time. —**And Judah spake.**—Judah now stands forth as a principal personage, appearing more and more glorious in his dignity, his firmness, his noble disposition, and his unselfish heroism. He, like Reuben, could speak to his father, and with even more freedom, because he had a freer conscience than the rest, and regarded the danger, therefore, in a milder light. Judah does not act rashly, but as one who has a grand and significant purpose. His explanation to the wounded father is as forbearing as it is firm. If they did not bring Benjamin, Simeon was lost, and they themselves, according to Joseph's threatening, would have no admittance to him—yea, they might even incur death, because they had not removed from themselves the suspicion of their being spies.—**Wherefore dealt ye so ill with me?**—Knobel: "His grief and affliction urge him on to reproach them without reason." Unreasonable, however, as it appears, it becomes significant on the supposition that he begins to read their guilty consciences, and, especially, when, with the one preceding, we connect the expression that follows: **Me have ye bereaved of my children.—The man asked us straitly.**—[Lange translates the Hebrew שָׁאוֹל שָׁאַל הָאִישׁ literally, or nearly so: *er fragte und fragte uns aus;* or, as it might be rendered, still closer to the letter, *he asked to ask;* or, if we take the infinitive in such cases as an adverb, *he asked inquisitively*, and then proceeds to remark]: This expressive connection of the infinitive with the indicative in Hebrew must not be effaced by grammatical rules; we hold fast to its literalness here. They did not speak forwardly of their family relations, but only after the closest questioning. By this passage and Judah's speech (ch. xliv.), the account in the preceding chapter (ver. 32) is to be supplemented. They owed him an answer, since the question was to remove his suspicion; and, moreover, they had no presentiment of what he wanted.—**Send the lad with me.**—אִתִּי (*with me*) says the brave Judah. He presents himself as surety; he will take the guilt and bear the blame forever. The strong man promises all he can. To offer to the grandfather his own grandchildren, as Reuben offered his sons, that he might put them to death, was too unreal and hyperbolical to occur to him. We become acquainted with him here as a man full of feeling, and of most energetic speech, as ver. 3, and ch. xxxiii. had before exemplified. He eloquently shows how they are all threatened with starvation. The expression, too: **Surely now we had returned the second time,** promises a happy issue.—**If it must be so now.**—Jacob had once experienced, in the case of Esau, that presents had an appeasing effect on hostile dispositions. From this universal human experience there is explained the ancient custom, especially in the East, of rendering rulers favorably disposed by gifts (see 1 Kings x. 25; Matt. ii. 11; Prov. xviii. 16; xix. 6).—**Of the first fruits of the land.**—(Lange translates: Of that which is most praiseworthy.) Literally, of the song; i. e., that which was celebrated in song. The noblest products of nature are, for the most part, celebrated and symbolized in poetry. In presents to distinguished persons, however, the simple money-value of the things avails but little; it is the peculiar quality, or some poetic fragrance attached to them, that makes them effective. Delitzsch doubts this explanation, but without sufficient reason. They are especially to take *balm*, the pride of Canaan, but in particular of Gilead. Then honey. Knobel and Delitzsch suppose it to be the honey of grapes, Arab., *dibs.* "Grape syrup; i. e., *must* boiled down to one third,

an article, of which, even at the present day, there are sent yearly three hundred camel-loads from Hebron's vicinity to Egypt." Delitzsch. But this very abundance of the syrup of grapes would lead us to decide rather for the honey of bees, were it not for the consideration, that in the Egypt of to-day great attention is given to the raising of bees, and that it is no wine country, although not wholly without the culture of the vine (ch. xl. 10).—**Spices.**—(Lange, *tragacanth-gum.*) A kind of white resinous medicament (see Winer, *Tragacanth*).—**Myrrh.**—Frankincense, salve medicament (see Winer, *Ladanum*).—**Nuts.**—The Hebrew word בָּטְנִים occurs here only, but by the Samaritan translation it is interpreted of the fruit of the *Pistacia vera*, "a tree similar to the terebinth—oblong and angular nuts of the size of a hazel-nut, containing an oily but very palatable kernel, which do not, however, grow any more in Palestine (as is stated in Schubert's 'Travels in the East,' ii. p. 478; iii. 114), but are obtained from Aleppo (comp. Rosen., in the 'German Orient. Magazine,' xii. p. 502)." Keil.—**Almonds.**—(See Winer, *Almond-tree.*) On the productions of Palestine in general, see Calwer *Bibl.* "Natural History," etc.—**And take double money.**—(Lit. second money. They are not to take advantage of the mistake, even though no unfavorable construction should be put upon it, or it should occasion them no harm.—**And God Almighty.**—Here, when some strong miraculous help is needed, he is again most properly designated by the name *El Shadai.*—**If I be bereaved of my children.**—Be it so. An expression of resignation (Esth. iv. 16). As his blessing here is not a prayer full of confidence, so the resignation has not the full expression of sacrifice; for Jacob's soul is unconsciously restrained by a sense of the ban resting upon his sons. He is bowed down by the spiritual burden of his house.

2. Vers. 15–30. *Joseph and Benjamin.*—**And stood before Joseph.**—Knobel justly states that the audience they had with Joseph did not take place until afterwards. The meaning here is that they took their place in front of Joseph's house, together with Benjamin and the presents, and so announced to him their arrival.—**Bring these men home.**—With joy had Joseph observed Benjamin with them, and concludes from thence that they had practised no treachery upon him, through hatred to the children of Rachel, the darlings of their father. Benjamin's appearance sheds a reconciling light upon the whole group. He intends, therefore, to receive them in a friendly and hospitable manner. His staying away, however, until noon, characterizes not only the great and industrious statesman, but also the man of sage discretion, who takes time to consult with himself about his future proceeding.—**And stay.**—Bohlen's assertion that the higher castes in Egypt ate no meat at all, is refuted by Knobel, p. 326.—**At noon.**—The time when they partook of their principal meal (ch. xviii. 1).—**And the men were afraid.**—Judging from their former treatment they know not what to make of their being thus led into his house. If a distinction, it is an incomprehensibly great one; they, therefore, apprehended a plan for their destruction. Some monstrous intrigue they, perhaps, anticipate, having its introduction in the reappearance of the money in their sacks, whilst the fearful imagination of an evil conscience begins to paint the consequences (see ver. 18). "A thief, if unable to make restitution, was sold as a slave (Exod. xxii. 3)." Therefore they are not willing to enter until they have justified themselves about the money returned in their sacks. They address themselves, on this account, to Joseph's steward, with an explanatory vindication.—**When we came to the inn.**—In a summary way they here state both facts (ch. xlii. 27; and xlii. 35) together. For afterwards they might have concluded that the money found in the sack of one of them was a sign that that money had been returned in all the sacks.—**In full weight.**—There was, as yet, no coined money, only rings or pieces of metal, which were reckoned by weight.—**Peace be to you.**—It can hardly be supposed that the steward was let into Joseph's plan. He knew, however, that Joseph himself had ordered the return of the money, and might have supposed that Joseph's course toward them, as his countrymen, had in view a happy issue. In this sense it is that he encourages them.—**Your God and the God of your father.**—The shrewd steward is acquainted with Joseph's religiousness, and, perhaps, has adopted it himself. He undoubtedly regards them as confessors of the same faith with Joseph. Knobel: "His own good fortune each man deduces from the God he worships (Hos. ii. 7)."—**Has given you treasure.**—Thus intimating some secret means by which God had given it to them; but for all this they still remain uneasy, though sufficiently calmed by his verbal acknowledgment of receipt: **I had your money,** but more so by the releasing of Simeon. It is not until now that they enter the house which they had before regarded as a snare. Now follow the hospitable reception, the disposition of the presents, Joseph's greeting, and their obeisance.—**And he asked them of their welfare.**—This was his greeting. See the contrast, ch. xxxvii. 4. For the inquiry after their father's welfare they thank him by the most respectful obeisance, an expression of their courtesy and of their filial piety. They represent their father, just as Benjamin represents the mother, and so it is that his dream of the sun and moon fulfils itself (ch. xxxvii. 9). If we suppose Benjamin born about a year before Joseph's sale, he would be now twenty-three years of age. Knobel does not know how to understand the repeated expressions of his youth (נַעַר, etc.). But they are explained from the tender care exercised towards him, and from the great difference between his age and that of his brothers.—**And he said.**—It is very significant that Joseph does not wait for an answer. He recognizes him immediately, and his heart yearns.—**My son.**—An expression of inner tenderness, and an indication, at the same time, of near relationship.—**And Joseph made haste.**—His overwhelming emotion, the moment he saw his brethren, like Jacob's love of Rachel, has a gleam of the New-Testament life.* It is not, however, to

* [*A glimpse of the New-Testament life.* It is very common to represent the Old Testament as containing the harsher dispensation, and as presenting the sterner attributes both of God and man. This is often done without much thought, or discrimination of the respects in which it may be false or true. The Old Testament is, indeed, a less full revelation of mercy as a doctrine, or a scheme of salvation, but the mercy itself is *there* in overflowing measure, and expressed in the most pathetic language. It is peculiarly the emotional part of Holy Scripture, presenting everything in the strongest manner, and in strongest contrast, whether it be wrath or tenderness, indignation against apostasy or love for the oft-times apostate and rebellious people. It may even be maintained that the New Testament, though more didactic, is less tender in its language, less abounding in pictures of melting compassion on the

be regarded as a simple feeling; it is also an emotion of joy at the prospect of that reconciliation which he had, for some time, feared their hatred towards Rachel's children might prevent, and so bring ruin upon Benjamin, upon Jacob's house, and upon themselves. No emotions are stronger than those arising from the dissolution of a ban, with which there is, at the same time, taken away the danger of a dark impending doom, and the old hardening of impaired affection.

3. Vers. 31–34. *The banquet in honor of Benjamin.*—**And he washed his face.**—A proof of the depth of his emotion. It was still hard for him to maintain a calm and composed countenance.—**And they set on for him by himself.**—Three tables, from two different causes. Joseph's caste as priest, and in which he stood next to the king, did not allow him to eat with laymen. And, moreover, neither Joseph's domestics, nor his guests, could, as Egyptians, eat with Hebrews. Concerning the rigidness of the Egyptian seclusion, see KNOBEL, p. 328. Besides, the Hebrews were nomads (ch. xlvi. 34). On the Egyptian castes, see VON RAUMER, *Vorlesungen über die alte Gesch*, i. p. 133.—**And they sat.**—They were surprised to see themselves arranged according to their age. But the enigma becomes more and more transparent; whilst strange presentiments are more and more excited. The transaction betrays the fact that they are known to the spirit of the house, and that it can distinguish between their ages. The Egyptians *sat* at table, instead of *reclining;* as appears from their pictures.—**And he took and sent messes.**—They were thus distinguished by having portions sent to them; whilst, as yet, they were hindered by no laws from eating of Joseph's meat.—**But Benjamin's mess.**—This is a point not to be overlooked in the proving of the brethren; it is an imitation, so to say, of the coat of many colors. It would determine whether Benjamin was to become an object of their jealousy, just as his father's present had before been to him the cause of their hatred (so also KEIL, p. 264). His mess is five times larger than the rest. "Such abundance was an especial proof of respect. To the guest who was to be distinguished there were given, at a meal, the largest and best pieces (1 Sam. ix. 23; HOM. *Il.* vii. 321, etc.). Among the Spartans the king received a double portion (HEROD. vi. 57, etc.); among the Cretans the Archon received four times as much (*Heraclid. Polit.* 3). Five was a favorite number among the Egyptians (ch. xli. 34; xlv. 22; xlvii. 2, 24; Is. xix. 18). It may be explained, perhaps, from the supposed five planets.—**And they drank and were merry with him.**—Intoxication is not meant here (see Hagg. i. 6), but a state of exhilaration, in which they first lose their fear of the Egyptian ruler. Benjamin was sitting as a guardian angel between them, and it was already a favorable sign, that the distinction showed to him did not embitter their joy. Nevertheless, whether Joseph had reached the zenith of an inexpressible rapture, as Delitzsch says, may be questioned. In all this happy anticipation, we may suppose him still a careful observer of his brethren, according to the proverb *in vino veritas.* At all events, the effect of the present to Benjamin was to be tested, and their disposition towards him was to undergo a severe probing.

part of God, and of devoted affection of one human heart to another. What more moving, in this respect, than the language of the prophets (compare Isaiah xlix. 15; liv. 8–10; lvii. 15, 16; Ps. ciii. 13–15; Gen. viii. 21; Deut. x. 12; x. 19; xxiv. 14–22; Ezek. xvi. 60–63; Hos. xi. 8, 9; Mic. vi. 8; vii. 18, 19), so full of God's pathetic yearning, we might style it, towards humanity! On the other hand, what more exquisite pictures can there be found of human tenderness, than those of David and Jonathan, Ruth and Naomi, the pathetic meeting of Joseph and his brethren as here described, David's forgiving tenderness towards Saul, and even Esau's reception of Jacob (Gen. xxxiii. 4–15) after all the wrong he had apparently, or in reality, received from him. In this latter case, we may regard Esau as one who had but little if any grace, and yet the feeling here, viewed as growing out of the patriarchal life and religious ideas, may well be compared with any general influence of our nominal Christianity in arousing men to deeds of tenderness and heroism. This false view of the Old Testament, which ignorance of the Bible is causing more and more to prevail, is a great wrong to the whole cause and doctrine of revelation. Even the most tender dialect of the New Testament, is drawn from the Old. Its Hebraisms are its most pathetic parts. Of this there is a good example in the very style of language here employed. The expression נִכְמְרוּ רַחֲמָיו, rendered, *his bowels did yearn* (rather, *warmed*), has been naturalized in the New-Testament Greek, where σπλάγχνα is used for רַחֲמִים. It may be said, however, that both the Hebrew and the Greek are marred for the English reader by the rendering *bowels*, especially if taken in the sense of *intestina*, instead of the larger meaning that belongs to the Latin *viscera*. It may be doubted whether רַחֲמִים does ever, of itself, denote any part of the body, either more or less interior. When the singular is used for the *womb*, it is rather to be regarded as a metaphorical use of its primary sense of *cherishing*, or as that which *loves* and *cherishes*. The Greek counterpart, σπλάγχνα, denotes the most vital parts, such as the *heart*, the *lungs*, and the *liver*, the parts which, in the case of animals slain, were regarded as the choicest eating, and were given as an honorary portion to the guest. See Homer everywhere. They included the *καρδία*, with the φρένες, or *præcordia*, and the ἧπαρ, or liver. Another word was ἦτορ, which was used exactly as רַחֲמִים is used here, and with a similar verb signifying to be *warm*, or *burn;* as Odyss. i. 48:

ἀλλά μοι ἀμφ' Ὀδυσῆϊ δαΐφρονι ΔΑΪΕΤΑΙ ἦτορ.

My heart is burning for the brave Ulysses; with an evident paronomasia in δαΐφρονι and δαίεται. Compare Ps. xxxix. 4 חַם לִבִּי בְּקִרְבִּי, *my heart grows hot within me,* תִּבְעַר אֵשׁ, *the fire is burning;* also Luke xxiv. 32, οὐχὶ ἡ *καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν*, "was not our *heart burning within us?*" Instead of *bowels*, it would be more in accordance with the spirit of the Hebrew word to render it here, his *heart* yearned, or *warmed*. Rosenmüller, on this passage, makes one of his wise remarks about "the ancient men" (*prisci homines*), and their great simplicity in regarding these parts of the body as the seat of the affections. It has, however, always been so, more or less, in all languages. In the ancient tongues even *intellect* is generally assigned to these middle regions, and but rarely, or comparatively so, to the head. With us it seems almost a matter of consciousness that we think with our heads, but this is an effect rather than a cause of the change of language. In the Latin, *cor* is used for *wisdom, prudence*, and *cordatus* is equivalent to ἔμφρων, a *wise* and *prudent* man. The Greek popular language placed thought in the φρένες, not in the ἐγκέφαλος, or *brain*, although the latter is sometimes referred to in this light, especially by Aristotle. Demosthenes once makes a popular allusion to some such notion in the oration De Haloneso; but the poetical language, the best representative of the popular feeling, is all the other way. So in the Hebrew, the seat of thought, is in the *reins*, כְּלָיוֹת, Latin *renes*, Greek (with digamma) φρένες: "*try the hearts and the reins,*" Ps. vii. 10; "*in the night season my reins instruct me,*" Ps. xvi. 7. Only once in the Bible is the head so referred to; and that is in the Chaldaic of Daniel, iv. 7, where Nebuchadnessar says: "the visions of my *head* upon my bed," חֶזְוֵי רֵאשִׁי. Everywhere else it is the *heart*, לֵב, or the reins כְּלָיוֹת, or the inward part קֶרֶב, or sometimes expressions denoting something still more interior, as טֻחוֹת and סָתֻם, rendered *the hidden* part, Ps. li. 8: "*In the hidden part make me to know wisdom.*" The practice of divination, by the inspection of these parts in sacrifice shows the same mode of thinking, and a similar verbal consciousness.—T. L.]

4. Ch. xliv. 1–17. *The trial of the brothers' disposition towards Benjamin, especially after his great distinction.*—**And he commanded the steward of his house.**—The return of money does not belong to this trial, but only the cup in Benjamin's sack. Knobel is incorrect in calling this also a chastisement. So also is Delitzsch, in holding that a surrender of Benjamin by his brethren loses all authentic support, in the fact that in all the sacks something was found that did not belong to them. Rather is Benjamin the only one who must appear as guilty, and as having incurred the doom of slavery (ver. 17).—**Up, follow after the men.**—The haste is in order that they may not anticipate him in the discovery, and so defeat the accusation by their voluntary return. The steward is to inquire only for the silver cup.—**And whereby indeed he divineth.**—"In Egypt, the country of oracles (Is. xix. 3), hydromancy also was practised, i. e., to predict events from appearances presented by the liquid contents of a cup, either as standing or as thrown. This mode of divination is still practised.* It was called נִחֵשׁ, lit., whispering (in magic formulas or oracles), *divinare.*" Delitzsch. Compare also Knobel, p. 329. The indicating signs were either the refraction of the rays of light, or the formation of circles on the water, or of figures, or of small bubbles, whenever something was thrown in. According to Bunsen, however, the aim was, by fixing the eyes of the diviner upon a particular point in the cup, to put him into a dream-like or clairvoyant state. Concerning this kulikomancy, or cup-divination, see Schröder. The cup is, therefore, marked, not only as a festive, but also as a most sacred, utensil of Joseph; and, on this account, to take it away was considered as a heinous crime. Knobel, in his peculiar way, here tries to start a contradiction. "According to the Elohist (he says), Joseph gets his knowledge of the future from God (ch. xl. 8); whilst here he derives it from hydromancy, as practised by one received into the caste of the priests." So, too, did he swear, in all earnestness, by the life of Pharaoh; and the older exegetes would relieve us from the apprehension that in so doing he might have taken a false oath! In a vigorous denial, and with eloquent speech, do the accused repel the charges of the steward and give strong expression to the consciousness of their innocence.—**With whomsoever it be found, let him die.**—Whilst consenting to their proposal, the steward moderates it in accordance with the aim of the prosecution. The possessor of the cup alone is demanded, and he, not to die, but to become Joseph's slave. He presents this forthwith, so that the discovery again of the money may not be taken into consideration, and that temporary fear of death may not harm Benjamin. Benjamin only is to appear as the culprit, and this is in order to find out whether or not his brethren would abandon him. For these reasons the money found in the sacks is not noticed at all.—**And began at the eldest.**—This was in order to mask the deception.—**They rent their clothes.**—This was already a favorable sign; another, that they would not let Benjamin go alone, but returned with him to the city; third, that they put themselves under the direction of Judah, who had become surety for Benjamin; and fourth, that they, together with Benjamin, prostrated themselves as penitents before Joseph.—**Wot ye not?**—Joseph's reproach was not so much for the vileness, as for the imprudence, of the act; since he intends to conduct the severe trial as sparingly as possible. The Hebrew נִחֵשׁ, etc., denotes here a divinely-derived or supernatural knowledge, to which Joseph lays claim, not only as a member of the caste of priests, but as the well-known interpreter of the dreams, owing his reception into this caste to his remarkable clear-sightedness.—**That such a man as I.**—He puts on the appearance of boasting, not to represent them as mean persons, but only as inferior to himself in a contest of craftiness. Thus he meets the supposed improbability that he could still divine although the cup was taken from him.—**And Judah said, What shall we say?**—Judah considers Benjamin as lost, and without inquiring how the cup came into his sack, he recognizes in this dark transaction the judgment of God upon their former guilt. This appears from his declaration: **We are my lord's servants.**—Benjamin, it is true, had no part in that old guilt; neither had Reuben and Judah directly, but concerning this no explanation could be given in the court of the Egyptian ruler. In a masterly manner, therefore, he so shapes his speech ambiguously that the brethren are reminded of their old guilt, and admonished to resign themselves to the divine judgment, whilst Joseph can understand it only that they are all interested in the taking of the cup, and he especially, as the one confessing for them. I, above all, am guilty, says the innocent one, in order that he might share the doom of slavery with the apparent criminal. In this disguised speech the *reservatio mentalis* appears in its most favorable aspect. For his brethren he utters a truth: Jacob's sons have incurred the divine judgment. For Joseph his words are a seeming subterfuge, and yet a most magnanimous one. Thus the two noble sons of Jacob wrestle with each other in the emulation of generosity, one in the false appearance of a despot and boaster, the other forced to a falsity of self-accusation that seems bordering on despair.—**And he said, God forbid that I should do so.**—Here is the culmination of the trial. Benjamin is to be a slave; the others may return home without him. Will they not be really glad to have got rid of the preferred and favorite child of Rachel, in such an easy way? But now is the time when it comes true: "Judah, thou art he whom thy brethren shall praise" (see xlix. 8).

b. History of the reconciliation, of the recognition, and of their meeting each other again under the antithesis of Judah and Joseph, ch. xliv. 18–xlv. 15.—1. Vers. 18–34. *Judah as surety and substitute for Benjamin before Joseph.* Judah's speech is not only one of the grandest and fairest to be found in the Old Testament (connecting itself, as it does, with an increased significance, to those of Eliezer and Jacob), but, at the same time, one of the most lofty examples of self-sacrifice contained therein.—**Then Judah came near unto him and said.**—*Pectus facit disertum, the heart makes eloquent.* Necessity, and the spirit of self-sacrifice, give the inspiring confidence (παῤῥησία).—**In my lord's ears.**—He presses towards him, that he may speak the more impressively to his ear and to his heart (ch. l. 4; 1

* [See in the text notes, p. 323 (5, Gen. ix. 6), another interpretation of this by that acute Jewish grammarian, Ben Gannach. The ב in בעבורין he renders *concerning it*, instead of *by it*,—that is, as a means of divination. "Could not such a man find out by divination who had his cup?"—T. L.]

Sam. xviii. 28). And yet, with all his boldness, he neglects not the courteous and prudent attitude.—**For thou art as Pharaoh.**—In this Judah intends to recognize the sovereignty which could not be affronted with impunity. For Joseph, however, there must have been in it the stinging reminder that the acme of severity was now reached. The vivid, passionate style of narration, as the ground of treatment in the cases presented, is ever the basis of all Bible speeches.—**And his brother is dead.**—Joseph has here a new unfolding of the destiny to which God had appointed him; especially does he begin to perceive its meaning in relation to his father Jacob (ver. 28). This language strengthens what is said about Benjamin, as the one favorite child of an aged father—doubly dear because his brother is dead.—**And we said unto my lord, The lad cannot leave his father.**—From this it appears why Joseph confined them three days in prison. They had refused to bring Benjamin. It appears, too, that they had consented to bring him only because Joseph had especially desired it, and had intimated a favorable reception ("that I may set mine eyes upon him," see Jer. xxxix. 12). Judah gently calls his attention to this as though it were a promise. And, finally, they are brought to this determination on account of the pressure of the famine. It had cost them, too, a hard struggle with the father. The quotation of Jacob's words (vers. 27–29) shows how easily they now reconcile themselves to the preference of Rachel and her sons in the heart of Jacob.—**That my wife.**—Rachel was his wife in the dearest sense of the word, the chosen of his heart. Therefore, also, are her two sons near to him.—**And the one went out from me.**—Here Joseph learns his father's distress on his own account. His mourning and longing for him shows how dear Benjamin must be, now the only child of his old age.—**When he seeth that the lad is not with us.**—With the utmost tenderness Benjamin is sometimes called the youngest child, sometimes the lad. Out of this a frigid criticism, that has no heart to feel or understand it, would make contradictions. If Joseph has his way, Jacob will die of sorrow. And now Judah speaks the decisive word,—one which the mere thread of the narration would not have led us to anticipate, but which springs eloquently from the rhetoric of the heart.—**For thy servant became surety for the lad unto my father.**—Therefore the passionate entreaty that Joseph would receive him as a substitute of the one who had incurred the sentence of slavery. In all this he makes no parade of his self-sacrifice. He cannot, and will not, return home without Benjamin. He would even regard it as a favor that he should be received in his place. He would rather die as a slave in Egypt, than that his eyes should behold the sorrows of his father. So stands he before us in his self-humiliation, in his self-sacrifice, equal in both with Joseph, and of as true nobility of soul.

2. Vers. 1–5. *Joseph's reconciliation and making himself known.*—**Then Joseph could not refrain.**—The brethren had not merely stood the trial; Judah's eloquence had overpowered him. Reconciliation never measures itself by mere right; it is not only full but running over. Thus is it said of Israel: "he wrestled with God and prevailed." We must distinguish, therefore, between two elements in Joseph's emotion: first, his satisfied reconciliation, and, secondly, his inability to restrain any longer, though in presence of all the beholders, the strong agitation of his swelling heart. See a full representation of this as given by DELITZSCH (p. 558). When, however, he says, that Benjamin's brothers, do not press him (Benjamin) with reproaches, notwithstanding they had reason to regard him as guilty, and as having, by his theft, plunged them into misfortunes, there must be borne in mind their earlier suspicions as expressed ch. xliii. 18. Doubtless they now conjectured that they were the victims of some Egyptian intrigue; still they recognized it as a divine judgment, and this was the means of their salvation. In their resignation to suffering for Benjamin's sake, in their sorrow for their father's distress, Joseph saw fruits for repentance that satisfied him. He beheld in them the transition from the terror of judgment to a cheerful courage of self-sacrifice, in which Judah offers himself as a victim for him, inasmuch as he does it for his image. This draws him as with an irresistible power to sympathize with their distress, and so the common lot becomes the common reconciliation.—**Cause every man to go out from me.**—He wished to be alone with his brethren at the moment when he made himself known to them. The Egyptians must not see the emotion of their exalted lord, the deep abasement of the brethren, and the act of holy reconciliation which they could not understand. Neither was the theocratic conception of the famine, and of his own mission, for Egyptian ears.—**And he wept aloud.**—With loud cryings he began to address them; so that his weeping was heard by all who were without, and even by the people in the house of Pharaoh. It follows that Joseph's dwelling must have been near the palace; "his residence was at Memphis." (Knobel.)—**I am Joseph.**—This agitating announcement, for which, however, their despair may have prepared them, he knows not better how to mitigate than by the question: **Doth my father yet live?**—He had already heard this several times, yet he must ask again, not because he doubted, but that, in the assurance of this most joyful news he may show them his true Israelitish heart, and inspire them with courage. Nor are we to forget that Judah's words had vividly pictured to him the danger that the old man might die on account of Benjamin's absence, and that it now began painfully to suggest itself to him, how much he might have imperilled his father's life by the trial of his brethren.—**For they were troubled.**—In their terror they seem to draw back.—**Come near to me, I pray you.**—**I am Joseph your brother whom ye sold into Egypt.**—It seems as if he had to confess for them the thing they most dreaded.—**Now therefore be not grieved.**—Seeing their sorrow and repentance, he would now raise them to faith. The one portion of them, namely, those who were conscious of the greater guilt, must not mar this favorable state of soul, and render faith more difficult by their excessive mourning, nor should the guiltless (Reuben, Judah, Benjamin) produce the same effect by angry recriminations.—**To preserve life.**—To this they are now to direct their attention.

3. Vers. 5–13. *Joseph's divine peace, and divine mission.*—**To preserve life did God send me.**—What they had done for evil God had turned to good. And now, having repented and been forgiven, as God had shown to them in his dealings, they are now in a state to understand his gracious purposes. A closer explanation of these words, which would require the giving of his whole history, he, for the present, discreetly waives.—**And yet there are**

five years.—This shows already the point towards which his mind is aiming—to draw them down to Egypt. —**Neither earing nor harvest.**—A vivid representation of the years of famine.—**Before you to preserve you.**—The preservation of Jacob's house seems now of more importance than that of the Egyptians, and the surrounding peoples.—**By a great deliverance.**—The question was not one of assistance merely, however great, but of deliverance from death and famine. It may, however, be so called in reference to the great future, and as containing in it the final deliverance of the world.—**So now it was not you,—but God.**—Here he makes a pointed contrast: *not you;* in this is contained: first, his forgiveness; secondly, his declaration of the nullity of their project, and its disappearance before the great decree of God. Thrice does he make these comforting declarations. But in *what respects was it God?* He made him, first, **a father unto Pharaoh,** that is, a paternal counsellor (2 Chron. ii. 12; iv. 16). "It was an honorary distinction of the first minister, and which also existed among the Persians (Appendix to Esther ii. 6; vi. 10), and the Syrians (1 Maccab. xi. 32)." Knobel. These words also refer to the interpretation of Pharaoh's dreams, and the advice connected with it. The consequence was, that he obtained this high position which he can now use for the preservation of his father's house. —**Come down unto me.**—The immediate invitation given without any conference with Pharaoh shows his firm position; but it was, nevertheless, a hazardous undertaking of his agitated, yet confident heart.—**In the land of Goshen.**—(Ch. xlvii. 11).—**Raamses.**—A district of Lower Egypt, north of the Nile, and very fruitful (ch. xlvii. 6, 11), especially in grass (ch. xlvi. 34). "Even at this day the province of Scharkijah is considered the best part of Egypt (ROBINSON: 'Palæst.,' i. 96)." Knobel. See THE SAME, p. 333, and the Biblical Dictionaries. See also Bunsen.—**And there will I nourish thee.**—The expression פֶּן תִּוָּרֵשׁ may mean, *that thou mayest not become a possession,* that is, fall into slavery through poverty, and thus Knobel interprets it with reference to ch. xlvii. 19, etc.; but it may also mean, *that thou mayest not be deprived of thy possessions,* so as to suffer want,—an interpretation which is to be preferred. —**And behold your eyes.**—If their father in his distrust (see ver. 25) should not credit their testimony, he will undoubtedly believe the eyes of Benjamin.—**All my glory.**—He perceives that his aged father, oppressed by sorrows, can only be revived again through vivid representations (see ver. 27).

4. Vers. 14–15. *The solemnity of the salutation.* —**And he fell upon his brother Benjamin's neck.**—Benjamin is the central point whence leads out the way to reconciliation.—**Kissed all his brethren.**—The seal of recognition, of reconciliation, and of salutation.—**And wept upon them.**—DELITZSCH: "While he embraced them." But of Benjamin it is said, he wept upon his neck. Benjamin would seem to remain standing whilst the brothers bow themselves; so that Joseph, as he embraced, wept upon them.—**And after that his brethren talked with him.**—Not until now can they speak with him,—now that they have been called, and been forgiven, in so solemn and brotherly a manner. The joy is gradually brought out by an assurance, thrice repeated, that he did not impute their deed to them, but recognized in it the decree and hand of God.

c. The joyful message to Jacob. Vers. 16–28. —*Pharaoh's commission to Jacob.*—**And the fame thereof was heard.**—At the recognition Joseph was alone with his brethren; now that he has made known their arrival, he avows himself as belonging to them.—**And it pleased Pharaoh well.** —Recognitions of separated members of the same family have an extraordinary power to move the human heart, and we already know that Pharaoh was a prince of sound discernment, and of a benevolent disposition. But what was pleasing to Pharaoh was also pleasing to his courtiers, and his servants. Besides, Joseph had rendered great service, and had, therefore, a claim to Egyptian sympathy. Thus far a dark shadow had rested on his descent; for he had come to Egypt as a slave. Now he appears as a member of a free and noble nomadic family. —**And Pharaoh said unto Joseph.**—First, he extends an invitation to the brethren agreeing with Joseph's previous invitation. Then follows a commission to Joseph, the terms of which bear evidence of the most delicate courtliness.—**The good of the land.**—This is generally taken as meaning the best part of the land, that is, Goshen (Raschi, Gesenius, and others). Knobel, according to vers. 20, 23, interprets it, of the good things of Egypt: whatever good it possesses shall be theirs. The connection with the following: **the fat of the land,** would seem to point to a leasing of possession, but, of course, not in the sense of territorial dominion. It is not an argument against this that the leasing of places is afterwards asked for (ch. xlvi. 34; xlvii. 4). On the contrary, the petition there made rather rests on a previous general promise.—**Now thou art commanded.**—Pharaoh had refrained from using the form of command towards Joseph, but now in adopting it, in a case of his own personal interest, it must be regarded as, in fact, a refined courtesy. It is the very strongest language of authorization.—**This do ye.**—He regards the cause of Joseph, and his brethren, as one and inseparable. The sense, therefore, is not: cause thy brethren so to do (Knobel); for they, of themselves, could not take wagons from Egypt.—**For your little ones.**—"Egypt was rich in wagons and horses; they are not mentioned among the nomadic Hebrews." The small two-wheeled wagons of the Egyptians "could be also used on the roadless wastes of the desert." Keil.—**Also regard not your stuff.**—They should not grieve over the articles of furniture they would have to leave behind; since they would have everything abundantly in Egypt.—**The children of Israel.**—A decisive step for the house of Israel.—**Joseph gave them wagons—and provision for the way.—Changes of raiment.**—LANGE: Lit., festival habits (holiday clothing) as a change for the usual dress.—**But to Benjamin he gave three hundred pieces of silver, and five changes of raiment.**—He makes amends to this guiltless brother after the well-meant alarm which he had given him.—**And to his father.**—In these presents love seems to surpass the measure of its aim, since Jacob had been invited to come speedily to Egypt; but there might possibly be hindrances to the journey. Besides the ten asses were for the common transportation, and the occasion of their dismission is employed to send along with them costly things of various kinds from the land.—**See that ye fall not out by the way.**—The old explanation: do not quarrel by the way, is held by Knobel, Delitzsch and Keil, in opposition to Michaelis, Gesenius, and others, who make it an admonition: fear not. But the language, and the situation, both favor the first

interpretation.* The less guilty ones among them might easily be tempted to reproach the others, as Reuben had done already.—**Joseph is yet alive.**—In this message his heart lost its warmth † and joy. He had not full trust in them. It was by no means the incredulity of joy, (Luke xxiv. 44), because the news seemed too strangely good to be true; rather had his suspicion, in its reciprocal working with their long consciousness of guilt, made him fundamentally mistrustful. And now that dreadful shalit of Egypt turns out to be his son Joseph! Even Benjamin's witness fails to clear up his amazement.—**And when he saw the wagons.**—Not until they had told him all the words of Joseph, and added, perhaps, their own confession—how they had sold him, how Joseph had forgiven them, how he had referred them to the divine guidance—is Jacob able to believe fully their report; and, now, in connection with all this, there come the Egyptian wagons, as a seal of the story's truth, as a symbol of Joseph's glory, a sign, in fact, from God, that the dark enigma of his old years is about to be solved in the light of a "golden sunset." —**It is enough.**—His longing is appeased, he has as good as reached the goal.—**I will go.**—The old man is again young in spirit. He is for going immediately; he could leap, yes, fly.

"Now purified at last, with hope revived,
For life's new goal he starts."

(See the close of the *Œdipus Coloneus.*) DELITZSCH: "Thus *Jacob's* spirit lives again.—And *Israel* said.—It is *Israel* now that speaks. How significant this change of name."

DOCTRINAL AND ETHICAL.

(Ch. xliii. 1—xliv. 17.)

The great trial: 1. Its inevitableness; 2. its need; 3. its apparent end (the banquet); 4. its acme; 5. its glorious issue.

1. The pressure of want, and its power in the hand of providence: 1) How inexorable in its demands. Jacob is to deliver up Benjamin. 2) How full of grace in its designs. By it alone can Jacob's house be delivered from the burden of deadly guilt.

2. Judah's confidence. "A lion's whelp" (ch. xlix. 9). This confidence he would not have had, if he had not formerly proposed to sell Joseph in order to save him, or had he not been willing to sacrifice himself for Benjamin's safe return. The spirit of self-sacrifice is the great source of courage.

3. It is in the name of Israel that Jacob treats with his sons in the giving up of Benjamin. His reproach, too (ver. 6), is in the name of Israel. It seems to come, indeed, from Jacob's weakness, and to be, therefore, wrongly used; but behind the mere sound there lies the hidden announcement of a suspicion that they were dealing unfairly with the sons of Rachel. We now recognize Israel's character, especially in the following traits: 1) Not to his other sons does he entrust Benjamin, not even to Reuben, whose weakness he knows, but only to Judah, whose frankness, honesty, and strength seem to inspire him with confidence. 2) He again employs the old weapon, the giving of presents to a threatening antagonist; yet well knowing that the Egyptian would not, like Esau, look to the quantity so much as the quality of the things offered, and so he sends him the most highly prized or celebrated products of the land. 3) With a severe uprightness does he require his sons to return the money found in their sacks, and thus disarm the suspicion of the Egyptian. 4) He entrusts to them Benjamin as *their brother*. 5) He commits himself to the protection of Almighty God, i. e., the delivering and protecting God of the patriarchs, who wrought miracles on their behalf. 6) He resigns himself to God's providence, even at the risk of becoming entirely childless.

4. *The prized fruits of the land of Canaan.* In Jacob's words there appears an objective poetry, or the *poetry of the lands*, as it may be called. First of all, it consists in their noblest products, not as they serve the common wants of life, but rather its healing, adornment, and festivity. When he selected them, however, Jacob could have had but little thought how mighty the influence these noble gifts of Canaan's soil would have upon the great Egyptian ruler,—how they would impress him as the wonders of his youth, the glories of his native land.

5. Joseph's state of soul at the appearance of Benjamin: 1) His joy; 2) his deep emotion; 3) his doubt, and the modes of testing it: *a.* the feast; *b.* the cup; *c.* the claim to Benjamin. If at the first meeting with his brethren Joseph had to struggle with his ill-humor, he now has to contend with the emotions of fraternal love.

6. The agitating changes in the trial of Joseph's brethren: 1) From fear to joy: 2) from joy to sorrow; 3) and again from sorrow to joy.

7. Their negotiation with the steward, or the delusions of fear. They are innocent (respecting the money), and yet guilty (in respect to their old crime). Having once murdered confidence, there lies upon them the penalty of mistrust, compelling them to regard even Joseph's house as a place of treachery. They could have no trust whilst remaining unreconciled.

8. The steward. Joseph's spirit had been imparted to his subordinates.

* [The old rendering is supported by the fact that the primary sense of רגז is not *fear*, but *excitement* of mind in any way, like Greek ὀργή, ὀργίζομαι, by which the LXX translate it, Ps. iv. 5 (see, also, Eph. iv. 26, *Be ye angry, yet sin not*), and which is one of the places referred to by Rosenmüller for the sense of *fear*. In the other places cited by him the sense of *anger*, or *excitement*, suits the context best; as Exod. xv. 14; Deut. ii. 25. In all other places the sense of rage or anger (ὀργή) is beyond doubt. There is no intimation of anything on the way which should cause fear (in the sense of *terror, commotion*) any more than in any of their previous goings and comings. The fear of apprehension, or anxiety, such as might be felt on account of the mishap of the money found in the sacks, would be expressed by a very different word. Whereas everything in the context renders this advice of Joseph, that they should get into no disputes with one another, very probable. LXX, μὴ ὀργίζεσθε, Syriac, ܠܐ ܬܬܪܓܙܘܢ ܒܐܘܪܚܐ, *do not quarrel on the road.* So the Targum.—T. L.]

† [Hebrew, וַיָּפָג לִבּוֹ *and his heart* grew *chill.* It is the same idea as the Greek πηγ, παγ, πήγνυμι, an onomatopic word of the second class, denoting some resemblance between the sound and the effect produced—*hardness, solidness, compactness*; hence *solidity*, coldness. The heart stopping in chill and amazement. It is interesting, too, to note how common in language is this metaphor, or secondary sense, expressing *hope* and *joy* by *warmth*, *distrust* and *despair* by a *chill.* As in the Odyssey, i. 167—

οὐδέ τις ἡμιν
θαλπωρή, εἴπερ τις ἐπιχθονίων ἀνθρώπων
φησὶν ἐλεύσεσθαι· τοῦ δ' ὤλετο νόστιμον ἦμαρ.

"No warmth to us,—that is, no *warming* hope, should any one on earth declare that he would come again,—forever gone, the day of his return." This is very much as old Jacob felt. Compare, also, the Iliad, vi. 412, where θαλπωρη, *warmth*, in this sense, is opposed to chilling grief. Κρύος, *cold*, is used in the opposite way.—T. L.]

40

9. Good fortune abounding (the money given to them; Simeon set free; the honorable reception; the banquet; the messes); and yet they had no peace, because the pure foundation for it was not yet laid.

10. Joseph's deep emotion, a sign of reconciliation.

11. The banquet, and Egyptian division of castes. (The distinction of caste is here recognized as custom interpenetrated by dogma, and this gives the method of the struggle. Joseph sends messes from his table. The true tendency of the caste doctrine is to absorb everything into that of the priesthood.) Egyptian forms (honorary dishes; the number five). An Israelitish meal. As the banquet of Joseph's joy, of his hope, of his trying watch. As the feast of reviving hope in Joseph's brethren; their participation without envy in the honoring of Benjamin. As an introduction to the last trial, and a preparation for it.

12. The successful issue in the fearful proving of Israel's sons.

(Ch. xliv. 18—xlv. 16. Joseph and Judah.)

1. Judah's speech. DELITZSCH: "Judah is the eloquent one among his brethren. His eloquence had carried the measure of Joseph's sale; it had prevailed on Jacob to send Benjamin with them; and here, finally, it makes Joseph unable to endure the restraint which he wished to put upon himself." The end, however, is attained, not more by his touching eloquence than by his heroic deed, when he offers himself as surety for Benjamin, and is willing to sacrifice himself by taking his place.

2. *And I said.* This citing of Jacob's language, in Judah's speech, must have had something especially agitating for Joseph,—all the more so because the speaker is not aware of the deep impression it must have made upon him. In this citation of Jacob's last words in respect to that old event, there is reflected, as Schröder rightly remarks, Jacob's doubt. *I said*, that is, I thought at that time.

3. The moral requisites of reconciliation, whether human or divine, are quite obvious in our narrative. Reuben represents the better element in the moral struggle, Benjamin the innocent party, Judah the surety, who takes upon himself the real guilt of his brethren and the factitious guilt of Benjamin. Repentance, faith, and the spirit of sacrifice, severally appear in these representatives. Through three stages do these elements prepare the reconciliation to Joseph's heart and to the brethren as opposed to him. It has for its foundation a religious ground, though only in an Old-Testament measure. The thrice-repeated declaration of Joseph: Ye have not sent me, but God has done it, is the strongest expression of restored peace and forgiveness. As Benjamin, so to speak, had taken his place, the conclusion avails: Whatever ye have done to him, ye have done it even unto me.

4. It is an especial New-Testament trait in Joseph's mode of thinking, that he so fully recognizes how the sin of his brethren, after having been atoned for, is entirely taken away; the divine providence having turned it to good. This truth, which he so promptly read in his mission, many Christians, and even many theologians, are yet spelling out in the letter. Joseph, however, recognizes, as the central point of the divine guidance, his mission to save Israel's house from starvation, and to preserve it for a great deliverance. In this thought there lies enclosed the anticipation of a future and an endless salvation. For this end the treachery of the brethren is first *turned away*, as guilt expiated, and then, under the divine guidance, *turned to* good. Thus Joseph's mission becomes a type of the cross of Christ; though the expiating points, which are found separated in Joseph's history, are wholly concentrated in the person of Jesus. Here they appear in divers persons: It is Reuben the admonisher, Benjamin the innocent, Judah the surety, Joseph the betrayed and the forgiving, Jacob the father of a family pressed down by the guilt of his house.

5. Joseph's kiss of peace reminds us of Christ's greeting to his disciples and to the world.

6. Benjamin, by the way, became in after times, a wild and haughty tribe, then deeply humbled (in the days of the Judges), then Judah's rival, in the opposition of Saul and David, then Judah's faithful confederate and *protegé;* in the New-Testament time, Paul again, its great descendant, connects himself in faithful devotion, with "the lion of the tribe of Judah."

7. The recognitions of relatives, friends, lovers, long lost to each other, are among the most important occurrences in human life, especially as they appear in their reality, and in the poetry of antiquity * (see LANGE's "History of the Apostolic Times," i. p. 42). In the most conspicuous points, however, of outward recognitions, are reflected the spiritual (Luke xv. 20), and, in both, those of the world to come.

8. The ambiguous forms that present themselves in the history of Joseph, and in which, at last, Judah and Joseph stand opposed to each other, lose themselves entirely in the service of truth, righteousness, and love. At the same time they appear as imperfections of the Old-Testament life in comparison with the joy of confession that appears in the New Testament. What they represent, of the things that last forever, is the caution and the prudence of the New-Testament wisdom. "Be ye wise as serpents and harmless as doves."

(Ch. xlv. 16-27. Joseph and Jacob.)

1. The joyful news: 1) The announcers: Joseph, Pharaoh, Egyptians, the sons of Jacob. 2) Their contents: Joseph lives; his glory in Egypt; come down. 3) Jacob's incredulity; the chill of his heart at the words of his sons, whom he does not credit. 4) The evidences and the tokens: Joseph's words, Pharaoh's wagons. 5. Jacob becomes again Israel in the anticipation of the serene clearing up of his dark destiny, in the discharging his house of an old ban. Joseph's life restores to him the hope of a happy death.

2. DELITZSCH: "In Joseph's history the sacred record maintains all its greatness; here, in this scene

* [The dramatic power of such recognitions appears in their having been made the effective points in some of the noblest Greek tragedies. Aristotle has a special section upon the *ἀναγνώρισις*, as it is technically named, in his *Ars Poetica*, ch. xi., defining it as *ἐξ ἀγνοίας εἰς γνῶσιν μεταβολή, ἢ εἰς φιλίαν ἐξ ἔχθρας*. He cites as examples the recognitions in the Odyssey, and especially that of Orestes and Iphigenia, from Euripides. He might have cited, as a still more striking example, that of Orestes and Electra, in Sophocles. This story of Joseph, had it been known to him, would have furnished the great critic with the best illustration of what he calls *the pathetic*, *τὸ πάθος*, as the chief element of power in the dramatic exhibition.—T. L.]

of recognition, it celebrates one of its triumphs. It is all nature, all spirit, all art. These three here become one; each word is bathed in tears of sympathy, in the blood of love, in the wine of happiness. The foil, however, of this history, so beautiful in itself, is the δόξα, the glory, of Jesus Christ, which, in all directions, pours its heavenly light upon it. For as Judah (?) delivered up Joseph, so the Jewish people delivered Jesus into the hands of the heathen, and so, also, does the antitypal history of this betrayal lose itself in an adorable depth of wisdom and divine knowledge." THE SAME: This Jacob, over whom comes again the spirit of his youth, is Israel. It is the name of the twelve-tribed people, whose migration to Egypt, and new-birth out of it, is decided by the אֵלְכָה, *I will go*, of the hoary patriarch.

HOMILETICAL AND PRACTICAL.

See Doctrinal and Ethical. Forms of character. Forms of reconciliation. The types in our history. TAUBE: Joseph's revelation to his brethren—a type of Him who rose to his disciples.

(Ch. xliii. 1—xliv. 17.)

STARKE: Ch. xliii. 10. *Bibl. Tub.:* A less evil should justly be preferred to a greater.—THE SAME: A Christian must bear with resignation the troubles that God ordains.—*At the door of the house.* Perhaps that they might leave in time. The guilty conscience interprets everything in the worst way (Luther). [Sitting at a meal is more ancient than lying (Exod. xxxii. 6); the latter mode came much later into use, among the delicate and effeminate Persians.]—OSIANDER: Let every land keep its own customs, unless they are in themselves indecent and godless. [Ch. xliv. 15; Joseph is said to have learned magic in Egypt; but this is hardly credible.] —[Ver. 9; that was said very rashly (?).]—Ch. xliv. 16. CRAMER: God knows how to reveal secret sins in a wonderful manner (Ps. l. 21).—CALWER *Handbuch:* In suffering for Benjamin, they were to atone for their sins toward Joseph.—SCHRÖDER: Conscience is greater than heaven and earth. If this did not exist hell would have no fire and no torment.

(Ch. xliv. 18—xlv. 16.)

STARKE: When God has sufficiently humbled his faithful children, he makes a way for their escape (1 Cor. x. 13).—Ch. xlv. 5. LUTHER: A poor weak conscience, in the acknowledgment of its guilt, is filled with anguish. We must hold up and counsel, open heaven, shut hell, whoever can, in order that the poor soul may not sink into despair. When a Christian has been exalted by God to high worldly state, he must not be ashamed of his poor parents, brothers, sisters, and other relations, nor despise them (Rom. viii. 28).—THE SAME: I wonder how Joseph must have felt when he came to kiss Simeon, the ringleader in the crimes committed against him; and yet he must have kissed him, too.—Comparison of Christ and Joseph, according to Luther and Rambach.—Matt. v. 24. CALWER *Handbuch:* That is the most rational view in all cases, especially in the dark dispensations of human life, not to halt at human causes, or stay there, but to look at God's ways, as Joseph does here; and to trace his leading, like a golden thread drawn through all the follies and errors of men.—SCHRÖDER: Here (at the close of Judah's speech) is the time that the cord breaks (Luther).—The thoughts and feelings of Jacob's sons are all directed intently to this one thing: Benjamin must not be abandoned; everything else ceases to trouble them.—Judah is bold because he speaks from the strong impulse of his heart.—LUTHER, on Judah's speech: Would to God that I might call upon God with equal ardor.—Judah shows that he is the right one to be surety (Richter).—Judah may have closed with tears, and now Joseph begins with them (Richter).—Joseph shows himself a most affectionate brother, while, as a genuine child of God, he points to him, away from himself and his people.—In God all discords are resolved. Grace not only makes the sin as though it had never been, but throws it into the sea (Micah vii. 19); without abolishing sin as sin, that is, as unexpiated, it makes the scarlet dyed as white as snow (Isa. i. 18)—HEIM: Jerem. Risler, in section xl. of his historical extracts from the books of the Old Testament, presents not less than twenty-two points of resemblance between Joseph and Jesus. Such a gathering, however, of separate resemblances may easily divert us from the main features. Each essential homogeneity is always reflected in many resemblances. Yet Risler's parallel is quite full of meaning (see HEIM, p. 540). As yet we have had before us the fulfilment of the type in the course of history; the fulfilment of the other half still lies in the future (namely, that Jesus makes himself known to the Jews, the brethren who rejected him), Zach. xii. 10; Matt. xxiii. 38, 39; Rom. xi. 25, 26.

(Ch. xlv. 17-28.)

STARKE: Egypt's great honor and glory; its showing hospitality to the whole Church, that is, the house of Jacob. After dark and long-continued storms, God makes again to shine upon his people the sun of gladness. The joy of pious parents and children at seeing each other again in the life to come.—SCHRÖDER: (Three hundred pieces of silver, equal to two hundred dollars.) He not only wished to show his love to his brethren, but also, to induce the absent members of the family to undertake the journey (Calvin). On the journey to eternity we must not become angry, either with our companions, or with God (*Berl. Bib.*). Christians, as brethren, ought not to quarrel with each other on the way of life.—HEIM: The first impression that the joyful news made upon the aged and bowed-down Jacob, was to chill his heart. Cases are not unfrequent of apoplexy and sudden death arising from the reception of glad tidings. It was somewhat like the joy of Simeon (Luke ii. 29, 30).

EIGHTH SECTION.

Israel's emigration with his family to Egypt. The settlement in the land of Goshen. Jacob and Pharaoh. Joseph's political Economy. Jacob's charge concerning his burial at Canaan.

Chapters XLVI. and XLVII.

1 And Israel took his journey with all that he had, and came to Beer-sheba, and
2 offered sacrifices unto the God of his father Isaac. And God spake unto Israel in the
3 visions of the night, and said Jacob, Jacob. And he said, Here I *am*. And he said,
I *am* God, the God of thy father: fear not to go down into Egypt; for I will there
4 make of thee a great nation: I will go down with thee into Egypt; and I will also
5 surely bring thee up again; and Joseph shall put his hand upon thine eyes. And Jacob
rose up from Beer-sheba; and the sons of Israel carried Jacob their father, and their
6 little ones, and their wives, in the wagons which Pharaoh had sent to carry him. And
they took their cattle, and their goods, which they had gotten in the land of Canaan,
7 and came into Egypt, Jacob, and all his seed with him: His sons, and his sons' sons
8 with him, his daughters, and his sons' daughters, and all his seed brought he with him
into Egypt. And these are the names of the children of Israel, which came into Egypt,
9 Jacob and his sons: Reuben, Jacob's first-born. And the sons of Reuben; Hanoch
[initiated or initiating, teacher], and Phallu [distinguished], and Hezron [Fürst: blooming one, beauti-
10 ful one], and Carmi [Fürst: noble one, Gesen.: vine-dresser]. And the sons of Simeon; Jemuel
[day or light of God], and Jamin [the right hand, luck], and Ohad [Gesen.: gentleness; Fürst: strong],
and Jachin [founder], and Zohar [lightening one, bright-shining one], and Shaul [the one asked for] the
11 son of a Canaanitish woman. And the sons of Levi; Gershon [expulsion of the profane?],
Kohath [congregation of the consecrated?], and Merari [harsh one, severe one, practiser of discipline?].
12 And the sons of Judah; Er [see chap. xxxviii. 3], and Onan, and Shelah, and Pharez, and
Zarah: but Er and Onan died in the land of Canaan. And the sons of Pharez were
13 Hezron [see v. 9], and Hamul [sparer? gentle one, delicate one]. And the sons of Issachar;
Tola [worm, cocus-worm, one dressed in crimson cloth, war-dress], and Phuvah [=Phuah, utterance, speech,
mouth], and Job [= יָשׁוּב, see Numb. xxvi. 29; 1 Chron. vii. 1, returner], and Shimron [keeping, guard-
14 ing]. And the sons of Zebulun; Sered [escaped, salvation], and Elon [oak, strong one], and
15 Jahleel [waiting upon God]. These be the sons of Leah, which she bare unto Jacob in
Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters *were*
16 thirty and three. And the sons of Gad; Ziphion [beholder, watchman, the seeing one], and
Haggi [Chaygai, the festive one], Shuni [the resting one], and Ezbon [Gesen.: devoted; Fürst: listener],
17 Eri [watchman], and Arodi [descendants], and Areli [heroic]. And the sons of Asher;
Jimnah [fortune], and Ishuah [like], and Isui [alike, one to another? twins?], and Beriah [gift],
and Serah [abundance], their sister; and the sons of Beriah; Heber [company, associate],
18 and Malchiel [my king is God]. These are the sons of Zilpah, whom Laban gave to Leah
19 his daughter, and these she bare unto Jacob, even sixteen souls. The sons of Rachel
20 Jacob's wife; Joseph and Benjamin. And unto Joseph in the land of Egypt were
born Manasseh and Ephraim[1] [see chap. l., etc.], which Asenath, the daughter of Poti-
21 pherah priest of On, bare unto him. And the sons of Benjamin were Belah [see chap. xiv. 2,
devourer], and Becher [young camel? youth], and Ashbel [sprout], Gera [=גרה, fighter?], and
Naaman [loveliness, graceful], Ehi [brotherly], and Rosh [head], Muppim [adorned one, from יפה],
22 and Huppim [protected], and Ard [ruler? from ירד]. These *are* the sons of Rachel, which
23 were born to Jacob: all the souls were fourteen. And the sons [the son] of Dan;
24 Hushim [the hastener]. And the sons of Naphtali; Jahzeel [alloted by God], and Guni
25 [hedged around, protected גנן], and Jezer [image, my image], and Shillem [avenger]. These *are*
the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these
26 unto Jacob; all the souls were seven. All the souls that came with Jacob into Egypt,
which came out of his loins, besides Jacob's sons' wives, all the souls were threescore
27 and six: And the sons of Joseph, which were born him in Egypt, were two souls; all

the souls of the house of Jacob, which came into Egypt, were threescore and ten.
28 And he sent Judah before him unto Joseph, to direct his face[a] unto Goshen; and they
29 came into the land of Goshen. And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his
30 neck, and wept on his neck a good while. And Israel said unto Joseph, Now let me
31 die, since I have seen thy face, because thou art yet alive. And Joseph said unto his brethren, and unto his father's house, I will go up, and show Pharaoh, and say unto him, My brethren, and my father's house, which *were* in the land of Canaan, are come
32 unto me: And the men are shepherds, for their trade hath been to feed cattle; and
33 they have brought their flocks, and their herds, and all that they have. And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation?
34 That ye shall say, Thy servants' trade hath been about cattle from our youth, even until now, both we and also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.

CH. XLVII. 1 Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks and their herds, and all that they have, are come out of the
2 land of Canaan; and, behold, they are in the land of Goshen. And he took some of
3 his brethren, even five men, and presented them unto Pharaoh. And Pharaoh said unto his brethren, What *is* your occupation? And they said unto Pharaoh, Thy
4 servants *are* shepherds, both we, *and* also our fathers. They said, moreover, unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee,
5 let thy servants dwell in the land of Goshen. And Pharaoh spake unto Joseph, saying,
6 Thy father and thy brethren are come unto thee: The land of Egypt *is* before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then
7 make them rulers over my cattle. And Joseph brought in Jacob his father, and set
8 him before Pharaoh: and Jacob blessed Pharaoh. And Pharaoh said unto Jacob, How
9 old art thou? And Jacob said unto Pharaoh, The days of the years of my pilgrimage *are* an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the
10 days of their pilgrimage. And Jacob blessed Pharaoh, and went out from before
11 Pharaoh. And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses [Ramses, son of the sun.
12 The name of several Egyptian kings], as Pharaoh had commanded. And Joseph nourished his father, and his brethren, and all his father's household with bread, according to their
13 families[a] [Bunsen: "To each one according to the number of his children"]. And *there was* no bread in all the land; for the famine *was* very sore, so that the land of Egypt, and all the
14 land of Canaan, fainted[a] by reason of the famine. And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn
15 which they bought; and Joseph brought the money into Pharaoh's house. And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the
16 money faileth. And Joseph said, Give your cattle; and I will give you for your cattle,
17 if money fail. And they brought their cattle unto Joseph; and Joseph gave them bread in exchange for horses, and for their flocks, and for the cattle of the herds, and for
18 the asses; and he fed them with bread for all their cattle for that year. When that year was ended, they came unto him the second year, and said unto him, We will not hide *it* from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not aught left in the sight of my lord, but our bodies, and our lands:
19 Wherefore shall we die before thine eyes, both we and our land? Buy us and our land for bread, and we and our land will be servants unto Pharaoh; and give us seed,
20 that we may live, and not die, that the land be not desolate. And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because
21 the famine prevailed over them: so the land became Pharaoh's. And as for the people, he removed them to cities[a] from *one* end of the borders of Egypt even to the *other* end
22 thereof. Only the land of the priests bought he not; for the priests had a portion *assigned* them of Pharaoh, and did eat their portion which Pharaoh gave them: where

23 fore they sold not their lands. Then Joseph said unto the people, Behold, I have bought you this day, and your land, for Pharaoh; lo, *here is* seed for you, and ye shall sow the
24 land. And it shall come to pass, in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and
25 for them of your households, and for food for your little ones. And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's ser-
26 vants. And Joseph made it a law over the land of Egypt unto this day, *that* Pharaoh should have the fifth *part;* except the land of the priests only, which became not Pha-
27 raoh's. And Israel dwelled in the land of Egypt, in the country of Goshen; and they
28 had possessions[6] therein, and grew, and multiplied exceedingly. And Jacob lived in the land of Egypt seventeen years; so the whole age of Jacob was an hundred forty
29 and seven years. And the time drew nigh that Israel must die; and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in
30 Egypt: But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury
31 me in their burying-place. And he said, I will do as thou hast said. And he said, Swear unto me. And he sware unto him. And Israel bowed himself upon the bed's head.

[[1] Ch. xlvi. 20.—The LXX have added, after Manasseh and Ephraim, a verse seemingly from 1 Chron. vii. 14, but differing so much, both from the Hebrew of that place, and from the LXX itself, that it can hardly be recognized. No other ancient version has it. It is not in the Samaritan, which, in most cases of variance, has been made to conform to the LXX. If it was in some old Hebrew copies, it had clearly been put in to carry out the line of Joseph; and this shows us how explanatory scholia, referring to later things, may have got a place, and some of them an abiding place, in the text of Genesis.—T. L.]

[[2] Ver. 28.—לְהוֹרֹת, *to show* the way—*inf.* Hiphil of ירה. This makes a very good sense here, but there is some reason for doubting it, since the LXX render *συναντῆσαι*, as though they had read לִקְרַאת here, as well as just below. To the LXX, as usual, the Samaritan is conformed, and gives לִקְרַאת twice. The Syriac has ܠܡܬܚܙܝܘ, to *appear* unto, or *be seen*, which shows that the translator read לְהוֹרָאֹת (for לְהֵרָאֹת), Hophal infinitive of the verb ראה, or regarded לְהוֹרֹת as being the same defectively written. This has some support from what immediately follows in ver. 29, וַיֵּרָא אֵלָיו (Niphal of ראה), and *appeared*, or "*presented himself*" to him. The Targum of Onkelos renders it to *meet him;* which shows also the reading לִקְרַאת, like that of the LXX.—T. L.]

[[3] Ch. xlvii. 12.—לְפִי הַטָּף. This is sometimes a phrase of comparison, or proportion, as also כְּפִי (see Lev. xxv. 52; Numb. vi, 21; Exod. xii. 4, etc.), yet here it is more expressive taken literally, *to the mouth* of the *little ones*, preserving the sense of proportion, yet showing, at the same time, Joseph's pathetic care—seeing to the wants and providing appropriate food even for the youngest in the great company.—T. L.]

[[4] Ver. 13.—וַתֵּלַהּ הָאָרֶץ. The Textus Samaritanus has ותלא (וַתֵּלָא), which Rosenmüller condemns as a mere gloss. It seems, however, to be the same word, only with a different orthography, א for ה; and so all the old interpreters regarded it—either reading ותלא, or regarding ותלה as equivalent to it; LXX *ἐξέλιπε*, *failed*, *fainted;* Syriac ܣܚܦܬ, *was desolate.* Literally, if we read לאה, *the land was weary, faint.* So the Greeks use the verb *κάμνω* of lands and cities as well as of persons. Such a poetic transfer has great pathos. So also, in Hebrew, is the verb שבת, to *rest*, transferred to the land. Comp. Lev. xxvi. 34, 35. As also other verbs by the same or an opposite figure; Is. xxiv. 4, אָבְלָה נָבְלָה הָאָרֶץ אֻמְלְלָה נָבְלָה תֵּבֵל, *mourning, withering, is the land, languid and wasting the world.* There is no need of supposing a different root, as Gesenius does, or of comparing it with כהה, which is quite a different word. See in the *Œdipus Tyrannus* of SOPHOCLES, 26, the description of a land wasting with famine and pestilence:

φθίνουσα μὲν κάλυξιν ἐγκάρποις χθονός.

—T. L.]

[[5] Ver. 21.—הֶעֱבִיר אֹתוֹ לֶעָרִים, *transferred it* (*the people*) *to cities*, etc. The LXX read here הֶעֱבִיד אֹתוֹ לַעֲבָדִים, which is good Hebrew, notwithstanding what Rosenmüller says about it, and render accordingly, *κατεδουλώσατο αὐτῷ εἰς παῖδας*, *made them serve him as servants*, which would not, however, be *slavery*, in the sense of *man-ownership*, according to the most modern notion, but, rather, an increase of their civil subjection. The Samaritan has the Hebrew corresponding to this; but the whole argument of Gesenius on that codex goes to show that it is everywhere a conforming to the LXX, rather than an older text whence the readings of the LXX were derived. See on this passage his tract *De Pentateuchi Samaritani Origine*, etc. p. 39. The Hebrew gives a clear and satisfactory sense, as it stands, and the whole aspect of the case proves that the change was *from* that reading rather than *to* it. The Targum agrees with the Hebrew. So does the Syriac, only with more clearness, having, instead of the single word עָרִים, a repetition, ܡܢ ܩܪܝܐ ܠܩܪܝܐ, from *city to city*, or rather, *from farm to farm.* Raschi says he did this to break up their title by destroying the residence as a memorial of ownership, and so preventing seditions, as Grotius also remarks upon the place. The common reading is confirmed by JOSEPHUS, *Antiq. Jud.* ii. 7, 7.—T. L.]

[[6] Ver. 27.—וַיֵּאָחֲזוּ בָהּ. The Niphal form, with its passive, reflexive, or deponent sense, makes the expression here correspond exactly to the technical language of the English common law in regard to the holding of land—*they were seized of it*—the passive of the *habendum et tenendum* in the language of a grant. Compare Josh. xxii. 9, אֶרֶץ אֲחֻזָּתָם אֲשֶׁר נֹאחֲזוּ בָהּ, "the land of their *holding*" of which *they were seized*, as tenants in fee, having had "*livery of seisin*" given to them, בְּיַד מֹשֶׁה, "by the hand of Moses." Compare also Numb. xxxii. 30, וְנֹאחֲזוּ בְתֹכְכֶם, "and they

were seised (that is, they had possession given them) in the midst of you." In the verse before (Gen. xlvii. 26), Joseph is said to have given them possession (acting doubtless as agent or attorney to the king, the chief lord, or holder *in capite*), that is, *livery of seisin*, in some such manner, or with some such ceremonies as are described in our old common-law books. וַיָּשֶׂם אֹתָהּ יוֹסֵף לְחֹק, "and Joseph put it for a decree"—a memorial of the grant, עַד הַיּוֹם, unto this day, that is, "in fee"—*in perpetuum*. It is interesting to notice how strikingly similar have been the law-language and ceremonies of different ages. Compare the prophetical, or spiritual, grant, Ps. ii. 8, where אֲחֻזָּה has the same emphasis, "the nations for an *inheritance*, the ends of the earth for a *holding* forever."—T. L.]

PRELIMINARY REMARKS.

1. The transplantation of the house of Israel to Egypt under the divine sanction in the genesis of the people of Israel, and under the protection afforded by the opposition to each other of Egyptian prejudice and Jewish custom; this being with the definite reservation, confirmed by an oath, of the return to Canaan. Such is the fundamental idea of both chapters.

2. Knobel finds a manifold difference in the history contained in chapters xlvi.–xlviii., "between the ground scripture as it is accepted by him, and the amplification of the later editor." According to the Elohist (he says), Manasseh and Ephraim are said to have been youths already, whilst here, that is, in the "amplification," etc., they appear as boys (ch. xlviii. 8–12). In the narrative of the Elohist, Jacob's request respecting his burial is directed to all his children, whilst here it is made to Joseph only (ch. xlvii. 31). And this is held up as a discrepancy! See another specimen of this critical dust-raising, p. 336. Here again Knobel knows not how to take the significancy of his ἅπαξ λεγόμενα. Even הֹרָן, ver. 28, must answer as proof of a second Jehovistic document.

3. Ch. xlvii. and xlviii. are taken by Delitzsch as belonging to the superscription, as containing Jacob's testamentary arrangements.

4. The contents: 1) Jacob's departure, ch. xlvi. 1–7; 2) Jacob's family, ver. 8–27; 3) the reunion and mutual salutation in the land of Goshen, ver. 28–34; 4) introduction of Joseph's brethren and his father Jacob to Pharaoh; grant of the Goshen territory; the induction and settlement of the house of Israel, ch. xlvii. 1–12; 5) Joseph's administration in Egypt, ver. 13–26; 6) Israel in Egypt and the proviso he makes for his return to Canaan, even in death, vers. 27–31.

EXEGETICAL AND CRITICAL.

1. *Jacob's departure* (ch. xlvi. 1–7).—**And Israel took his journey.**—Even as Israel he had a human confidence that he might follow Joseph's call to Egypt. But as a patriarch he must have the divine sanction. Until this time he might have doubts. When he halted at Beer-sheba ("the place of Abraham's tamarisk tree, and of Isaac's altar") he offered sacrifice to the God of his fathers—a peace offering, which, in this case, may also be regarded as a thank-offering, an offering of inquiry, or in fulfilment of a vow. It must be remembered that Isaac once had it in view to journey to Egypt, had not God forbidden him. And so, in the last revelation that Jacob received, in the night-vision, there comes to him a voice, saying, Jacob, Jacob; just as Abraham had to be prepared by a decisive prohibition in the repeated call, Abraham, Abraham, ch. xxii. 11, so, in a similar way, must Jacob here be prepared for going onward to Egypt. The revelation which Abraham had, ch. xv., might seem dark to him. Its import neither held him back nor urged him forward on the journey. The transplantation of his house to Egypt was a bold undertaking. On this account the God of his fathers, the Providence of his fathers, reveals himself to him as *God El*, the powerful one,* with whom he may safely undertake the journey, notwithstanding the apparent inconsistency that he is leaving the land of promise. The main thing in the divine promise now is, that he is not only to become a mighty people in Egypt, but that he shall return to Canaan. The latter part might be fulfilled in the return of his dead body, but this would be as symbolic pre-representation of the fact that Israel's return to Canaan should be the return of his people. The firmness of the departure appears in the fact that Israel, with wives and children, allows himself to be placed on Egyptian wagons, and that they took with them all the movable property that they possessed in Canaan. The picture of such a migration scene upon the monument of Beni Hassan is described by Hengstenberg, "Moses and Egypt," p. 37, etc. "Jacob is now to die in Egypt; this death, however, in a foreign land, is to have the alleviation that Joseph shall put his hand upon his eyes. This last service of love was also customary among other ancient nations (comp. Hom. Il. xi. 453, etc.†)." Knobel. Concerning the wagons, see DELITZSCH, p. 562.

2. *Jacob's house* (vers. 8–27). Three things are here to be considered: 1) The number 70; 2) the enumeration of the children and grandchildren who may have been born in Egypt; 3) the relation of the present list to the one given Numb. xxvi., and 1 Chron. ii. The numbering of the souls in Jacob's household evidently points to the important symbolic number 70. This appears in its significance throughout the history of the kingdom of God. It is reflected in the ethnological table, in the 70 elders of Moses, in the Jewish Sanhedrin, in the Alexandrian version of the LXX, in the 70 disciples of our Lord, in the Jewish reduction of the heathen world to 70 nations. Ten is the number of the completed human development, seven the number of perfection in God's work; seventy, therefore, is the development of perfection and holiness in God's people. But between the complete development and the germ there must be a correspondence; and this is the family of the patriarch, consisting of seventy souls. "The number seventy is the mark by which the small band of emigrants is sealed and stamped as the holy seed of the people of God." Delitzsch. On the manner in which the number 70 is formed out of the four columns, Leah, Zilpah, Rachel, Bilhah, see DELITZSCH, p. 563; KEIL, p. 270. It is to be

* [Our English translation, *I am God*, fails here in not giving the article (הָאֵל), or any emphasis of expression equivalent to it. The best way would have been to give the name itself—*I am El*—as elsewhere there is given the name El Shaddai, or else the meaning of the name as Lange renders it—I am the Mighty One, the God of thy fathers.—T. L.]

† [See also the Odyssey xi. 426; xxiv. 296, and a very touching passage to the same effect in the Electra of Sophocles, 1138.—T. L.]

observed that Dinah, as an unmarried heiress, constitutes an independent member of the house, just as Serah, daughter of Asher (ver. 17); whilst it may be supposed, in respect to the other daughters and granddaughters, that by marriage they became incorporated with the families and tribes that are mentioned. The fact that a son of Simeon is specially mentioned as the son of a Canaanitish woman, shows that it was the rule in Jacob's house to avoid Canaanitish marriages, though the "Ishmaelitish, Keturian, and Edomitic relationship still stood open to them." Keil. The ancient connection, however, with Mesopotamia, Laban had impaired, if not entirely interrupted. A similar enumeration, Exod. i. 5; Deut. x. 22; whilst the LXX, and, after it, Acts vii. 14, presents the number 75, by counting in the five sons of Ephraim and Manasseh according to 1 Chron. viii. 14 (see note by KEIL, p. 271), an enumeration by which the persons named are still more distinctly set up as heads of families.

As to what farther relates to the sons of Pharez, the sons of Benjamin, etc., it is clear that when it is said of Jacob, that he brought all these souls to Egypt, it must have the same meaning as when it is said of his twelve sons, that he brought them out of Mesopotamia, though Benjamin was born afterwards in his home. The foundation of the Palestinian family state was laid on the return of Jacob to Canaan, whilst the formation of the Egyptian family state, and of its full patriarchal development, was laid when he came to Egypt. The idea goes ahead of the date. Baumgarten urges the literal conception; but the right view of the matter is given by Hengstenberg. For a closer discussion of the question see KEIL, p. 271, and DELITZSCH, p. 564; especially in relation to the difficulties of KNOBEL, p. 340. KEIL: "It is clear that our list contains not only Jacob's sons and grandsons already born at the time of the emigration, but besides this, all the sons that formed the ground of the twelve-tribed nation,—or, in general, all the grand- and great-grandchildren that became founders of mischpa-hoth, or independent, self-governing families. Thus only can the fact be explained, the fact otherwise inexplicable, that, in the days of Moses, with the exception of the double tribe of Joseph, there were, in none of the tribes, descendants from any grandson, or great-grandsons, of Jacob that are not mentioned in this list. The deviations in the names, as given in Numb. xxvi., and in Chronicles, are to be considered in their respective places." We refer here to KEIL, p. 272; DELITZSCH, p. 565.

3. *Their re-union and greetings in the land of Goshen.* Ver. 28-34.—**And he sent Judah.**—Judah has so nobly approved himself true and faithful, wise and eloquent, in Joseph's history, that Jacob may, with all confidence, send him before to prepare the way. Judah's mission is to receive Joseph's directions, in order that he himself may be a guide to Israel, and lead him unto the land of Goshen. Joseph, however, hastens forward to meet his father in Goshen, and to greet him and his brethren.—**And he presented himself to him.**—KEIL: "נִרְאָה otherwise generally thus used in speaking of an appearance of God, is here chosen to express the glory in which Joseph went to meet his father." *

But surely it was less the external splendor, in itself considered, than the appearance of one beloved, long supposed to be dead, but now living in glorious prosperity.—**Now let me die.**—This joyful view of death is not to be overlooked; it is opposed to the common notion respecting the Jewish view of the life beyond the grave. Such language shows that

[* The right view of וַיֵּרָא לוֹ (*appeared unto him*) is necessary to determine the meaning of what follows: *and he fell upon his neck*, etc. Who fell! It is not so clear that the subject of the verb וַיִּפֹּל is Joseph, although it is so taken by the LXX, the Vulgate, and most of the translators In our English version, as in that of Luther, it is left ambiguous, though both convey the impression that it was Joseph. The Jewish commentators differ. Rashi makes it Joseph, and raises the query, why Jacob did not fall upon his son's neck and kiss him; for which he gives reasons from the Rabbins that are hardly intelligible. Maimonides, on the other hand, makes Jacob the grammatical subject. It would not have been according to the ancient notions of reverence for the son to have first fallen on his father's neck and kissed him. The proper action, he says, would have been to have kissed his hand, and then to have waited for the father's embrace. Joseph, he intimates, appeared to him in all his glory. At first he did not recognize him, but as soon as he saw who it was (Heb., as expressed passively, *appeared, became visible* unto him) he fell, etc. We may think Maimonides' other reason to be inconclusive in this case, but the grammatical one is entitled to much attention. The easy and natural rule is that where there are a number of verbs connected, the subject of the first belongs to them all unless there is a change direct, or implied in some way, in the number, gender, or idiom. Had וַיֵּרָא לוֹ been like the rest of the verbs, there would have been no ground for such a supposition. It is, however, passive or deponent; he *appeared unto* him (badly rendered, *presented himself*), or became *visible* or *known* to him. The Targum of Onkelos translates וַיֵּרָא לוֹ by אִתְגְּלִי לֵהּ, was *revealed to him*. In such case the grammatical *object* of the verb preceding may become the real *subject* of the one that follows; and it must be looked for here in the pronoun (לוֹ) which represents Jacob. This makes a change as though it had been said actively, *and he* (Jacob) *recognised him*, and fell on his neck, etc. The verb נִרְאָה is Niphal, corresponding to the Syriac ܐܬܚܙܝ, which is used for it here, and is employed to denote a subjective appearance. Thus, in the Peschito Version of the New Testament, it corresponds to the Greek ὤφθη, and is even used for ἀνέβλεψε (*he recovered sight*), taken in this passive or subjective aspect. As in Mark x. 52; John ix. 15, where, in the Syriac, Jesus is the subject of the verb, and the blind man's seeing, or seeing again, is most strikingly expressed by saying, he became visible unto him—that is, Jesus standing before him, as the first object on which the new eye fell. Compare, also, in the Greek, Luke xxii. 43, "and an angel appeared (ὤφθη) unto *him*, and *he* prayed," etc. The subject of προσηύχετο is different, on this account, from the grammatical subject of ὤφθη, and is derived from the preceding αὐτῷ, although no other direct cause of change intervenes. In the spirit of this the late Arabic Version of Drs. Smith and Van Dyck has well rendered it ظهر له, *he appeared unto him*, instead of لمّا رآه, *when he saw him*, of a previous Arabic translation following the Vulgate. Of course, the rule stated and the apparent exception, become unimportant, and are both disregarded, when the context, of itself, prevents all ambiguity. The more carefully, however, the language is examined here, the more reason will there appear for regarding the father as the subject of the verb וַיִּפֹּל; as in the parallel passage, Luke xv. 20, where it is the father who sees the son, and who falls upon his neck, εἶδεν αὐτὸν ὁ πατὴρ καὶ ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ. It would have been the same had the construction been, and he *appeared* unto him.

But whatever view is taken, there is great pathos in the particle עוֹד, commonly rendered *again*, and here, very tamely, in our English Version, *a good while*. In this passage it must have its primary sense of repetition, *reiteration*, as it appears in the Arabic عاد, which the translator, Arabs Erpenianus, actually uses for it. So Rashi and Aben Ezra. They refer to Job xxxiv. 23, לֹא יָשִׂים עוֹד, "for not repeatedly (or continually) does God lay upon man." A better reference would be to Ps. cxxxix. 18, *when I awake, I am still with thee*, עוֹדִי עִמָּךְ, again and again with thee; or Ps. lxxxiv. 5, "Blessed are they who dwell in thy house,

Jacob recognizes, in Joseph's reappearance, the last miraculous token of the divine favor as shown to him in this world.—**I will go up to Pharaoh.**—Knobel explains the expression from the fact, that the city of Memphis, being the royal residence, was situated higher than the district of Goshen. Keil explains it ideally as a going up to court. This view becomes necessary if we regard Tanais as the capital, which is, however, rendered somewhat doubtful by the expression itself, if it is to be taken literally.—**That ye shall say, thy servants' trade hath been about cattle.**—This instruction shows Joseph's ingenuousness, combined with prudent calculation. His brethren are frankly to confess their occupation; Joseph even sets them the example before Pharaoh, although, according to his own explanation, shepherds were an abomination to the Egyptians, that is, an impure caste. By this frankness, however, they are to gain the worldly advantage of having given to them this pastoral district of Goshen, and at the same time, the theocratic spiritual benefit of dwelling in Egypt, secured, by this distinction of castes, from all impure mingling with the Egyptians themselves. Knobel lays stress upon the word צֹאן, in distinction from בָּקָר, because sheep and goats were not generally used for sacrifice by the Egyptians, because their meat did not belong to the priestly royal dish, and because wool was considered by the priests to be unclean, and was, therefore, never used for the wrapping of the dead. But the conclusion drawn from this, that keepers of sheep and goats had been especially תּוֹעֵבָה (a thing tabooed), cannot be established. This, in a very high degree, was the case only with herdsmen of swine (HEROD. ii. 47), who, nevertheless, together with the herdsmen of cattle, were numbered in the seven castes (HEROD. ii. 164), and both together called the caste of shepherds, (DIOD. i. 74). The name βουκόλοι is only a naming *a potiori* (from the better part)." Delitzsch. According to GRANT ("Travels," ii. 17), the herdsmen are represented on the monuments, as long, lean, distorted, sickly forms—a proof of the contempt that rested upon them. Joseph's theocratic faithfulness preferred for his people contempt to splendor, provided that under the cover of this contempt, they might remain secluded and unmixed (see Heb. xi. 26). For the cause of this dis-esteem, see KEIL, p. 274; KNOBEL, p. 341.

4. *The presentation of Joseph's brothers, and of his father, to Pharaoh. The grant of the land of Goshen. The induction and settlement.* Ch. xlvii. 1–12. —**Some of his brethren.**—(מִקְצֵה) This has been interpreted as meaning some of the oldest, and some of the youngest, or, in some such manner; but there is no certainty about it; since the expression may mean any part as taken (cut off) from a whole. As Joseph could not present all his brethren to Pharaoh, he chooses five, a number of much significance to the Egyptians (see ch. xliii. 34). Pharaoh again shows himself, in this case, a man of tact and delicacy. Of the young men he asks the nature of their occupation; of old Jacob he inquires his age. Especially well does he manage in not immediately granting to Joseph's brethren their petition to be allowed to settle in Goshen, but leaves it to Joseph, so that he appears before his brethren in all his powers, and their thanks are to be rendered unto him instead of Pharaoh. Joseph, at the same time, receives full power to appoint proper men from among them as superintending herdsmen (*magistros pecoris*).—See KNOBEL, who thinks "that this petition was more suitable for the chief of the *horde* (sic)." Yet he quiets himself by the fact that in other places the narrator brings forward the sons of the aged father; as though this were not an obviously proper proceeding. Still he will have it that the ground Scripture, as he calls it, reports but one introduction of Jacob.—**And Jacob blessed Pharaoh.**—When he came into his presence and when he left him. There is something more here than a mere conventional greeting. Jacob had every inducement to add his blessing to his thanks for Joseph's treatment, for the stately invitation, and for the kind reception. Besides, an honorable old age is a sort of priesthood in the world.—**Of my pilgrimage.**—Jacob's consciousness of the patriarchal life, as a pilgrimage in a foreign land, must have developed itself especially in his personal experience (see Heb. xi. 13, etc.).—**Few and evil.**—That is, full of sorrow. Jacob speaks of his life as of something already past. This is explained from his elevated state of soul. He is ready to die. In such presentiment of death, however, he is mistaken by almost seventeen years; for he died at the age of one hundred and forty-seven. His father, Isaac, also had thought to make his testament much earlier (see ch. xxvii. 1, etc.). In fact, the age of Jacob fell much short of that of Abraham (one hundred and seventy-five), and that of Isaac (one hundred and eighty).—**In the land of Rameses.**—(*Heroon-polis.*) Ch. xlv. 10, it is called Goshen. It is here named after a like-named place in Goshen (Exod. i. 11); and thus we are already prepared for the departure afterwards, which started from Rameses (Exod. xii. 37; Numb. xxxiii. 35). Concerning the country of Goshen, see KEIL, p. 276; DELITZSCH, p. 572.

5. Joseph's administration of the affairs of Egypt (Ver. 13–26). This proceeding of Joseph, reducing the Egyptians, in their great necessity, to a state of entire dependence on Pharaoh, has been made the ground of severe reproach; and, indeed, it does look strange at first. The promotion of earthly welfare, and of a comfortable existence, cannot excuse a theocratic personage in bringing a free people into the condition of servants. But the question here is whether Joseph really acted in an arbitrary manner. He was not a sovereign lord of the storehouses, but only Pharaoh's servant. As such, he could not demand of Pharaoh views that in their aspect of liberality lay beyond his horizon; besides it is to be considered that the people themselves desired to save

they shall be *still* praising thee, evermore praising thee;" as in Rev. iv. 8, "They cease not day nor night saying, holy, holy, holy." He wept long, translates Luther, *weinete lange*, but it means more than this; he fell upon his neck and wept *repeatedly*,—over and over again,—unable to satisfy the ἵμερον—κλαυθμοῖο, as Homer styles the *luxury* of *grief* even for remembered sorrows, much less the joy of tears at such a recognition. Affecting is it in either view, but most of all when we regard it as the long sobbings and long embracings of the aged father. The old eyes weeping! There is not in our human life a more touching scene, even when it comes from senile weakness, and not, as in this case, from recognitions that might draw tears from the stoutest manhood, and from the recollection of events whose pathetic interest the utmost invention of the novelist or the dramatist fails to imitate. With this passage in Genesis there may be compared the interview of David and Jonathan, 1 Sam. xx. 41: "And they kissed one another, and wept, one with another, until David exceeded, עַד דָּוִד הִגְדִּיל," David *autem amplius*; his emotion went beyond all ordinary bounds. The expression seems to have much of the force of the particle in the passage before us. It is another example of the rhetorical fact, that the briefest and simplest language is ever the most affecting.—T. L.]

their lives at the price of their freedom. The point we are mainly to look at is that Joseph was not at liberty to give the corn away, and, to say nothing of Pharaoh's right, he might thereby have opened so wide the door of a wasteful squandering, as to have produced a universal famine. We are also to suppose that Joseph was urged, step by step, to these measures, by the pressing consequences of the situation; but that he tried to mitigate, as much as posible, the dependence that necessarily followed, by an assessment of the fifth part, leaving four-fifths to them. The principal aim of the narrative is to show, in the first place, the advantages of the Israelites in comparison with the Egyptians; how splendidly the former were provided for. Again, Joseph might have yielded to the urgency of the circumstances, all the more freely from the consideration, that the future of Israel would be more secure by thus having a favorable position among a depressed, rather than a haughty and oppressive people. But, at all events, even in this relation, divine retribution surpasses, in its severity, the measure of human understanding. When afterwards the Israelites were held in bondage by the Egyptians, it may remind us of the fact, that, through Joseph, the Egyptians themselves had been made servants to Pharaoh, however pure may have been his motive.—**Herds of cattle.**—The expression מקנה הבהמה shows that the fair value of the cattle is here kept prominently in view; since מקנה denotes property acquired.—**And as for the people they demanded.**—Concerning the different readings, ver. 21, where the LXX and the Samaritan, and others, with Knobel, read הֶעֱבִיד instead of הֶעֱבִיר, see note, Keil, p. 277. We must not, however, suppose, with Delitzsch, a translocation of the people from one place in Egypt to another in its remotest part, but the distributing of the present crown peasants into the different towns of their respective districts throughout the whole land. The ground of this was that, for the present, they must get their sustenance from their granaries in the cities, and that, afterwards, these became the places in which they were to deliver the fifth part.—**Had a portion assigned them.**—We understand this of the land of the priests, not of their portion of the provision which is mentioned afterwards.—**Ye shall give the fifth part.**—This was no heavy tax; and there was a benefit in it, that it tended to produce an habitual carefulness in respect to the unfruitful years. That a provision, in such cases, had heretofore been wanting in Egypt, is evident from the destitution of the people. Joseph may, therefore, be looked upon, in all this, as a wise man striving with the necessities of famine, so sore an evil in ancient times.*

[* All this difficulty, about Joseph's proceeding, vanishes when one studiously considers what the Egyptians would have done, or how fatal their *free* improvidence might have proved, without his sagacious political economy. There would have been no cattle to be sold; the lands would have been barren for the want of hands to till them. Each one for himself, without a common weal, and a wise ruler taking care of it, and taxing them for such care, there would not have been, in their future prospects, any stimulus to frugality, or industry. It is yet an unsettled question, whether unregulated individual cultivation of land, in small portions, or a judicious system of landlordism, for which, of course, there must be rent or tax, is the better method for the universal good. The twenty per cent. which Joseph exacted for the governmental care, was not a system of slavery; and it may have been far better than a much greater percentage, perhaps, to capitalists and usurers.—T. L.]

The accounts which Herodotus (ii. 109), and Diodorus (i. 73), have given concerning the national economy of ancient Egypt, seem to refer to dispositions of a later date, at whose basis, nevertheless, may have lain these measures of Joseph, even as the latter may have been grounded on still older relations and peculiarities. The main view to be taken in respect to this economy is, that the king, in connection with the priest and warrior castes, possessed the land (Diod. Sic.), whilst the peasants and tradesmen had land subject to rent. Now if Joseph changed the feudal system, formerly existing, into one of servitude, it is to be remembered that the former was not so favorable, nor the latter so unfavorable, as that which existed in still later times. The feudal peasant was already under an absolute authority, and was obliged, e. g., at the beginning of the seven years of plenty, to give the fifth part; whilst the servants, as they are afterwards called, were only persons put under a more definite direction in the management of their economic relations. For more on this, see Keil, p. 278, on the tax relations of the East, and also Knobel, p. 346. Gerlach maintains that the Egyptians did not become bondsmen in this transaction, but were only brought into a feudal relation to Pharaoh. It is said, however, expressly, that Joseph bought not only their land, but themselves, their bodies. It is true, a distinction may be made between this, and an entire bodily subjection; and, therefore, may it be called servitude or dependence.

6. *Israel in Egypt. His proviso. His return in death to Canaan.* Ver. 27-31.—**And they had possession therein.**—Personal appropriation and outward extension.—**And Jacob lived.**—The narrative prepares us very circumstantially for Jacob's death, as an event of great moment to his people.—**Put thy hand under my thigh.**—See ch. xxiii. Joseph is to confirm by an oath his promise to bring his remains home to Canaan. Because Jacob exacts this of all his sons collectively (see ch. xlix.), Knobel, as usual, discovers a discrepancy. It is, however, the same determination, only more fully developed in the latter passage. After Joseph's promise, Jacob prays upon his bed. The fulfilment of his last wish has been secured.—**And Israel bowed himself.**—We must think of him as sitting up in his couch; it is, therefore, incorrect when Keil says, he turned towards the head of the bed, in order to worship, *while lying* with the face *turned towards the bed.* The Vulgate which Keil quotes, says the reverse: *adoravit Deum conversus ad lectuli caput.* The idea is, that, kneeling, he bows himself in the bed, with his face turned towards the head. The LXX seems to have read הַמַּטֶּה for הַמִּטָּה (*ham-mat-teh for ham-mit-tah*) caused by a mistake of the vowels to the unpointed consonants, and the consideration that Jacob is not represented as sick and confined to his bed until the next chapter. By this LXX interpretation: προσεκύνησεν Ἰσραὴλ ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ (which we also find in the Syriac, the Italian, and Heb. xi. 21), there is suggested the rich and beautiful thought, that Jacob celebrates the completion of his pilgrimage (ch. xlvii. 9) in prayer and thanksgiving. If we take it in the other sense, having no greater evidence, and less significance, the turning to the bed's head in a kneeling posture is the one natural to the body, if we imagine the bed's head to be the higher part. At the same time, it seems here expressed that Jacob, in praying, turns away from the world, and

from men to God, as the facing and turning of the priest at the altar expresses the same idea symbolically. Von Bohlen maintains that the question has nothing to do with praying. It means, he says, that Jacob was sinking back upon his pillow, as David, 1 Kings i. 47, whilst Joseph put his hand under his thigh. For such an occasion, however, the word וַיִּשְׁתַּחוּ (generally denoting adoration) would seem unhappily chosen, and is easily misunderstood. Delitzsch takes the two representations together (as denoting in one the act of prayer and the oath ceremonial).

DOCTRINAL AND ETHICAL.

1. Jacob's halt at Beer-sheba furnishes a proof again of the distinction between human certainty, and that derived from the divine assurance. Thus John the Baptist knew already of the Messianic mission, before his baptism, but it was not until the revelation made at the baptism that he received the divine assurance which he needed as the forerunner of Christ. In our day, too, this distinction is of special importance for the minister of the gospel. Words of divine assurance are the proper messages from the pulpit.

2. The God of Israel is also the mighty God of Jacob—the same God who commanded the one to stay, the other to go.

3. Not until Jacob had again made sure and sealed his patriarchal covenant-relation with God, is he able to set forth, with joy and confidence, on a journey, with his whole family, into a strange and dangerous world.

4. Exegesis, as in other places, hastens too rapidly over the significance of these Biblical names. Though some are quite doubtful, others have an unmistakable importance, opening, by their connections, a view revealing the spirit of the respective families, and of their fathers. Thus the names of Reuben's sons express a sanguine hope (*initiated, distinguished*, etc.). In the names of Levi's sons, we may recognize the three leading traits of hierarchical rule. And so in many other cases.

5. Dinah had to atone for her former freedom, and the fanatical severity of her brothers, by a joyless single life. But she has the honor, along with Serah, of being reckoned among the founders of the house of Israel in Egypt. Together with the development of the theocracy, there is unfolded the gradual elevation of woman. The idea of female inheritance here presents itself.

6. Judah, the father's minister to Joseph. By his faithfulness, strength, and wisdom, he has risen in the opinion of his father, and thus it is that Jacob's divine illumination shows itself especially in respect to the tribe of Judah,—becoming a revelation full and clear in the blessing pronounced ch. xlix.

7. Jacob's and Joseph's reunion, full of unspeakable emotion expressed in tears and in embraces. To Jacob, Joseph appears as one who had come from the realm of the dead.

8. Jacob's declaration: *now let me die*, presents another aspect in the contemplation of death and Hades, different from that which is usually raised through the more common speech respecting it in Old-Testament times. The men of the Old Testament describe Sheol as a gloomy region; but this comes from their fear of descending into it before they have seen the full tokens of grace, or have received that peace of the Lord which giveth rest. When they have had a sight of these, they die willingly; it is then a lying down to sleep,—a going home to the fathers. In general, however, it is true that this terrified legal consciousness of death predominates over the Old-Testament evangelical consciousness of unconditional resignation in hope.

9. The instructions that Joseph gives his brethren show us that this ancient statesman clearly comprehended the truth, that the highest ingenuousness, and the purest frankness, is, at the same time, the highest wisdom (see the instructions of Christ to the apostles, Matt. x.). This wisdom of Joseph, it is true, was not the wisdom of this world. It was a divine wisdom, that he thus placed the house of Israel in Egypt under the protection of Egyptian contempt. By thus giving them a lowly position, he secured their worldly welfare, whilst promoting their theocratic prosperity.

10. Pilgrim in youth, pilgrim in age, always a wrestler,—Jacob just touches upon his sufferings, as far as it is meet for Pharaoh to hear. The feeling of his wonderful deliverances shows itself movingly in his blessing upon Joseph's sons. The idea of the spiritual pilgrimage of believers upon earth appears very distinctly in this picture of Jacob's life, which he sketches before Pharaoh.

11. The last thought of Jacob, erstwhile in Mesopotamia, and now in Egypt, is that of going home. There he wishes to return, even in death itself. And yet Canaan was not his true and proper home; though it was for him the type and pledge of the everlasting rest (see Heb. xi.).

12. The transplantation of Israel had for its aim the negative and positive advancement of the people of God. Negatively: It must be transplanted from Canaan if it would escape being ruined spiritually by mingling with the people of the land, or bodily, through premature wars with them. Positively: In Egypt they were parted from heathenism by a double barrier, namely, their foreign race, and their reputation as a caste impure; but here they found sustenance and room for their enlargement as a people upon its fertile soil; at the same time, they were drawn out, through the Egyptian culture, to development of their mental powers. In Egypt were they prepared for their transition from the nomadic to the agricultural state.

HOMILETICAL AND PRACTICAL.

See Doctrinal and Ethical. Jacob's last pilgrimage.—Jacob's house.—Jacob and Joseph's reunion.—Jacob's joy in death.—Jacob before Pharaoh.—Israel in Goshen.—Taube (ch. xlvii. 7–10): Jacob's life: 1. As a mirror of the miseries of human life in general; 2. as a mirror especially of a true and blessed pilgrimage.

First Section. (Ch. xlvi. 1–7.) Starke: This departure to Egypt is often spoken of; Numb. xx. 14, 15: Josh. xxiv. 4; Ps. cv. 23; Is. lii. 4; Jer. xxxi. 2; Acts vii. 15.—This is the last appearance with which God favored Jacob.—Ver. 3. Jacob might be afraid: 1. On account of his personal safety (advanced years); 2. on account of the prohibition tc Isaac (ch. xxvi. 2); 3. on account of his descendants (Egypt a heathen country); 4. on account of servitude threatening them (as predicted ch. xv. 13); 5. on accouut of leaving Canaan, the promised land; 6. Abraham's experiences, ch. xii. 12 (see Jacob's

declaration ch. xlv. 28).—A Christian should enter upon his journeys with God accompanying.—*Bibl. Tub.:* God guides his people on their ways.—CRAMER: Jacob an example of the fortune and pilgrimage of believers.—SCHRÖDER: The answer of God is in reply to his distressing anxiety,—to his flesh and blood, as we may regard it; therefore does he call him by his more human name: "Jacob! Jacob! Joseph shall put his hand upon thine eyes;" the last service of love that the nearest kindred could perform to the dying (Tobit xiv. 15). See Robinson on the halting of the wagons at Beersheba.

Second Section. (Vers. 8-27.) STARKE: The use of this accurate catalogue of the children of Israel; it shows the separation of the tribes, and marks the tribe of the Messiah. It gives a clearer view of the people's increase, and thus shows the fulfilling of the divine promise.—Ohad, Numb. xxvi. and 1 Chron. iv. 21, not counted here; probably died without issue.—(Ver. 15. The numbers do not sum up to more than thirty-two. The Rabbins remove the difficulty by saying, God must be counted in, since he said that he would go down with them. But this is not necessary. It would be better to say, Jacob and his children, etc.)—Ver. 21. On the difference between this and 1 Chron. viii. 6, and Numb. xxvi. 38, 39, in respect to Benjamin's children, see the explanation in the respective places. The genealogies are important.—*Bibl. Wirt.:* The true church of God is a small number, but let no one stumble thereat. God takes good care of his elect, and knows all their names.—SCHRÖDER: The fact that Egypt is the hiding-place for Israel, shows that the relation was not one-sided only; if Israel was something for the heathen, it is also clear that the heathen, on the other hand, had their mission for Israel (Baumgarten).—The full people of Israel consisted of twelve sons, and seventy souls, and the Christian church consisted of twelve apostles, and seventy disciples (Roos).

Third Section. (Vers. 28-34.) STARKE: (In the land of Goshen; after several weeks spent on a journey of forty or fifty miles).—John xvi. 20.—Was Joseph's joy great when he saw again his father, how great will be the joy of God's children when they meet each other again in glory!—SCHRÖDER: Now the patriarch is ready to die, for in Joseph he beholds the fulfilment of all the promises.—Ver. 33. To be sure, is to win. Right ahead, is the motto of the good rider (Valer. Herb.). The pride of the world makes small estimate of what God regards as highest (Baumgarten). Thus began already in the house of Jacob, at its entrance into Egypt, that reproach of Christ which Moses afterwards esteemed greater riches than the treasures of Egypt (Roos). This antipathy of the Egyptians towards the shepherd-people was a fence to them, such as was afterwards the law of Moses (Roos).

Fourth Section. (Ch. xlvii. 1-12.) STARKE: Ver. 1. Joseph does not ask particularly for Goshen, yet he knows in what manner to arrange it, that Pharaoh may readily perceive how much he would be obliged to him for the grant of that district.—(Ver. 2. מִקְצֵה; some translate it *from the extremes*, that is from the oldest and the youngest; others understand it as referring to those who were of least account. Their idea is that Joseph meant to prevent Pharaoh's employing them as soldiers.)—CALVIN: *Si quis aliter pure Deo servire non potest quam si mundo se fastidium reddat, hic omnis facessat ambitio.* A Christian must not be ashamed of the humble condition in which God may have placed him.—MUSCUL.: Pharaoh does not inquire after Jacob's piety, religion, and godly walk, but only after his age.—*Seventeen years.* As long as he had sorrowfully cared for Joseph, so long Joseph, in return, cared for him. Earthly benefits God repays by spiritual blessings; 1 Cor. ix. 11.—CRAMER: God bestows much on the man who has many children.—SCHRÖDER: Very proper that they remain in the border district until everything is settled. In the midst of the Egyptians, the Israelites are ever as strangers in the land.—HEIM: The patriarch standing before Pharaoh. The patriarch and the priest of God's church before the king of the mightiest and most civilized state at that time in the word.

Fifth Section. (Vers. 13-26.) STARKE: Ver. 13. A divine punishment of the Egyptians. (They would not otherwise have regarded Joseph's example in the sparing use of the corn; some, perhaps, would have scouted his predictions).—Ver. 16. Joseph said: Fidelity to Pharaoh requires that I should not let you have the corn for nothing.—*Freiburger Bibel:* Slavery is against the law of nature.—Our daily bread, a great proof of the divine beneficence.—(Ver. 22. Circumstances sometimes excuse. If Joseph favored the heathen priests it was in obedience to the express commands of Pharaoh.)—SCHRÖDER: Concerning Goshen. It was for the most part a prairie country, adapted to the grazing of cattle, and yet there were fertile agricultural portions (Hengstenberg).—See ROBINSON'S account of Goshen, or the province Surkijeh, p. 620.—In the enumeration of Egyptian herds, horses come first, Exod. ix. 3; for their raising was especially proper for the country.—Sheep, "held sacred by the Thebans."—Asses, were sacrificed to Typhon.—*The fifth,* a religious political revenue, whose relation to tithes (double fifths) is obvious. The tax of a fifth is small in a fertile land like Egypt, where harvests are from thirty to a hundred fold.)—(ROBINSON compares Joseph's conduct with that of Mohammed Ali (p. 623), who made himself sole owner of all the property in Egypt; but the great difference between them is obvious.)—The double tithe in Israel was probably a Mosaic imitation. "As Pharaoh provides by a fifth for the sustenance of the priests, so also Jehovah" (Hengstenberg).

Sixth Section. (Vers. 26-31.) STARKE: *Bibl. Tub.:* It is right that a certain part of what the land produces should be given to the lord.*—Ver. 30. Thus Jacob testifies to the resurrection of the dead, as one who awakes from sleep.—SCHRÖDER: Jacob dies as the last of the patriarchs, and his death is the conclusion of this historical introduction, or history of the beginning. He dies, moreover, in a foreign land. That makes it the more important and conclusive event. (In the expression: *have found grace,* there comes into consideration: 1. That it has not the same weight, nor the same subordinate sense, as it would have in occidental speech; 2. that Jacob here asks a favor of Joseph which might seem to him as coming in collision with his Egyptian duty.)—HEIM: Jacob had reached a lovely evening of his wearisome and troubled life; but it might be said of him: Forgetting the things that are behind, I reach forth unto the things that are before.

* [So says the European commentator. The American would rather say: to the *government* that protects its produce and the labor employed in its cultivation,—presenting a similar idea, but in a more rational, as well as in a milder form.—T. L.]

[NOTE ON THE INTERVIEW BETWEEN JACOB AND PHARAOH—THE PATRIARCHAL THEOLOGY—THE IDEA OF THE EARTHLY LIFE AS A PILGRIMAGE.—Commentators have bestowed much study upon the genealogical register in the preceding chapter, the meaning of its proper names (in most cases not easily determined), and the question, whether all the descendants of Jacob there mentioned were born before the migration. This is valuable, indispensable, it may be said, to a right knowledge of the Scriptures; but it has led many to pass very slightly over those scenes of touching beauty, and most exquisite tenderness, that are presented in Joseph's meeting with his father (already alluded to in the note, p. 633), and in the interview between Jacob and Pharaoh, ch. xlvii.: "And Joseph brought in Jacob his father, and set him before Pharaoh." What a picture of life and reality have we here! The feeble patriarch, leaning upon the arm of his recovered son, is led into the presence of the courteous monarch, who receives him, not as an inferior, nor as a dependent even, but with all the respect due to his great age, and with a reverent feeling that in this very old man, the representative, as it were, of another age, or of another world, there was something of a sacred and prophetical character. "And Jacob blessed Pharaoh." It is probable that Pharaoh asked his blessing. At all events, there is something in the kindliness of his reception that induces Jacob to bestow his patriarchal benediction upon him; and doubtless the king received it, not as a formality, or with a mere feeling of courtly condescension, but as something that had a divine value for himself and his kingdom. Throughout this narrative of Joseph there is a life-likeness in the character of Pharaoh that shows him to us as one of the most veritable objects presented in history. And what an air of reality in all these scenes here so exquisitely portrayed! What a power of invention do they exhibit (if we concede to them no higher excellence); what skill in the art of pictorial fiction,—that peculiar talent so cultivated in modern times, and which, it is supposed, has only reached its perfection in our own day. It is this,—inconsistent as it may seem with all we know of the most early writings,—or it is the most natural and exact drawing from the very life. There is something here in the internal evidence which the sound mind intuitively perceives, and on which it confidently relies. It is no invented tale. The picture stands out vividly before us; age has not dimmed its colors; remoteness of scene, and wide diversity of life and manners, cannot weaken its effect. It produces a conviction of reality stronger than that which comes, often, from narratives of events close to our own days, or even cotemporary. Away over the chasm of time we look directly into that old world. We see the figures distinctly moving on that far-off ancient shore. It is brought nigh to us in such a way that we could almost as well doubt our senses, as think of calling it in question. At all events, no mythical theory can explain it. We are shut up to a very sharp issue, a very stringent alternative: It is the very truth, the very life, in the minutest feature of its close limning, or it is the most monstrous, as it is the most circumstantial, and consciously inventive, lying. No "higher criticism," as it is called, can ever make satisfactory, to a truly thoughtful mind, the comparison sometimes drawn between these "Bible stories" and the cloudy fables that characterize the early annals of other ancient nations. Study well the striking contrasts. The lives of the pilgrim patriarchs, so clear in their life-like portraitures, the wild Scandinavian legends, the wilder Hindoo myths, presenting not simply the *supernatural*, for there are connections in which that is most credible—more credible even than its absence—but the *unnatural*, the horrible, the monstrous, the grotesque; what affinity between these? The clear, statistical story of Joseph, the picture of the veritable Pharaoh,—the shadows of Ion, of Dorus, of Cadmus, that flit across the dim page of the earliest Hellenian history; what sane mind can trace any parallel here? There is no escaping the issue, we may say again. It is sharp and decisive. The reasoning is curt and clear. Absolute fiction in these Bible stories, with a skill surpassing that of Defoe, Scott, or Thackeray,—absolute forgery, with a conscious intent to deceive in every particular, or absolute truth, self-verifying, is the only alternative. It is not such a forgery; it is not such an artful fiction; the most extreme rationalist shrinks from affirming this; it is, *therefore*, the truth, and nothing but the truth. We may reverently use the imagination in attempting to fill up some parts of the picture, but we may not disturb the graphic outline. How very clear it is in the passage specially before us. Imagination needs no help. We can almost see them, the stately monarch, the very aged man, the beloved son now in the strength and glory of manhood,—they stand out as vividly as anything now on the canvas of our present history. We may as well doubt of Cæsar and Alexander, yea of Napoleon and of Washington, as of Jacob, Joseph, and Pharaoh.

"And Pharaoh said unto Jacob, How old art thou?" The English translation here, in departing from literalness in the question, has marred the effect of the answer, the peculiar language of which is suggested by it, or, at least, strictly connected with it. The Hebrew is, כַּמָּה יְמֵי שְׁנֵי חַיֶּיךָ, which we have reason, from what Diodorus says of their views of life (lib. i. 51), to regard as an Egyptian as well as a Shemitic idiom—"How many are the days of the years of thy life" (or, lives)? It is a drawing out of the phrase to make it intensive. It suggests the long years of the earthly sojourning, enhanced by the thought of the many days of which they are composed—or *days* taken in that indefinite way so common in the early languages to denote *times* or *periods*. In what perfect harmony with this is the answer? We see in it the old man's garrulousness (using the term in its most innocent and natural sense), the feeling of personal importance which the very old exhibit, and rightly exhibit, in view of their surpassing length of years. They love to dwell on it, and to state it minutely, extending their words as though in some proportion to the long time through which memory looks back. How strongly we are reminded here of the Grecian Nestor, except that there is a holiness and a moral grandeur about Jacob, to which the old Homeric hero, in his garrulous worldliness and boasting, makes no approach. They are alike in the senile reduplication of their words. Not, however, like the frequent Nestoric prelude, εἴθ' ὣς ἡβώοιμι, "O that I were young again," but in a prolonged strain of solemnity and sadness comes the slow reply: "The days of the years of my pilgrimage are a hundred and thirty years; few and evil have been the days of the years of my life, and have not attained unto the days of the years of the lives of my fathers, in the days of their pilgrimage." We can see the old man as he says this, leaning on his staff, and supported by his

son; we can almost hear the tones of his trembling voice, the pauses of his slow utterance, the seemingly tautological yet most emphatic sound of his repetitions. "Few and evil;" alas! how ancient is this style of speech! How from the very beginning dates this wailing language so full of the feeling that some great evil has befallen humanity, and that our earthly life, in its best condition, is but a pilgrimage of sorrow. It has not come from the world's later experience. The farther we go back, even into what would seem to be the very youth of our race, the louder and clearer is the voice. It is not confined to the Scriptures. It meets us everywhere in the earliest heathen writings, but without the placid resignation that is so evident in the most striking Biblical examples. Compare the *Odyssey*, xviii. 130.

> *οὐδὲν ἀκιδνότερον γαῖα τρέφει ἀνθρώποιο*
> *πάντων, ὅσσα τε γαῖαν ἔπι πνείει τε καὶ ἕρπει—*

Sophocles, *Œdipus Tyrannus*, 1186,

> *ἰὼ γενεαὶ βροτῶν·*
> *τίς γάρ, τίς ἀνὴρ πλέον*
> *τᾶς εὐδαιμονίας φέρει,*
> *ἢ τοσοῦτον ὅσον δοκεῖν,*
> *καὶ δόξαντ' ἀποκλῖναι.*

So Pindar's *σκιᾶς ὄναρ ἄνθρωπος*, *Pyth.* viii. 99. Compare Job vii.; xiv.; Ps. ciii. 15; Gen. xviii. 27 ("who am but dust and ashes,"); the same, Job xxx. 19; xlii. 6; Sirach x. 9 ("why is dust and ashes proud"); and other passages too numerous for quotation.

Among the most natural and truthful things in this narration is the respect shown by Pharaoh to Jacob. It might be accounted for by that courteousness and sense of justice which seems so characteristic of this monarch, as also by his great friendship for Joseph. But there is something more in the case, and having a deeper ground. It is a feeling of reverence which makes him desire the patriarch's blessing. Respect for age was more felt, and more lauded as a virtue, in the ancient world, than in the modern, although it still holds, and nothing but a most dissolute civilization can break it up. There is, moreover, something of *awe* with which we look upon a very old man, a centenarian or upwards, one who has gone far beyond the ordinary limit of human life. It affects us as a strange spectacle. There seems to be something unearthly about him, superhuman, almost supernatural—as though he belonged to another age, or world. So to the young Telemachus appeared the aged Nestor who had survived three generations of men (Odyss. iii. 246),

> *ὥστε μοι ἀθάνατος ἰνδάλλεται εἰσοράασθαι,*

"like an immortal, as I gaze, does he stand out before me"—like one seen in vision, to give the full force of that peculiar word *ἰνδάλλεται*—or as something transcending the ordinary humanity. This feeling was heightened by the fact that the Egyptians, as compared with the nomadic patriarchs, were not a long-lived people. Jacob, although he had "not attained unto the days of the years of the life of his fathers," was to them a remarkably old man. Pharaoh had, probably, never before seen a case of such extreme longevity. Herodotus (iii. 23) learns, from the Egyptians, of an Æthiopian people, among whom some reached the age of one hundred and twenty years, but the manner in which it is narrated shows that it was regarded as remarkable and exceptional, confirming the idea that such advanced age was unknown among the Egyptians themselves.

The matter however, of deepest interest, and most worthy of note in this answer of Jacob, is its pilgrim tone: "The days of the years of my pilgrimage—few and evil have they been, and have not attained unto the days of the years of the life of my fathers, in the days of their pilgrimage." Who can deny the fairness of the apostle's reasoning (Heb. xi. 14): "Now they who say such things declare plainly (*ἐμφανίζουσιν*, make it very manifest) that they seek a country—that they long (*ὀρέγονται*) for a better country, even a heavenly—confessing themselves to be strangers and sojourners upon earth" (*ξένοι καὶ παρεπίδημοι*, men away from home). "Wherefore God is not ashamed to be called their God (not of the nonexistent, or the perished, Matt. xxii. 32), for he hath prepared for them a city"—"a city which hath foundations," stable, enduring, that "passeth not away." This language of pilgrimage is not resolvable into the unmeaning, like a worn-out modern metaphor, or a mere poetical sentimentality. Such use of words would be wholly inconsistent with the character of the patriarchs, and their stern ideas of reality. It was not a pilgrimage simply in respect to the old home "whence they came out;" for thither, as the author of the epistle to the Hebrews most pertinently observes (xi. 14), they could, at any time, have returned. That certainly was not "the better country" they were seeking. No going back to Mesopotamia, the region of the fire-worshipping idolatry; rather go down to Egypt, the land of dreams and symbols, yea, down to Sheol even—ever pressing on their pilgrim-way with unabated confidence in the covenant God. He would be with them wherever they went. Into whatever regions they might pass, known or unknown, there would be the מַלְאָךְ הַגֹּאֵל, the "angel Redeemer," to "deliver them from all evil." It was no metaphor except as a transfer from a lower to a higher sense. The true pilgrim idea is inseparable from the term constantly employed. No word in the Hebrew language maintains a more clear and emphatic sense: מָגוּר, a *sojourning*, a *tarrying*, a *pilgrimage*, from גּוּר, to turn aside by the way, to tarry as a stranger, ever denoting a temporary instead of a settled residence. It is a staying in a land which is not one's home. So, to the patriarchs, even Canaan is called אֶרֶץ מְגוּרֵיהֶם the land of their pilgrimages. To their descendants, or to the Israelitish nation taken collectively, as a corporate historical entity, it was a *κληρονομία*, a settled earthly *inheritance*, but to them, individually, it was not "the rest provided for the people of God," and this language was ever to remind them of it. Their only *inheritance* was the *promise*, of which the Canaanitic *κληρονομία* was the type, and of this they became "*heirs* through faith"—*διὰ πίστεως κληρονομούντων* ΤΑΣ ΈΠΑΓΓΕΛΙΑΣ, Heb. vii. 12. For examples of such use of גּוּר, מָגוּר and גֵּר, see Gen. xvii. 18, xxviii. 4 ("the land in which thou art a stranger"), Ps. cxix. 54; xxxix. 13; 1 Chron. xxix. 15; Lev. xvii. 22 ("the stranger dwelling in the midst of you"), Deut. v. 14; xxiv. 14, and many other places. The idea is ever present, that of a stranger tarrying in a strange land; and this language of the patriarchs has been taken up by later writers, thus becoming predominant among the grave pictures of the Old-Testament saintly life. See 1 Chron. xxix. 15; Ps. xxxix. 13, "strangers before thee, and sojourners as all our fathers were." The words are also used of lodging

in an inn, or dwelling temporarily in a tent, and this calls up the passage before quoted from Diodorus Siculus (Excursus on Sheol, p. 587), showing that some such an idea of life being a pilgrimage was not altogether unknown to Pharaoh, and to the early Egyptians. The other conception of life, as a transient dwelling in a tent, gives an inexpressible sublimity to some of the Old-Testament declarations, evidently accommodated to it, and intended to denote the security of the everlasting rest: "From the ends of the earth do I cry unto thee" (from this distant earth, this remote and foreign land); "O that I might dwell in THY *tabernacle of the eternities* (בְּאָהָלְךָ עוֹלָמִים), O that I might find shelter under the covert of thy wings," in the "secret place of thy presence!" Ps. lxi.

As Canaan was not "the rest," so neither was Sheol, whether regarded as the grave merely, or some strange state of continued being, lying beyond. No mere sentimentality about the sepulchre as a place of repose from life's weariness could answer to these grave declarations of grave men, much less that monstrosity of conception which would connect the ideas of rest and utter non-existence. Sheol lay in the road of their pilgrimage. Through this unknown region—so very dark then, so obscure even yet,—they had to pass; but only as a part of their appointed journey. The "city which had foundations," lay still beyond. But why, it may be asked, as it often has been asked, did not the patriarchs, and the pious Bible writers who followed them, say more about this better country, instead of only, now and then, giving a glimpse of it in some pious ejaculation? It may be answered, that perhaps their hearts were too full of it to say much about it. They had the pilgrim's reticence in the midst of frivolous and unsympathizing strangers. These old "men of faith" had that precious thing so pleasing unto God as the only root of any true human virtue, and which made these uncultivated Old-Testament heroes, imperfect as they were in some things, fairer in His sight than an Epictetus, a Seneca, or an Antonine, with all their lauded and refined morality. They had "this precious faith," but they did not weave it into dogmas, or construct from it systems of heartless ethical speculation. They did not talk of their spirituality; and yet, even in the few things they said, what approach is made to them by the modern rationalist, or our flippant litterateur, who calls them gross, and pronounces their views so defective as measured by the later progress in all elevated and refined thinking? Who hears, or expects to hear, from critics of this class, the utterance of any longing desires for the better country? How strange it would sound to hear them say: "I have waited for thy salvation, O Lord," or to make, in earnest, the declaration that they regarded themselves as "pilgrims and sojourners" upon this unsatisfying earth!

Again, a reason of their silence may have been the reserve arising from the thought of the dark and unknown journey yet to be made before their pilgrimage was wholly ended. Their views of Sheol were sombre, because Sheol (in its true sense) was to them, perhaps, a stronger, a sterner, if not a clearer reality, than it has become to us with those confident expectations of an immediately perfect state that have placed the old doctrine, with much valuable Scripture connected with it, almost wholly in the background of our theology. But to understand their language we must go back to their standpoint, dark and inadequate as it may seem to us. As death was not non-existence in any view (see note on the earliest ideas of death, p. 274), but a *state of being*, however strange,—not the opposite of *being*, at all, but of active life,—so Sheol was the continuance, the prolongation of the judicial death pronounced upon man, not a state following it. Deliverance from one was deliverance from the other. Their pilgrimage led them through this shadowy place, and though they still trusted to their covenant God, they knew not when, nor where, nor how that deliverance should be. Sheol was not their home, their language implies that; it was not the end of their journey. They did not talk of going to Heaven, or to glory; these ideas, as we now hold them, had not yet come in; and yet, if we may take many expressions in the Psalms as the language of the Old-Testament religious experience, there was ever the thought of a divine presence, of a nearness unto God, of the support and guidance of the redeeming Goel, whatever ideas of locality, of time, or of condition, might be present or wanting to the conception. As their eyes grew dim in death, their hope grew stronger, though, perhaps, no more definite than before. Hence Jacob's ejaculation, coming in so strangely, and so suddenly, whilst presenting the visions he had of his sons' worldly destiny. To cheer his dying heart, there seems to have mingled among these far-off yet earthly pictures, as they crowded upon the seer's mind, a ray still more remote, from the other side of Sheol. What else could he have meant in that remarkable interruption of the prophetic series: לִישׁוּעָתְךָ קִוִּיתִי יְהוָֹה, "*for thy salvation have I waited, Jehovah*" (Gen. xlix. 18). What salvation? nothing, surely, in this life. It was no deliverance from Laban, or Esau, no expectation of worldly security, such as followed his vision upon the stone pillow at Bethel. That was all past and gone. Sheol was before him, but Jacob still trusts the angel of the covenant, and this dying ejaculation shows that there was with him, then and there, in some way, the presence of the *nameless* power that had met him at Peniel. What meaning in it all, unless that power, and that guide, was expected to go with him through the still darker journey? The supposition that this sudden exclamation refers to something seen in vision in respect to Dan and Samson (an opinion derived from its place among the blessings which it interrupts), seems the merest trifling,—with all respect, be it said, to the learned commentators who have held it. Even if we regard the whole as an ecstatic dream, there must be some consistency in it.

The whole patriarchal theology may be summed in one great article, trust in the covenant God,—a trust for life, a trust for death, for the present being, or for any other being. There was something exceedingly sublime in this faith. They were like men standing on the border of an immense ocean, all unknown as to its extent, its other shore, if it had any, or its utter boundlessness. Ready to launch forth at the divine command, they had the assurance that all would be well, whatever might be their individual destiny, since this covenant God was also the God of their fathers, who must, therefore, in some way, "live unto Him," that is, they must have yet a being that would make them the proper subjects of such a covenant relationship. Still Sheol had a gloomy aspect; it was associated with the idea of penalty; Death and Hades went together; the one was but a form of the other, a carrying out of the great sentence. Though a part of their pilgrimage, the way was very dark. Not with rapture, therefore, but

with calm confidence, did they go down into its unknown depths, still holding fast the hand of the "redeeming angel," who in death, as well as in the active earthly life, would "deliver them from all evil." They knew that this "Redeemer lived" (Job xix. 25), and they felt that in some way, they knew not how, his life was theirs. He could "quicken them, and bring them up again from the depths of the earth" (Ps. lxxi. 20). Thus their hope took the form of a *waiting*, until "the wrath should turn" (עַד שׁוּב אַפֶּךָ, Job xiv. 13), and the dread penalty, in some way, be satisfied. Thus Job says: "all the days of my appointment (there) will I *wait*, until my change shall come"—my *halipah*, my reviviscence or renewal (see how the word is used Ps. xc. 5, and cii. 27). So Ps. xvi. 10, "Thou wilt not leave my soul in Hades," Ps. xlix. 8-16, "No man can redeem his brother"; "yet God will redeem my soul from the hand of Sheol, for He will take me." Let the rationalist say what he will of this language, the *taking out of the hand*, and the *preventing*, for a brief and unimportant time, the hand from seizing, can never be made to mean the same thing. To the same effect Ps. xxxi. 6, "Into thy hands do I trust my spirit, for thou hast redeemed me (*rescued, ransomed* me), Jehovah, God of *truth*"—of covenant-faithfulness. Sometimes it seems to take the form of a hope that this Goel, this "angel of the covenant," would be personally with them in Sheol. There is good reason for thus interpreting the passage Ps. xxiii. 4, as referring rather to Sheol itself, the spirit-world, or world of the dead, instead of a state of sorrow in this life, or a drawing near unto death, as is commonly supposed. For places in which צַלְמָוֶת (*tzalmaveth*, there rendered shadow of death) is put for death itself, or the state of the dead, see Job xxxviii. 17 (שַׁעֲרֵי צַלְמָוֶת, *gates of tzalmaveth*), x. 22, xii. 22, compared with Job xxviii. 3, and especially Job xxviii. 21, 23. Such a rendering seems necessary to the climax intended Ps. xxiii. 4: "Even in the valley of tzalmaveth," in the land of the shades, the *terra umbrarum*, "I will fear no evil (comp. Gen. xlviii. 16), for thou art with me, thy rod and thy staff, they shall comfort me"—יְנַחֲמֻנִי, *restore me, revive me*, and hence the Syriac נוּחָמָא, for *reviviscence*, resurrection. In Hades they are still with "the Shepherd and Bishop of Souls."

This patriarchal faith, in its pilgrim aspect, seems a strange thing to our modern conceptions; but there is a view of it which may lead us to regard it as even a stronger, if not a better, faith than our own. Involved in the very essence of all spiritual religion are two great truths: 1. The being of a God, a moral governor who treats man as something above the plane of nature, that is, enters into a covenant with him; and, 2. the existence of the human soul in another life, as grounded, in its ultimate perfection at least, upon such covenant. The first of these is also first in value and importance. It is the first lesson in the catechism of theology. It must be learned thoroughly, or the second, by itself, as the mere idea of continued spiritual existence, becomes a perversion, and may be a source even of dangerous imaginative error. The patriarchs were educated chiefly in this greater and more fundamental dogma, belief in God, trust in God, submission to God, whatever might be the human destiny. Nothing can be purer or more lofty than their theism when viewed alone; though, as has been before remarked, it is never wholly separate from some form of the other doctrine. The purity with which men hold the second must depend upon the thoroughness of their initiation into this prime idea of a God to be trusted, in life, in death, in light, in darkness, and to whose sovereign wisdom and goodness there must be an implicit resignation, whatever may be known or unknown in respect to his dealings with the finite being he has created. To this state Job was brought, when, at the close of the long drama, he fell upon his face before God, and said *unto* Him (אֵלַי, *unto me*, not, *concerning me*) that "right thing" for which he was commended, rather than for any superiority in the previous argument. Hence it is that this first truth takes precedence, not in rank only, but in the time order of revelation, though the second, in its rudimentary state, may be almost coeval with it. The one is fully developed, while the other is in its germ. As best expressing the contrast, the editor would venture here to quote from something he has elsewhere written ("Article on the Closing Chapters of the Book of Job," Mercersburg Review, Jan. 1860): "The patriarchs were first instructed in that first and greatest chapter in theology. Is there not something in modern experience to show the evil of reversing this order of ideas, of making the subordinate primary, of coming to regard the human spiritual destiny too much as the chief thought in religion, and the belief in a God as something ministerial or mediate to it? We refer not now to that naturalistic form of spiritualism which has lately become so rife among us, but to much that appears in the better thinking of the religious world. We may yet learn from the Old Testament. We may see a glory in its theism thus standing alone in its sublimity. Boast as we may of our progress in theology, unless this order of ideas is preserved in all its purity, our belief, our reverence, our highest thought of God, may fall below that of the Syrian pilgrim, or of that ancient son of the East whose sufferings and experience are recorded in attestation of this first and greatest of truths." We must guard against such tendency, or there is danger that our *re-ligio*,—our view of the *bond* between the infinite and the finite soul,—may become *nature* instead of *covenant*,—a dreamy sentimentality instead of faith.—T. L.]

NINTH SECTION.

Jacob's sickness. His blessing of his grandchildren. Joseph's sons.

Chapter XLVIII. 1–22.

1 And it came to pass, after these things, that *one*[1] told Joseph, Behold, thy father *is*
2 sick; and he took with him his two sons Manasseh and Ephraim. And *one* told Jacob, and said, Behold, thy son Joseph cometh unto thee; and Israel strengthened himself,
3 and sat upon the bed. And Jacob said unto Joseph, God Almighty appeared unto me
4 at Luz [Bethel] in the land of Canaan, and blessed me. And said unto me, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and I
5 will give this land to thy seed after thee, *for* an everlasting possession. And now thy two sons, Ephraim and Manasseh, that were born unto thee in the land of Egypt, before I came unto thee into Egypt, *are* mine; as Reuben and Simeon, they shall be mine.
6 And thy issue, which thou begettest after them, shall be thine, *and* shall be called after
7 the name of their brethren in their inheritance. And as for me, when I came from Padan, Rachel died by[2] me in the land of Canaan, when yet *there was* but a little way to come unto Ephrath; and I buried her there, in the way of Ephrath; the same *is*
8 Beth-lehem [reason for enlarging the descendants of Rachel]. And Israel beheld Joseph's sons,
9 and said, Who *are* these? And Joseph said unto his father, They *are* my sons whom God hath given me in this *place*. And he said, Bring them, I pray thee, unto me, and
10 I will bless them. Now the eyes of Israel were dim for age, *so that* he could not see.
11 And he brought them near unto him, and he kissed them, and embraced them. And Israel said unto Joseph, I had not thought to see thy face; and, lo, God hath shewed
12 me also thy seed. And Joseph brought them out from between his knees [Jacob's],
13 and he bowed[3] himself with his face to the earth. And Joseph took them both, Ephraim in his right hand towards Israel's left hand, and Manasseh in his left hand
14 towards Israel's right hand, and brought *them* near unto him. And Israel stretched out his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, guiding[4] his hands wittingly; for Manasseh *was* the first-
15 born. And he blessed Joseph, and said, God, before whom my fathers Abraham and
16 Isaac did walk, the God which fed[5] me all my life long unto this day, The angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude
17 in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him; and he held up his father's hand to re-
18 move it from Ephraim's head unto Manasseh's head. And Joseph said unto his father,
19 Not so, my father; for this *is* the first-born; put thy right hand upon his head. And his father refused, and said, I know *it*, my son, I know it; he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than
20 he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim, and as Manasseh;
21 and he set Ephraim before Manasseh. And Israel said unto Joseph, Behold, I die;
22 but God shall be with you, and bring you again unto the land of your fathers. Moreover, I have given to thee one portion[6] above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

[[1] Ver. 1.—וַיֹּאמֶר. An ellipsis of הָאוֹמֵר, or הַמַּגִּיד, one who told. The construction is rare in the singular. It is probably used here, not impersonally, or passively, as some grammarians say, but emphatically, by way of calling attention to it—denoting, perhaps, a special messenger. Rashi gives it as the opinion of the Rabbins that it was Ephraim who was the messenger, and that the same is the subject of וַיַּגֵּד, ver. 2.—T. L.]

[[2] Ver. 7.—מֵתָה עָלַי. Died by me. It cannot here denote simply nearness of position; for Joseph need not have been informed of that. There is an emotional tenderness in the preposition. *On account of me, for my sake*;—as Lange intimates, she had borne for him the hardships of the journey in her delicate state, and that had brought on the deadly travail. Or it may be used like μοι redundant, as it is wrongly called, in Greek—*Rachel to me*, or *my Rachel*, more em-

phatic than the genitive would have been. Very near to it, would be Luther's rendering, *starb mir Rachel*. The LXX and the Vulgate both omit it, but the LXX adds, *Rachel thy mother*, which has much, internally, in its favor; since it would seem strange that Jacob, in speaking to Joseph, her son, should call her Rachel merely, just as he would speak of Leah. כִּבְרַת, rendered *a little way*. Rashi makes it *a thousand cubits*, or the same as the תחום שבת, the limit of a sabbath day's journey.—T. L.]

[[3] Ver. 12.—וַיִּשְׁתַּחוּ. *And he bowed.* The LXX render it in the plural, *καὶ προσεκύνησαν αὐτῷ*, and *they* bowed, or kneeled down before him, that is, Manasseh and Ephraim; as if they had read וישתחוו, which is given in the Samaritan Codex. The reading is also followed by the Syriac, and has much internal probability on its side.—T. L.]

[[4] Ver. 14.—שִׂכֵּל אֶת יָדָיו. Literally, *he made his hands intelligent*, that is, did not go by *feeling* only, in aid of his dim eyes. The LXX rendering, *ἐναλλὰξ τὰς χεῖρας*, *his hands crosswise*, and the Vulgate, *commutans manus*, is merely inferential, and requires no change in the Hebrew text. See Glassii *Phil. Sacra*, 1629.—T. L.]

[[5] Ver. 15.—הָאֱלֹהִים הָרֹעֶה אֹתִי—*the God who fed me.* It is the pastoral image. The *God who was my shepherd*, —or, in a more general sense, my *tutor*, *guide*, or *guardian ruler*. Compare the frequent Homeric *ποιμήν*, *ποιμαίνει*, to express the kingly relation.—T. L.]

[[6] Ver. 22.—שְׁכֶם אַחַד. See what is said on this in the Exegetical and Critical. See also the very same phrase Zeph. iii. 9 (*with one shoulder*, that is, with one consent, or shoulder to shoulder), though its usage there does not shed much light on this passage. Glassius (*Phil. Sacra*, p. 1985) gives it as an example of the Biblical enigma. The conjecture of Gesenius seems very probable. He regards it as the common word for shoulder, taken metaphorically for a tract of land, from some supposed resemblance, like the Arabic مَنْكِب. So the English word *shoulder* is used in architecture See Webster.—T. L.]

PRELIMINARY REMARKS.

1. To the distinction of Judah, in the history of Israel, corresponds the distinction of Joseph, namely, that he is represented by two tribes. This historical fact is here referred back to the patriarchal theocratic sanction. In this Jacob authenticates the distinction of Rachel no less than of Joseph. The arrangement is of importance as expressing the fact that the tribe of his favorite son should be neither that of the priesthood (Levi), nor the central tribe of the Messiah (Judah). Only through divine illumination, and a divine self-renouncement of his own wisdom, could he have come to such a decision. It was, however, in accordance with his deep love of Joseph, that he richly indemnified him in ways corresponding, at the same time, to the dispositions of the sons and to the divine determination; and that, in this preliminary blessing, he prepared him for the distinguishing blessing of Judah. If we regard the right of the firstborn in a three-fold way: as priesthood, princehood, and double inheritance (1 Chron. v. 2), then Jacob gives to Joseph, by way of devise, the third part, at least, namely, the double inheritance. Thus this chapter forms the natural introduction to the blessing of Jacob in ch. xlix. Neither of them can be rightly understood without the other.

2. Contents: 1) The distinguishing blessing of Joseph, especially the adoption of his sons, Manasseh and Ephraim, vers. 1–7; 2) the blessing of Ephraim and Manasseh, vers. 8–16; 3) the precedence of Ephraim, vers. 17–19; 4) The preference of Joseph, vers. 20–22.

EXEGETICAL AND CRITICAL.

The adoption of Joseph's sons, Manasseh and Ephraim (vers. 1–7). Delitzsch: "We must call it an act of adoption, although, in the sense of the civil law, adoption, strictly, is unknown to Jewish antiquity; it is an adoption which may be compared to the *adoptio plena* of the Justinian code (adoption on the side of the ascendants, or kinsmen reckoned upwards)." The theocratic adoption, however, has, before all things, a religious ethical character, though including, at the same time, a legal importance.—**After these things.**—Jacob's history is now spiritually closed; he lives only for his sons, as testator and prophet.—**And he took with him.**—The sons of Joseph must now have been about twenty years old. They were already born when Jacob came to Egypt, and he lived there seventeen years.—**And Israel strengthened himself.**—Delitzsch: "It is Jacob that lies down in sickness; it is Israel that gathers up his strength (compare a similar significant change of these names ch. xlv. 27: Jacob recovers from his fainting; it is Israel that is for going straight to Egypt)."—**God Almighty appeared unto me.** —Jacob makes mention first of that glorious revelation which had shed its light upon the whole of his troubled life. He makes prominent, however, the promise of a numerous posterity, as an introduction to the adoption.—**They shall be mine.**—They shall not be two branches, merely, of one tribe, but two fully-recognized tribes of Jacob and Israel, equal in this respect to the firstborn Reuben and Simeon. —**Shall be thine.**—The sons afterwards born shall belong to Joseph, not forming a third tribe, but included in Ephraim and Manasseh; for Joseph is represented in a two-fold way through these. After this provision, the names of the other sons of Joseph are not mentioned; it was necessary, however, that they should be contained in the genealogical registers, Numb. xxvi. 28–37; 1 Chron. vii. 14–19 (Josh. xvi. 17).—**As for me, when I came from Padan.**—The ואני here makes a contrast to Joseph. The calling to mind of Rachel here would seem, at first glance, to be an emotional interruption of the train of thought. In presence of Joseph, the remembrance of the never-to-be-forgotten one causes a sudden spasm of feeling (Delitzsch). But the very course of the thought would lead him to Rachel. *She died by him* on the way to Ephrath (עלי would mean, literally, *for him;* she died for him, since, while living, she shared with him, and for him, the toils of his pilgrimage life, and through this, perhaps, brought on her deadly travail. She died on the way to Ephratah, that is, Bethlehem, after she had only two sons. And so must he make this satisfaction to his heart's longing for that one to whom he especially gives the name of wife (see xliv. 27), his first love, that there should be three full tribes from

these two branches of Rachel. And thus, through their enlargement, is there a sacred memorial, not only of Joseph, but also of the loves and hopes of Rachel and Jacob. Knobel rightly remarks that the descendants of Joseph became very numerous, inferior only to those of Judah (Numb. i. 33, 35), and even surpassing them, according to another reckoning Numb. xxvi. 34, 37); so that, as two tribes, they were to have two inheritances (Numb. i. 10), a fact which Ezekiel also keeps in view for the Messianic times (Ezek. xlvii. 13; xlviii. 4); although (Deut. xxxiii. 13) they are put together as one house of Joseph. Knobel, however, will have it that it is the narrator here who must be supposed to make this explanation instead of allowing that the patriarch himself might have foreseen it.—**Padan.**—Put here for Padan-aram.—**Bethlehem.**—An addition of the narrator.

2. *The blessing of the sons, Ephraim and Manasseh* (vers. 8-16).—**Who are these?**—"The old, dim-eyed patriarch interrupts himself. He now perceives, for the first time, that he is not alone with Joseph, and asks, *Who are these here?* Here again Knobel puts us in mind, in his presumptive way, that the narrative follows the old view, that the uttered blessings of godly men have power and efficacy" (a view which has not wholly died out), and remarks that these young persons ought to have been well known to Jacob. In the Elohistic time-reckoning, therefore, the question was an improbable one (he would say). Then, too, ought the old, and almost blind Isaac to have been able to distinguish his two sons, Jacob and Esau!—**And he brought them near.**—The emotion of the grandfather grows stronger as he calls to mind, how God had given him joy beyond his prayers and anticipations. He had not even expected to see Joseph again, and now he beholds not only him, but his two children.—**And Joseph brought them out.**—Jacob, in his embrace, had drawn them between the knees, and to his bosom; for we must think of him as sitting. This would suggest the idea of boys, or of children in the arms, a thing which Knobel has not overlooked; and yet it is self-evident that even as grown-up children, they might stand between the knees of Jacob. The blessing was a religious act, and in receiving it, they must take another and more solemn attitude. Therefore does Joseph draw them back, and kneels down himself, to prepare the sons, and himself with them, for the patriarchal blessing. Hereupon he brings them in the right positions before Jacob. If Jacob would lay his right hand upon Manasseh, Joseph must present him with his left, and, with like care, must Ephraim be placed before the left hand of Jacob. Among the Hebrews the right hand was the place of precedence (1 Kings ii. 19). But Jacob crosses his expectation.—**Guiding his hands wittingly.**—Delitzsch and Knobel are in favor of the LXX interpretation, with which agrees the Vulgate and the Syriac, he *changed, crossed* his hands; Keil disputes it. The expression denotes a conscious and well-understood act. This is the first mention, in the Scriptures, of the imposition of the hands in blessing (Numb. xxvii. 18, 23).—**And he blessed Joseph.**—In his blessing of Manasseh and Ephraim, "who are also comprehended as Joseph in the blessing of Jacob (ch. xlix.) and Moses." Knobel.—**God before whom.**—The לְפָנָיו here is not to be disregarded (see ver. 16). It is the God who reveals himself to the fathers through His Presence the angel of His Presence, מַלְאַךְ פָּנָיו, Isa. lxiii 9).—**Who fed me.**—Led me, guided me, as my shepherd, Ps. xxiii.—**The angel.**—Compare Isa. lxiii. 9. The word הַמַּלְאָךְ has no Wau conversive. Delitzsch explains this as showing "that the separate self-existence of the God-sent angel mentioned Numb. xx. 16, is inconsistent with the idea of his being a medium and mediator of the divine self-witnessing." This is evidently a mingling of the divine and the creaturely which the Old Testament does not recognize. A creaturely angel cannot stand in connection with God as a fountain of blessing (but see KEIL, p. 281). It is inconsistent when Delitzsch would here, too, regard the Logos as represented by this angel. It is worthy of notice, that along with this threefold naming of God (which would seem to sound like an anticipation of the trinity; see KEIL, p. 281), there is, at the same time, clearly presented the conception of God's presence, of his care as a shepherd, and of his faithfulness as Redeemer—all, too, in connection with the laying on of hands. We have, therefore, in this passage, a point in which the revelation makes a significant advance.—**From all evil.**—Jacob could tell of many seasons of sore pressure, in which the prospect of deliverance had almost vanished. They are connected with the names Esau, Laban, Shechem, Joseph, and the famine. The most grievous calamity was the ban of unrevealed guilt, that, for so many years, lay as a burthen upon his house, and which threatened to carry him away into a death-night of anguish; for here, along with *evil* there is also *wickedness*, and so the first ground laid for that last prayer "Our Father (deliver us from evil)."—**Bless the lads.**—"There is expressed here, in the singular, the threefold denotation of God in the unity of the divine being." Keil. And so also in the unity of the divine government.—**And let my name be named on them.**—The blessing divides itself into a spiritual and an earthly aspect. Here, the first rightly precedes; for the words are not at all *nota adoptionis* (Calvin), in which case not only would the name of the fathers be unsuitable, but the extinction of Joseph's name would be altogether out of place; much rather are they to be acknowledged as *genuine* children of the patriarchs, and so prove themselves to be, notwithstanding their mother was the daughter of an Egyptian priest. The remembrances and the promises of salvation are to be sustained by them and through them. The name of the fathers is the expression of the life of the fathers, and the thus becoming named denotes the realization of that which is verified in these names, that is, the faith of the fathers, as well as the recognition, which, by virtue of them, becomes their portion. To the predominant spiritual blessing there is added the predominant earthly, or, rather, the human, with like force.—**And let them grow into a multitude.**—The verb דגה is from דָּג with relation to the extraordinary increase of the fishes. And truly shall they so multiply themselves **in the midst**, that is, in the very core of the land.

3. *The precedence of Ephraim* (vers. 17-19).—**When Joseph saw.**—Joseph looks to the natural right of the first-born. He supposes that his father has made a mistake, and this, all the more, from the pains he had taken in the proper presentation of the sons.—**I know it, my son, I know it.**—Joseph, with his merely natural judgment, stands here in contrast with the clear-seeing and divinely imparted wisdom of the prophet, who knows right well that

by his crossed hands, he is giving the precedence of the birthright to the younger son. From his interposition he takes occasion to announce to the father the future relations of the two. True it is that a rich blessing is bestowed upon Manasseh, but Ephraim **shall be the greater.**—"This blessing begins to fulfil itself from the days of the Judges onwards; as the tribe of Ephraim in power and compass so increased that it became the head of the northern ten tribes, and its name became of like significance with that of Israel; although, in the time of Moses, Manasseh still outnumbered Ephraim by twenty thousand (Numb. xxvi. 34 and 37)." Keil.

4. *The preference of Joseph* (vers. 20–22).—**In thee shall Israel bless.**—This rich expression of benediction shall, in its fulfilment, become proverbial in Israel.—**And he set Ephraim before Manasseh.**—These words close the preceding narrative, but they belong here, as denoting that Ephraim is preferred only in the sense that Manasseh, too, was to be a great people. It was, moreover, a single tribe that again branched into two great districts, having separate inheritances on each side of Jordan.—**And God shall bring you again.**—This was, for Joseph and his children, a great promise and dispensation: Notwithstanding their Egyptian relations they are not to complete their history in Egypt.—**Moreover, I have given unto thee one portion.**—Josh. xvii. 44. We may well suppose that שְׁכֶם is a play of words upon Shechem, which lay in the district of Joseph (Josh. xxi. 11), and where, at a later day, the bones of Joseph himself were interred in the field purchased by Jacob (ch. xxxiii. 19). This is to be inferred from the great importance that Shechem attained in the later history of Israel; but not at all, as Von Bohlen and others suppose, that there is reference here to an actual occupation of Shechem, on the ground that Jacob had afterwards appropriated to himself the act of his sons. The perfect, לָקַחְתִּי, is used in a prophetic sense. KEIL: "The words cannot be referred to the purchase at Shechem (ch. xxxiii. 19), for a forcible taking by sword and bow cannot be called a purchase;* much less can they relate to the wicked robbery perpetrated by Jacob's sons (ch. xxxiv. 25); for Jacob could not possibly take to himself, as his own act, this evil deed for which he lays a curse upon Simeon and Levi (ch. xlix. 6)—to say nothing of the fact that the robbery had, for its consequence, not the occupation of this city, but the withdrawal of Jacob from the country. Moreover, the conquest of that district would have been in entire contrariety to the character of the patriarchal history, which consists in renunciation of self-willed human works, and in resigned believing hope in the God of the promise (Delitzsch)." Nevertheless, this connection of Jacob's prediction with the time then present, is not without significance. There appears here, in an isolated form, the first indication that the Israelites, in their return out of Egypt (when the iniquity of the Amorites shall have become full, ch. xv. 16), should acquire lands by conquest with sword and bow. This foresight of Jacob, however, may have had its suggestive origin in the thought, how two of his sons, in a religious yet unholy zeal, had once conquered the entire city of Shechem. In the germinal fanaticism of such "sons of thunder," the prophetic eye discerns the seed of a future purer heroism. Thus regarded, the private acquisitions of the patriarchs in Hebron, and especially in Shechem, are a kind of symbolical occupation of the land, in which the promise of God is typically realized. Beyond all, in this respect, is the designation of Canaan as the home of Israel, and the strengthening of its home-feeling, as that by which, at a later day, the march of Israel, after the migration from Egypt, is directed. And so, too, the prediction of Jacob becomes the first established point for the future partition of Canaan, causing that Joseph's children, especially the Ephraimites, would, at all events, *be pointed* by a well-understood indication, to the land of Shechem. On this account, too, might it have been said, in later times (John iv. 5), that Jacob had given his field at Shechem to his son Joseph. That pointing, however, must have exerted an influence in the whole partition of the land of Canaan among the twelve tribes.—**The Amorite.**—A poetical name for Canaanites generally.

* [It is, however, so called in the language of the English common law. According to Littleton and Blackstone, *purchase* (to which the Hebrew קנה and מקנה well correspond) is any mode of *getting*, or *acquiring*, lands, or other property, except by descent. Such also is the wide sense of the Greek *κτῆσις, κτῆμα*.—T. L.]

DOCTRINAL AND ETHICAL.

1. In the decline of life, the believer looks cheerfully back upon his entire experiences of the grace of God, that he may thereby quicken his hopes and prospects for the future, and for eternity.

2. The adoption had for its aim not only to incorporate into the people of Israel the sons of Joseph who had been born in Egyptian relations—not only to honor and glorify Rachel in her children—not only to assign to Joseph the double inheritance as the third part of the birthright—but also to keep full the tribes to the number twelve. By the adoption of Ephraim and Manasseh, there is also, already, introduced the spiritual distribution of the tribe of Levi among all the tribes; although this turn of things can only indicate such a dispersion (ch. xlix.). The historical compensation between the line of Leah and that of Rachel, is indicated in this blessing, as in later times there appears the contrast between Ephraim and Judah. The Messiah, indeed, is to come from the tribe of Judah; but the first elements of his Church, to say the least, came out of Galilee, the district of the ten tribes, and Paul was from the tribe of Benjamin.

3. The crosswise position of Jacob's hands has been interpreted allegorically of the cross of Christ. On this account has the occasional appearing of the cross figure been regarded as momentous; and yet, without reason, unless there is kept in view the general idea, namely, that one direction, or determination, has been thwarted by an opposing one; as here the natural expectation of Joseph in respect to Manasseh. In the symbolical sense, the form of the blessing here carries with it no theocratic destiny of sorrow.

4. Here first appears the imposition of hands in its great significance for the kingdom of God. The evident effect, outwardly, is that Jacob makes a difference in the value of the blessing for both sons. It is, in the first feature, a symbolic of the blessing, through the symbol of the hand, especially the right. Then there is a theocratic inauguration and investiture. The grandchildren of Jacob are raised to the condition of sons. Thus, afterwards, does the imposition

of hands denote a legal consecration, Numb. xxvii. 18–23; Deut. xxxiv. 9. The impartation thereby of an actual power of blessing, appears already in the Old Testament, in its typical beginnings; but in the New Testament it comes forth in its full significance, Matt. xix. 13; Acts vi. 6. The idea in common of the different applications of the imposition of hands, is the transfer, or traduction, of the community of life through the hand. Through this, the animal offerings became symbolical resignations of human life, and so, inversely, the sick were restored to health. See the article "Imposition of Hands," HERZOG'S *Real-Encyclopedia;* also KEIL, p. 281. On the significance of the hand see also the citations from Passavant by Schröder.

5. On the great place of Ephraim in the life and history of Israel, compare the History of the Old Testament.

6. The blessing of Joseph's sons is throughout denoted as a blessing of Joseph himself in his sons. We cannot say that this was because Joseph had become an Egyptian. Such service had no more taken away his theocratic investiture, than the foreign position of Nehemiah and Daniel had done in their cases. Even Joseph's bones still belonged to Israel.

7. It is incorrect to regard the effect of Jacob's benediction as a representation merely of Hebrew antiquity; and so is it also when we regard the prophetic significance and power of the benediction alone, as a positive addition to the authority of the divine promise. The divine promise reveals itself even in the human life germs. Ephraim's future lay in the core of Ephraim's life, as laid there by God.

8. The elevated glow of Jacob's spirit, as it lights up on the hearth of his dead natural life, his eagle-like clairvoyance with his darkened eye-sight, reminds us of the similar example in the blessing of Isaac. The fact of a state of being raised high above the conditions of old age, meets us here in even a still stronger degree. The possibility and inner truth of such a contrast, wherein the future life already seems to present itself, is confirmed by manifold facts in the life of old men when pious and spiritually quickened.

9. In the threefold designation of God in the blessing of Jacob, Keil, without reason, finds an anticipation of the trinity (p. 281). But, in fact, this is the first place in which the previous duality of *Jehovah and his angel* begins to assume something of a trinitarian form. That, however, which is to be regarded, in its general aspect, is the unfolding of the revelation consciousness in the blessings before us, especially the appearance of that conception of deliverance from all evil.

10. The prophetic bestowment of territory on Joseph, at the close of the blessing, is the first indication that Israel shall conquer Canaan by the sword and the bow. The allusion to Shechem can only be regarded as the crystallization-point for the whole Israelitish acquisition. If Shechem is to be a portion for Ephraim, Judah must be transferred to the south, and find its point of holding (its *habendum et tenendum*) in the grave of Abraham. These determinations have others for their necessary consequences.

HOMILETICAL AND PRACTICAL.

The benedictions of Jacob.—Jacob almost blind, yet with an eagle glance in the light of God.—Joseph left out in the numbering of the brethren, yet obtains his blessing before them.—Joseph's double inheritance.—The settlement of the birthright in Israel: 1. In correspondence with the facts, or the diverse gifts of God; 2. as a prevention of envy on the one side, or of pride on the other; 3. an indication of the divine source of the true, or spiritual, birthright; 4. a preparation for the universal priesthood of the people of God.—The blessing of Jacob as given to Ephraim and Manasseh: 1. The names; 2. the fulness; 3. the certainty.

1. *The adoption of Joseph's sons* (vers. 1–7). STARKE: Here, for the first time, is Ephraim preferred to Manasseh.—Herewith, therefore, is the first privilege of the birthright, namely, the double inheritance, taken from Reuben and given to the two sons of Joseph, in the same manner as the princehood, and the magisterial power, is given to the tribe of Judah, and the priesthood to Levi.—The duty of visiting the sick, of ordering one's own household, of remembering kindred and friends when dead.—CALWER *Handbuch:* Observe how the names of Israel and Jacob are changed.—When the spirit is elevated and strong, the sick body gets a new power of life, especially for the transaction of high and holy duties.—Ver. 3. Canaan; ever Canaan. Egypt was only his transition-point, and so it must be for Joseph.—SCHRÖDER: They who are blessed of God can bless in turn.

2. *The blessing of the sons, Ephraim and Manasseh* (vers. 8–16). STARKE: The laying on of hands in the various applications. Among others, in the condemnation of a malefactor (Lev. xxiv. 14; Hist. Susanna, ver. 34.) [As far as concerns this kind of hand-imposition, it expresses merely that the witnesses feel themselves stained with the guilt of the accused, and this guilt, with its stain, they would lay upon his head (see Lev. v. 1). A still deeper comprehension of this act of laying on the hands, makes it an acknowledgment of human community in the guilt, and a symbolical carrying over of a penitent guilt-consciousness to the guilty, as that which can alone impart to punishment a reconciling character. On the meaning of Goel (גֹּאֵל), see the Dictionaries.] —Christians are called that they may inherit the blessing.—CALWER *Handbuch:* Though born in a foreign land, they are engrafted into the patriarchal stem.—SCHRÖDER: Ha-Elobim, who fed me, or was my shepherd; a form of speech dear to all the patriarchs, and, in the deepest sense, to Jacob on account of his shepherd life with Laban (Ps. cxix. 176).—HEIM: *He is my redeemer* (or, who redeemed me), my goel. It is the word that Job uses (Job. xix. 25), when he says, "I know that my redeemer liveth."

3. *The precedence of Ephraim* (vers. 17–19). STARKE: How God sometimes prefers the younger to the elder, we may see in the case of Shem who was preferred to Japheth, in the case of Isaac who was preferred to Ishmael, of Jacob who was preferred to Esau, of Judah and Joseph who were preferred to Reuben, of Moses who was preferred to Aaron, and finally, of David, who was preferred to all his brethren. *God set thee:* a form of speech to this day in use among the Jews. As they greet with it men and their young companions, so it is also said to wives and young women: God make thee as Sarah and Rebecca.—CRAMER: Human wisdom cannot, in divine things, accommodate itself to the foreknowledge, the election, and the calling of God; but must ever

mingle with them its own works, character, and merit.—Ver. 10. CRAMER: When God speaks, the deed must follow.—SCHRÖDER: He fancies that the dimness of his father's eyes may deceive him, even as he once deceived his father Isaac.

4. *The preference of Joseph* (vers. 20–22). God distributes his gifts as he wills; in so doing he wrongs no man.—Ver. 22. Citation of various interpretations (some hold that sword and bow mean merely the impressions on the coin with which he bought the field at Shechem. Rashi explains the bow as meaning prayer. There is also an interpretation of it as prophetic).—My God, let me set my house in order in due season, Ps. xc. 12.—SCHRÖDER: *Which I took out of the hand of the Amorite.* With prophetic boldness, he uses the past for the future. The prophetic impulse, as it appears in this language, prepares us for that which immediately follows.

[INTERPRETATION OF THE WORDS GOEL, MALAK HAGGOEL, REDEEMER, ANGEL REDEEMER. GEN. XLVIII. 16.—In the Homiletical and Practical, just above, the reader is referred to the Dictionaries for the meaning of these words. Their great importance, both in the patriarchal and the Christian theology, makes proper a more extended examination of them. The primary sense of the root גאל is that of *staining*, or *being stained*, with blood. Then it is applied, metaphorically, to the one who suffers a brother's or kinsman's blood to go unavenged, on the ground that he himself is stained with it,—polluted by it, as the idea is afterwards applied to the land, or civil community, that takes the place of the individual *Bluträcher* in the ancient law. Then it is given to him officially, and he is called from it הַגֹּאֵל, or the one who removes the stain by taking vengeance. Hence it becomes a name for the next of kin himself, and, later still, it is applied to him as one who redeems the lost inheritance,—being a transfer, as we may say, from the criminal to the civil side of jurisprudence. See Lev. xxv. 25; Ruth iv. 4, 6: iii. 12; Numb. v. 8. This civil sense could not have been the primary, as it could only come in after the establishment of property and civil institutions. Gesenius, in making it first, is illogical as well as unphilological. His referring it to the later Hebrew, *Hebraismo sequiori*, has no force. The word is found, in this sense of *polluted*, in Isaiah, and in the Lamentations of Jeremiah. There having been a few occasions for such use in Malachi and Nehemiah, decides nothing as to the earlier senses of the word. The land-redeeming idea, at all events, must be secondary. It is not difficult to explain, too, how the primary sense might come out in the vivid language of the prophets, whilst the secondary meets us oftener in the less impassioned historical portions of Scripture. Both transitions are clear. The next of kin who avenges, and the next of kin who *redeems* (buys back) the lost inheritance, is the same person. It is redemption in both legal aspects, the criminal and the civil, as said before. And so the shadow of the word, and of the idea, is preserved in the legal nomenclature of later times. Thus in the Greek judicial proceedings, whether in a criminal or a civil action, the plaintiff was called διώκων, the pursuer, the defendant φεύγων, the fleeer. We find it still in our most modern law language. The words *prosecutor* and *pursuer* (the latter used in the Scotch law) are remnants of the old idea, though *redeemer* has no counterpart.

The term Goel is applied to God, or to an angel representing God, and this makes the derivation from blood-staining, as above given, seem harsh and unsuitable. It has led Olshausen, and others, to reject it when given in the interpretation of Job xix. 25, where Job says גֹּאֲלִי חָי, "I know that my Goel, my redeemer, liveth." It is an appeal there to some one as an avenger of his cause, of his blood, we may say, as against a cruel adversary. Comp. Job xvi. 18, "O earth, cover not thou my blood," and the appeal, in the next verse, to "the witness on high" (שָׂהֲדִי בַּמְּרוֹמִים, the same etymologically with the Arabic شاهد, the *attesting*, or prosecuting angel on the day of judgment, Koran xi. 21). Whom could Job have had in mind but that great one who was believed on from the earliest times, and who was to deliver man from the power of evil. He was the antagonist of the ἀνθρωποκτόνος, or "man-slayer from the beginning" (John viii. 44), who plays such an important part in the introduction to this ancient poem, or Jobeid, as we may call it. It is this Deliverer that meets us, in some form, in all the old mythologies. He is the great combatant by whom is waged the μάχη ἀθάνατος, the "immortal strife" between the powers of good and evil,—"war in Heaven, Michael and his angels fighting with Satan and his angels." He was to be of kin to us. The theanthropic idea can be traced in most of the old religions, and especially was it an Oriental dogma. All this points to that ancient hope that was born of the protevangel, Gen. iii. 15, whatever form it may have taken according to the varied culture or cultus of mankind,—whether that of warrior, legislator, benefactor, or of the more spiritual Messiah as depicted in the Hebrew Scriptures. This Deliverer of humanity was to be בֶּן אָדָם, Son of Man, and, at the same time, one of the *bené Elohim*, Sons of God, or chief, or firstborn, among them. The patriarchs knew him as הַמַּלְאָךְ הַגֹּאֵל, the avenging or "redeeming angel." The first, or *rescuing* aspect, however, is earliest and most predominant. The other, or the redeeming idea, in the more forensic sense, came in later. In modern times it has become almost exclusive. In the patristic theology, however, the avenging, or rather, *rescuing* aspect of the Redeemer's work, had a conspicuous place. He appears more as a militant hero who fights a great battle for us, who delivers us from a powerful foe, when we "had become the prey of the mighty." Redemption consisted in something done for us, not forensically merely, but in actual contest, in some mysterious way, with the great Power of evil, who seemed to have a claim, or who asserted a claim, to our allegiance, and whom the Redeemer overcomes before the forensic work can have its accomplishment.

From the two ideas have come two sets of figures, the forensic and the warlike, as we may call them, both clearly presented in the Bible, but the former now chiefly regarded. Hence the ideas of debt, of satisfaction, of inheritance lost and recovered. These are most true and Scriptural, but they should not have been allowed to cast the others into the shade. Much less should they have led any, as has been lately done, to speak of the patristic view, in which these figures of *rescue* are most prominent, as "the devil theory of the atonement." The redemption is explained by both: it is the ransoming

of the captive taken in war; it is the paying of the bankrupt's heavy debt. We owed ten thousand talents without a farthing to pay; but we were, none the less, prisoners to a "strong one" who had to be bound and despoiled of his prey,—or who had shed our blood, and who was, therefore, to be pursued and slain. The forensic language undoubtedly abounds in the New Testament, but there is there, as well as in the Old, much of the other imagery. Thus Col. i. 13, "Who hath *rescued* us from the power of darkness"—the strong Homeric word ἐῤῥύσατο, so often used of deliverance on the field of battle. Compare also Col. ii. 15, "Having spoiled (stripped of their armor) principalities and powers,"—evil spirits (see Eph. vi. 12; John xii. 31). The Redeemer did a work in Hades. It is clearly intimated as a fact, 1 Peter iii. 19, though the nature of it is veiled from us. He made proclamation (ἐκήρυξε) in Sheol, not a didactic sermon, but an announcement of deliverance. "Thou *wilt call*," says Job, "and I will answer" (Job. xiv. 15). The patriarchs waited there for the coming and the victory of the מַלְאָךְ הַגֹּאֵל, the angel Redeemer. In 1 John iii. 8 it is said that the Son of God came, ἵνα λύσῃ, that he might *unbind* the works of the devil, that is, free his captives. In Rom. xi. 26, he is called 'O PYOMENOΣ; "there shall come forth from Zion the Deliverer." It is the LXX rendering of גּוֹאֵל, Is. lix. 20, as in Is. xlviii. 20, and other places. The petition in the Lord's prayer is ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, "*rescue* us from the evil one." The rendering *deliver* would be well enough if the old sense of the word were kept, but probably to most minds it suggests rather the idea of *prevention*, of *keeping safe from*, than that of rescue from a mighty power by which we are carried captive; and thus the weaker sense given to ῥῦσαι obscures the personality that there is in τοῦ πονηροῦ, the evil one.

These ideas are as much grounded on the Scripture as the others, and it will not do to treat them lightly, as "specimens of patristic exegesis," to use a phrase that has been sneeringly employed. John Bunyan may have known little of patristic interpretations, but he was deeply read in the Scripture, and impressed with the significance of its figures. This militant view of the Redeemer's work is, therefore, the ground conception of his greatest book, the "Holy War, or the Battle for the Town of Mansoul, between Immanuel and Satan." Such a view, too, is necessary to give meaning to some of the Messianic titles in the Old Testament, besides that of the Goel or Redeemer. Especially is it suggested by the *El Gibbor* (אֵל גִּבּוֹר) the *hero God*, or *divine hero*, of Is. ix. 5, who "poured out his soul unto death, and divided the spoil with the strong," Is. liii. 12. It may be said, too, that this militant idea is predominant in Christian feeling and experience, although the forensic is more adapted to formal articles of faith. Hence, while we find the one prominent in creeds, as it ought to be, the other especially appears in the hymns and liturgies of the church, both ancient and modern.

For striking examples of גֹּאֵל (*Redeemer*, in the sense of *rescuer* or *avenger*), see such passages as Is. xlix. 26, "Thy Redeemer, the mighty one of Jacob;" Is. xliii. 1, "Fear not, for I have redeemed thee;" Exod. xv. 13, "thy people whom thou hast redeemed;" Exod. vi. 6, "Redeemed you with a stretched-out arm;" Ps. xix. 15, "My rock and my Redeemer;" Ps. lxxviii. 35, "the Most High their Redeemer;" Ps. lxxvii. 16; Ps. ciii. 4, "who redeemeth thy life from corruption;" Ps. cxix. 154, "contend for me in my conflict and redeem me;" Jer. l. 34, גֹּאֲלָם חָזָק, "their Redeemer is strong, Jehovah of Hosts is his name;" so Prov. xxiii. 11, "come not nigh to the field of the orphans, for their Goel is strong." Compare also Hosea xiii. 14, "I will ransom them from Sheol, מִמָּוֶת אֶגְאָלֵם, from Death will I redeem them; I will be thy destruction, O Sheol;" Is. xxxv. 9, "the redeemed shall walk there;" Job xix. 25; Is. xliv. 22; and many other similar passages.—T. L.]

TENTH SECTION.

Jacob's blessing of his sons. Judah and his brethren. Jacob's last arrangements. His burial in Canaan. His death.

Chapter XLIX. 1–33.

1 And Jacob called unto his sons, and said, Gather yourselves together, *that* I may
2 tell you that which shall befall you in the last days. Gather yourselves together, and
3 hear, ye sons of Jacob; and hearken unto Israel your father. Reuben, thou *art* my first-born, my might, and the beginning of my strength, the excellency of dignity, and
4 the excellency of power: Unstable as water, thou shalt not excel; because thou wentest
5 up to thy father's bed; then defiledst thou *it*: he went up to my couch. Simeon and
6 Levi *are* brethren; instruments of cruelty *are* in their habitations. O, my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united; for in
7 their anger they slew a man, and in their self-will they digged down a wall. Cursed *be* their anger, for *it was* fierce; and their wrath, for it was cruel; I will divide them in

8 Jacob, and scatter them in Israel. Judah, thou *art he* whom thy brethren shall praise; thy hand *shall be* on the neck of thine enemies; thy father's children shall bow down
9 before thee. Judah *is* a lion's whelp; from the prey, my son, thou art gone up; he
10 stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh
11 come; and unto him *shall* the gathering of the people *be*. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his
12 clothes in the blood of the grapes. His eyes *shall be* red with wine, and his teeth white
13 with milk. Zebulun shall dwell at the haven of the sea, and he *shall be* for an haven
14 of ships; and his border *shall be* unto Zidon. Issachar *is* a strong ass, couching down
15 between two burdens. And he saw that rest *was* good, and the land that *it was*
16 pleasant; and bowed his shoulder to bear, and became a servant unto tribute. Dan
17 shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.
18, 19 I have waited for thy salvation, O Lord! Gad, a troop shall overcome him; but
20 he shall overcome at the last. Out of Asher his bread *shall be* fat, and he shall
21 yield royal dainties. Naphtali *is* a hind let loose; he giveth goodly words.
22 Joseph *is* a fruitful bough, *even* a fruitful bough by a well, *whose* branches run over
23 the wall. The archers have sorely grieved him, and shot *at him*, and hated him:
24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty *God* of Jacob: (from thence *is* the shepherd, the stone of Israel:)
25 *Even* by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, bless-
26 ings of the breasts and of the womb: The blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate
27 from his brethren. Benjamin shall raven *as* a wolf; in the morning he shall devour the
28 prey, and at night he shall divide the spoil. All these *are* the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them; every one according
29 to his blessing he blessed them. And he charged them, and said unto them, I am to be gathered unto my people; bury me with my fathers in the cave that *is* in the field of
30 Ephron the Hittite; In the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the
31 Hittite for a possession of a burying-place. There they buried Abraham and Sarah his
32 wife; there they buried Isaac and Rebekah his wife; and there I buried Leah. The purchase of the field and of the cave that *is* therein *was* from the children of Heth.
33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

[There is quite a number of rare Hebrew words and phrases in this XLIXth chapter; but as it is difficult to separate the philological and textual consideration of them from the more general interpretation, the reader is referred to the places in the Exegetical and Critical where they will be found discussed, and to marginal notes subjoined.—T. L.]

PRELIMINARY REMARKS.

In this most important and most solemn closing prophecy of Genesis, there come into consideration: 1. The prophetic development generally; 2. the character of its contents; 3. its poetical form; 4. its origin; 5. the analogies; 6. the literature; 7. the points of particular interest.

1. *The prophetic development.* The blessing of Jacob forms the close, the last full bloom of the patriarchal prophecy, or of the theocratic promise of the patriarchal time. The seed of the protevangel passes, in its unfolding, through the blessing of Noah, through the promises given to Abraham (especially the closing one of ch. xxii.), and, finally, through the blessing of Isaac, and the promises made to Jacob, to become, at last, the prophetic form of life, as it is manifested in the future of the twelve tribes. Thenceforth, in respect to its tenor, is the Messianic germ more distinctly unfolded than in the promises hitherto; whilst the poetic form, which is so peculiar a feature of the Messianic predictions, attains in them to the full measure of its bloom. We shall mistake the meaning of this blessing, unless we estimate it according to the theocratic degree of its development, or, if we do not bear in mind that it stands midway between the blessing of Isaac and the Mosaic promises.

In respect to the fundamental ideas contained in these benedictions, it may be said that the blessing of Judah forms evidently its central point, to which that of Joseph makes a corresponding contrast. The spirit of Israel finds its corresponding expression in the one, the heart of Jacob in the other. The others group themselves around these, not as isolated atoms, but in significant relations. The declarations

made in respect to Reuben, Simeon, Levi, link themselves together, and have a direct view to the distinction of Judah. In those of Zebulun and Issachar, who, as sons of Leah, are placed before the sons of the handmaids, there is a reversal of the natural order of succession, since Zebulun, the younger, precedes. There seems to have been a motive here similar to that which led to the preference of Ephraim to Manasseh. Zebulun's preference seems to consist in this, that he has place between two seas, extending from the Galilean sea to the Mediterranean, an indication of a richer worldly position. Dan closes the group which, like a constellation of seven stars, forms itself around Judah. Then follows the ejaculation (ver. 18), in which there seems to be again a sound of Judah's destiny. In the natural order, Naphtali would have come next; but the blessing includes both the two sons of Leah's handmaid, Gad and Asher, between the sons of Rachel's handmaid, Dan and Napthali. It is not easy to see the reason of this, unless it was somehow to reinforce the line of Rachel through Naphtali; or we may suppose that the position of the three named before Joseph led to Joseph and Benjamin. Gad is like Joseph an invincible hero in defensive war. Asher makes the prelude to the rich blessing of Joseph in natural things. Naphtali ranks with Benjamin in impetuousness and decision of character. It is strictly in accordance with the spirit of prophecy, that the picture here given of the future of Israel's tribes should have its light and shade, its broad features, and its mere points of gleaming, and that it should be just as indeterminate in its chronology. In respect to the nature of its contents, Knobel maintains that this portion of Scripture is incorrectly called the *blessing* of Jacob. The blessing of Moses, Deut. xxxiii., is rightly so designated, because it contains only good for the tribes; whilst this, on the contrary, has much that is to their disadvantage. "Judah and Joseph, as the most important, are treated in the most favorable manner; Naphtali, also, is spoken of favorably in respect to deeds of heroism, and poetic art, as Asher for his productive territory. To a tolerable degree the same may be said of Gad, who, indeed, is overcome, but overcomes at last; whilst it is not saying much for Zebulun that he shall dwell by the seas. What is declared of Issachar, that he yields himself to labor like an ass, or concerning Dan, that like a serpent he lurks in the path, or of Benjamin, that he shall be like a ravening wolf, contains, at least, a mingling of disapprobation," etc. This shows but a poor comprehension of the prophetic forms of speech. If, in a good sense, Judah is a lion rampant, why, in the same sense, may not Benjamin be a wolf, especially a victorious one, that "in the evening divides the spoil?" And why should not Dan, who is judge in Israel, be compared with the serpent in view of his strategical cunning? Along with Naphtali, the swift-footed deer may also be named, in no unfavorable way, the strong-boned ass Issachar, who, in his comfortable love of peace, devotes himself to peasant service, and to the transport of burdens between the Galilean sea and the southern regions. Next to these animal figures, whose characteristics are to be regarded according to the oriental usage, and not moralized upon in our occidental way, comes the figure of the plant: Joseph the fruitful vine, supplemented by the human figure: Joseph, the archer, or mark for the archer's arrows. Less developed is the figure of Asher, the royal purveyor, or of Zebulun the shipper, or that of Reuben drawn from the instability of water. Is it an evil doom pronounced upon Reuben, pointing, as it does, to his sin, that he should be deposed from the birthright? Rather, according to the Scripture, is it a misfortune when a man embraces a calling to which he is unequal, as, for example, Saul and Judas. The prince of the twelve tribes must be something more than an unstable vapor. It was, however, by this determination that Reuben was guarded from his own destruction. He remains the first below the first-born, and, from this state of forbearance and protection he may still develop the more moderate blessing pronounced Deut. xxxiii. 6. Simeon and Levi have not, like Reuben, so repented of their old guilt, that it may not be again charged upon them, with a malediction, of the deed that may yet become a blessing, if it is the occasion of chastising, warning and purifying them. How their dispersion in Israel, which is imposed upon them as a penalty, may be transformed into a distinction, is shown in the position of Levi, and in the blessing later pronounced upon him, Deut. xxxiii. 8. Through this dispersion, Simeon, indeed, disappears as a tribe, but he becomes incorporated with Judah, the best of the twelve (Judg. i. 3). Benjamin, "the ravening wolf," becomes, in the blessing of Moses, a protector of the beloved of Jehovah. Zebulun is praised for his maritime position; Issachar, the broad-limbed peasant, rejoices in his tents. Gad, the fighter in Genesis, becomes, in the blessing of Moses, a lion like Judah; and so Dan is a young lion, ready to spring, as before he was compared, in a similar manner, to a darting serpent. Naphtali is still described as full of grace, though in more expressive language. Asher, who, in Genesis, is full of bread, is changed, in the Mosaic blessing, to the "abounding in oil." We need not wonder therefore, that Joseph, who is ever praised, is compared, in the blessing of Moses, to the ox and the buffalo. In the later benediction, the blessing of Judah becomes more mysterious, more individual, more spirituous, whilst yet there is a falling back of the rich development presented in Genesis. This designation, therefore: the blessing of Jacob, is well grounded, besides being expressly confirmed in ver. 28. In regard to the relations, or the perspective of this prophecy, it is incorrect to say, as Baumgarten and Kurtz do, that the seer here looks at the time of the Judges as giving the fulness of his picture. Thus to limit the prophecy in the olden time, is to divest it of its character as true prediction, and make it a mere presaging. Each prophecy, indeed, has its own provisional points of aim and rest, belonging to the time in whose forms and colors it clothes itself, yet still, in its last aim, ever points to the perfection of the kingdom of God. This, moreover, is here expressed in the very letter, "באחרית הימים, literally, *at the end of the days*, that is, in the last time, *ἐπ' ἐσχάτων τῶν ἡμερῶν* (LXX)—not the future in general, but the closing future, in fact, the Messianic time of the completion," etc. (KEIL, p. 284). True it is, that the period from the time of the Judges to that of David appears as the determinate foreground view of the seer, but this is, itself, a symbolic configuration, in which he looks through, and beholds the whole Messianic future, even to its close, though not in its perfectly developed features. Just so does the protevangel point already to the end, but only in its most general outlines as the salvation of the future.

2. *The blessing, in the character of its contents.*

In each prophecy we must distinguish three capital points: 1) Its basis in the present, or its point of departure; 2) its nearest form of the future; 3) the symbolical significance of the same for the wider fulfilling of the redemption history. And so here Israel is at the standpoint of promise as hitherto unfolded; in the prophetic clearness of its illumination, he sees the characters of his sons, and the real prophetic as it lies in their individuality. What is more clear than that Judah already reveals the lion nature, Joseph that of the fruitful tree, or that Reuben, Simeon, and Levi do already show clear points of distinction in their lives. But in the character of the sons he sees, too, the first unfolding of the tribes in Canaan, even as it reveals itself from the time of the Judges to that of David. Then Reuben is no more the first-born, yet still well provided for in a way corresponding to his impatient nature. The dispersion of Simeon and Levi has already begun. The tribe of Judah advances more and more towards the royal dignity. Zebulun has his position, so favorable for worldly intercourse, between the Galilean and the Mediterranean seas. Issachar has drawn his lot in the rich regions of the plain of Jezreel, etc. But now one would go entirely out of the prophetic sphere, if he should mistake the theocratic redemption idea, as it shines through these outlines and colors, or their symbolical character. This character comes clearest into view in Judah.

3. *The poetic form.* With the sacred appearance of the people of God, the people of the new world, comes the speech of the new world: that is its poetry, perfectly developed. There is already the rhythmical song, the beautiful parallelism, the exuberance of figures, the play upon names (vers. 8, 13, 16, 19, 20, 22; according to Knobel also 15 and 21), the play upon words (vers. 8, 19), the peculiar forms of expression, the elevation of spirit, the heart feelings; and all these form a poetry corresponding to the greatness of the objects as well as to the character of the speaker, who shows so many traits of the human heart in his deep emotion, and in the grandeur of his faith in God.

4. The last remark takes us to the subject of origin. The reckless inclination of our times to disconnect the choicest productions of genius from the names with which they are associated, and to ascribe them, in any and every way, to some unknown author, finds a special occasion for its lawless criticism in the passage of Scripture now before us. Nevertheless, the reference of it to Jacob, and in the form in which it stands, still finds its many and able supporters. Those who now best represent this view are Delitzsch, Baumgarten, Diestel, Hengstenberg, Keil, and others. On the other hand, the ascription to Jacob is wholly rejected by De Wette, Schumann, Bleek, Knobel, and others. This is due, in part, to the spirit of rationalism, a fundamental assumption of which is that prophecies must have arisen after the events they are supposed to predict. Governed by this, Knobel transfers the origin of the passage to the time of David, and is inclined, with Bohlen and others, to ascribe it to the prophet Nathan. Knobel deems it a weighty objection, that a "simple nomade" could never have produced anything of the kind, especially an enfeebled and aged one. This may be carried farther, so as to deny generally that the patriarchal nomades could have carried with them anything of the spirit of the Messianic future; which would show that this confident assumption of the critic runs clear into absurdity. In respect to the last ground see the Analogies. As far as concerns the objection of Heinrich and others, namely, if the patriarch could foretell the future at all, why did he not go beyond the Davidian period, it may be said that it is too narrow, too limited in its scope, to demand attention. On the question, whether the poem is to be ascribed to the Elohist, or to the Jehovist, see KNOBEL, p. 335. As it will not exactly suit either the Elohist or the Jehovist, Knobel has to betake himself to his documentary storehouse that he keeps ever lying behind the scenes. As to what concerns the age and authority of our document, a writer who lived at the time of the first formation of the Aaronic priesthood, would have hardly ventured to place the tribe of Levi in so unfavorable a light as that in which it here appears. And so, too, the tribes of Reuben and Simeon would never have allowed any Hebrew song-writer to make such a representation of their ancestors. In respect to its character, the poem claims for itself not only a patriarchal age, but also a patriarchal sanction. Nevertheless, a distinction may be safely made between the patriarchal memorabilia (whose safe-keeping was doubtless attended to by Joseph) and a canonical recension which did not venture to change anything essential.

5. *The analogies.* The dying Isaac (ch. xxvii.), the dying Moses (Deut. xxxii.), the dying Joshua (Josh. xxiv.), the dying Samuel (1 Sam. xii.), the dying David (2 Sam. xxiii.), in the Old Testament, the dying Simeon, the dying Paul, and the dying Peter, in the New, prove for us the fact, that the spirit of devoted men of God, in anticipation of death, soars to an elevated consciousness, and either in priestly admonitions, or prophetic foreseeings, attests its divine nature, its elevation above the common life, and its anticipation of a new and glorious existence. The testimony of antiquity is harmonious in respect to such facts,—even heathen antiquity. So declared the dying Socrates, that he regarded himself as in that stage of being when men had most of the foreseeing power (PLATO: *Apologia Socratis*). Pythagoras taught that the soul sees the future, when it is departing from the body. In Cicero, and other writers, we find similar declarations. (See KNOBEL, p. 49.) Knobel, however, presents it, as a grave question, whether the narrator means to assert a direct gift of prophetic vision in the dying Jacob, or whether there is not rather intended an immediate derivation of knowledge from God. This is just the way in which orthodox interpreters oftentimes place the divine inspiration in contrast with, and in contradiction to, their human preconditionings; whereas a rational comprehension of life sees here a union of natural human states (consequently a more fully developed power of anticipation in the dying) with the illuminating spirit of revelation that shines through them.

6. The literature of the passage, see the Introduction, p. 120. The Catalogue, by KNOBEL, p. 356. Note in KEIL, p. 286. See Marg. Note, p. 661.

7. *The division:* 1) The introduction (vers. 1–2); 2) the group of Judah, or the theocratic number seven, under the leading of the Messianic first-born (vers. 3–18): *a.* The declarations that are introductory to Judah, Reuben, Simeon, Levi (vers. 3–7); *b.* Judah the praised, the prince among his brethren (ver. 8–12); *c.* the brothers associated with Judah, as types of the Jewish universalism, of the Jewish ministry, and of the Jewish public defence: Zebulun, Issachar, Dan (vers. 13–18); 3) the group of Joseph, or the universalistic (Egyptian)

number five, under the leading of the earthly first-born (ver. 19-27): *a.* the tribes that are introductory to Joseph's position, the culture tribes: Gad, Asher, Naphtali (vers. 19-21); *b.* Joseph, the devoted, as the Nazarite (or the one separated) of his brethren (vers. 22-26); *c.* Benjamin, the dispenser and the propagator of the universal blessing of Israel (ver. 27); 4) the closing word, and connected with it, Jacob's testamentary provision for his burial (vers. 28-33).

[EXCURSUS.—JACOB'S DYING VISION OF THE TRIBES AND THE MESSIAH.—There is but one part of the Scripture to which this blessing of Jacob can be assigned, without making it a sheer forgery, and that, too, a most absurd and inconsistent one. It is the very place in which it appears. Here it fits perfectly. It is in harmony with all its surroundings; whilst its subjective truthfulness—to say nothing now of its inspiration, or its veritable prophetic character—gives it the strongest claim to our credence as a fact in the spiritual history of the world, or of human experience. There is pictured to us a very aged patriarch surrounded by his sons. He has lived an eventful life. He has had much care and sorrow, though claiming to have seen visions of the Almighty, and to have conversed with angels. His sons have given him trouble. Their conduct has led him to study closely their individual characteristics. He lives in an age when great importance is attached to the idea of posterity, and of their fortunes, as the sources of peoples and races. This is more thought of than their immediate personal destiny. It is, of all ages, the farthest removed from that sheer individualism, which, whether true or false, is now becoming so rife in the world. Men lived in their children, for the future, as they looked back "to be gathered to their fathers," in the past. The idea of a continued identity of life in families, tribes, and nations, making them the same historical entities age after age, is in no book so clearly recognized as in the Bible, and in no part of the Bible is it more striking than it is in Genesis, though we are presented there with the very roots of history. Along with this were the ideas of covenant and promise, which, whether real or visionary, were most peculiar to that time, and to this particular family. In such a subjective world, the patriarch lives. At the approaching close of his long pilgrimage of one hundred and forty-seven years, he gathers around him his sons, and his sons' sons, to give them his blessing, or his prophetic sentences, as they were regarded in his day. This is, in itself, another evidence of inward truthfulness. He had derived from his fathers the belief, that, at such a time, the parental benediction, or the contrary, carried with it a great spiritual importance. It was not confined to this family; such a belief was very prevalent in the ancient world. It was a partial aspect of a still more general opinion, that the declarations of the dying were prophetic. How much of this do we find in Homer. It is still in the world. The most sceptical would be cheered by the blessing, and made uneasy by the malediction of a departing acquaintance, much more, of a dying father. Besides this, Jacob had specially inherited the notion, and the feeling, from his grandfather Abraham and his father Isaac. Thus affected, he would no more die without such a benedictory close, than a loving and prudent father, at the present day, could leave the earth without making his testament. Keep all this in vew, and think how much more impressive is the scene from its being in a foreign land, whither they had been driven by famine, and from which, as the firmly-believed promise assured them, they were eventually to go forth a great people.

Having thus placed before us the accessories of the vision, we may ask the question, was it real? that is, subjectively real, if the term is not deemed a paradox. Were these utterances merely formal sentences? Was it all a ceremony with the dying old man,—a solemn one, indeed, but requiring only certain usual benedictory formulas. Or did he *see* something? that is, was there corresponding to each of these utterances an actual state of soul, visionary, ecstatic, clairvoyant—call it what you will,—the product of an excited imagination, the movement of a weak or shattered brain, a delirious dream, or a true psychological insight, dim indeed, irregular, flitting, fragmentary, yet real as an action of the soul coming in close view of the supernatural world, and by the aid of it, seeing something, however shadowly, of the successions and dependencies in the natural and historical? Think of it as we may, all that need be contended for here, as most important in the letter interpretation, is the inner truthfulness of such a vision state, and its harmonious connection with the whole subjective life that had preceded it. This granted, or established, the outward truth these visions represent, or are supposed to represent, may be safely trusted to the credence of the serious thinker. Such a vision, with such antecedents, and such surroundings, compels a belief in higher realities connected with them; though still the vision itself, if we may so call it, is to be interpreted *primarily* in its subjective aspect, leaving the inferences from it to another department of hermeneutics as belonging to theology in general, the analogies of Scripture, and what may be called its dogmatic, in distinction from its purely exegetical interpretation (see Excursus on the Flood, p. 315 and marginal note). It may be conceded that commentators have been too minute in their endeavors to trace in this imagery a connection with particular events in subsequent history; as though Jacob had before him the historical event itself, just as it took place, and invented the imagery as a mode of setting it forth. Better to have left it as it was, with no attempt to go beyond what may be supposed to have been actually seen by the dying man—flitting images of his sons, as individual persons in some future aspects of their genealogical history,—these images reflected from his own spiritual experience of their characteristics,—truly prophetic, but not getting far out of their individual traits, as so well known to him by their conduct. Though all the pictures are thus more or less prophetic, they are still subordinate to one that stands out in strongest light—the vision of one coming from afar, the Shiloh prophecy, wherein is unfolded the Messianic idea inherited from his father,—a sight he catches of the Promised Seed, the one "in whom all nations should be blessed," the "one to whom the gathering of the *peoples* (עַמִּים, in the plural, the Gentiles) should be." This is the central vision, coming from the central feeling, and around it all the rest are gathered. They are to it as the historical frame to the picture. All their importance comes from it. Judah is more closely connected with this central vision than all the rest. Joseph we would have thought of, though Judah's late noble conduct had done much to draw the father's heart towards him; but here comes in the thought of something controlling the merely natural subjective state

The main thing, however, is the Messianic idea regarded by itself, and for this the history of Jacob and his father, the feelings and belief in which he had lived, that ever-vivid idea of a covenant God, that other conception of a Goel, or "Redeeming angel" delivering from all evil,—the very name suggesting the idea of some human kinsmanship—afford an ample ground. He calls this one who is to come by the mysterious name of Shiloh. Commentators have given themselves unnecessary trouble about the exact objective point indicated by the word. It may refer to the great Deliverer, or to the great deliverance that would characterize his coming. The closest examination of this anomalous form shows that, in some way, there enters into every aspect of it, whether as proper name, or as epithet, the idea of peace, stillness, gentleness, and yet of mighty power. It is perfectly described, Isaiah xlii. 2: "He shall not cry, nor lift up his voice, nor cause it to be heard in the streets; a bruised reed shall he not break, and the smoking wick he shall not quench; but he shall bring forth righteousness victoriously." Why does the dying man speak this unusual word Shiloh? Unusual then,—perhaps before unuttered,—unusual since in the form it takes, although the verbal root is more common. A reason can hardly be given for it. It was, most likely, a strange, if not wholly unknown, name to those who then heard it uttered. We can trace it to no antecedents. It was a wondrous, a mysterious name. A startling dream-like character pervades the whole chapter, with its sudden transitions, its rapt outpourings, its quick changes of scene, defying all the canons of any mere rhetorical or poetical criticism; but this vision aspect appears especially in the unexpected coming in of this remarkable word Shiloh, and the extraordinary use that is made of it. It suggests the mysterious פִּלְאִי (rendered *secret*) of Judg. xiii. 18, the *Wonderful*, פֶּלֶא of Isaiah ix. 6, and the *incommunicable one*, Gen. xxxii. 30, who says, "why inquirest thou after my name?" The patriarch himself, perhaps, could not have explained, how or why he used it, or in what way it came to him, whether by some conscious association, or as having its birth in a sudden arresting of the mind by some new and wondrous thought, like that which prompted the strange ejaculation in verse 18. It was intended to be mysterious (we may reverently say who believe in the prophetical character of the vision), that men might ponder much upon it, and be the better prepared to understand its glorious import, when it should be fully realized upon the earth. The whole vision is like other prophecy in this, that it is the remote appearing strangely as seen *from* a present standpoint, and *through* intervening historical scenes regarded as more or less near. We cannot reduce the perspective to chronological order. We can only seize the prominent point of view in the picture, and feel that the other parts, with their greater or lesser degrees of light and shade, are all subordinate.

So, too, there must not be pressed too closely, in our exegesis, what is said about Judah, and the sceptre, and the מְחֹקֵק, the ruler's staff, or as otherwise rendered, "the law-giver, from between his feet." We cannot square it with the monarchy of Herod, or any precise historical change of magistracy. We cannot make out, as indicated by it, a Jewish royalty to a certain period, or a Jewish independence, general or partial, to some other period. But when we view it as expressing chiefly the relation of Judah to the other tribes, his surviving as a tribal name, and giving the name Jews (*Judæi*) to the whole Israelitish people, after the other tribes had lost their historical identity, and when we remember about what time even this ceased to be, and the Jews (*Judæi*) became utterly denationalized politically, whether as an independent or a subject people, we see a light and a power in the picture which is unmistakable,—a point of view which we may suppose to have flashed upon the seer's mind, without regarding it as occupied with any precise historical dates or dynasties, contemplated merely in their political aspects. *Until* here (עַד כִּי) means *unto* and then ceasing, or *unto* and not after. Judah shall survive them all, but he too shall disappear when Shiloh comes, and the "gathering of the people" takes place. Then was to be fulfilled that ancient prayer which was sung by the whole Israelitish nation before they lost the world-idea founded on the patriarchal promises, and the later narrow, exclusive spirit took full possession of them: "That thy way may be known in the earth, thy saving health among all nations,—let the peoples praise thee, O God, let *all* the peoples praise thee." See Ps. lxvii. 3, 4, and other similar passages.

What, then, was the historical date of this writing, and of the vision it records, whether subjective or objective, genuine or forged? There has been a strenuous effort to assign it to a later period. And why? Because it assumes to prophesy, and all prophecy must have been written after the events. This is the canon, the bare *dictum* rather, to which everything else must yield. Take it, however, out of its place in Genesis, and the thoughtful mind cannot avoid seeing that there is no other which does not destroy its subjective character, obliterate all the marks of its inward truthfulness, and make it not only a lie, a forgery, but a most unmeaning one. Had it been made up at any other time, it would have had more distinctness of historical reference. What it told us, whether it had been more or less, would have had a more unmistakable application. Had it been all a fiction, made after the supposed events, they would never have been left in such a dream-like, shadowy state, unless on the hypothesis of such a style being carefully imitated, with a skilful throwing in of the antique coloring, and that, for reasons elsewhere given (see p. 637), would have been incredible, we might almost say, inconceivable. There would have been no such irregularities as we find, no such shadows; the dim perspective would have been filled up; for in any such case it would have been a sheer forgery, a conscious lie in every part, with every word and figure showing design. It would have given evidence of its being the language of *art* rather than of *emotion* which uses words simply as the vehicles of its utterance, rather than with any studied aim of conveying precise conceptions, whether true or false. The metaphors which, even in their incongruities, fit so well into the picture of the patriarch's dying condition, with its antecedents and surroundings, would have been made more suggestive of the known historical than of those individual traits on which they are so evidently grounded. The young lion, the lioness, the foal bound to the vine, the strong ass between his two burdens, the serpent by the way, the adder in the path, the hind let loose and giving goodly words, the ravening wolf, in the morning devouring the prey and at night dividing the spoil—all these would either have been entirely left out, or they would have

been made to mean more, in their particular applications, as well as in their general bearing. They are far more truthful in the supposed vision of the dying man, than they would be in such a conscious forgery, even though we might regard the former as only a dream of delirium. The picture, too, of the future power to whom "the gathering of the peoples should be," would have been painted in more gorgeous splendor, instead of being left like a far-off light, guiding to a sublime hope, and yet giving so dim a view of the Messianic royalty. Thus to speak of it is not to disparage its true excellence as viewed from the place it occupies in the earliest Scripture. It is, indeed, the whole of it, a divine vision, with its central glory, yet irregularly refracted and reflected to us from a broken and uneven human mirror. This central light has grown brighter in the trance of Balaam (Numb. xxiv. 17); how much clearer still has it become, and higher in the prophetic horizon, as it appears in the nearer visions of the evangelical Isaiah: "Arise, shine, for thy light is come, and the glory of Jehovah is rising upon thee."

Again, when we regard the record in question as the forgery of a later date, its moral aspect wholly changes. It is strange that they who talk of prophecies made after the event do not see what a moral stigma they cast upon the supposed makers. It is usual for this "higher criticism" to speak, or affect to speak, with great respect of the Hebrew prophets as very sincere and honest men, upright, professing a stern morality, in advance of their age, etc.; but what are they, on this hypothesis, but base liars, conscious, circumstantial liars,—yea, the boldest as well as the most impious of blasphemers! It is no case of self-deluding prognostication, or of a fervid zeal creating in the mind a picture of the future, which the seer honestly believes as coming from the Lord. They know that the events are not future, but that they themselves have falsely and purposely put themselves in the past. They have simply antedated, or forged an old name, turning history into prediction, and greatly confusing and exaggerating it to keep up the imposture. And then the daring impiety of the thing for men professing such awe of Jehovah, the Holy, Holy, Holy, Lord God of Sabaoth, with his immutable truth, his everlasting righteousness,—the God who especially abhors falsehood, "who is of purer eyes than to behold evil,—that frustrateth the tokens of the liars, and maketh the diviners mad, that turneth wise men backward and maketh their knowledge foolishness,—that confirmeth the word of his servants, and performeth the counsel of his messengers." Take, for example, the prophecies of "the later Isaiah," as this "rational school" are fond of styling him, and whom they so greatly praise for the loftiness of his morality. He lives after the events he assumes to predict, he knows that they have come to pass, and yet with what bold blasphemy he throws himself upon Jehovah's prescience as the attestation of his prophetic power, and challenges the ministers of false religions to produce anything like it in the objects of their worship: "Let them bring forth and show us what shall happen; let them show the former things, and things to come, that we may know that ye are gods; who hath declared *from the beginning*, that we may know? and *before the time*, that we may say, He is true? Behold the former things are come to pass, and new things do I declare; before they spring forth I tell you of them." See how this impostor who pretends to predict a captivity that is past, represents God as specially challenging to himself foreknowledge, and proclaiming it to be the ground of trust in his messenger: "I am God, and there is none like me; declaring the end from the beginning, and from ancient times the things *that are not yet done;* calling from the East the man that executeth my counsel, from a far country; yea, I have spoken it, I will also bring it to pass."

The absurdity and difficulty of such a hypothesis become still more striking when considered in reference to this patriarchal document. Had it been a concoction of later times, some things in it would certainly not have appeared as they actually do in the vision as it has come down to us. Lange has well shown this in what he says, p. 650, about the tribes of Levi and Simeon, and those condemning utterances, which, neither in the times of the judges nor of the kings, would the tribes of Reuben and Dan, much less the proud Levitical priesthood, have ever borne. Above all does such a view become incredible when this pretended ancient prophecy is ascribed to Nathan, as is done by Bohlen, Knobel and others. Who was Nathan? and what is there recorded of him that can be supposed to have made him the fit instrument for such an imposition. We have but little about him, but that is most distinct. See 1 Chron. xvii. where he brings to David the message concerning the Lord's house, and 2 Sam. xii. The latter passage, especially, presents an unmistakable character, warranting a most intense admiration of the man. He is no mere theoretical moralist. Seneca wrote some of the choicest ethical treatises, containing sentiments which some have represented as vying with, or even surpassing, those of Paul; and yet he was more than suspected of conniving at some of the worst crimes of his imperial master Nero. How different the character, and the attitude, of the old Hebrew prophet! How sternly practical was he, as well as theoretically holy. The king had covered over his adultery by marriage. Had Seneca been there, or some philosophical courtier of his class, he would have pronounced it well, whilst of the murder, and the manner of it, he would have thought himself, perhaps, not called to speak; seeing that such events were not strangers to thrones and palaces, and a prudential respect for authority might justify silence, when speech, perhaps, might be useless as well as dangerous. The Hebrew seer was of another school. He appears before the king, now in the height of his power, Rabbah fallen, and all his enemies subdued. He addresses him in that parable of the poor man and his lamb, which has ever challenged, and must continue to challenge, the admiration of the world. Not by ethical abstractions, but by a direct appeal to the conscience, lying oft below the individual's consciousness, yet most mysteriously representing to him the voice of God, he uncovers the strange duality of the human soul, and brings out the monarch's sentence, yea, even his malediction, upon himself: "As Jehovah liveth, the man that hath done this thing shall surely die." Every reader of the Bible is familiar with the scene. The prophet's interview with the self-forgetting king is unsurpassed by anything in the world's literature, historic, epic, or dramatic. The human soul never appeared purer or loftier than in that wise, that gentle, and, at the same time, most powerful, rebuke of royal unrighteousness. This is what we have of Nathan. And now to think of such a man deliberately sitting down to fabricate a lie, to personate

the character of old Jacob, the revered father of his nation, treating with contempt the old records or old traditions of his day, making no scruple of rejecting them, or of altering them in any way to suit his purposes, making them falsely seem prior to events already past, and with all this, most absurdly as well as dishonestly, assuming to foist upon his cotemporaries, at that later day, what they had never before heard of as connected with the sacred ancestral name. Think of him minutely forging the scene presented by the dying old man, and the sons surrounding his bed, racking his invention, like some modern Chatterton or Defoe, to find figures, and speeches, and antique idioms, to put into his mouth, conscious all the time of lying in the whole and every part—such inconsistent, unmeaning lying, too—and then palming it off as an old prophecy! Incredible! We could not believe it of the most scoffing Sadducee of Jacob's race, how much less of the truthful, incorruptible, holy Nathan, in name and character so like the one whom our Saviour pronounced "an Israelite in whom there was no guile."

There is no need of going farther in this to meet the rationalist. The same mode of argument, and from the same point of view, may be applied to all their hypotheses of pseudo Jacobs, pseudo Isaiahs, apocryphal Moses, and personated Jeremiahs. The later they bring down this patriarchal document, especially, the greater becomes the wildness and the absurdity. Their theories of prophecy after the event, it will bear to be repeated, are utterly inconsistent with any moral respect for these old Jewish lights, whom they affect to admire as far-seeing men, most patriotic, most humanitarian, elevated in their views of reform, rising above the prejudices of a dogmatic legal tradition, righteous beyond the formal worship and superstitions of their times, but not to be regarded as veritable seers of the future, or as specially inspired by God in any way different from all "lofty-minded men," or as assuming to be such, except in a rhetorical or poetical way. Most pious are they, most reverent, yet have they no scruple about announcing in the name of Jehovah events as foretold which they knew to be past at the time of the announcement, or to be utterly false as assumed divine messages. There were, it is true, some men of old who did this, but in what abhorrence they were held we learn from Jer. xxiii. 25–32, and 1 Kings xxii. 19, 20.

There arises here a sharp issue, as has been already said, but it cannot be evaded. There is no honest middle-ground of compilation and tradition mixed together. The Bible statements are of such a nature as not to allow the supposition. They are so peculiar, so linked together, they form such a serial unity, that we must believe it all a forgery, Nathan, David, as well as Jacob and his blessing, or we must give credence to it as being, all together, a coherent, chronological, consistent history. (See p. 99, introduction, and marginal note.) It is, throughout, delusion, imposture, forgery, nonentity, or it is the most serious and truthful chapter in all this world's history. If the former view staggers even the most sceptical,—if, in itself, it is more incredible than any supernatural events recorded in such forgeries, then must we come back heartily to the old belief,—the Bible a most truthful book,—all true (allowing for textual inaccuracies)—all subjectively true, at all events, although admitting of human misconceptions in respect to the science and mediate causalities of things narrated, or that which often comes to the same thing, human imperfections necessarily entering into the language employed as the medium of their record. In other words, everything is honestly told, and believed by the writers to be just as they have told it. Whether it be narrative, description, statistical statement, precept, sentiment, thought, devotional feeling, pious emotion of any kind, moral musing, sceptical soliloquizing, as in Ecclesiastes, passionate expostulation, as in Job, prophetic announcements grounded on visions or voices believed to come from the Lord,—all is given just as it was experienced, known, or believed to be known, heard, received from accredited witnesses living in or near the very times, conceived, felt, remembered seen by the eye of sense, seen in the ecstatic trance, dreamed in the visions of the night, or in any way present to their souls as knowledge, thought, memory, or conception, most carefully and truthfully recorded. There is no fiction here, no invention, no art, no "fine writing," no mere aiming at rhetorical effect,—no use of metaphors, images, or impassioned language, except as the expression of inward vivid and emotional states that imperatively demanded them as the best medium for their utterance.

We must choose between this or the grossest forgery. The more the issue is distinctly seen, the more certain, for every thoughtful mind, the only decision it allows. This human, so appearing, demands the superhuman and divine. This *natural*, subjective truthfulness once admitted, thoroughly and heartily admitted, the supernatural cannot be excluded. It must come in somewhere in both its forms,—whether it be the objective supernatural which the Scripture itself records, or the inward, spiritual supernatural, still more wonderful, connected with the very existence of such a book in such a world.—T. L.]

EXEGETICAL AND CRITICAL.

1. Vers. 1, 2. *The introduction.*—**That I may tell you.**—He has called them to his dying bed; but its highest purpose is that he may tell them how he himself lives on in them.—**That which shall befall you.**—According to their dispositions and character, which he has long known. He announces to them the destiny which shall befall them as a consequence of their characters as shown in the events of their lives, but this as seen in the divine light.—**In the last days,** באחרית הימים.—The expression is used in reference to the world time as a whole, and denotes, especially, the Messianic time of the completion (Isa. ii. 2; Ezek. xxxviii. 8, and other places; see KEIL, p. 284).—**Ye sons of Jacob, hearken unto Israel your father.**—Sons of Jacob are they predominantly; sons of Israel must they evermore become. From nature and from grace, from human disposition and from divine guidance is their future to be formed.

2. Vers. 3–18. *The group of Judah. a. The blessings that are introductory to Judah: Reuben, Simeon, Levi.*—**Reuben, thou art my first-born.**—My strength. The meaning of first-born explained. He is the first fruits of his vigor spiritually as well as bodily.—**The excellency of dignity and the excellency of power.**—A reference to the dividing of the birthright into two rights. In the *dignity* there lie together the priesthood and the double inheritance. The *power* is the germ of the warlike

chieftainship. Further on Jacob disposes of the power in favor of Judah; the double inheritance he gives to Joseph. The priesthood does not here specially appear; and it is this feature that speaks for the antiquity of the blessing.—**Unstable as water.**—The verb used here denotes literally the bubbling and exhalation of boiling water. Spiritually it denotes a rash and passionate impulsiveness, LXX, ἐξύβρισας. For other interpretations see Knobel. This trait of character is immediately explained:—**Because thou wentest up to thy father's bed** (see ch. xxxv. 22).—This impulsiveness shows itself likewise in his offer of his two sons as hostages. Later it shows itself, in the tribe, in the insurrection of Dathan and Abiram, who desired a share in the priesthood—a claim which, doubtless, had reference to the lost birthright of their father. At a still later period, the tribe of Reuben, and that of Gad, desire to have their inheritance specially given them together in the conquered district, on the other side of Jordan, Numb. xxxii. 1; in which case their request was granted on condition that they should help fight out the war for the conquest of Canaan. Through this Reuben gets an isolated position on the southwestern border, in the pasture land over the Arnon. Again, in the erection of the altar at the Jordan, on their return (Jos. xxii.), there manifests itself the same old impetuosity, which might have occasioned a civil war, had they not sufficiently excused it.—**Thou shalt not excel** (that is, thou shalt not have the dignity). See 1 Chron. v. 1. Joseph has the double inheritance, and, so far, the בְּכֹרָה (or birthright); whilst Judah became prince. To a certain degree, therefore, as Delitzsch remarks, the first-born of Rachel comes into the place of the first-born of Leah. "In order that God's righteous ruling here may not be arbitrarily imitated by men, the law forbids (Deut. xxi. 15–17) that any preference should be shown to the first-born sons of a beloved wife, over those born of one less favored." Delitzsch. The good will, and fraternal fidelity, which belonged to Reuben's character, appear in the history of the tribes. Points of interest in the character of this tribe: the victory, in connection with the Gadites, over the Amorite king Sihon; also over the Gadarenes (1 Chron. v. 8–10). The less significant blessing of Moses (Deut. xxxiii. 6), simply indicating the danger of transgression. A reproach cast upon them (Judg. v. 15) for their divisions, etc., in the nation's peril.—**He went up to my couch.**—Jacob speaks indirectly (of him) in the third person. Was it because he turned away from him in displeasure? We may rather suppose that he turns himself to the other sons in order to fix their attention upon his sentence.—**Simeon and Levi.**—True brothers in their disposition, as it appeared in their treatment of the Shechemites. Therefore it is, that they are included in one declaration. Its most obvious aim is to revoke for them also their leadership.—**Instruments of cruelty.**—They must have been something else than swords. Clericus, Knobel, and others, understand מְכֵרֹתֵיהֶם as denoting malicious and crafty purpose, marriage proposals, etc., an explanation that seems not easy.*—**Into their secret.**—As he would clear himself from their fanaticism, so also, in respect to the prophetic destiny would he clear his people, and the Church of God. It is the very nature of a secret plot, or of a factious conspiracy, to make itself of more importance than the community, and thus to produce disunion.*—**Unto their assembly, mine honor.**—My life, or my soul (Ps. vii. 6; xvi. 9). The expression here is well chosen. The believer cannot trust his personality, with its divine dignity, to a congregation in which secret conspiracies, and fanaticism, are allowed to be the ruling powers. So, too, is the expression קָהָל significantly chosen, as also the verb יחד. There is no union, no communion, between the soul of Israel, and the companionship of such fleshly zeal.—**They slew a man.**—Man is taken collectively.—**A wall** (an **Ox** Lange more properly renders it †).—They cut the sinews of the hinder foot of the cattle in order to destroy them. This was done after the manner of war mentioned Josh. xi. 6, 9; 2 Sam. viii. 4, with relation to the horses of the Canaanites and Syrians. According to ch. xxxiv. 28, they could not have done it to any cattle that they could carry off with them; and this, therefore, must be taken as a supplemental account.—**Cursed be their anger, for it was fierce** (Lange, **violent**).—They were not personally cursed, but only their excess and their angry doings; neither are they reproved for simply being angry.—**I will divide them.**—A prophetic expression of divine authority. So speaks the *spirit* of Israel, giving command for the future, as the *spirit* of Paul, though far absent in space (1 Cor. v. 3). This dispersion was the specific remedy against their insurrectionary, wrathful temper. In the first place, they could not dwell together with others as tribes, and, secondly, even as single tribes must they be broken up and scattered. Thus it happened to the weakest of these two tribes (Simeon, Numb. xxvi. 14), in that it held single towns, as enclosed territory, within the tribe of Judah (Josh. xix. 1–9) with which it went to war in company (Judg. i. 3–17), and in which it seems gradually to have become absorbed. In the days of Hezekiah, a portion of them made an expedition to Mount Seir (1 Chron. iv. 42). In the blessing of Moses (Deut. xxxiii.), Simeon is not named. Levi, too, had no tribal inheritance, but only an allotment of cities. At a later day, by reason of his tithe endowment, he is placed in a more favorable relation to the other tribes; nevertheless, he lacked the external independence, and because of the privations they suffered, they yielded themselves sometimes, as individuals, to the priestly service of idolatry. The turning, however, of Levi's dispersion to a blessing, threw an alleviating light upon the lot

* [מְכֵרֹתֵיהֶם. There is hardly any warrant for rendering this *their habitations*, as in our English version. A better rendering would be *swords*, but the one to be preferred is that of LUD. DE DIEU, *Critica Sacra*, p. 22. He derives it from the Arabic مكر, to *deceive, practise stratagems*. The whole phrase would then denote *instruments of violence, their treacheries*, equivalent to *instruments of violence and treachery*. How well this suits the context is easily seen. Late Arabic Version of Smith and Van Dyke, سيوفهم, *their swords*.—T. L.]

* [For *verunreinigt* in Lange, read *veruneinigt*.—T. L.]

† [עִקְּרוּ שׁוֹר. Our English version, *digged down a wall*, is clearly wrong, as, to make that sense, it should have been שׁוּר; besides, עָקַר is never used in such a way. It is applied, Josh. xi. 9, to *houghing*, as the old English word is, or to cutting the hamstrings of cattle to disable them. The parallelism here denotes the intensity of their wrath as it raged against man and beast. There is no need of referring אִישׁ to Hamor alone. It is a general term—*man they slew, ox they hamstrung*—everything fell before their ferocity.—T. L.]

of Simeon, who, together with Benjamin, came into closest union with Judah.

b. Judah (vers. 8–12).—**Judah, thou art he whom thy brethren shall praise.**—Luther happily remarks that Jacob says this as one who hitherto had been in vain looking about for the right one: Judah, thou art the man. For the history of Judah and the literature pertaining to this blessing, see KNOBEL, p. 362.—**Shall praise.**—A play upon the name Judah, as meaning one who is celebrated. At a later day this name (Judea, Jews) passes over to the whole people. Originally it is the name of one for whom thanks are given to God.—**Thy hand shall be upon the neck.**—The enemies flee or bow themselves; as victor, or lord, he lays his hand upon their necks. His power in peace corresponds to his greatness in war; a contrast which, further on, appears still more strongly.—**Shall bow down before thee.**—He, the foremost and strongest against the foe, shall, therefore, be chief among his brethren. "That he should be a נָגִיד, a prince, among them (1 Chron. v. 2), is his reward for the part he took in that blessed turn which the history of Israel received through Joseph." Delitzsch.—**Thy father's children.**—All of them; not merely thy mother's sons, but all thy brethren.—**A lion's whelp.**—גּוּר is to be distinguished from כְּפִיר as quite a young lion. The expression denotes, therefore, the innate lion-nature which Judah had shown from his youth up, not only Judah personally, but the tribe especially. His faults were no malicious ones; on the contrary, he early withstood his brethren in their evil design, and, at a later period, became their reconciling mediator before Joseph.—**From the prey, my son, thou art gone up.**—By Knobel and others this language is interpreted of the lion seizing his prey in the plain, and then carrying it up to his abode in the mountains (Cant. iv. 8), which seems especially applicable to Judah, as dwelling in the hill-country. We prefer, however, the interpretation of Herder, Gesenius, and others, who understand the word of growing, advancing in strength and size, and especially because it is said מִטֶּרֶף, *from* the prey, in the sense of *through*, or by the means of, the prey; since it is *with* the prey that the lion goes back to the hills. At the same time, growth, in warlike deeds of heroism, forms a contrast to the quiet yet fearful ambush of the lion. The old lion is stronger than the young one; and more fearful still is the lioness, especially in defence of her young. So lies down the strong-grown Judah; who shall venture to attack, or drive him up for the chase? This prophetic lion-figure was especially realized in the royal and victorious dominion of David; although even in the wilderness, the tribe of Judah marched before the other tribes—a figure of the young lion.—**The sceptre shall not depart from Judah.**—The sceptre is the mark of royal power. The ruler's staff, מְחֹקֵק, seems, from the parallelism, to express the same thing. The word denotes that which establishes, makes laws; hence the ruler's staff. Here, however, is meant the staff or mace of the warrior chief; and so it would be the ducal, or field-marshal's staff. In correspondence with this the term רַגְלָיו (at his feet) would seem like an allusion to the army that follows the chieftain, although the expression would primarily present the figure of the chief sitting upon his throne, with his sceptre between his feet. In respect to the sceptre, and representations of princes with the sceptre between their feet, see KNOBEL, p. 364. If we had to choose, we should prefer the interpretation of Ewald and others, according to which רגליו here, according to the connection, must mean the people or army. For other explanations see Knobel. Judah is not merely to possess the sceptre, but also command with it, and rule with vigor.*—**Until Shiloh come.**—[Lange translates, **until he (Judah) comes home as the rest-giver.**] The expression עַד־כִּי does not denote the temporal terminus where Judah's lordship ceases, but the ideal terminus where it reaches its glorious perfection. According to the first supposition, the place has been, in various ways, interpreted of the Messiah. With the dominion of Herod did the sceptre depart from Judah, and, therefore, *then* must the Messiah, or Shiloh, have made his appearance. The different interpretations of the word Shiloh do not require of us here a more copious exegesis; we may simply refer to the commentaries. There are, 1. The verbal prophetic Messianic interpretations, that שִׁילֹה is the abstract for the concrete (see the verb שׁלה), and denotes *the author of tranquillity*, the Messiah. This is the old Jewish, the old Catholic, and the old Protestant interpretation. Those who still hold it are Hengstenberg, Schröder, Keil and others, as also Hofmann, according to his later view. Modifications: *a.* It is from שִׁיל *filius*, and ֹו, and so means *his son* (see, on the contrary, Keil); *b.* the word stands for אֲשֶׁר לוֹ = שֶׁלּוֹ; *until he comes to whom it belongs;* namely, the sceptre. This interpretation is made to depend upon a false application of the passage Ezek. xxi. 27. In a similar way the LXX, ἕως ἂν ἔλθῃ τὰ ἀποκείμενα αὐτῷ, or ᾧ ἀπόκειται (according to Aquila and others); the Vulgate, *qui mittendus est*, from the supposition of another verb (שׁלח); 2. unmessianic interpretations: *a.* Shiloh is the same as Shalomo, king Solomon himself (Abusaid and others).—Shiloh denotes the place Silo (Shiloh), where the ark was set up after the conquest of Canaan (Josh. xviii. 1); and in the sense *until he come*, that is, generally, *until they came* (Herder and Tuch); *b.* Knobel's view: until *the rest* (שֶׁלָה) comes, and to it shall the obedience of the people be; 3. typical interpretations: *a.* Until he comes to rest (Hofmann's earlier view); *b.* until he comes to Shiloh, but in the sense that Shiloh is the type of the city of the heavenly rest, the type of that into which Christ has entered; *c.* to these we add our interpretation: until he himself comes home (namely, from his warlike career) as the Shiloh, the rest-bringer, the establisher of peace. Suggestions in opposition to the preceding interpretations: 1. That of the personal Messiah. The idea was not fully developed in the time of Jacob. Moreover, by placing him along with Judah, the connection is interrupted. Keil charges Kurtz with presumptuously determining how far, or how much, the patriarch should be able to prophecy; but he himself seems to acknowledge no regular development in the prediction. 2. Shiloh, as a place. That would be, in the first place, a geographical prediction, from which the mention of

* [יְקָהָה means *obedience, reverence*, and not *gathering*, as the Targums and Jewish commentators give it. This is evident from Prov. xxx. 17, יִקְּהַת אֵם, where it denotes filial piety, as also from the Arabic root وقى, etymologically identical with it, and which is very common.—T. L.]

Sidon greatly differs; in the second place, until the conquest of Canaan, Joshua, of the tribe of Ephraim, was leader, so that the sceptre did not belong to Judah. This explanation would be more tolerable if taken in the typical sense of Delitzsch; only we would have to regard Shiloh as the ideal designation of the city of rest, transcending altogether the conception of Shiloh as a place. But now Keil shows us that Shiloh can be no appellative, but only a proper name, originally שִׁילוֹן. 3. There is finally the interpretation אֲשֶׁר לוֹ, which is verbally doing great violence to the expression by taking it as an abbreviated or mutilated form.—Other interpretations demand from us no attention. *The grounds of our own interpretation:* 1. That Shiloh, as concrete, may denote not only one who rests, but also one who brings or establishes rest (see KEIL, p. 290); 2. בּוֹא denotes often a returning home, or forms a contrast to a former departure from home; 3. an analogy in favor of our view, according to which we take שִׁלֹה as in apposition with the subject Judah, may be found in Zach. ix. 9: "Thy king cometh unto thee, just" (a righteous one), יָבוֹא לָךְ צַדִּיק—that is, in the attribute of righteous rule; 4. this explanation alone denotes the degree of unfoldment which the prophecy had received in the patriarchal age. First, the Messiah is implicitly set forth in "the seed of the woman," then with Seth and Shem, then with Abraham and his seed, afterward with Jacob and Israel, and, finally, here with Judah. What, therefore, is said verbally of Judah, relates typically to the Messiah. He is here, in the same full, theocratic sense, the prince of peace, as in other places Israel is the son of God (Hos. xi. 1).*—**Binding his foal unto the vine.**—The territory of Judah is distinguished for vineyards and pasture-land, especially near Hebron and Engedi. On account of the abundance of vines, "they are so little cared for, that the traveller ties to them his beast. In the oldest times the ass, together with the camel, was the animal usually employed in travel; as the Hebrews seem not to have had horses for that purpose before the times of David and Solomon. The ass also suits better here as the animal for riding in time of peace." Knobel. THE SAME: *He washes his garment in wine*—that is, wine is produced in such abundance that it can be applied to such a purpose; a poetical hyperbole, as in Job xxix. 6. On account of the mention of blood, the passage has, in various ways, been interpreted allegorically of the bloody garment of David, or of the Messiah (Isa. lxiii).—**His eyes red with wine.**—(Lange translates it **dark gleaming.**) He shall be distinguished for dark lustred eyes† and for white teeth; a figure of the richest and most ornate enjoyment; for there can be no thought here of debauchery—just as little as there was any idea of drunkenness when the brothers of Joseph became merry at the banquet, or in the marriage-supper, John ii.

c. The brothers associated with Judah: Zebulun, Issachar, Dan. Vers. 13–18.—**Zebulun, at the haven of the sea.**—Zebulun extends between two seas, the Galilean and the Mediterranean, though not directly touching upon the latter (Josh. xix. 10); we do not, therefore, see why the word יַמִּים should made us think merely of the Mediterranean. The mention of ships denotes that he had a call to commerce; especially when it is said that he extends unto Sidon. This blessing (Deut. xxxiii. 19; JOSEPHUS: *Ant.* v. 1, 22; *Bell. Jud.* iii. 3, 1) is in the highest sense universalistic (as distinguished from theocratic).—**Issachar, a strong ass.**—Literally, an ass of bone. He possessed a very fruitful district, especially the beautiful plain of Jezreel (Josh. xiii. 17; comp. Judg. v. 15). In the rich enjoyment of his land, he willingly bore the burden of labor and tribute imposed on his agriculture and pasturage. The figure here employed has nothing mean about it.* The Oriental ass is a more stately animal than the Western. "Homer compares Ajax to an ass; the stout caliph, Merwan II., was named the ass of Mesopotamia." Knobel.—**And he saw that rest was good** (Jos. *De Bello Jud.* iii. 3, 2).—We are not to think here of servitude "under a foreign sovereignty;" yet still the expression *tributary* (לְמַס עֹבֵד) is used of the Canaanites and of prisoners taken in war; moreover, it may be said that the Israelitish disposition towards servitude was especially prominent in this tribe.—**Dan shall judge.**—As he is the first son of a handmaid who is mentioned, it is therefore said of him, with emphasis, that he shall have a full inheritance, a declaration which avails for the sons like him in this respect. It may, however, be well understood of them on the ground that they were adopted by the legitimate mothers Rachel and Leah. The expression *shall judge* is a play upon the name Dan. He shall judge as any one of the tribes. By many this is referred to his self-government, on the ground of the tribe's independency (Herder and others). According to others (Ephraim, Knobel) the word relates to his transitory supremacy among the tribes; as in the days of Samson. At all events, in the life of the strong Samson there appears that craft in war which is here especially ascribed to Dan. Nevertheless, the expression *he shall judge* denotes, primarily, a high measure of independence. The tribe of Dan was crowded in its tract between Ephraim and the Philistines (see KNOBEL, p. 369), and, therefore, a part of it wandered away to the extreme boundary

* [The best and fullest discussion of the Shiloh prophecy, with a collection and critical examination of the authorities, ancient and modern, may be found in Dr. Samuel H. Turner's excellent commentary, modestly entitled, "A Companion to the Book of Genesis," pp. 371–388, especially his comparison of the Jewish Targums and the old versions.—T. L.]

† [חַכְלִילִי עֵינַיִם. The difficulty all vanishes if we read, with the Samaritan codex, חכלילו (the slightest of variations, ח for ה). The LXX and Vulgate have evidently followed it—χαροποιοὶ οἱ ὀφθαλμοί—*pulchriores sunt oculi.* Compare כְּלִיל יֹפִי, Ezek. xxviii. 12; מִכְלַל יֹפִי, Ps. l. 2.—T. L.]

* [How the merest prejudice, sometimes, affects our view of events, and destroys the power of what might otherwise be most impressive! There is hardly any miracle in the Old Testament that has more of a significant moral lesson than the rebuke of Balaam, the mad prophet, by the mouth of the beast on which he rode. See the use made of it 2 Peter ii. 16. As an example, too, of the supernatural, there is no more objection to be made to it (except the general one) than though an angel had spoken from the sky, which would have been thought sublime, at least. And yet for how many minds has this miserable modern prejudice, this unfounded contempt for the animal named, destroyed the effect of the miracle, and turned all allusion to it into a standing jest, as it has also irrationally belittled Homer's really fine comparison. The ignoble view of the animal has had the same effect in making an *offendiculum* of our Saviour's most significant miracle of the demons and the *swine*. Bible interpreters, critics, and especially "rationalists," should be above anything of the kind.—T. L.]

on the north, surprised the Sidonian colony Lais, at the foot of Lebanon, and established there a new city, named Dan, on the ruins of the old (Josh. xix. 47; Judg. xviii. 7, 27).—**Dan shall be a serpent by the way.**—The word יְהִי may stand poetically for יְהִיה (Gesen. § 128, 2), and so the form is to be regarded; out of which may arise the question, whether the figure that follows is to be taken in a medial or in a vicious sense. In respect to this, we hold that the sense is primarily medial, but that there may be a vicious allusion. The war stratagems of Samson are not reckoned to his disadvantage; and yet cunning in war passes easily into malicious guile, as it appears in the figure of the adder, and as it was actually practised in the surprise of the peaceful city Lais. "The viper (*cerast*)* has in a special degree this common property of the serpent tribe (ch. iii. 1). It lays itself in holes, and rests in the road, and falls unexpectedly upon the traveller. It is of the color of the earth, and there is danger from the lightest tread (Diod. Sic. iii. 49)." Knobel. The serpent in the path is by the Targumists, and some church fathers, interpreted of Samson. By Ephraim, Theodoret, and others, it is referred to Antichrist; whereto Luther remarks: *Puto diabolum hujus fabulæ auctorem fuisse* (see Keil, p. 298). It must always seem remarkable that Dan should be left out in the enumeration of the tribes in the Apocalypse.—**I have waited for thy salvation, O Lord.**—In the exhaustion of the death-struggle, the patriarch here utters a sighing interjaculation. Was it on account of a foresight he had of the future degradation of the tribe of Dan into the practice of idolatry, or of its struggle with the Philistines, or would he declare by it that there was a higher salvation than any achieved by Samson? In no one of these ways does the position of the ejaculation seem to be clearly explained, but only by the supposition that he makes in it a division among his benedictions, separating thereby the group of Judah from that of Joseph.

3. Vers. 19–21. *The group of Joseph.—a. The tribes that are introductory: Gad, Asher, Naphtali.* —**Gad, a troop shall overcome him.**—We can only make an attempt to carry into a translation the repeated play upon words that is here found. Gad occupied on the other side of the Jordan, and was in many ways invaded and oppressed by the eastern hordes, but victoriously drove them back (see 1 Chron. v. 18; xii. 8–15). We must here call to mind the brave warriors from Mount Gilead, in the time of the Judges, and especially of Jephthah. In this power of defence Gad is akin to Joseph.—**Out of Asher his bread (shall be) fat.**—Asher had one of the most productive districts by the Mediterranean, extending from Carmel to the Phœnician boundary, rich in wheat and oil; but together with the fertility of his soil, the blessing expresses also his talent for using and honoring the gifts of nature in the way of culture. A second feature that is found in Joseph. But this is also especially true of Naphtali.—**A hind let loose.**—There are presented of him two distinct features: he is a beauteous and active warrior, comparable to the so much praised gazelle (2 Sam. ii. 18, etc.). The word שְׁלֻחָה finds its explanation in Job xxxix. 5; see Keil, p. 299.—The second trait: **he giveth goodly words.**—The first has been especially referred to the victory under Barak, of the tribes of Naphtali and Zebulun over Jabin; the second to the song of Deborah. At all events, Naphtali is praised for his rich command of language. As he himself, like the gazelle, is poetical in his appearance, so also is his speech rich in poetry. Not without its importance is the reference to Is. ix. 1, Matt. iv. 15, and the fact that the preaching of the gospel first proceeded from these districts. Yet they did not strictly belong to Naphtali. The word, by many, is interpreted of the terebinth, "he is a slender, fast-growing terebinth" (V. Bohlen). There is but little pertinency in this. The traits of Naphtali prepare us especially for Joseph.

b. Joseph. Vers. 22–26. Joseph comes before us: 1. As a fruit-tree; 2. as an unconquerable archer; 3. as the darling of his father; 4. as the Nazarite, or one separated from his brethren.—**A fruitful bough** (literally, son of a fruit-tree).—Its place is by a well in a garden. Its daughters—its twigs—run over the garden wall. The word פֹּרָת contains an allusion to Ephraim. Other interpretations see in Knobel (פרה=*agna, ovicula*).—**The archers have sorely grieved him.**—The figure does not present to us here the past enmity of the brethren (to which many refer it), but the enmities which the tribe of Manasseh had especially to encounter from the famed Arabian archers.* Gideon,

* [שְׁפִיפֹן. Hebrew names of animals are eminently characteristic, as they are, indeed, in all languages, whenever they can be traced. It is not enough, therefore, to refer this to the Syriac root ܫܦܦ, to *creep*, as Gesenius does. That would only give the generic name *serpens*. This was evidently a *venomous* and most *malignant* serpent. It is rendered adder in our version; Vulgate *cerastes*. As the words *Double Ain* and *Ain Wau* are closely allied, especially in their intensive conjugations, this name, as here used, may help in fixing the meaning of that difficult word, שׁוּף, as employed Gen. iii. 15 (see marginal note p. 235). It may have the sense of *lying in wait* (*insidiandi*), or of *stinging*, both of which well suit the passage in Genesis (at least in one of its applications, to which the other seems a paronomastic accommodation) and the figure intended here. It was, probably, some thought derived from this name, as denoting a very malignant animal, and a resemblance to the old serpent, Gen. iii. 15, that led some of the old interpreters to connect Dan with Antichrist. If Jacob could be supposed to have had a glimpse of such an idea, it would better explain the sudden ejaculation that follows, than any other mere historical reference that has been mentioned as suggestive of it.—T. L.]

* [It is difficult for us to agree with Dr. Lange here. The view seems to proceed from a misconception of the true nature of Jacob's subjective state. What did he see in his vision? Was it, as is most likely, the actual figures, such as the lion going up to the hills, the serpent by the way, the rider falling backward, an ass lying down, a flying hind, archers shooting at their object, a sceptre departing, and a people gathering, a ravening wolf, etc., as supposed representatives of historical events, so to be interpreted by himself or others; or did he see something like the historical events themselves, and invent the metaphors for their expression? In the last case, individual characteristics in the sons, as known to his experience, are no longer the suggestive grounds, but something entirely separate and arbitrary. Or was he, throughout, a mere mechanical utterer of words, having nothing in actual conception corresponding to them? If we take the former view, then the suggestive ground of this archer picture was something in Joseph's individual history, though it may well be regarded as typical, or profigurative, of that of his descendants,—an idea in harmony with all the Biblical representations of this most peculiar and typical people. The same remarks apply to what Dr. Lange and others have said in respect to the ejaculation, ver. 18, as though it were prompted by some actual view of Dan's idolatry, or of Samson fighting with the Philistines, seen as historical events actually taking place in vision. Better regard it as entirely disconnected, a sudden crying out from some emotion having its origin in view of some salvation higher than these, and for which he had been *waiting*,—a term which can in no way be referred to these supposed historical deliverances. Separate from Joseph

the vanquisher of the Midianites, belongs especially here.—**His bow abode in strength.**—The victorious resistance and enduring strength of Ephraim and Manasseh.—**The mighty (God) of Jacob.**—He who wrestled with Jacob at Peniel, the God El that strengthened Jacob, has strengthened Joseph; he who proves himself the shepherd of his life, his rock at Bethel on whose support he slept as he pillowed his head upon the stone. In a general way, too, the stone may be taken as denoting his rock-like firmness. Jacob's wonderful guidance and support reflects itself in the history of his son. The bow is the figure of strength, of defence; so also the arm.—**Who shall bless thee.**—The blessings that are now pronounced.—**Blessings of heaven above:** dew, rain, sunshine.—**Of the deep that lieth under:** fountains, fertilizing waters.—**Of the breasts and of the womb:** increase of children.—**The blessings of my progenitors.**—הוֹרִים, Vulgate, which the LXX had changed into הָרְרֵי, mountains. The word תאות here does not mean *desire*, but *limit*, from תָּאָה. The blessings of Joseph shall extend to the bounds of the ancient hills; that is, they shall rise higher than the eternal hills, that lift themselves above the earth,—an allusion to the glorious mountains, most fruitful as well as beautiful, in Ephraim and Manasseh, in Bashan and in Gilead. These surpassing blessings beyond those of his forefathers, can only be understood of a richer outward unfolding, and not of deeper or fuller ground.—**That was separated from his brethren** (Lange renders, **devoted as a Nazarite**).—See Deut. xxxiii. 16. He is a Nazarite (a separate one) in both relations—in his personal consecration, as well as in his historical dignity.

c. Benjamin. Ver. 27. From morning until evening is he quick, rapacious, powerful. An intimation of the warlike boldness of the tribe (Judg. v. 14; xx. 16; 1 Chron. viii. 40). Ehud. Saul. Jonathan. The dividing of the spoil points to his higher, nobler nature. Paul, the great spoil-divider, from the tribe of Benjamin.

4. Vers. 28-33. *The closing word.*—**When he blessed them.**—It was a blessing for all. The commission in relation to his burial is an enlargement of the earlier one to Joseph. The burial of Leah in Hebron is here mentioned first. His death a peaceful falling to sleep. Though then dying, at that moment, in Egypt, he goes immediately to the congregation of his people. It cannot, therefore, be the grave, or the future burying, that is meant.

DOCTRINAL AND ETHICAL.

1. The blessing of Jacob. An intervening stage in the theocratic revelation between the blessing of Isaac and that of Moses. It is to be taken together with the special blessing upon Joseph in ch. xlviii.

personally, there is nothing in this figure of the archers that would not about as well suit any other wars, of any other tribes, as the conflicts of Manasseh with the Arabians. Besides, what is to be done with all the rest of the figures that precede and follow this in the blessing of Joseph, and which can no more be referred to Manasseh historically than to some other of the tribes? There is clearly predicted great fruitfulness and general prosperity to Joseph, and in him to the two tribes that were to represent him, but all this is made the more striking by being suggestively grounded on the sorrows and persecutions he had individually experienced. It is the remote seen as compensation of the near. See the remarks on the subjective character of the whole vision, in the excursus, p. 652.—T. L.]

The nearest addition is the song of Moses and the prophecy of Balaam.

2. The blessing of Jacob denotes already an anticipation of the victory of life over death. As a prophet, Jacob is lifted over the foreboding of death. His death-bed is made glorious by a Messianic glance.

3. **What shall befall you.**—What lies in the innermost experience of man, that befalls him from the extreme borders of the earth, and out of the far remote in time. The relation between the heart and the destiny. In the heart lie the issues of life (Prov. iv. 23).

4. On the geography of the passage, see the Book of Joshua, and the geography of Palestine. The blessing of Jacob goes on beyond the whole intervening time of the Israelitish residence in Egypt, contemplating the blessed people as they are spread abroad in the holy land. So in prophecy, although pertaining to all time, the period next following its utterance forms its peculiar picture of life, or its foreground, as it were, without being that in which it finds its close.

5. On the prophetic consecration and illumination of pious souls in the act of dying, see what is said in the Exegetical and Critical.

6. Since Judah is denoted as the prince, and Joseph as the Nazarite among his brethren, so evidently has the whole blessing two middle points. As, moreover, the declaration: I have waited (or I wait) for thy salvation, O Lord, cannot be regarded as having its position arbitrarily, there must be formed by it two distinct groups: one, seven in number, and the other, five. The first group has the theocratic Messianic character, the second, the universalistic. All the single parts of each group are to be referred, symbolically, to their middle point. Both groups, however, are mutually implicated and connected. Judah's sceptre avails for all the tribes; Joseph is the Nazarite for all his brethren. The first group stands under the direction of the name Jehovah; the second, in respect to its character, falls in the province of Elohim. Typically, the first is predominantly Davidic, the second, Solomonic (Joseph the Nazarite among his brethren); the first has its consummation in Christ, the second, in his church.

7. The crime of Reuben is actually that of incest; its peculiar root, however, was ὕβρις (the violence of his temperament). Just as in the Grecian poetry it is represented as a fountain of gross transgression.

8. In respect to the fanaticism of the brothers Levi and Simeon, see what is said in the Exegetical, and ch. xxxiv. In the sentence of Levi's dispersion, the thought of a special priestly class evidently appears in the background, yet so that Jacob seems to let it depend on the future to determine whether Judah, or Joseph, is to be the priest, or who else. This shows the great antiquity of the blessing.

9. As the remedy for Reuben's ὕβρις, or his reckless, effervescent temperament, lies in his disposition and weakness, as proceeding naturally from such a disposition, so the remedy for the fanaticism of Levi and Simeon lies in their dispersion, or the individualizing of the morbidly zealous spirits.

10. *Judah—Shiloh.* In Isaac's prediction concerning Jacob there was denoted, for the first time, the Messianic heir of Abraham as ruler, and, therefore, the possessor of a kingdom. Here the dominion branches, in Judah, into the contrast of a warlike and peaceful rule. And, truly, this contrast appears here in the greatest clearness, as announced ver. 8. The lion nature of Judah is developed in the

lion throughout,—the lion rampant, the lion resting, and even the lioness watching over the lion's lair. To the same wide extent goes the warlike leadership, whose ruler's staff, then, is naturally a marshal's staff, and is to remain so until he has achieved a perfect triumph. Then he returns home as Shiloh, and the people are wholly obedient to him. Now follows the painting of this picture of peace. The contrast of the warlike and the peaceful rule branches out in the governments respectively of David and Solomon. But Christ is the complete fulfilling. He is the victorious champion, and the Prince of Peace, in the highest sense; he is "the lion of the tribe of Judah who hath overcome," Rev. v. 5. He binds to the vine the animal on which he rides, as one employed in peace. As the olive tree dispenses its oil as a symbol of the spirit, so is the vine a fountain of inspiration, dispensing a joy of the spirit. The blessed joy of faith denotes the turning-point to which the old war-time brings us, and whence the new time of peace begins. On this account is the vine presented in its name of honor, שׂרֵקָה (Isai. v. 2; Jerem. ii. 21). The washing of his garment in wine, as the blood of the grape, is here put in contrast with the warrior's bloody panoply in which he returns home. In the festival joy of the new salvation, the painful recollections of the old time disappear (Isai. ix.). He prepares his festival garment; yet is ornate in the midst of enjoyment (Ps. civ. 15). The figure thus approaches that later representation in which Israel itself is the vine typically, Christ really; the fairest among the children of men.

11. In Zebulun we see denoted the universalistic aspect, in Issachar the willingness for service, in Dan the might of craft in a small worldly power, as against stronger foes (be wise as serpents), all of which were needed for the theocratic unfolding of the group of Judah.

12. *I have waited for thy salvation, Jehovah*,—thy help—thy deliverance. There comes out strongly here the conception of salvation; and, indeed, as a future salvation, as a salvation from Jehovah, which forms the central point and the aim of every hope of Israel.

13. That a number five forms itself around Joseph should not surprise us, when we take into the account the significance of this number, and its peculiar universalistic position. In correspondence with it we see in Gad the valiant defender of culture, as the boundary guard against the Eastern hordes; in Asher the cherisher of the material culture; in Naphtali the guardian of the spiritual; in all three, single traits of Joseph.

14. Joseph's glory. His blessings present the blessing of Israel predominantly in its earthly aspect; still, in the expressions, *the ancient mountains*, *the eternal hills*, there lies a symbolical significance that points away beyond the hills of Ephraim and Gilead; especially when it is considered that these blessings are to come upon the head, the crown of the Nazarite, separated, elect,—the personal prince among his brethren. As Judah in his hereditary, so is Joseph in his personal figure. The early figs or bloom of the patriarchal time. As Melchizedek was a gleam from the departing primitive time, so was Elias a fiery meteor with which the law period, in its narrower sense, comes to an end.

15. Benjamin, who in the evening divides the prey. A wild, turbulent youth, an old age full of the blessing of sacrifice for others. That dividing the spoil in the evening is a feature that evidently passes over into a spiritual allusion. Our first thought would be of the dividing of the prey among the young ones, but for this alone the expression is too strong. He rends all for himself in the morning, he yields all in the evening; this is not a figure of Benjamin only, but of the theocratic Israel; and, therefore, a most suitable close (see Isaiah liii. 12).

HOMILETICAL AND PRACTICAL.

The dying Jacob as prophet.—His blessing his sons: 1. The sons themselves; 2. the districts; 3. the tribes.—The characteristic diversities of the tribes, a type of the diversity of apostolic gifts.—Moreover, the severe sentences of Jacob become a blessing (see the Exegetical).—*Judah, thou art he.*—Therein lies: 1. The typical renown of Judah; 2. the archetypal renown of Christ; 3. the representative renown of Christians.—Waiting for the Lord's salvation, as expressed by the mouth of the dying: 1. A testimony to their future continuance in being: 2. a promise for their posterity.—The blessing of Joseph; Joseph the personal chief, Judah the hereditary; relation between Melchizedek and Abraham.

1. Vers. 1–2. The introduction. STARKE: In this important chapter Jacob is to be regarded not only as a father, but, preëminently, as a prophet of God.—The words of the dying are oftentimes of greatest weight.—SCHRÖDER: A choral song of the swan.—The last one of the period that is passing away is called to bless the beginning of the new.—His blessing is, at the same time, a prophecy.—The word of God is first addressed to individuals, and that, too, in deepest confidence.—The trusted of God become the bearers of his word.—When life's flame begins to be extinguished, there appears, at times, the most vigorous health of the spirit. There is a change of speech, an elevation of language, in this condition of clairvoyance.

PASSAVANT: (HERDER:) It is a high outlooking, a heroic announcing in figurative parabolic style; a poetical letter of donation; the most ancient poetical map of Canaan. The poetical mode of speech not arbitrary, but the self-limitation of excited feeling in a measured form of diction.—LISCO: The spiritual peculiarities of the sons of Jacob form the groundwork of the prophecy, and these the father had sufficient opportunity for learning during his long life. The main tenor is their future life and action in Canaan, where he points out, prophetically, to each tribe, its place of residence, and to which he would direct their look and longing, as persons who were to regard themselves only as foreigners in Egypt.

2. Vers. 3–18. The group of Judah—vers. 3–7—*a*. Reuben, Simeon, Levi. STARKE: *Bibl. Tub.*: Parents should punish the faults of their children seriously and zealously, and not, with untimely fondness, cloak them to their hurt.—Ver. 5. Such cruelty will their children imitate, as sufficiently shows itself in the treatment that Christ received from the high priests who were descended from Levi.—Jacob curses only their wrath, not their persons, much less their descendants (not their wrath simply but its excess).—Levi had no territory but forty-eight cities.—Private

revenge is punishable.—GERLACH: The punishment here threatened, was fulfilled in respect to Levi, but changed to a blessing for himself and his people.—SCHRÖDER: The comparison of the grace with which God prevents us, and of the punishment which follows guilt, is most painfully humbling (Calvin).—*Mine honor*, used for my soul: Because the soul, in the image of God, makes man higher than the natural creation.—Simeon and Levi. They were separated from each other and dispersed among the tribes; and so the power was broken which would have been their portion in the settlement of the tribal districts (Zeigler).—(Luther.) By such a proceeding God intends to obstruct the old nature and the evil example. It is especially worth mentioning that Moses exposes here the shame of his own tribe. Thus clearly appears the historical truthfulness (Calvin.) (The Rabbins pretend that most of the notaries and schoolmasters were of the tribe of Simeon).

Vers. 8–12. *b.* Judah. STARKE: In his prophetic inspiration Jacob makes the announcement gradually: He calls Judah: 1. A young lion, who, though strong, has yet more growth to expect; 2. an old strong lion; 3. a lioness who shuns no danger in defence of her young. Christ, the true Shiloh, the Prince of Peace.—SCHRÖDER: The power of the figure increases in the painting; probably an intimation of that ever-growing warlike power of the tribe, which has its perfection in the all-triumphant one, the lion of the tribe of Judah.—GERLACH: Until the peace, or the rest, shall come. A poetical proper name of a great descendant of Judah. The outward blessing here directs the mind to the inexhaustible fountain of heavenly blessing that shall proceed from him.—TAUBE: (Vers. 10–12.) Jacob's blessing Judah.—A promise relating to Christ and his kingdom. It promises: 1. The victorious hero for the establishment of this kingdom; 2. the Prince of Peace with his gentle rule for the perfection of this kingdom.

Vers. 13–18. *c.* Zebulun, Issachar, and Dan. STARKE: Zebulun (Isai. ix. 1–2); compare Matt. iv. 15–16. Issachar's land. Josephus: *Pinguis omnis et pascuis plena.* Ver. 13. It is a glorious gift of God to dwell by navigable waters. (The tribe of Dan a type of Antichrist, although Samson himself was a type of the Lord the Messiah.)—Ver. 18. The Chaldaic translation: "Our father Jacob does not say, I wait for the salvation of Gideon, nor for the salvation of Samson, but the salvation of the Messiah" (Acts iv. 12).—SCHRÖDER: Dan. Some interpret: For thy salvation (that of Dan) do I wait upon the Lord (Judg. xviii. 30; 1 Kings xii. 29). Many church fathers expected that Antichrist would come out of Dan. The salvation of God is the opposite of the serpent's poison, and of the fall (Roos). The omission of Dan, Rev. vii. 5.—CALWER *Handbuch*: The tribe of Dan brought in the first idolatry (Judg. xviii.), and is not in the Revelations among the one hundred and forty-four who were sealed.—TAUBE: Ch. xlix. 18; xxix. 33.—Jacob's death-bed.—His confession the confession of Christian experience.—His end the end of the believer, full of confidence and hope.—HOFMANN: (Ver. 18.) Jacob's dying ejaculation.—The tenor of his whole pilgrimage.—Waiting for the salvation of God.

3. Vers. 19–27. The group of Joseph.—Vers. 19–21. *a.* Gad, Asher, Naphtali.—STARKE: Luther on Gad. Fulfilled when they assembled the Reubenites and the half tribe of Manasseh, as prepared to occupy the land of Canaan before the other Israelites came there. Their neighbors were the Ammonites, Arabians, etc. These people sometimes invaded this tribe, and plundered it; though they also avenged themselves.—[Comparison of Naphtali: 1) To a hind, 2) to a tree, according to one of two interpretations.] *He giveth goodly words.* Most of the apostles who preached Christ through the world were from this tribe (land of Galilee).—SCHRÖDER: (LUTHER:) Fulfilled in Deborah and Barak.

Vers. 22–25. *b.* Joseph. STARKE: LUTHER: The blessing of Jacob goes through the kingly history of Israel.—SCHRÖDER: All the enmities of his brethren, whom the old father (who preferred him to them) compared, even in his forgiveness, to a battle array, had only made him stronger (Herder). The strong one who wrestled with Jacob had made Joseph strong. He who was his *stone* (ch. xxviii.) was also the protector of his son (Herder).—CALWER *Handbuch*: Joseph has the natural fulness, Judah the spiritual.

c. Benjamin. STARKE: Interpretations of the prediction as referred to Ehud, Saul, Mordecai, Esther, Paul.—SCHRÖDER: LUTHER, after Tertullian: This may be very appositely interpreted of the Apostle Paul, for he had devoured the holy Stephen like a wolf, and after that divided the gospel spoils throughout the world.—CALWER *Handbuch*: This blessing of Benjamin is fulfilled by Saul *corporeally*, by Paul *spiritually*.

4. Vers. 28–31. The closing word. STARKE: Moses says that he blessed each one of them without exception; but the blessings of Reuben, Simeon, and Levi, had fear and shame belonging to them. They were not, however, without the benediction; the curse was only outward; they still had part in the Messiah. The punishment is transformed into a healthy discipline, especially in the case of Levi. We never read that Joseph wept amidst all his sufferings (?); but the death of his father breaks his heart. Burial with one's fathers, friends, etc.; a desire for this is not wrong; yet still the earth is all the Lord's.—SCHRÖDER: He saw death coming, and lays himself down to die, as one goes to sleep.*

* [To the literature of this chapter (see p. 650, 6) may be added a tract just published, by K. Kohler, Berlin, 1867, entitled *Der Segen Jacob's*. It is valuable as presenting a good argument for the antiquity of the piece, in opposition to the theory of its being a later fiction (see p. 9). It is very suggestive, truly learned, especially in the Jewish Midrashin, in which, however, the writer, though a Jew, has little faith, even as he shows still less of reverence for the Scriptures. He holds it to be a very ancient song, yet does not hesitate to make Jacob a *myth*, Jacob's God a great IDEA, and Jacob's sons to be only the names of supposed *tutelar* tribal deities (*Schutzgottheiten*). He rejects, of course, the derivation of these names as given by the mothers, but shows himself a much more extravagant etymologist than Rachel and Leah. Reuben, ראובן, he turns into ראובעל, and interprets it as meaning sun-god (*Sonnengott*, or *Gott des Strahls*). Jacob himself is only a *Schutzgottheit, die verschiedenen Stämme gemeinsam beschirmende*. The tract is valuable and noteworthy as showing the extreme progress of this "more refined exegesis." It may be regarded as a specimen of "the higher criticism" evaporated, "*gone up into Tohu*" (Job vi. 18), or of "rationalism" run mad.—T. L.]

ELEVENTH SECTION.

Joseph's mourning. Jacob's burial in Canaan. The brothers' dread of Joseph. His word of peace and trust for them. Joseph's last provision for his own return home to Canaan after death, similar to the provision of his father.

CHAPTER L. 1-26.

1 And Joseph fell upon his father's face, and wept upon him, and kissed him.
2 And Joseph commanded his servants, the physicians, to embalm[1] his father: and the
3 physicians embalmed Israel. And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore
4 and ten days. And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you,
5 in the ears of Pharaoh, saying, My father made me swear, saying, Lo, I die; in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now, therefore, let me go up, I pray thee, and bury my father, and I will come again.
6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear.
7 And Joseph went up to bury his father: and with him went up all the servants of
8 Pharaoh, the elders of his house, and all the elders of the land of Egypt. And all the house [attendants, servants] of Joseph, and his brethren, and his father's house; only their
9 little ones, and their flocks, and their herds, they left in the land of Goshen. And there went up with him both chariots and horsemen; and it was a very great company.
10 And they came to the threshing-floor of Atad [buckthorn], which is beyond Jordan, and there they mourned with a great and sore lamentation; and he made a mourning for
11 his father seven days. And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This *is* a grievous mourning to the Egyptians;
12 wherefore the name of it was called Abel-mizraim, which *is* beyond Jordan. And his
13 sons did unto him according as he commanded them. For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a burying-place, of Ephron the Hittite, before
14 Mamre. And Joseph returned into Egypt, he and his brethren, and all that went up
15 with him to bury his father, after he had buried his father. And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will
16 certainly requite us all the evil we did unto him. And they sent a messenger unto
17 Joseph, saying, Thy father did command before he died, saying, So shall ye say unto Joseph, Forgive,[2] I pray thee, now, the trespass of thy brethren, and their sin; for they did unto thee evil; and now, we pray thee, forgive the trespass of the servants of the
18 God of thy father. And Joseph wept when they spake unto him. And his brethren also went and fell down before his face; and they said, Behold, we *be* thy servants
19 [literally, and more pathetically, Behold us, thy servants]. And Joseph said unto them, Fear not,
20 for *am* I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as *it is* this day, to save much people alive.
21 Now therefore fear ye not: I will nourish you, and your little ones. And he comforted
22 them, and spake kindly unto them.[3] And Joseph dwelt in Egypt, he and his father's
23 house; and Joseph lived a hundred and ten years. And Joseph saw Ephraim's children of the third *generation:* the children also of Machir the son of Manasseh were brought
24 up upon Joseph's knees. And Joseph said unto his brethren, I die; and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham,
25 to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying,
26 God will surely visit you, and ye shall carry up my bones from hence. So Joseph died, *being* a hundred and ten years old; and they embalmed him; and he was put in a coffin [a sarcophagus] in Egypt.

[¹ Ver. 2.—חנט occurs only here, and in Cant. ii. 13, where it is applied to the ripening of the fig. The Arabic حنط has also both these senses of *ripening* and of *embalming*. The LXX have rendered it ἐνταφιάσαι, to *bury*, putting a part of a proceeding for the whole—to prepare him for burial. Vulgate—*ut aromatibus condirent*.—T. L.]

[² Ver. 17.—שָׂא, *forgive;* literally, *lift up*. The figure may be either the *lifting* up the supposed prostrate face, or the lifting off the burden of remembered guilt. It is most expressive either way.—T. L.]

[³ Ver. 21.—וַיְדַבֵּר עַל לִבָּם. Rendered, *and he spake kindly unto them*. Literally, *he spake unto their heart*, and so the LXX have rendered it. He did not merely use good oratorical forms of encouragement, but spoke words coming from the heart, and which the heart immediately understood. It was the language of deep emotion. Compare the same expression, 1 Sam. i. 13, and Is. xl. 2, rendered in the latter place, *speak ye comfortably*—literally, *speak to the heart of Jerusalem*. It is to be regretted that such intensive expressions of the Hebrew had not been more generally preserved in our English version. Some of them might have sounded strangely at first, but time would have naturalized them, and given them a place among the choicest idioms in our language.—T. L.]

PRELIMINARY REMARKS.

1. As the fundamental idea of the preceding chapter denoted, with solemn foresight, the future appearance of Israel in the promised land, so, in the closing chapter before us, the actual return of Israel to Canaan is settled, by way of anticipation, in the burial of Jacob in Canaan, and by the oath which Joseph gives to his brethren. The spirit of the theocratic home-feeling in its higher significance, and of the assurance of their return, breathes through this whole chapter. In this, Genesis points beyond, not only to the exodus of the children of Israel, but away beyond this also, to the eternal home, as the goal of God's people.

2. According to Knobel, merely vers. 12, 13 belongs to the ground Scripture, while all the rest is an enlargement made by the Jehovist; but then the Jehovist must be supposed to follow the first document (see p. 377, KNOBEL). As respects this criticism, now, must things themselves be allowed to speak, especially such things as the strong presence of Joseph, and other facts of a similar kind!

3. Contents: 1) The mourning for Jacob's death, and the preparation of his dead body in Egypt, vers. 1–6.—2) The mourning procession to Canaan, vers. 7–13.—3) The breaking out of an old wound. The fear of Joseph's brothers, and his declaration that their guilt has been expiated under the government of God's grace, vers. 14–21.

4. Joseph's life and death. His provision exacted from them by an oath: that he should be carried home to Canaan at his death, vers. 22–26.

EXEGETICAL AND CRITICAL.

1. Vers. 1–6.—**And Joseph fell.**—An inimitably touching expression of his soul's deep emotion.—**And the forty days were fulfilled.**—For forty days did the process of embalming continue. Then follow thirty days, which make the full three-score and ten days—the time of mourning for a prince. "The embalming of the body was an Egyptian custom, practised for pay by a special class of skilled artists (ταριχευταί), to whom the relations gave the body for that purpose. According to HERODOTUS, ii. 86, there were three modes of proceeding, of which the most costly was as follows: they drew out the brain through the nostrils, and filled the cavity in the head with spices; then they took out the viscera, and filled the space with all kinds of aromatics, after which they sewed it up. The next step was to salt the body with natron, and let it lie seventy days, or longer. Then they washed it off, wrapt it in fine linen, and smeared it with gum. Finally, the relatives took it back, enclosed it in a chest, and kept it in a chamber for the dead. We derive the same information from DIODORUS SIC., i. 91, and, moreover, that the taricheutists (the embalmers) were held in high honor, and ranked in the society of the priests. In the several districts they had particular places for their business (STRABO, xvii. p. 795). They used asphaltum which was brought from Palestine to Egypt (DIOD., xix. 99; STRABO, xvi. p. 764). From thence, too, they obtained the spices that were employed (see ch. xxxvii. 25; xliii. 11). The intestines they put in a box and cast into the Nile; doing this because the belly was regarded as the seat of sins, especially those of gluttony and intemperate drinking. (PORPHYR. *Abstin.*, iv. 10.) See more on this subject in FRIEDREICH (*Zur. Bibel*, ii. p. 199). See also WINER, *Realwörterb.*, 'Embalming.' Jacob was prepared as a mummy. Joseph in the same manner, ver. 26. This is related of no other Hebrew. The embalming mentioned later among the Jews was of a different kind (John xix. 39)." Knobel. The mourning for Aaron and Moses was observed thirty days.—**Speak in the ears of Pharaoh.**—On an occasion so peculiar he lets others speak for him; moreover it was unseemly to appear before the king in mourning.—**The grave which I have digged for me.**—This is not at variance with the supposition that Abraham had previously bought the cave. In this cave of Machpelah Jacob had, at a later time, made a special preparation of a grave for himself. It is a conjecture of Von Bohlen, with Onkel and others, that כרה here, should be rendered *bought;* but there is no need of it.

2. Vers. 7–13. The great mourning procession of the Egyptians here proceeded, on the one hand, from their recognition of Joseph's high position, and, on the other, from their love of funeral festivity (Hengstenberg).—**Threshing-floor of Atad.**—So called from אָטָד, *thorn*, because, perhaps, surrounded by thorn-bushes.—**Seven days.**—The usual time of mourning. The place is called by Hieronymus, Bethagla. Concerning the late discovered traces of the place, lying not far from the northern end of the Dead Sea, see KNOBEL, p. 379. It is this side of Jordan, though the account says **beyond Jordan.** The expression is explained, when, with the older commentators, we take into view that the traditionary mention arising from the old position of the Israelites, had become fixed. Bunsen would remove the seeming difficulty by maintaining that בְּעֵבֶר הַיַּרְדֵּן actually means this side of Jordan. Delitzsch and Keil suppose that the place denoted is not identical with Bethagla, but actually lay on the other side of Jordan. There probably did the **Egyp-**

tian mourning-train remain behind, after having gone round the Dead Sea; whilst the sons of Jacob, according to ver. 13, actually entered Canaan proper. The difficult question, why the mourning-train did not take the usual direct way from Egypt to Hebron, is answered by saying, that on the usual route they would have to guard themselves against encounters with warlike tribes; and this is supported by the fact, that the children of Israel, likewise, at a later day, had to avoid the direct route on the western side. Moreover, the march was in some respects typical, presenting an anticipation, as it were, of the later journey. Even at that time the Canaanites attentively watched the mourning procession; but they had no presentiment of its significance for the later time, and were especially quiet as they looked on during this "grievous mourning of the Egyptians."

3. Vers. 14-21.—**And when Joseph's brethren saw.**—The father had stood as a powerful mediator between them and Joseph; and now conscience again wakes up. In their message to him they appeal to their father's words, and there is no ground for what Knobel says, that this was a mere pretext. Joseph's weeping testifies to an elevated and noble soul. Once they had sold him for a slave, and now they offer themselves as his servants. This is the last atonement. Joseph's answer contains the full reconciliation. Am I in the place of God? Can I by my own will change his purposes? God has turned the judgment into a deliverance, and in this must they find peace and reconciliation. God has forgiven them; and, therefore, he himself can no longer retain their sins; nor would he; since that would be to put himself judicially in the place of the forgiving God.—What he says, ver. 20, gives us the grand golden key to his whole life's history—yea, it is the germ of all theodicy in the world's history.

4. Vers. 22-26.—**The third generation.**—That is, great-grandchildren. The dead bodies were placed in chests of sycamore wood, and kept in the chambers of the dead. So Joseph's body was kept. In the exodus of Israel it was carried along (Exod. xiii. 19), and laid in the field of Jacob at Shechem (Josh. xxiv. 32).

DOCTRINAL AND ETHICAL.

1. We have denoted this chapter as the chapter of the home feeling. It is a trait that breathes through it. Canaan the home-land of Israel—type of the heavenly home.

2. Joseph's disposition, mourning, and truthfulness.

3. With wonderful propriety does Joseph unite in his own person the Israelitish truthfulness with that which was of most value in the Egyptian customs and usages.

4. The mourning-train of Jacob, a presignal of Israel's return to Canaan.

5. As God makes Genesis glorious in the beginning, by the account of his creation,—so here, at the end, by a display of his providence (ver. 20).

6. The admonitions of conscience.

7. Perfect love casteth out fear. Joseph's word of peace for his brethren.

8. Joseph's provision an act of faith. Pointing to the exodus.

HOMILETICAL AND PRACTICAL.

Consecrated death.—Consecrated mourning. The consecrated mourning usage. The pious mourning procession. The divine sighing for home. The dead Jacob draws beforehand the living Israel to Canaan. Before all is the dying Christ.—The way of our future wonderfully prepared: 1. In the mourning-train; 2. in the exodus of the spirits; 3. in the going forth of the heart in its longing and sighing for home.

First Section. (Vers. 1-6.) STARKE: Extract from HERODOTUS ii. 85, 86, on the Egyptian mourning usages, and the embalming of the dead.—*Bibl. Tub.:* The bodies of the dead are rightly honored, when they are buried in the earth, with the common usages, when they are not superstitious; but they are not to be exposed for spiritual reverence, or carried about for that purpose, or have ascribed to them any miracle-working power. Though we may weep for the dead, it must not be with us as it is with the heathen, who have no hope.—CALWER *Handbuch:* Egypt swarmed with physicians, because there was one specially for each disease.

Second Section. (Vers. 7-13.) STARKE: Thus was there almost royal honor done to Jacob in his death; since for the dead Egyptian kings they used to mourn for seventy-two days.—SCHRÖDER: In this there was fulfilled the promise made ch. xlvi. 4: Jacob was literally brought back from Egypt to Canaan; since for his body did God prepare this prophetic journey.

Third Section. (Vers. 14-21.) STARKE: Attendance upon the dead to their place of rest is a Christian act.—Ver. 16. *They sent a messenger, saying;* It was probably Benjamin whom they sent.—HALL: To one who means good, there can be nothing more offensive than suspicion.—THE SAME: The tie of religion is much stricter than that of nature.—Ver. 20. LANGE: The history of Joseph and his brethren an example of the wonderful providence of God.—*Bibl. Tub.:* The wicked plots of wicked men against the pious, God turns to their best good.

GERLACH: The revelation of the most wonderfully glorious decree of God's love and almighty power, which man cannot frustrate, yea, even the transformation of evil into blessing and salvation—this appears to have been fulfilled throughout the entire life of Joseph. His feeling, so greatly removed from the revenge which his brothers still thought him capable of, goes far beyond them. He speaks to their heart. His words drop like balm upon a wound. It is a beautiful pictorial expression which elsewhere occurs.—With an act of faith of the dying Jacob, connecting the first book of Moses with the second, this history closes, and thereby points to the fulfilling of the promise that now follows.—SCHRÖDER: As we have one father, they would say, so have we one God, our father's God; forgive us, therefore, for God's sake, the God of our father. They make mention of servitude as their deserved punishment, with reference to their evil deed to Joseph (Baumgarten).

Fourth Section. (Vers. 22-26.) STARKE: It is not probable that, at that time, the brothers were all living. [In that case the meaning would have reference to the heads of families.—To the wood out of which the coffins of the dead were made, there seems to have been ascribed the property of being incorruptible?—Comparison of Joseph with Christ in a

series of resemblances.]—God does not suffer fidelity to parents, or love and kindly deeds to one's own people, to go unrewarded.—*Bibl. Wirt.:* God is wont, sometimes, even in this life, to recompense to believers their cross and misery. That is the best thought of death, to remember the promise of God and his gracious redemption.—SCHRÖDER: It all ends with the coffin, the mourning for the dead, the funeral procession, and the glance into the future life. The age of promise is over; there follows now a silent chasm of four hundred years, until out of the rushes of the Nile there is lifted up a weeping infant in a little reed-formed ark. The age of law begins, which endures for fifteen hundred years. Then in Bethlehem-Ephratah is there born another infant, and with him begins the happy time, the day of light, and quickening grace (Krummacher).—CALWER *Handbuch:* His place as prime minister of Egypt had not extinguished Joseph's faith in the divine promise. He shared in the faith; he is to be a coheir, a sharer in the inheritance.—LISCO: And so speaks Joseph yet, through faith, unto his people, though he has long been dead, and in his grave.—HEIM: Joseph closed his life with an act of faith.

THE END.

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A

COMMENTARY

ON THE

HOLY SCRIPTURES:

CRITICAL, DOCTRINAL, AND HOMILETICAL,

WITH SPECIAL REFERENCE TO MINISTERS AND STUDENTS.

BY

JOHN PETER LANGE, D.D.

PROFESSOR OF THEOLOGY IN THE UNIVERSITY OF BONN,

ASSISTED BY A NUMBER OF EMINENT EUROPEAN DIVINES.

TRANSLATED, ENLARGED, AND EDITED

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EXODUS AND LEVITICUS.

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EXODUS;

OR,

THE SECOND BOOK OF MOSES.

175

BY

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PREFACE BY THE GENERAL EDITOR.

DR. LANGE'S Commentary on Exodus, Leviticus, and Numbers was not published till 1874. Dr. SCHROEDER'S Deuteronomy was issued in 1868.

The two corresponding English volumes were begun several years ago. The present volume contains:—

1. A general and special *Introduction* to Exodus, Leviticus, and Numbers. It unfolds Dr. LANGE'S original and ingenious view of the organic unity and trilogy of the three Middle Books of the Pentateuch and their typical import. The translation is by Rev. HOWARD OSGOOD, D. D., Professor in Rochester, N. Y.

2. The Commentary on *Exodus* by Dr. LANGE, translated, with many additions, by Rev. C. M. MEAD, Ph. D., Professor in the Theological Seminary at Andover, Mass. The Textual and Grammatical notes, some of which are very elaborate (*e. g.*, pp. 72–75), belong wholly to the American Edition, there being no corresponding part in the German of LANGE. The "Doctrinal" and "Homiletical," which in the German edition are put together at the end of Numbers, have been appended to the Commentary proper.

3. The Commentary on *Leviticus* by Rev. FREDERIC GARDINER, D. D., Professor in the Berkeley Divinity School, Middletown, Conn. This part differs in one respect from most of the series. It was already far advanced before the commentary of LANGE appeared, and it then seemed best to complete it on the plan begun, incorporating into it as much as possible of the German work of LANGE. For the general structure and arrangement of this commentary, therefore, Dr. GARDINER is responsible; but the greater part of LANGE, including every thing of importance, and especially every thing in which there is any difference of opinion, has been translated and included in the work. Nearly the whole of LANGE'S "Homiletical," and a large part of his "Doctrinal," have been distributed to the several chapters to which they pertain. Every thing from LANGE is carefully indicated by his name and by quotation marks; all matter not so indicated is by the translator, and is not marked by his initials, except in the case of remarks introduced into the midst of quotations from LANGE. A large part of the translation was prepared by Rev. HENRY FERGUSON, of Exeter, N. H.

The Commentary on Numbers and Deuteronomy will appear in a separate volume early in autumn. The remaining parts of the Old Testament division are also fast approaching completion.

PHILIP SCHAFF.

UNION THEOL. SEMINARY, NEW YORK,
April 28th, 1876.

INTRODUCTION

TO THE

THREE MIDDLE BOOKS OF THE PENTATEUCH.

BY

JOHN PETER LANGE, D.D.,

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THE

THREE MIDDLE BOOKS OF THE PENTATEUCH.

A. GENERAL INTRODUCTION

OF THE THREE MIDDLE BOOKS OF THE LAW CONSIDERED AS A WHOLE.

§ 1. THE RELATION OF THE THREE MIDDLE BOOKS OF THE PENTATEUCH TO THE WHOLE PENTATEUCH.

WHILE the Pentateuch describes the Law of the Lord in its whole compass as the symbolical, typical, fundamental law of the kingdom of God, its universal basis stated in Genesis, and its universal purpose in Deuteronomy, it appears to be the unique character of the three middle books to set forth this law as the law of Israel strictly considered. They are the fixed, written, literal law of God for this people historically bounded and defined. But since this people should not live egotistically for itself, but be a blessing of the nations, and also a type of the nations to be brought into the kingdom of God, its law is not merely a law for the Israelites. Throughout it has a typical meaning as far as its ordinances and shadows indicate the principles of spiritual life and the divine regulations for all the nations of the kingdom of God, for all Christian nations. Israel is the type of Christian nationalities. Israel's law is the type of Christian theocratic systems in their ethical, ecclesiastical and political regulations.

It is therefore both one-sided and erroneous to mistake either the national and directly popular meaning of the Mosaic law in earliest times or the Judaizing and superficiality concerning this law in the Rationalistic era. This last view Rationalism has held equally with the Pharisees. Paul had this in view in his opposition to mere legality. The law of the three middle books is literally and particularly the law of the people of Israel; but this people Israel is essentially a type of the people of the kingdom of God; not only of God's people in general, but also of national institutions, of Christian nationalities. The significance of Israel in respect to Christian nationalities has been excellently set forth by Pastor Brüm of Neukirchen. Concerning the significance of nationalities in the Christian Church, comp. my *Vermischte Schriften*, New Series 11, p. 185, and W. Hoffmann, *Deutschland*, 1870, Vol. 2.

We may consider the special religion of the patriarchs as the subjective religion of the individual conscience led by divine grace, as a walk before and with God directed by special instruction from God and by complete obedience of faith. But now commences the predominantly objective form of religion in which the people of Israel, as an individual, are led by an external social code of laws and by mysterious external tokens of God. The patriarchal religion as compared with the Mosaic is more subjective, which gives it a gleam of New

Testament or of Protestant evangelical freedom and joy (Gal. iii.), as we see portrayed in the life of the Sethites: whilst the religion of Moses is that of promise contained in the training of the people, and therefore the external law and symbols are chiefly employed; as in a similar manner in the Middle Ages Christendom served for the elementary training of the nations. But on the other side a great progress is shown, in that now for the first time a whole nation is made the people of God, instead of a holy family living by themselves, and in that the simple word of God and the simple covenant of circumcision unfold into a complete code of laws and an organization of worship and of society. It is also an exceedingly important fact that Deuteronomy again points out the spirituality of the law, or throws a bridge over to the prophetic era—a fact frequently mistaken. Comp. *Gen. Introd.* p. 49.

§ 2. THE PARTICULAR RELATION OF THE THREE MIDDLE BOOKS TO GENESIS.

According to the preceding, it is not correct to speak of Genesis as the introduction to the following books. According to that view, the Old Testament was designed as a particular and national Bible for the Jews. It is rather the archives of the foundation of the universal and indestructible kingdom and people of God, whose coming is prefigured by the typical people of God, Israel, and by the typical kingdom of God, the theocracy. For it is the high destination of Israel that in becoming the representative of the concentration or contraction of God's kingdom in process of development, it should prepare and bring about the expansion or enlargement of the real and complete kingdom of God as it is promised in the blessing of Abraham (Gen. xii. 3), but especially in the second part of the prophet Isaiah (chap. xliii. 21 f.). Yet the catholicism of Genesis tends to this typical speciality by defining narrower circles for the Messianic promise. The first circle is the universe itself in the significant religious contrast, heaven and earth. The second circle is the earth, Adam with his race. The third circle is the nobler line of Adam in the Sethites in contrast to the line of Cain. The fourth circle is the family of Noah baptized with the water of the flood and divided into the pious and blessed family of Shem and the humanitarian and blessed people of Japhet. Then the distinctive genealogical speciality is begun by the setting apart of Abraham. His posterity is ennobled by a series of exclusions; Ishmael, the children of Keturah and Esau, are shut out from the consecrated circle of Israel. Indeed within this circle great distinctions are indicated, though in the three books the tribes of Judah and Joseph (Ephraim and Manasseh) stand far behind that of Levi. Thus Genesis, which in its catholicism is one with the loftier Genesis, the Apocalypse, ends with the foundation of the Jewish nationality, with the seed-corn of the typical people of God in the house of Jacob.

The three middle books in relation to Genesis are the record of the first typical fulfillment of the divine promise which was given to Israel, and through Israel to mankind (Gen. xv. 13, 14). They inform us how a people of God grew out of the holy family, a people born amid the travail of oppression and tyranny in Egypt. This people, consecrated to God, come out through the typical redemption, which first makes them a people, and which is based upon the fact that the Almighty God (El Shaddai) appears under the name Jehovah, and proves Himself Jehovah. For in the revelation of God as Jehovah, as the covenant God who ever remains the same, and ever glorifies Himself by His faithfulness, there inhere two very diverse revelations, since by the first it was not proved that he would continue to return. As in geometry we must have two separate points in order to determine the distance of a third point, so in the region of faith we must have two indications of salvation in order to conclude assuredly that the covenant-God will continue to return. In this way for the first time the name Jehovah obtained its full significance, though it was known in earlier times in connection with the prevailing name El Shaddai: just as at the Reformation the word "justification" was invested with a new meaning, though it had been known before. On this redemption the theocracy (Ex. xix.) was founded, and appeared not in abstract forms, but in concrete, historical characteristics, in ethical, ecclesiastical and political laws. This code of laws was a boundary separating Israel from all other peoples, placing

them in strongest contrast to other peoples, making them particularly the executioner of the Canaanites, who had come to ruin through the practice of unnatural lust. By this Israel would have become actually, according to the idea of the Pharisees, "*odium generis humani*," had they not been predestined to be educated as the teacher of the peoples and as the mediator of their salvation.

§ 3. THE PARTICULAR RELATION OF THE THREE MIDDLE BOOKS TO DEUTERONOMY.

Doubt has been expressed whether the man Moses who, in the spirit of the severe jurist, issued the code of laws contained in the three middle books, could also be the author of the essential parts of Deuteronomy. Doubts of this sort appear to pre-suppose that a lawgiver should make his own ideals, his loftiest thought a code for his people. But very false conceptions of the best legislation lie at the foundation of this view. A wise lawgiver will approve himself by the manner and mode in which he accommodates his loftiest views of right to the culture or want of culture of his people. Moses therefore might have given a law to his people corresponding to their culture as he found it, by mere external form, the very letter of the law, and the enlargement of the bald form by picturesque representations of a ceremonial worship which appealed to the senses and thought, not less than by a strong organization of the whole people. All this Moses might have done in the character of a Jewish Solon. But his giving an ethical, ecclesiastical and civil national law which was throughout a transparent representation, the symbol and type of the kingdom of God, proved him to be a prophet led and illumined by the Spirit of God.

Throughout his whole course Moses had been educated equally as a Jewish specialist of his times and as a catholic embracing all future humanity. As the adopted child of the daughter of a Pharaoh, he was educated in all the wisdom of Egypt, the most renowned centre of human culture of that time, and he also became familiar among the sons of the desert, the Midianites, with a noble patriarchal house. But as he was a true spiritual heir of Abraham, his personal experiences formed the basis for the catholic enlightenment imparted to him.

But as a prophet of Jehovah it could not be hidden from Moses, that with the institution of the covenant-religion in the forms of the external law, there was danger that the majority of his people might go astray in the mere letter of the law and in seeking righteousness by works. This danger of misunderstanding his law he met by bringing out in the second law, in Deuteronomy, the germs of spirituality which lay in the first law, and thereby opened a way from the isolation of Israel by its code to the spiritual catholicity which was to be developed in the prophets. Such a transition is unmistakably shown in the original portions of Deuteronomy which we distinguish from the final compilation. We are not called to treat of this compilation, or to offer any review of treatises upon it (*e.g.* KLEINERT'S Treatise, *Das Deuteronomium und der Deuteronomiker*).

In the first place, there is throughout Deuteronomy a solemn prophetic tone. Then there is the historical account of the miraculous leading of Israel in the light of Jehovah's grace, who pardoned the transgressions of the people, and even made Moses a typical substitute for the sins of the people (chap. iii. 26, 27). Israel and the law do not appear here in the lightning-flame of Sinai; Israel is the glorious people among the nations (chap. iv. 7), and the fiery law by which Jehovah made Himself known to Israel is comprised in the words: "Yea, he loved the people" (chap. xxxiii. 3). Respecting the form of the revelation on Sinai, not the terrors at the giving of the law are recalled, but the fact that Israel heard only the words of God; they did not see His form, in order that the danger of making images of God might be averted (chap. iv. 15). Thus decidedly were the people directed in the way of spiritual worship. The command against image worship in its length and breadth becomes a long-continued, positive demand for spirituality in religion. In the repetition of the ten commandments (chap. v.), in the tenth, the wife is placed before the house, and the critics have greatly troubled themselves with the question whether this position (chap. v. 21) or the reverse in the decalogue (Ex. xx. 17) is the right one. This alternative would make no essential change; for in Exodus the lawgiver speaks, but in Deutero-

nomy the prophet who interprets the law. According to the law the wife is part of the house and the property of the man; according to her spiritual relations, she is above the house. By the law of the Sabbath (its importance as regards worship in Leviticus must be distinguished from its ethical value, Ex. xx.) the principle of humanity, which was stated in the first sketch of the civil law (Ex. xxiii. 12), is further developed (Deut. v. 14, 15). Especially remarkable is the expansion of the first commandment in the declaration: Thou shalt love Jehovah thy God with all thine heart, and with all thy soul, and with all thy might (chap. vi. 5). The covenant-sign of circumcision is here referred to the circumcision of the heart, regeneration (chap. x. 16; xxx. 6).

In Leviticus, after the curse and the blessing, come a few words of promise of the restoration of Israel (chap. xxvi.); but here how greatly is that promise expanded in prophecy (Deut. chap. xxx.)! This prophetic tendency in Deuteronomy is not obscured by the severe enactments against the Canaanites (chap. vii.); they are rather, on the one side, moderated (chap. vii. 22), and, on the other side, the reason for them is given (ver. 22). If more is said in this book of the Levites than of the priests, it is a proof not of the exaltation, but of the lessening of the priesthood, a step towards the general priesthood. To these are added the laws of a genuine humanity in the laws of war (chap. xx.) and also in various commands touching forbearance and morality. And finally the solemnity of the song and of the blessing of Moses. The grand antithesis between the song and the blessing makes these chapters the flower of Deuteronomy: in the song the curse referred to culminates; in the blessing, the promise. As Genesis from a universal basis converges to the particularity of the three middle books, so Deuteronomy diverges in the direction of catholicity. This shows that the particularity of the three books is economical and temporary, and that a golden thread of spiritual significance, of symbolical, typical suggestion runs through the whole law.

For the distinction between Deuteronomy and each of the three middle books, comp. the article "Pentateuch" in HERZOG'S *Real-Encyclopædie.*

§ 4. THE RELATION OF THE THREE MIDDLE BOOKS OF THE LAW TO EACH OTHER.

The internal, essential relation of the three middle books of the law to each other is not defined with sufficient theological exactness either by the Hebrew names which are the first words of the books, אֵלֶּה שְׁמוֹת, וַיִּקְרָא, בְּמִדְבַּר, or by the Greek names of the Septuagint representing the principal subjects of the books (comp. HARTWIG'S *Tabellen zur Einleitung des Alten Testaments*, 2 *Aufl.* S. 28).

An approximate distinction is found in the old division of the law into the moral, ceremonial and civil law. Yet these three forms do not sufficiently correspond to the concrete character of the three books.

But in perfect accord with the distinguishing marks of Messianic prophecy, we may designate the first book (Exodus) as the prophetic book of the theocracy, the second (Leviticus) as the priestly book, the third (Numbers) as the kingly book, the book of the army, its preparation and marches, and service of the heavenly king. In the sequence of these books there is mirrored the sequence of the offices of Christ, whilst in the history of Israel the rule of the prophets (judges included) comes first, then the rule of the kings, and lastly the rule of the priests.*

That in the preparation of the three books this distinction was intentionally maintained appears from the plainest marks. A cursory consideration might, for instance, ask: why do we not find the large section containing the erection of the tabernacle in Leviticus rather than in Exodus, since the tabernacle is the holy place of Levitical worship? According to the explanation of the Scriptures themselves, the tabernacle is primarily not the house of the offerer, but of him to whom the offering is brought; not the priest's house, but God's house,

* Ewald greatly misunderstands the matter when he makes the following order: God's rule, kings' rule, saints' rule. God's rule, or the theocracy, is not a form of government; it is the principle of government; but in permanent sovereignty it controlled all the three forms of government until they ended with the destruction of Jerusalem.

the temple-palace of Jehovah, where He is present as law-giver, and maintains the law given on Sinai; we might say, it is the Sinai that moves with the people; and therefore it is the house where Jehovah ever meets with His people through the mediation of His representatives. The significance of the tabernacle as the place of the revelation of the glory of God comes out very clearly at the close of Exodus (אֹהֶל מוֹעֵד and אֹהֶל הָעֵדוּת).

But we must more exactly define the two parts of Exodus.

The first part (chaps. i.–xviii.) narrates the formation of the people of Israel up to the foundation of the theocracy by their redemption, that is, the typical redemption and creation of the people of God and the typical foundation of the kingdom of God. The second part (chaps. xix.–xl.) comprises the giving of the law, the ethical law, and the tabernacle as the dwelling-place of the Law-giver. To this is added in Leviticus the law of worship and in Numbers the political law, for the most part illustrated by examples.

The first part (chaps. i.–xviii.) is therefore the real foundation of the three books, the single trunk which is further on divided into three codes of laws. But the preponderance of the prophetical and ethical law, of the decalogue over the law of worship and the civil law is shown by its place in the foundation, and it also appears from the fact that with the decalogue the outline of the three-fold code of laws is given (Ex. xx.–xxiii.).

In accord with the same law of a definite characteristic distinction of the books, we find in Leviticus the laws of the festivals arranged. All those festivals are placed before them as priests (chap. xxiii.). The Sabbath appears here not in an ethical point of view as the day of rest but in its relation to worship as the day of the great assembly and as the basis of all other festivals ordained by God (chap. xxiii.). But all these festivals are preceded by the distinctive mark of Leviticus, the complete directions concerning the great day of atonement (chap. xvi.). In like manner the ten commandments and all the statutes are conformed to the priestly idea (chap. xix.); and so the fourth book of Moses, the book of the army of God and of the beginning of its marches, true to its character, commences with a muster of the people fit for war.

Numbers therefore stands with the impress of the kingly revelation of Jehovah. It forms the foundation for the conscription of the army of the Lord (chap. i.–iii.). And if the Levites are again mentioned here, it is because they are now appointed to sanctify the march of the people of God and their wars (chaps. iii. 44—chap. iv.). The laws of purification, which were inculcated in Leviticus with respect to worship, are repeated here that the camp of the army of God should be kept clean, in order that the army may be invincible (chap. v.). All directions with respect to sacrifice which are repeated here are given more or less for this end (chaps. vi.–x.). And therefore the two silver trumpets, which sounded the march, form the last of all these regulations. But the offences of the people, their calamities and judgments, afford visible proofs that it is the typical march of the people of God and the divine guidance of the people which are set before us (chaps. xi.–xvii.), and that by severe, yet gracious interposition, the errors of the people are removed. And then, preceded by new ordinances for purification, and, since the assembly needed a new incitement, by the death of Miriam and Aaron in due time, and by the purification of Moses himself with the assembly through great perturbation at the waters of Meribah (chap. xx.), the great conquests of Jehovah (one had long before taken place) follow, though these are again interrupted by new transgressions by the people (chap. xxi.–xxv.). The second enumeration of the people marks the end of the preliminary foundation of the state (chap. xxvi.), and hence there follow sketches of the political and civil law (chap. xxvi. f). The regulations of the festival again occur here, because of their relation to the civil order of the state. All further directions are merely outlines of the future typical state (chaps. xxx.–xxxvi.).

§ 5. THE ORGANISM OF THE THREE BOOKS AS TO THEIR UNITY AND THEIR SEPARATE PARTS.

The ethical and prophetic legislation of Exodus is based on the formation and redemption of the people of God: it is also the prophecy of the better legislation, the erection of a true spiritual kingdom of God by the vivifying laws of the Spirit of God. The typical, sac-

rificial rites of Leviticus are connected with this prophecy by internal relations. Then on the basis of consecration through sacrifice, the army of God, according to the book of Numbers, comes together in order that, being led by God in its marches and purified by peculiar judgments, it may execute judgment upon the world and lay the foundation of God's state.

In accordance with the three-fold division Moses appears most prominently in Exodus (Exodus is therefore peculiarly the book of Moses), Aaron in Leviticus, and the princes and leaders of the twelve tribes in Numbers. We have already mentioned that this three-fold division becomes four-fold because we must distinguish in Exodus the general fundamental portion (chaps. i.—xviii.) from that which is special.

The organism of Exodus—The theocracy as prophetic and ethical, or as the sole foundation of worship and of culture.

Exodus is divided in general into two parts; the first part (chaps. i.—xviii.) narrates the formation and redemption of the people of God, more strictly, the formation of the people of God and their redemption until the institution of God's state or the theocracy; the second part (chaps. xix.—xl.) narrates the institution of the covenant and the ethical and prophetical law of God by itself, a compendium of the whole law as special training unto Christ, until the completion of the habitation of the ever-present Law-giver.

The first larger division is divided again into the history of the typical origin and redemption of Israel (chaps. i.—xii.), and into the history of the confirmation of the redemption by the typical consecration (chaps. xiii.—xviii.). The fundamental thought of the first part of the history of redemption is deliverance through suffering, a deliverance marked by the institution and celebration of the passover, with the solemn exodus begun with the repast of the exodus, the passover (chap. xii.). The fundamental thought of the second part, or of the history of the confirmation of the redemption, is the separation of Israel from the Egyptians by the passage through the Red Sea, accomplished by means of the pillar of cloud and of fire (chap. xiv.), celebrated in Moses' song of victory, and taking shape in the preparation for the theocratic covenant. The first part describes merely the pangs of birth until the birth, the second describes merely separations or typical consecrations.

The second larger division (chaps. xix.—xl.) is divided into the history of the covenant of the first legislation (chaps. xix.—xxiii.), of the institution of the covenant (chap. xxiv.), and of the ordering of the tabernacle together with the reception of the written law (chaps. xxv.—xxxi.); further into the history of the apostasy in the setting up of the golden calf, of the restoration of the covenant through chastisements, and of the law renewed partly in severer, partly in milder terms (chaps. xxxii.—xxxiv.); finally into the history of the erection of the tabernacle, by which Mount Sinai or the house and the revelation of the Law-giver is brought within the congregation of God (chaps. xxxv.—xl.).

Remark.—Some commentators and writers of Introductions never give themselves the trouble to discover the arrangement of these books, but, on the contrary, tell us the sources whence they were compiled. This is plainly scientific aberration, the result of an ambitious but owl-like criticism, an anatomical history of literature, which without right desires to be called theology. However thoroughly one may pursue the question of the sources, that will not release us from the duty of understanding the books as they are according to their logical structure and religious intention.

The organism of Leviticus—The theocracy as priestly; after the dedication of the covenant-congregation to God follows the dedication of the covenant-people to Jehovah, the holy covenant-God, by means of theocratic consecration, for the purpose of manifesting theocratic holiness.

The fundamental thought of this book is offering, but offering as atonement or the typical atonement with God (chap. xvi.). Both the principal divisions correspond with this. First, the holy rites (chaps. i.—xvi.); second, the holy life (chaps. xvii.—xxvii.). In the first section the various offerings are set forth in order, beginning with the burnt offering and ending with the peace offering (chaps. i.—vii.). It is worthy of remark that in this book it is repeatedly said, "when one brings an offering," whilst the ethical decalogue speaks abso-

lutely "thou shalt." In the second section follow the directions concerning those appointed to the office of mediation by sacrifice, the priests, *i. e.*, of those who in a typical sense are worthy to draw near to God in behalf of the sinful people (Jer. xxx. 21) chaps. viii.—x. Then follow the directions concerning the animals of the typical offering, clean beasts which as distinguished from unclean beasts are alone fit for an offering (chap. xi.). Then is described the typical cleanness or purification of the offerers, *i. e.*, of the Israelites bringing the offering. With these directions is reached the festival of the yearly offering for atonement, the central point and climax of worship by offerings (chap. xvi.).

Hence there now follow in the second division the typical consequents of the typical offering for atonement, the precepts for maintaining holiness. *a.* All killing and eating of flesh becomes in the light of the offering for atonement a thank offering (chap. xvii.). *b.* Since the table of the Israelite as a priest is hallowed, so is also his marriage (chap. xviii.). This priestly holiness pertains to all the relations of life; first, positively (chap. xix.); second, negatively (chap. xx.). Above all it demands a typical positive maintenance of holiness in the priestly office itself (chaps. xxi.—xxii. 16), as well as perfection in the very animals to be offered (chap. xxii. 17–33). To the keeping holy the animals for offering is joined the keeping holy the festivals on which the offerings are brought (chap. xxiii.): so also the acts of offering (chap. xxiv. 1–9). The keeping holy the name of Jehovah is inculcated by an instance of punishment (chap. xxiv. 10–23). The very land of Israel must be kept holy by the Sabbatic year and the great year of jubilee (chap. xxv.). The general law of the typical holy keeping is then followed, as a conclusion, by the sanction or declaration of the holiness of the law itself; the promise of the blessing, the threatening of the curse (chap. xxvi.).

But why does ch. xxvii. speak of special vows? Here also the law points beyond itself. Vows are the expressions of a free, prophetic, lofty piety. They point to a higher plane, as the *consilia evangelica* of the Middle Ages sought to do this, but could do no more because they made the law of the spirit of Christ a mere external law of the letter, and just as the longings inspired by the *consilia evangelica* found their solution in a life of evangelical faith, so the desires expressed by Old Testament vows found their solution in the New Testament. But under the law they were to be regulated according to law. Yet even in the great day of atonement there were two ceremonies which pointed beyond the Old Testament; first, an offering for atonement in accordance with all legal offerings; second, the putting of the unknown, unatoned sins on Azazel * in the desert.

The organism of the Book of Numbers—The theocracy as kingly in its relation to the world. The army of God. Its preparation. Its march to take possession of the inheritance of God. Its transgressions, its defeat and rejuvenescence under the discipline of its king Jehovah and under the leading of Moses to the border of the promised land.

The fundamental thought of the book of Numbers is the march of the typical army of God at the sound of the silver trumpets, the signals of war and victory for directing the wars of Jehovah, until the firm founding of God's state, and the celebration of the festivals of victory and blessing of Jehovah in the land of promise (chap. x. 1–10). Around this centre are grouped the separate parts of the book.

The conscription and the order of the camp of the holy people form the first part: at the same time the Levites are assigned to lead the army of God (in a symbolical sense as a banner, not in a strategic sense, chap. iii. 22); they are also mentioned here as being the servants of the ark of the covenant, the symbolic banner of the army, to precede the army (chs. i.–iv.).

Upon this in the second part follow the directions for the typical consecration of the army, especially for putting away whatever would defile (chap. v.), and for self-denial on the part of the army (chap. vi. 1–21); then the solemn blessing of the army (chap. vi. 22–27), and the gifts and offerings which the leaders of the army brought for the tabernacle as the central point (staff and head-quarters) of the army of God (chap. vii.). Then in conformity with this high purpose the splendid lights of the tabernacle and those who were to serve them, the Levites, are spoken of (chap. viii.). In addition to these consecrations there are enact-

* [See note, p. 43].

ments for keeping clean the army by the feast of the passover and the supplementing of the law of the passover by that of the second passover for those unclean at the first, stragglers in the holy march, and by the law for strangers eating the passover (chap. ix. 1–14).

The third part, the central point of the book, forms a special section. It describes the pillar of cloud and of fire over the tabernacle as the divine signal for the marches of Israel, and the blowing of the silver trumpets as the human signal following the divine (chap. ix. 15—x. 10).

Then in the fourth part the departure of Israel from Sinai and the first division of its marches, its chastisement by a series of calamities, transgressions and judgments, which proves that this army of God is only symbolical and typical. This occasions the institution of a new purification of the people by the sprinkling of water, mixed with the ashes of a red heifer, which has been made a curse. This section ends with the death of Miriam and of the high-priest Aaron (chap. x. 11—chap. xx.). This part includes the march to Kadesh and the long sojourn there till the departure of the new generation for Mount Hor. Special incidents are, the burning in the camp and the miraculous gift of food by manna and quails; the boasting of Aaron and Miriam against Moses; the dejection of the people at the report of the spies and their defeat afterwards in their presumption; a new regulation of the peace-offerings, which encloses a new prediction of the promised land; a violation of the Sabbath and the judgment accorded to it; the rebellion and destruction of Korah's faction; the murmuring of the people against the judgment which had overtaken the faction, and the deliverance of the people from the judgment intended for them by the incense offered by Aaron, at which time the position of the priesthood is still higher advanced. And finally, apart by itself comes the catastrophe at Meribah, when both Moses and Aaron sinned and were punished.

The fifth part describes the second division of the march of the Israelites, which apparently is to a large extent a return; but it now begins to be a march of victory, though some great transgressions of the people are followed by great punishments. On this march, which begins at Mount Hor and continues through a great circuit around the land of the Edomites to the encampment of the Israelites at Shittim in the plain of Moab, Eleazar the new high-priest stands by the side of Moses; at last Joshua comes forth more positively as the representative of Moses (chaps. xxi.—xxv.). The two transgressions of Israel, their murmuring because of the long journey, and their thoughtless participation in the revels of the Midianites in the land of Moab, are punished by suitable inflictions, which are again followed by theocratic types of salvation. The blessings of Balaam form the central point of the exaltation of Israel now beginning.

With the sixth part begin the preparations for entrance into Canaan. First there is a new enumeration of the now purified people, the new generation. Then an enlargement of the law of inheritance, especially in reference to daughters who are heirs. Then the consecration of Joshua as the leader of Israel. The directions with regard to the offerings which are now made more definite are a presage of the march into Canaan, or of the beginning of a time when Israel will be able to bring these offerings. The new law of the feasts given here bears a similar signification. The seventh new moon, the great Sabbath of the year, is made chief of all, as a sign that Israel now enters into its rest. Here also the sphere of the vow appears as one of greater freedom, and above that of the legal offerings; but at the same time it must be brought under the rule of law. A last blow against the heathen, the campaign for vengeance on the Midianites, by which Israel is purified, forms the conclusion of these preparations (chaps. xxvi.—xxxi.).

The seventh part contains the commencement of the settlement of Israel in Canaan. First, the settlement of the tribes of Reuben and Gad and the half tribe of Manasseh, are described. This is followed by a retrospect of the wandering in the desert; and by an anticipation of the future, consisting of an encouragement to enter the land, defining the boundaries of the land and those who should allot the land, at the same time particularly mentioning the cities of the Levites and of refuge. Finally the inheritance of the tribes is ensured against division (chaps. xxxii.—xxxvi.).

§ 6. THE RELATION OF THE THREE BOOKS TO HOLY SCRIPTURE IN GENERAL, AND TO THE NEW TESTAMENT IN PARTICULAR.

These three middle books are in an especial sense the law books, or the law of the Jewish people. But even for the Jewish people they are not books of a mere external law for the regulation of an external state. With such a view these books would be read as the heathen law books of a powerful heathenism, and the Jewish people would be regarded as a heathen people among the heathen. In fact the Jewish people who made the law a covenant of the partiality of God and of righteousness by works, has been shattered as a nation, and cast out among all people.

In conjunction with the special legal and national signification, these books, as books of revelation, have a symbolical side; in their literal commands and historical features they present in symbol lofty spiritual relations. The law of circumcision announced in Genesis becomes the symbol of a circumcision of the heart. This symbolical side of the law in limited construction, becomes further on through the law in broader construction, the larger revelation of God in prophecy, till the latter passes away in the morning beams of the Spirit.

But, thirdly, the three books have a typical side; they set forth the future real, *i. e.*, spiritual redemption and its fruit, the new covenant and the real kingdom of God, that is, the New Testament in preparatory and fundamental outlines. If we regard merely the symbolical and typical, that is the spiritual side of the three books, we have the New Testament in the Old, the beginnings and foundations of the eternal revelation of salvation (Heb. xi. 1 f.); if we regard only the exterior we have the national law of the Jews, whose burden and impossibility of fulfillment must lead to Christ (Acts xv.). But regarding both sides at once, we have the picture of a strong concentration or contraction of the kingdom of God as a preparation for its future unlimited expansion and catholicity.

The positive side of this history of legislation is the lofty spiritual aim and significance of the law, its prophetical and Messianic bearing. Its negative side consists in its bringing out prominently that the law as law cannot give life, but that under the law the people constantly stumble and fall, and only by divine chastisements and grace, by priestly intercession and atonement, by true repentance and faith, do they again reach the path of salvation.

Within this law—irrespective of its expansion in Deuteronomy—there is great progress and growth, as is shown in the difference of the relations before and after the setting up of the golden calf, between the first and second tables of the law.

At the first giving of the law the people see the lightning and hear the thunder on the mount, and in mortal fear hurry away. Moses alone must speak with God for the people. But Moses was able so far to quiet the people, that after the giving of the law Aaron, Nadab, Abihu, and seventy elders, with Moses, were able to approach the top of the mount, and there behold God, and eat and drink (Exod. xxiv.). At the second sojourn of Moses on the mount, we do not hear of these fearful signs. From mysterious concealment and silence, he comes forth with shining face, before which Aaron and the princes, who at the first giving of the law beheld God, retreat; and their slavish fear, and that of the people, is again quieted by covering Moses' face with a vail. Jehovah Himself, also, in order to reassure the people, makes known from Sinai the meaning of the name Jehovah; that He was "God, merciful and gracious, long-suffering and abundant in grace and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin, but leaving nothing unpunished, and visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation." But on the other hand, it is now determined that Jehovah will accompany the people, not as Jehovah Himself, in the midst of the people, but in the form of an angel before them, that is, in the form of Old Testament revelation and law. As a mark of this positive separation, Moses removes his tent as a provisional tabernacle outside the camp; an act which brings to mind John the Baptist in the wilderness; and the congregation in the camp is by that declared unclean.

§7. THE RELATION OF THE THREE BOOKS TO THE RECORDS ON WHICH THEY WERE FOUNDED.

The logical connection and the organic unity of these three books are exhibited in undeniable precision, clearness, and beauty.

And not less clear is it that this whole complex of the Jewish national law is arranged not according to the strict requirements of history but of religion; a sacred tabernacle though made of historical materials; not a mere didactic composition, but a concrete didactic disposition strung upon the threads of history. Separating the historical from the didactic elements, we find that the first historical portion (Exodus, chaps. i.—xviii.), makes a book by itself. Joined to this, as a second book, is the second part of Exodus; the book of prophetical and ethical legislation. Leviticus contains no trace of historical progress; it is simply the law-book of Levitical worship. The first section of Numbers (chaps. iv.—x. 10), forms the outline of the theocratic, kingly legislation. Then at the blast of the silver trumpets the people depart from Sinai. And now follow the second historical part of the whole work, the march from Sinai to the plain of Moab, and various new legal precepts, as special circumstances occasioned them. Thus the three books arranged according to theocratic purposes make five books, a smaller Pentateuch in the greater. Though we may not lay special stress upon the sacred trinity of this law, yet it is worthy of remark, that the ethical legislation progresses through the stadia of development, that the legislation concerning worship from beginning to end is a finished system, which is further on supplemented by the civil legislation, while this last is enlarged as historical occasions required, in accordance with the usual course of civil legislation. But that this concrete unity did not proceed from a single human author under divine inspiration, appears from many proofs, as well as from the very nature of these books. First of all, this is shown by the connection with Deuteronomy, in which it is plain that previously-existing records were arranged by a subsequent editor. Such records are also in these books quoted or presupposed, for instance, the songs (Numb. xxi. 17 ff., 27 ff.): the history and especially the prophecies of Balaam.

In general we cannot with certainty decide between those parts which had Moses for their author (as for instance BLEEK does in his Introduction, recognizing many such parts), and those which are due to a later revision or addition; but from satisfactory proofs we make the following distinctions: 1, Those originals which are fundamental, to wit, the primary, traditional and written records of the genesis of the people—especially of Joseph—then the outlines of the theocratic legislation (the passover, the decalogue, the tabernacle, the law of offerings, *etc.*, songs, forms of blessing, encampments); 2, the arrangement of the law into three parts by the hand of Moses; 3, a final later revision, which, by arrangement and addition, sought to present the complete unity of the Pentateuch.

That such collected originals were the foundation of these books needs no argument. But that Moses himself distributed the materials into three parts, appears from the great significance of this organic three-fold unity with its Messianic impress, from the designation of the tabernacle, not for Levitical but for ethical legislation, as well as from the break in the whole construction before the death of Moses. It is particularly to be remarked that the three legislations manifest their theocratic truth by their interdependence; either by itself would present, judged by common rules, a distorted form.

That these three books were made by dividing up a larger book which enclosed within itself that of Joshua, is a modern scholastic view without any proof. As regards the distinction between Elohistic and Jehovistic portions, it may have some importance for Genesis. But maintaining the great importance of the revelation in Exod. vi., thenceforth the distinction between the two names must rest only on internal relations, not upon portions to be critically distinguished. For instance, when, from the calling of Moses (Ex. iii.) and from the intercourse of Jehovah with him (Exod. vi.) it is asserted that this is a compilation from two different accounts, the assertion is made at the expense of the internal relations of the text, which plainly show a perfectly logical progress from one section to the other. In consequence of the decided refusal of Pharaoh to let the people of Israel go for a religious festival in the desert, and on account of the increasing oppression of the people which brought them to

despair, Jehovah as the covenant-God of Israel comes forth in the full glory of His name. With this new significance which He gives to His name, He repeats previous promises (Exod. iii. 8–15) and assures the redemption of the people by great miracles and judgments, and their admission into a peculiar covenant relation. That the first general account anticipates some particulars of the second transaction is not an argument against it.

In view of the totality of the Mosaic legislation the fundamental law asserts itself, that as already mentioned, the essential parts are in the highest degree interdependent. Moses, as the author of the decalogue only, would no longer be Moses; but a system of offerings which was not founded upon this ethical basis, would seem to be an institution of sorcery. The preparations recorded in the book of Numbers, without these conditions precedent, would have to be regarded as measures for a conquest of the world by war. The proof of this compact organism of the Pentateuch is the complete interdependence of the separate parts.

For the sources of the Pentateuch, especially of these three books, see BLEEK, *Introd. to Old Test.* The various views, see in "*Uebersicht der verschiedenen Vorstellungen über Ursprung und Zusammensetzung des Pentateuchs,*" page 172. According to EWALD, the Mosaic sources are difficult to disentangle. The defenders of a single authorship are indicated in HARTWIG'S *Tabellen*, pp. 28, 29. Comp. BUNSEN'S *Bibelwerk*, 2 *Abtheilung*, *Bibelurkunden*, p. 108.

§ 8. HISTORICAL FOUNDATION OF THE THREE BOOKS.

The Range of this History.

CHRONOLOGY.—In these books of the Pentateuch we have narrated the history of the birth of the people of Israel up to its complete development as a nation. As the typical history of the people of God, it is a miniature of the birth of Christianity. The course of the history begins with the theocratically noble origin of the people, and continues until they behold their inheritance, the promised land. Betwixt these is the history of an obscure embryonic condition, in which they gradually become a people, though at the same time they sink deeper and deeper into slavery, and of a birth as a nation in the midst of severe pangs, by which redemption is accomplished, and which is then confirmed by the discipline of the law and God's guidance of them through the desert, where the old generation dies away and a new generation grows up.

The narrative is joined to Genesis by the recapitulation of the settlement of Israel in Egypt, and of the death of Joseph, and continues to the time of the encampment in the plain of Moab, shortly before the death of Moses. According to Exod. xii. 40, the Israelites dwelt in Egypt four hundred and thirty years. To this must be added the sojourn in the desert, forty years (Numb. xiv. 33; xxxii. 13). The whole period of this history is therefore four hundred and seventy years. But out of this long period only a few special points are marked. The origin of the people dates from the death of Joseph to the commencement of the oppression. Of this interval we learn nothing. It is a period covered with a veil like that which covered the birth of Christianity from the close of the Pauline epistles to the great persecutions of the second century.

The duration of Israel's oppression cannot be accurately defined; it began at an unknown date, which preceded the birth of Moses and continued till his mission to Pharaoh. Then Moses was eighty years old, and Aaron was eighty-three years old (Exod. vii. 7). To this must be added the forty years of the march in the desert (besides the period in which Egyptian plagues occurred), and accordingly Moses at his death was one hundred and twenty years old (Deut. xxxiv. 7). That Moses was forty years old when he fled into the wilderness, and then lived in the wilderness forty years with Jethro (Acts vii. 23–30) is the statement of Jewish tradition. See Comm., l. c.

The undefined period of the Egyptian plagues, which from their connection followed one another quickly, is terminated by the date of the exodus. The period from the departure from Egypt to Sinai, and from Sinai through the desert to Kadesh, is clearly marked. Departure on the 14th (15th) Abib or Nisan (Exod. xii. 17); arrival at Sinai in the third month (Exod. xix. 1); departure from Sinai on the 20th day of the 2d month of the 2d year (Numb.

x. 11); arrival at Kadesh Barnea in the wilderness of Paran in the 2d year (the spies' forty days, Numb. xiv. 34); abode at Kadesh (Numb. xxi. 1; Deut. i. 46) to the arrival at the East bank of the Jordan thirty-eight years. In the fortieth year of the exodus they came to Mount Hor, where Aaron died on the first day of the fifth month (Numb. xxxiii. 38). On the first day of the eleventh month of the fortieth year, Moses delivered his parting words to Israel (Deut. i. 3).

Goethe was therefore right when he said that Israel might have reached Canaan in two years. But he did not understand God's chastisement, nor, we may add, the human sagacity of Moses, which together occasioned a delay of thirty-eight years. And so Goethe's denial of Moses' talent as a ruler is a proof that he utterly misunderstood the exalted and sanctified worldly wisdom of Moses. But quite in accord with Goethe the Israelites, against the will of Moses, did make an attempt to take possession of Canaan (Numb. xiv. 40).

The endeavor to fill up the obscure interval between the death of Joseph and the history of Moses by the supposition of revelations proceeds from the idea that Old Testament revelation must be made continuous, agreeing with the continuity of the biblical books. But this would obliterate the distinction between periods and epochs made in Old Testament history, as well as the peculiar import of revelation at chosen times. It is only through a perception of the spiritual rhythm in the history of the kingdom of God (of the distinction between the χρόνοι, in which a thousand years are as one day, and the καιροί, in which a day is as a thousand years) that we reach an understanding of the great crises of revelation. SCHILLER'S words: "*es gibt im Menschenleben Augenblicke,*" *etc.*, may be paraphrased thus: there are moments in human life when it is nearer than at other times to the spirit of revelation, to eternity, to the other world. Concerning the strictures of DE WETTE, VATKE, and BRUNO BAUER on the "great chasm" in the chronology, see KURTZ'S *Hist. of Old Covenant,* Vol. II., p. 21. Yet in that obscure interval came forth the special significance of the name Jehovah as already mentioned.

On making the length of the sojourn in Egypt four hundred and thirty years, see this Comm. on Gen. xv. 13. This Comm. on Gen. xiii. DELITZSCH, *Gen.*, p. 371. This Comm. Acts vii. In relation to the various readings in the Septuagint, Samaritan Codex, and in Jonathan (the sojourn in Egypt 430–215 years), see KURTZ, *Hist. of the Old Covenant,* Vol. II., p. 135, as well as concerning the statement of Paul (Gal. iii.), which KURTZ explains by his citation of the Septuagint, while we date from the end of the time of promise. The objections which are made to the chronology of the Septuagint see examined in KURTZ as above. On the amazing conjectures of BAUMGARTEN, see KURTZ, Vol. II., p. 143. According to BUNSEN, the limit of the sojourn in Egypt is too short; according to Lepsius it was only ninety years.

We compute as follows: the whole sojourn was four hundred and thirty years. The thirty years were not counted because the oppression did not immediately begin; therefore four hundred years of oppression. But as the four hundred and thirty years (Gal. iii.) are apparently counted from Abraham, it would appear that the period in which the promises were made to Abraham and the patriarchs ended with the death of Jacob.

Egypt.

For the description of this land, where the Israelites became a nation, we must refer the reader to the literature of the subject, particularly to the articles on Egypt in WINER'S *Bibl. Realwörterbuch;* ZELLER'S *Bibl. Wörterbuch* (Egypt); HERZOG'S *Real-Encyclopädie;* BUNSEN, *Egypt's Place in History;* HENGSTENBERG, *Egypt and the Books of Moses,* with Appendix, Berlin, 1841; UHLEMANN, *Thoth, oder die Wissenschaften der alten Egypter,* Göttingen, 1855; EBERS, *Egypten und die Bücher Moses',* Vol. I., Leipzig, 1868; BRUGSCH, *Reiseberichte aus Egypten,* Leipzig, 1855; BRUGSCH, *Die Egyptische Gräbervelt, ein Vortrag,* Leipzig. 1868; SAM. SHARPE, *History of Egypt,* 2 Vols., London, 1870; A. KNOETEL, *Cheops, der Pyramidenerbauer,* Leipzig, 1861; *Travels,* SCHUBERT [see also the maps in the Ordnance Survey under direction of Sir Henry James, F. R. S.], STRAUSS, *Sinai und Golgotha, etc.* See the bibliog-

raphy of the subject in KURTZ, *Hist. of the Old Covenant*, Vol. II., p. 380. Also in DANZ, *Egypt, Egyptians.*

For a sound knowledge of the history of Israel in Egypt one must consult the maps, *etc.* Kiepert, *Atlas der alten Welt;* Henry Lange, Bible-atlas in Bunsen's Bibelwerk; Chart and Conspectus of the written characters in BRUGSCH. *Reiseberichte.* LONG'S *Classical Atlas*, New York, 1867.

God's providential arrangement that Israel should become a nation in Egypt is shown by the following plain proofs:

1. The people must prosper in that foreign land, and yet not feel at home. This was brought about, first, by a government which knew Joseph, that is, by national gratitude; then by a government which knew not, or did not wish to know Joseph, and which made the sojourn in Egypt very oppressive to the people.

2. The rapid growth of the people was favored by the great fertility of Egypt, which not only supplied abundant food, especially to a pastoral people living by themselves, but also revealed its blessing in the number of births.

3. A people who were to be educated to a complete understanding of the great antithesis between the blessing and the curse in divine providence could be taught in Egypt better than elsewhere to know the calamities attendant upon the curse. Here too were found the natural prerequisites for the extraordinary plagues which were to bring about the redemption of the people from slavery.

4. The capacity of Israel, to receive in faith the revelations of salvation and to manifest them to the world, needed as a stimulus of its development, contact and attrition with the various civilized nations (Egypt, Syria, Assyria, Phœnicia, Babylon, Persia, Greece, Rome). The first contact was pre-eminently important; by it the people of faith were prepared by an intercourse during centuries with the oldest civilized nation. Their lawgiver was educated in all the wisdom of Egypt, and the conditions of culture for the development of the religion of promise as a religion of law, the knowledge of writing, education in art, possession of property, *etc.*, formed a great school of instruction for the people of Israel. The external culture of the theocracy and the Grecian culture of æsthetics grew from the same stock in Egypt.

5. And yet the national as well as the spiritual commingling of the people with Egypt must be precluded. The people were preserved from a national commingling by the antipathy between the higher Egyptian castes and that of shepherds, and by Israel's separate abode in Goshen, as well as by the gloomy, reserved character of the Copts and by the constantly increasing jealousy and antagonism of the Egyptians. The spiritual commingling was obviated by the degradation of the Egyptian worship of animals and the gloominess of their worship of the dead to a people who had preserved though but an obscure tradition of monotheistic worship of God. That the people were not altogether free from the infection of Egyptian leaven is shown by the history of the golden calf; yet this infection was in some degree refined by a knowledge of the symbolic interpretations held by the more cultured classes of Egypt, for the golden calf was intended to be regarded as a symbol, not as an idol, as was the case in later times among the ten tribes.

Israel in Egypt, the Hyksos, Pharaoh.

The date when the Israelites settled in Egypt has been, in earlier and later times, variously given, and with this indefiniteness of times has been joined the relation of Israel to the Hyksos mentioned by the Egyptian historians, who migrated into Egypt, and were afterwards driven out.

For the Biblical Chronology we refer to the exhaustive article by ROESCH in HERZOG'S *Real-Encyclopädie.* "Among chronologists who accept the scriptural accounts SCALIGER, CALVISIUS and JACOB CAPPEL place the exodus in 1497, PETAVIUS in 1531, MARSHAM in 1487, USHER in 1491," *etc.* DE WETTE makes the sojourn of the Israelites in Egypt to be from 1921 to 1491 B. C. (*Biblische Archäologie*, p. 28). Various computations are found in the treatises, *Biblische Chronologie*, Tübingen, 1857; BECKER, *Eine Karte der Chronologie*

der Heiligen Schrift, Leipzig, 1859; V. GUTSCHMID, *Beiträge zur Geschichte des Alten Orients zur Würdigung von Bunsen's Egypten*, Bd. 4 and 5. The chronology of MANETHO is exhaustively treated by UNGER, *Chronologie des Manetho*, Berlin, 1867.

Some chronologists of the present day by the combination of Egyptian traditions have arrived at results very different from the above. According to LEPSIUS (see KURTZ, Vol. II. 409), the Hyksos came into Egypt as conquerors about the year 2100 B. C., and after a sojourn of five hundred and eleven years were driven back to Syria. "After this about two hundred years pass away before the immigration of the Israelites into Egypt, which, as well as their exodus about a hundred years after, took place under the nineteenth dynasty." Sethos I. (1445–1394, by the Greeks called Sesostris) was the Pharaoh under whom Joseph came to Egypt: his son Ramses II., Miamun the Great (1394–1328), was the king at whose court Moses was brought up; and his son, Menephthes (1328–1309), the Amenophis of Josephus, was the Pharaoh of the exodus, which took place in the year 1314. See the remarks by KURTZ and this Comm., Introd. to Genesis.

According to BUNSEN (*Bibelwerk*, *Bibelurkunden Theil I.*, § 111), the Israelites lived in Egypt many hundred years before their enslavement. Then a few centuries more passed until the oppression culminated under Ramses II., and under King Menophthah (1324–1305) the exodus took place. Here Biblical Chronology is made entirely dependent on conjectures in Egyptology. It does not speak well for the infallibility of the research, that one requires only ninety years, the other about nine hundred years, for the sojourn of the Israelites in Egypt.

In this connection the following questions are to be considered:

1. What is the solution of the difference between the four hundred and thirty years as given in Exodus and the period shortened by the two hundred and fifteen years of the patriarchs, as given by the Septuagint and the Samaritan codex?

2. What is the solution of the statement of the Bible that the building of Solomon's temple was begun four hundred and eighty years after the exodus of the children of Israel out of Egypt (1 Kings vi. 1)?

3. What relation does the history of the Israelites bear to the account by MANETHO of the Hyksos and the lepers?

As to the first question, we refer to the explanation in this Comm., Genesis xv. 14. Comp. KURTZ, Vol. II., p. 133. As to the second question, see this Comm.; The Books of Kings by BAEHR, 1 Kings vi. 1. The reconciliation of this statement with other chronological statements of the Bible is found, first, in the view that many of the periods mentioned in the Book of Judges are to be regarded as contemporaneous; second, in the indefiniteness of the four hundred and fifty years of the judges (Acts xiii. 20).

The third question has become the subject of various learned conjectures. The account of MANETHO concerning the expulsion of the Hyksos and the lepers from Egypt seems hitherto to have obscured rather than illustrated the history of Israel in Egypt. According to the first account of the Egyptian priest MANETHO (JOSEPHUS, *c. Apion* I. 14), people from eastern lands invaded Egypt under King Timaus, conquered the land and its princes, and ruled five hundred and eleven years. They were called Hyksos, that is, shepherd-kings. At the end of this period they were overcome by a native king, and finally having capitulated, were driven out of their fortress, Avaris, by the king's son Thummosis. They then retreated through the desert to Syria, settled in Judea, and there built a city (Hierosolyma) which could hold their entire host (240,000 persons). JOSEPHUS referred this tradition to the exodus of the Israelites.

The second account of MANETHO tells of an expulsion of the lepers (*c. Apion*, I. 26). Amenophis, an imaginary king, desired to see the gods. He was commanded by another Amenophis first to clear the country of all lepers. From all Egypt he collected them, eighty thousand in number. The king sent them first into the eastern quarries, later into the city Avaris, where the Hyksos were said to have entrenched themselves. A priest from Heliopolis, chosen by them, taught them customs which were opposed to those of the Egyptians. Then he called the Hyksos from Jerusalem to a united struggle against the Egyptians. King

Amenophis marched against the united forces with 300,000 men. But fearing the gods, he retired to Ethiopia, while the enemy committed the greatest atrocities in Egypt. The priest (Osarsiph) who led the lepers, now called himself Moses. After thirteen years Amenophis came with Ethiopian confederates, defeated the shepherds and the lepers, and pursued them to the Syrian boundary (see the full account in Kurtz, v. 2, pp. 380–429).

These utterly fabulous stories are well fitted as a stage for the higher learning. According to Josephus and many others, the Hyksos were the Israelites, according to others the Hyksos lived with the Israelites, and if so, according to one view, they were the protectors and defenders of Israel, according to an opposite view, they were the oppressors of Israel (Kurtz, vol. 2, p. 380). According to Lepsius, the Hyksos were expelled two hundred years before the immigration of the Israelites. According to Saalschütz, the destruction of Pharaoh in the Red Sea, and the destruction of the dynasty of the Hyksos, occurred at the same time; but the expulsion of the Hyksos took place later.

In a careful consideration of the stories of Manetho great difficulties arise against every conjecture. If the Hyksos left Egypt for Jerusalem before the Jews, then history must show some trace that the Jews in their march through the wilderness to Palestine came upon this powerful people who preceded them in migration. If the Hyksos left Egypt after the Israelites, then the Hyksos in their journey to Jerusalem must have met with the Israelites. Finally, if these pastoral people were together in Egypt, the shepherd-kings could not have preserved an entire separation from the Jewish shepherds. KURTZ supposes that the Hyksos were Canaanites, and the immigration of Israel took place under their supremacy. He also finds in the legend of the lepers a reference to the Israelites, a view which requires some modification, if Manetho's connecting the lepers with the Hyksos points to the Mosaic account that a mixed multitude joined themselves to the departing Israelites.

HENGSTENBERG, in his work "Egypt and the Books of Moses," with an appendix, "Manetho and the Hyksos," opposes the prevailing view that Manetho was the chief of the priesthood in Heliopolis, the most learned in Egypt, and wrote the history of Egypt by order of king Ptolemy Philadelphus, using the works which were found in the temple. His reasons are the following: evidences of striking ignorance of Egyptian mythology, of geography, *etc.*, remarkable agreement of his account of the Jews with the statements of writers like Chæremon, Lysimachus, Apion, Apollonius Molo, all of whom lived under the Roman empire. There are no other witnesses who corroborate his statements. Manetho was a forger of later times, like Pseudo-Aristeas. In later times there was a large number of Jews who cast off their nationality, only retaining the national pride and antipathies, of whom Apion was an example. Accordingly HENGSTENBERG holds the view, "that the Hyksos were no other than the Israelites, that no ancient Egyptian originals formed the basis of MANETHO'S accounts, but that the history preserved by the Jews was transformed to suit Egyptian national vanity."

If we grant the statements concerning the historical character of MANETHO it is still possible that there arose in Egypt false traditions of the sojourn of the Israelites and of their exodus. It is easily conceivable that the national pride of the Egyptians did not perpetuate this history, as it really was, on their monuments: and it is just as conceivable that the unpleasant tradition of this history was transformed in accordance with Egyptian interests and with different points of view. The legend of the Hyksos intimates the origin, mode of life, and power of the Israelites, that by them great distress came upon Egypt, and that they went away to Canaan and founded Jerusalem, while the legend of the lepers, to please Egyptian pride and hatred, has made of the same history a fable. The names Avaris and Hierosolyma, as well as other marks, prove that these two legends are very closely connected. A. KNOETEL in his treatise "Cheops" presents a peculiar construction of Egyptian history, which proceeds upon the supposition of the untrustworthiness of MANETHO. That the shepherd kings came from Babylon, and imposed upon the Copts the building of the pyramids and the worship of the dead, is a surprising statement in a work showing great research.

That an intimate acquaintance with Egypt is shown in the Pentateuch, is proved by HENGSTENBERG with great learning in the work quoted above. He has also manifested undeniable impartiality, as his departures from the orthodox traditions prove in his history of

the sacrifice of Isaac, of Balaam, of Jephthah's daughter, and in the paragraphs on "The signs and wonders in Egypt," "Traces of Egyptian customs in the religious institutions of the books of Moses." That his purpose was apologetic cannot obscure the worth of these investigations.

The influence which Egyptian art and science must have exerted upon the culture of the Israelites, as well as the antagonism between Israelitish and Egyptian character, has been treated in a summary way by SAM SHARPE in his *History of Egypt.** How much the Israelites owed to Egypt in respect to science and art is an interesting chapter in ancient history; and here something should be said on the relation of the religion of Egypt to that of Israel. Moses, whose name is Egyptian, and means "son of water," was brought up in the neighborhood of Heliopolis, the chief school of Egyptian philosophy, and, according to the legend, received through Jannes and Jambres most careful instruction in all the wisdom of the Egyptians, while many Israelites had given themselves to the idolatry and superstition of the land. This is the reason, according to Manetho, why so many Egyptian customs are expressly forbidden in the Mosaic law, whilst others, which were harmless, are accepted in it. A comparison of the customs of both nations would throw much light upon their relative positions. The grand purpose of the separation of the Israelites from other nations was the unequivocal maintenance of monotheism. Moses therefore declared that the gods which were commended to the veneration of the ignorant masses by the Egyptian priests were false gods. The Egyptians worshipped the stars as the representatives of the gods, the sun by the name Ra, the moon as Joh or Isis; but among the Israelites a worshipper of any of the heavenly bodies was stoned. Among the Egyptians sculpture was the great support of religion; the priests had the god hewn out in the temple, and there prayed to it; they worshipped statues of men, of irrational beasts, birds, and fishes; but the Israelites were forbidden to bow down before a chiseled or carved image. Egyptian priests shaved off their hair, but the Israelites were forbidden to make a bald place, or even to cut the ends of the beard. The inhabitants of lower Egypt cut marks on their bodies in honor of their gods, but the Israelites were forbidden to cut their flesh or to make any marks in it. The Egyptians put food in the grave with the corpses of their friends, and on their behalf sent presents of food into the temples; but the Israelites were forbidden† to put any food with a corpse. The Egyptians planted groves in the courts of their temples (like the later Alexandrine Jews in the courts of their synagogues); but the Mosaic law forbid the Israelites to plant any tree near the altar of the Lord. The sacred bull, Apis, was chosen by the priests of Memphis on account of black color and white spots, and Mnevis, the sacred bull of Heliopolis, bore nearly the same marks; but the Israelites were ordered in preparing the water of purification to take a red heifer, perfect and young. Circumcision and abstention from swine's flesh was common to both Egyptians and Israelites; but the Egyptians offered swine's flesh to Isis and Osiris, and ate of it once a month, on the day after the full moon, after the sacrifice.

In addition to their knowledge of nature, the Egyptian wise men were acquainted with sorcery and magic, which they used for the deception of the common people. When Moses came before Pharaoh with signs and wonders, their magicians imitated him in some cases. The Egyptian sorcerers and magicians exerted a great and often injurious influence on the spirit of the nation; they spoke as if they were the messengers of heaven; an abuse which two thousand years after the law could hardly restrain, though it condemned to punishment any who asked their advice. But the Mosaic law empowered the people to punish those who would seduce them, and commanded them to stone any who practised magic or witchcraft.

We must now speak of some things which the Israelite law-giver borrowed from the land he left. The Egyptians inscribed the praises of their kings and gods on the inner and outer sides of the walls of their buildings, and in the same manner the Israelites were commanded to write the chief commands of their law upon the posts of their doors and gates. The Egyptians adorned the carved images of their gods with wings; the Israelites were commanded to place at each end of the ark a cherub with outstretched wings. In a picture of a religious

* [I have been unable to verify this reference in the last edition of SHARPE's *Egypt*.—H. O.]

† [Is not the author mistaken as to any prohibition of this?—H. O.]

procession in the time of Rameses III., there is a representation of a statue of the god Chem being carried, which measures two and a half cubits in length, and one and a half cubit in height, agreeing in form and measure with the ark which the Israelites made for the tabernacle. When the Israelites in the desert were bitten by serpents, Moses made a serpent of copper, and fastened it upon a pole, that those bitten might look upon it and be healed; similar serpents are often seen on Egyptian standards; and finally, when the Israelites fell into idolatry, and demanded that Aaron should make them a god, he made them a golden calf, the same animal they had frequently seen worshipped at Heliopolis under the name Mnevis, and which they themselves perhaps had worshipped.

The Israelites brought with them from Egypt a knowledge of the art of writing, and in the perfection of the alphabet and the mode of writing, as well as the more important matters of religion and philosophy, they soon surpassed their teachers. The Egyptian hieroglyphics, at first representing syllables, made no further progress except that later they were used as phonetic signs of syllables. In the enchorial character (current hand) on papyrus, the more clumsy signs were omitted, and all strokes were made of equal thickness by a reed pen. Unfortunately Egyptian religion forbade all attempts at change or reform, and therefore in all ornamental and important writings the hieroglyphics were retained, which otherwise would probably have been changed to signs of letters. The enchorial writing was used only in current hand; but it never reached the simplicity of a modern alphabet. The Hebrew square characters were derived directly from the hieroglyphics, and the world owes it to the Hebrews that instead of writing in symbols an alphabet was formed by which a sign expresses a sound. The Israelites admired the grand buildings of the Egyptians, but made no attempt to imitate them. They early saw the great pyramids, and might have known when and how they were built, but they probably satisfied themselves with the remark, that giants built them. That Israelite religion and philosophy were not derived from the valley of the Nile appears from the following: among the Israelites there was no encouragement to trade, for the taking of interest was forbidden by law; women were not permitted to be priests; the reward of the good and the punishment of the wicked was not, as among the Egyptians, expected after death, but here on earth;* religious mysteries were as foreign to the Israelites as to the Egyptians the thought that the earth could be deluged by rain. In general, Heliopolis, from its close connection with Chaldea, received far more science and instruction from Babylon than it returned thither. On the similarity between Egyptian and Israelite customs comp. *Thoth* by UHLEMANN, p. 7. EBERS, *Egypten und die Bücher Moses*, Vol. I., Leipzig, 1868.

Growth of Israel in Egypt.

If we regard the sojourn of Israel in Egypt as so short in duration as Lepsius would

* [This is the common view, but it does not accord with some of the plainest facts of revelation. At the beginning of the Pentateuch stands the account of the death of Abel by the hands of Cain. Accepted as righteous by God (Gen. iv. 4; Heb. xi. 4), the younger brother, for no crime on his part, is murdered by the elder; and this murderer, though under a curse, lives to become the head of a long line of descendants, who enjoy in rich abundance the good things of this world. The righteous is cut off in early youth. The wicked lives in security and wealth. If there were no other revelation on this subject in the Pentateuch, this account would be sufficient to teach every believer in God, who is just, that His rewards and punishments are not confined to this world, but must be expected beyond death. Enoch was righteous before God, but he had not lived to half the age of the other patriarchs before the Flood when he was translated. Was his reward here? Heb. xi. 5, 6. The expectations of Abraham, Isaac and Jacob, as to their reward, were utterly deceived, if they were confined to this world. And what was the reward of Moses on earth? He tells us in the 90th Psalm that after three-score years and ten the strength of man is "labor and sorrow;" and in Deuteronomy he rehearses to the people the pangs of the burden he had borne in leading the people, and declares that death on the eastern side of the Jordan was to be his punishment for his sin at Meribah. No, all these patriarchs prove by their lives the truth of Paul's words respecting all believers that "if in this life only we have hope in Christ, we are of all men most miserable." Their latter days must have been shrouded in impenetrable gloom if they looked for their reward here—and in that gloom the promise of God must have vanished for them and for us. But the New Testament plainly says that all these men were men of faith. "Now faith is assurance of things hoped for, a conviction of things not seen. For by it the elders obtained a good report. * * * * * But without faith it is impossible to please God; for he that cometh to God must believe that He is, and that He is a Rewarder of those who diligently seek Him." Heb. xi. 1, 2, 6. Jesus says the doctrine of the resurrection was taught by Moses (Matt. xxii. 32; Ex. iii. 6), and the Epistle to the Hebrews asserts that both Abraham and Moses believed it (Heb. xi. 13–19, 26). The only rational solution of their lives is a belief in rewards and punishments after death. The earliest revelation, in the first four chapters of Genesis, was enough by itself to establish this faith.—H. O.]

make it, then it would not have been possible in that time for Jacob's family to become a great nation. But if, on the other hand, we accept twice the length of time given in the Bible it would be questionable whether the people, through so long an oppression, could have preserved their Jewish peculiarities and religious traditions, as in this interim, they were left to natural development on the basis of patriarchal revelation. "It has been argued from 1 Sam. ii. 27 that there was not an interruption of divine revelation during the stay in Egypt. But the argument is unsound. The meaning of the words, 'I plainly appeared unto the house of the fathers, when they were in Egypt, in Pharaoh's house,' *etc.*, is fully exhausted if we suppose them to refer to the last year of the sojourn of the Israelites there. At the same time it is a strong proof that religious consciousness was kept alive in the hearts of the people, that in so many of the proper names which were given during that period (Numb. iii.) the name of God is found as one of the component parts." KURTZ, Vol. II., p. 177.

Moses found existing among his people an organization of the tribes, heads of tribes, who as elders exercised authority in their tribes (Ex. iv. 29). The religious zeal which Levi first manifested in fanaticism (Gen. xxxiv.) seems to have remained in a purer form in the tribe of Levi, as appears from the call of Moses, from the course of the sons of Levi at the punishment of the idolatry of the golden calf, and from the blessing of Moses.

A tendency of the Jews to dispersion, the opposite pole to their strong coherence in their peculiarities, in its loftier motive prefigured by the emigration of Abraham (Gen. xii.), first shows itself in the separation of Judah (Gen. xxxviii.), and seems to have been felt frequently during the settlement of the Israelites in Goshen. Concerning an earlier emigration (1 Chron. vii. 21) of some of the sons of Ephraim to Canaan, and a colonization of some of the sons of Judah in Moab (1 Chron. iv. 22), comp. Kurtz, vol. 2, p. 177. The Danites in the time of the Judges (Judg. xviii.) left their home and conquered the city Lais in northern Canaan, and gave to it the name Dan. Later the tribe of Simeon left their narrow bounds within the tribe of Judah and disappear among the other tribes (1 Chron. v.): a circumstance which throws light on the last statement of the tradition in the blessing of Moses in which Simeon's name is wanting. Even in Egypt many Israelites seem to have exchanged their home in Goshen for settlements among the Egyptians, for in this way alone could arise the familiar relations with Egyptian neighbors, which appear in the presents to the Jews of articles of silver and gold. Similar to the tax-gatherers under the Romans in the time of Christ were the Jewish scribes and bailiffs whom the Egyptians obtained among the Jews themselves to confirm their despotic rule over them. In like manner the two midwives, who probably were the heads of a class of midwives (Ex. i. 15), are described as Hebrews.

§ 9. MOSES.

Comp. the articles under this title in WINER, HERZOG, ZELLER (*bibl. Wörterbuch*), and the index of the literature further on. We regard as the peculiarity of Moses, legal conscientiousness in a highly gifted nature under the leading of the revelation of God. Hence he stands in the history of the kingdom of God as *κατ' ἐξοχήν*, the servant of God in contrast to the Son in the house, who in a yet higher, the very highest sense, was the servant of God (Heb. iii.). Hence his renunciation of the world is based upon his "respect to the recompense of the reward" (Heb. xi. 26). As a champion of the law, but in misunderstanding of the law, he smote the Egyptian (Ex. ii. 12); then he became the protector of the oppressed women in the desert. For forty years he maintained his faith clear; then he thought he had failed of the conditions of his call, and felt that by the wrath of God he was brought near to death because his Midianite wife had probably long been a hindrance to the circumcision of his sons (Ex. iv. 24). It is specially remarkable that though he governed the people in the desert with a strong hand by the law, he condemned himself because for an apparently small omission or transgression (Numb. xx. 12) he saw prescribed by Jehovah his great punishment, which indeed he prescribed for himself,* that he should not with the people

* [There is no warrant for this in Numb. xx. 12; xxvii. 14; Deut. xxxii. 51, 52; Psalm cvi. 33, or elsewhere, that I am aware of. Moses' death was not brought about by his remorse, but was accomplished as God had foretold and by God.—H. O.]

enter the land of promise. This is the legal conscience of an eminently ethical mind. Moses thus stands in strong contrast to a fanatical spiritualization, which, like the company of Korah, would anticipate New Testament relations, as well as to the soulless perversion of the law into mere rules, else he could hardly have broken the first tables of the law, or have come down with the second tables from Sinai with his face shining, or in the original documents forming the basis of Deuteronomy, have drawn the lines of a spiritual interpretation of the law. Aaron, who could play the fanatic (Ex. xxxii. 5), as a man of mere legal rules, together with Miriam, at times opposed Moses (Numb. xii.). As the faithful steward of the law, Moses stands in harmonious contrast to the Gospel economy; only a temporary and intermediate evangelist, who on Sinai (Ex. xxxiv.) had heard Jehovah's exposition of His name; the faithful theocrat, who by law and symbol pointed to Christ (Numb. xi. 29).

As nature points beyond itself to the region of spirit, as the law points beyond itself to the Gospel and its royal law of freedom (James i. 25; ii. 8), the law of the Spirit (Rom. viii.), so the mediator of the divine law points beyond himself to the Prophet of the future (Deut. xviii. 15). At the beginning and the end of his declaration of the ethical law in the decalogue there are the germs of the coming law of freedom, "who brought thee out of the house of bondage," "thou shalt not covet."

Besides Moses' relation to Christ we must mark within the Old Testament his relation to Elijah and Elisha. Elijah is the Old Testament counterpart of Moses on the side of legal retribution; but Elisha is the expounder of Moses as to the spirituality of the law, its gentleness and mercy, the coming gospel.

The grandeur of the genius of Moses appears in striking contrasts, pre-eminently in the contrast of his firm conscientiousness with his prophetic power as a seer; then in the contrast of his eminent worldly wisdom, with his inner spiritual life; in the contrast of his delicacy with his heroic vigor; in the contrast of his deep sensitiveness to the signs of the curse and the signs of the blessing; and finally in the opposite traits of the mildest humanity, yea, of priestly self-sacrifice (Ex. xxxii. 11, 31; Numb.: the laws of humanity) and of the inexorable firmness of the law-giver (Ex. xxxii. 27; Numb. xiv. 28; chap. xiv.).

That Moses should not be identified with Jewish superficial legality, with the letter of the law that "killeth," though as a national law-giver he was compelled to exercise specially the office of death (2 Cor. iii. 7), that this was not his whole office (as Luther would lead us to infer), is apparent from the fact that by the side of the ethical law he has placed the law of atonement, the theocratic reform of the traditional law of offerings. And that he did not intend to establish a real hierarchy is proved by his laying the basis of civil rights, the first article of which regulates the emancipation of slaves. We judge the Papacy too leniently and wrongfully when we assert that it is a return to the Old Testament priesthood—a priesthood that would absorb utterly all prophecy and all political authority!

Among the great law-givers of antiquity Moses stands in solitary grandeur. He alone gave to others the two most popular offices in national life: the high-priesthood to Aaron, the chief command of the army to Joshua. As prophet he points beyond himself and his institutions to the future; he does not obliterate the hope of the future which Abraham had impressed upon his religion, but filled it with life and unfolded it chiefly through symbols. But it was the Spirit of God who, in addition to his great genius, and by means of special direction, made him capable of these great things. The common characteristic of all mighty men of God and of faith, who made known the revelation of God, unconquerable patience and endurance, the sign of the victorious perseverance of the kingdom of God, especially of Christianity, as it appeared in many individuals, the firmness of Noah, Abraham, Jeremiah, but pre-eminently the patient and long-suffering perseverance of the Lord, these also appear in typical traits, and though imperfect, yet in peculiar beauty, as the special marks of the character of Moses. Hence in his old age a single act of impatience, reflecting the severely punished impatient act of his earlier years, was sorely requited, though this single false step was so turned by God as to give to his life a solemn and glorious ending on the eve of enter-

ing Canaan (Deut. xxxiv.). He was not allowed to pass into obscurity behind Joshua, the general, or to close his life without solemnity at an unimportant time.

Finally there is one trait in the character of Moses to be considered which has been almost entirely overlooked, because, in the interest of an abstract supranaturalism, or of a criticism which resolves them into myths, his miracles have been discussed without respect to their means. If we believe in a charism, that is, that a gift of nature is always the basis of a gift of grace, and this gift of nature becomes a charism by being purified and inspired by the Spirit of grace, we will find this synthesis constantly appearing in heroic proportions in the sphere of revelation. And accordingly it was a sense of nature grand and deep, an instinctive sensibility for nature which Jehovah made the exponent of His revelations in nature in Egypt and the wilderness, the miracles of Moses. For if every scriptural miracle is a miracle both of knowledge and of power, then in the miracles of Moses there is surpassing knowledge, a piercing into the depths of nature which the Spirit of the Lord opened to him. His power is a dauntless trust in God, by which he lifts his rod, which accomplishes the miracle, not as by magic, but as a symbol, pointing to the strong arm of the Lord. With respect to Moses' knowledge of the deep things of nature, we can distinguish his knowledge of natural history, of the earth, of geology, of psychology, and of the laws of health; but each of these the Spirit of revelation had made a charism.

§ 10. THE DESERT AND THE MIDIANITES.

It seems to be a primary law of the divine economy and instruction that the people of God should be born in servitude and brought up in the desert (Hos. ii. 14; ix. 10). For not only did the nation of Israel come forth from the house of bondage and take its stamp in the desert, but also Israel's reformation after the Babylonian captivity under Ezra, its second Moses; and Christians grew to be the people of God under the despotism of the old world and in the great desert of asceticism, and the Christian Reformation was compelled to pass through servitude and the desert. For the German Reformation the desert was prepared by the devastations of the thirty years' war; the French Reformation received its purification in the Church of the desert.

As the land arose out of the earlier formation of the sea (Gen. i.), so the deserts, like the steppes, appear to have come forth by changes in the formation of the sea, as though they were bottoms of seas, rocky, stony, salt and sandy plains, without water or vegetation. The old world is to a large extent covered with deserts, and the Arabian desert, with which we are concerned, with its many parts and projections, is pre-eminently the desert (see WINER, *Wörterbuch*), having, in connection with the great stretch of desert from the northwest coast of Africa to northern Asia, two great wings, the desert of Sahara in North Africa and the desert of Zobi in Northern Asia. The desert is nearly allied to the region of the dead, to Hades; it forms dead places of the living earth, and is the place of death to many pilgrims who attempt to cross it. Yet water has won for itself many parts of the desert (as the earth has won a portion of the sea by the formation of islands), steppe-like pasture-lands, real shepherds' commons (מדבר) and spice-bearing oases. The most remarkable conquest has been that of the Nile, the father of Egypt, over the desert on its right and left bank. The Red Sea also intersects the desert.

As to the configuration of the Arabian desert, we refer to the articles in the lexicons on the desert and Arabia, as well as to the most important narratives of travels and to maps.

The Midianites, to whom Moses fled, and among whom he was prepared for his calling, seem to have been a nomadic branch of an Arabian tribe, descendants of Abraham and Keturah (Gen. xxv. 2-4), which had its home on the eastern side of the Elanitic gulf, where the ruins of the city of Madian still testify to their settlement, and which carried on the caravan-trade between Gilead and Arabia, from eastern lands to Egypt, whilst another branch extended eastward to the plain of Moab. Thus they became closely interwoven with the history of the Jews. Midianite merchants brought Joseph as a slave to Egypt; with the nomad Midianite prince, Jethro, Moses found a refuge for many years; and Jethro exerted important influence even in the organization of the Mosaic economy, and assisted the mis-

sion of Moses by a fatherly care for his family (Ex. xviii.). On the other hand, it was the Midianites who, in league with the Moabites, by means of their wanton idolatrous festivals, almost brought the people of Israel to destruction (Num. ch. xxv. and xxxi.), so that Moses found it necessary to take vengeance on the Midianites, that his people might be freed from their customs, as they previously had been freed from Egyptian customs by the passage through the Red Sea. Again, later in the time of the Judges they were a scourge of the Israelites, from which the Israelites were delivered by the victory of Gideon (Judg. ch. vi. and 8). In Isaiah lx. 6 a nomad Midianite people is mentioned, part of whom were peaceful shepherds in the desert, and others formed a band of Arabian robbers. Comp. the art. "Midian" in WINER and KURTZ II. 192.

The March through the Desert.

For a comprehensive synopsis of the literature, see KURTZ II. 360; BRÆM, *Israëls Wanderung von Gosen bis zum Sinai*, Elberfeld, 1851; EBERS, *Durch Gosen zum Sinai*, Leipzig, 1872.

From the Indian Ocean the Arabian gulf stretches north-westwardly, and divides Asia from Africa until it reaches the isthmus of Suez. Its eastern side bounds Arabia, and its western side bounds Ethiopia, Nubia and Egypt. On the north it branches fork-like; the left prong, the Sea of Sedge, or the Hero opolitanic Gulf, extends towards the Mediterranean with which, as is shown by the Bitter lakes and a Mediterranean gulf, it is loosely connected, while the right prong, the Gulf of Akabeh, or the Elanitic gulf, seems by a long reach to seek the Dead Sea, with which it is connected by the long ravine of the Arabah. Between the two gulfs is the Arabian desert, through which lay a great part of the journey of the Israelites. This journey was first along the Gulf of Suez, and then by the west shore of the Elanitic gulf, and through the Arabah to Kadesh; then it returned to the head of the Elanitic gulf. The smaller division of the journey begins with the crossing of the Arabah at the head of the gulf, in order to pass around the mountains of Seir and in the plains of Moab to exchange the toil of the pilgrim for the march of war.

In the adjustment of the minute, but not very clear accounts of the journey through the desert (Ex. ch. xiv.–19; Deut. x. 12–21, 33), we must, as VON RAUMER rightly remarks, distinguish between days' journeys and encampments or days of rest, as well as between mere encampments and long settlements. So also we must distinguish between the stations of the encampments of the people and the marches of the army.

It seems also very important to distinguish between the two sojourns of the army (not of the mass of the people) in Kadesh. The true key for the solution of the greatest difficulty in the determination of the stations appears to be in Deut. i. 46: "So ye abode in Kadesh" (again) "many days," "according unto the days that ye abode there," (כַּיָּמִים אֲשֶׁר יְשַׁבְתֶּם, ὅσας ποτὲ ἡμέρας ἐνεκάθησθε). The Vulgate has only "multo tempore." According to KNOBEL this means: they remained still in Kadesh a long time, to wit, just as long as they did remain. But we prefer to translate: equal to a time ye wished to make it your abiding residence. The two sojourns in Kadesh will not seem so improbable, if, as according to VON RAUMER's map, the people twice went over the route from the Elanitic gulf to Kadesh. In Deut. i. 46 we are told, the Israelites at the first time left Kadesh to pass into Palestine; but when they were smitten by the Amorites, they settled in Kadesh (Num. xx. 1).

The first division of the whole journey in the Arabian desert extends to the first settlement of Israel in Kadesh in the desert of Paran (Num. xiii. 1; Deut. i. 19). The sections of this journey are as follows: 1. Journey from Rameses to Succoth and Etham, and turning in the direction of Pi-hahiroth on the sea-shore; 2. Passage through the sea and journey to the encampment in Elim; 3. From Elim to Sinai, and encampment before Sinai (Ex. xiii. 17—xix. 1); 4. Departure from Sinai, and journey parallel with the western coast of the Elanitic gulf to Hazeroth and to Kadesh in the desert of Paran (Num. x. 12—xiii. 1); 5. Certain incidents of the first settlement in Kadesh; the spies; the insurrection of the people against Moses; the decree of God that that generation should die in the desert, and that the

wandering should last forty years (Num. xiv. 34); the fool-hardy march of the people and their rout to Hormah, to which the supplementary account returns (Num. xx. 1): "And the children of Israel, the whole congregation, came into the wilderness of Zin;" so that they returned from Hormah back again to Kadesh. The second division of the journey through the desert includes the obscure thirty-eight years' abode in Kadesh (Deut. i. 46). The decree of Jehovah was fulfilled in this period. After this comes the journey to Mount Hor, the chain of mountains forming the eastern boundary of the Arabah (Num. xx. 23), and not lying in the land of Edom. After that Moses was compelled by the threatening attitude of the Edomites to give up the attempt to reach the eastern side of the Dead Sea from Kadesh across the Arabah (Num. xx. 20). The death and burial of Aaron on Mount Hor (for another name of the place, see Dt. x. 6) necessitated a longer sojourn (Num. xx. 29). It is again related that the king of the Canaanites at Arad fought Israel when he heard that they would force their way into the land by the way to Atharim. The Vulgate translates: "by the way of the spies," and exegetically this is doubtless right; it is the same history which is told in Num. xiv. 45, as appears from the locality, Hormah (Num. xxi. 3). But the fact is again mentioned because with it is joined the assertion that Israel received satisfaction for this defeat.

The first countermarch was from Etham to Pi-hahiroth, the second from Hormah to Kadesh and Hor, and the third makes a complete return from Hor to the head of the gulf of Akabeh, "to compass the land of Edom" (Num. xxi. 4; Deut. ii. 1). In the neighborhood of Elath and Ezion-geber the road led them between the gulf of Akabeh and the end of the Arabah onwards to the desert of Moab. With the crossing of the brook Zered the decree of the wandering was accomplished, and therefore the whole period of this wandering is stated at thirty-eight years (Deut. ii. 14). The words "the space" (of time) "in which we came from Kadesh-barnea," plainly indicate the first departure from Kadesh towards southern Palestine, and the second long sojourn in Kadesh is included in the thirty-eight years. The Israelites were not to pass through the centre of Moab (Deut. ii. 18), or through the territory of Ammon (ver. 19). From the wilderness of Kedemoth, near by a city of the same name in what was afterwards the territory of Reuben, the conquests begin. The embassy to Sihon at Heshbon asks permission for a peaceful passage through his land, though Moses foresaw the hostile refusal and its consequence, as he had when he asked Pharaoh to permit the people to go into the desert to hold a feast (Ex. v. 1). This policy is justified by the consideration that the grant, though highly improbable, would have obliged the grantor to keep his word. After the conquest of Heshbon east of Jordan over against Jericho, northern Gilead from Wady Arnon to Mount Hermon was the fruit of the victory over Og, King of Bashan, who made the first attack (Num. xxi. 33; Deut. iii.). The conquered country was apportioned, and the army returned to the "valley over against Beth-peor" (Deut. iii. 29; Num. xxii. 1), where Moses gives his last orders before closing his course in mysterious solitude on Mount Nebo (Deut. xxxiv. 6). Here at Beth-peor, or in the plains of Moab, the people were brought into great danger by Balak, the King of Moab. He did not succeed in cursing Israel, but in enticing them by the counsel of the false prophet Balaam, who had just before been made to bless them (Num. xxxi. 8). In Beth-peor they were near to the temple of their idol, where obscene idol feasts were held. The enticement was accomplished by the Moabites and by that branch of the Midianites which had its home in the mountains to the east; but the war of vengeance which Moses ordered, and which was intended to prevent the moral degeneracy of the young generation who had so grandly begun their mission, was called a war against the Midianites, perhaps in tenderness to Moab. The war was concluded, and Moses' work was done.

There were the best reasons for the circuitous marches of the people. For the first circuit the reasons are given. Had they gone direct through the desert to Canaan, they would have been compelled to fight with the Philistines, and they were not prepared for this (Ex. xiii. 17). In addition to this, there was a second purpose in the counsel of God; Israel must

pass through the Red Sea, that thereby destruction might come on Pharaoh pursuing them (Ex. xiv. 1).

For the second circuit there are also two reasons. As Israel at first would not venture, even with Jehovah's aid, to enter southern Palestine, and then made the attempt presumptuously without Jehovah, and was punished with defeat, their courage, the courage of the old generation, was broken. But when the new generation strove to march through Edom to attack Canaan from the east, they were forbidden to do so on account of their relationship to Edom; and hence the motive for their great circuit and return to the Red Sea. And again they must make detours in order to avoid war with Moab and Ammon. On this march the way led them between Moab and Ammon, so that the capital of Moab was on the left and the territory of Ammon on the right.

The desert through which Israel passed, Arabia Petræa, is divided into a succession of separate deserts, of Shur, of Sin, of Sinai, of Paran, *etc.*, stretches of sand, of gravel, of stones and rocky wastes.

For the geography of Edom and the lands east of Jordan, see the articles Seir, Moab, Ammon, in the Bible Dictionaries; and the numerous books of travel, Von Schubert, Strauss, Palmer, Tristam, Porter, Burton; the geographical works of Ritter, Daniel and others, especially the geography of Palestine by Von Raumer, Robinson and others.

On the differences in the indications of the lines of March, comp. Winer, *Arabische Wüste,* though he does not adhere to the simplicity of the Biblical narrative. In order to harmonize these statements, we must suppose that the list (Num. xxxiii.) contains not only the encampments and day's journeys, but also lesser way-stations, and we must also remember the oriental custom of giving several names to the same object, and in addition, there may be interpolations in places not well understood.

As has been remarked, there were two sojourns in Kadesh, but not as they are usually conceived from a misunderstanding of Num. xiii. 1; xx. 1, and xxxiii. 36. The station Moseroth (Num. xxxiii. 31) must be identical with Mount Hor, where, according to Num. xxxiii. 38 (comp. Deut. x. 6; Num. xx. 22), Aaron died, and if we accept the list of stations as without error (Num. xxxiii.), the sojourn in Kadesh must have been near Moseroth (Num. xxxiii. 31). The verses 36 to 40 appear to be an explanation which perhaps was taken from the margin into the text. According to Num. xxxiii. 31 the Israelites came from Moseroth to Bene-jaakan; but according to Deut. x. 6, they came from Bene-jaakan to Mosera. This contradiction is solved by supposing that on their journey northward, they came from Moseroth to Bene-jaakan, and marching southward, they removed from Beeroth Bene-jaakan to Moseroth, which agrees with the shorter narrative. It appears then from the parallel accounts that Aaron died at Mount Hor on the return march to Moseroth, and further, that the sojourn in Kadesh is to be sought in the well-watered country of the sons of Jaakan. It is also plain that we can speak as truly of the sojourns in Kadesh as of one. There were two sojourns of the army in Kadesh, since after its march from Kadesh towards Canaan, it was brought back to this encampment; but the mass of the people had remained there. The following is the list of stations (Num. xxxiii.) and the parallel statements:

Num. xxxiii.	Exodus.
1. From Rameses to Red Sea, Pi-hahiroth.	
Rameses.	
Succoth.	Succoth.
Etham.	Etham.
Pi-hahiroth.	Pi-hahiroth.
2. From Red Sea to Sinai.	
Marah.	Desert of Shur; Marah.
Elim.	Elim.
Red Sea.	
Desert of Sin.	Desert of Sin, between Elim and Sina.
Dophkah.	(Quails (anticipated on account of the manna, see Num. xi.), Manna, Sabbath).
Alush.	
Rephidim.	
Sinai	

3. From Sinai to Ezion-geber, and thence to Bene-jaakan.	Num. xi. From Sinai to Desert of Paran.
(Kadesh).	
Kibroth-hattaavah.	Taberah, Kibroth-hattaavah (Quails).
Hazeroth.	Hazeroth.
Rithmah.	
Rimmon-pares.	
Libnah.	
Rissah.	
Kehelathah.	
Mount Shapher.	
Haradah.	
Makheloth.	
Tahath.	
Tarah.	Desert of Paran and Kadesh-barnea (Deut. i. 19),
Mithcah.	especially Zin (Kadesh, Deut. i. 46).
Hashmonah.	Kadesh-Hormah, Num. xiv. 45.
Moseroth.	Hormah-Kadesh.
Bene-jaakan (Kadesh).	
4. From Kadesh to Ezion-geber.	Num. xx. 22. Kadesh.
Hor-hagidgad (Moseroth ?).	Hor.
Jotbathah.	
Ebronah.	Red Sea.
Ezion-geber (vers. 36-40, later addition).	
5. From Ezion-geber or Mount Seir on its East Side to boundary of Moab.	
Zalmonah.	
Punon.	
Oboth.	Oboth.
Ije-abarim.	Ije-abarim.
6. From the boundary of Moab to the plains of Moab	Brook (Valley) of Zered.
opposite Jericho.	Arnon.
Dibon-gad.	Beer.
Almon-diblathaim.	Mattanah.
Abarim near Nebo.	Nahaliel.
Plains of Moab, opposite Jericho.	Bamoth.
	Mount Pisgah.
	Plains of Moab.

The statements of the Book of Numbers are more clearly defined by those of Deuteronomy.

1. General direction from Horeb or Sinai to the mount of the Amorites (Kadesh, Deut. i. 6). March through the desert to Kadesh-barnea, ver. 19.

2. Sortie from Kadesh to the mount of the Amorites. Defeat and return to Kadesh. Settlement there for a long time, ch. i. 43–46.

3. Return by Mount Seir to the Red Sea, chap. ii. 1.

4. From Elath and Ezion-geber march northward on the eastern side of Mount Seir. March through desert of Moab, chap. ii. 8. Passage of brook Zered. March through the boundary of Moab. Avoidance of the territory of the Ammonites. Passage of the Arnon, chap. ii. 24.

Special notice, chap. x. 6, 7, concerning Aaron and the priesthood. These verses appear to be an interpolation, as ver. 8 refers to ver. 5. At this time, by the ordination of Eleazar, son of Aaron, the tribe of Levi was entrusted with the priesthood, chap. x. 8. March from Beeroth-jaakan (Kadesh) to Mosera (Mount Hor). Thence to the stations Gudgodah and Jotbath (Hor-hagidgad and Jotbathah, Numb. xxxiii.).

The whole narrative is made clearer by the well-founded view that Mount Hor is used in a wider and in a narrower signification. According to the first, it signifies the range of Seir, while the Hor on which Aaron died is also called Moseroth, near Hor-hagidgad or Gudgodah. Similarly Kadesh, in its narrower signification (Kadesh-barnea) must be distinguished from Kadesh in its wider signification.

The common interpretations make the people to have marched twice from Ezion-geber to Kadesh, and twice from Kadesh to Ezion-geber. This contradicts Deuteronomy.

After the decree of Jehovah that the old generation should die in the wilderness, there could be no purpose in the people's making long marches hither and thither. They must have moved only so far in the desert of Paran around the central point, Kadesh, in the desert of Zin, as the mode of life and the sustenance of a nomadic people required.

On the question, whether Horeb or Serbal, see EBERS, *Durch Gosen zum Sinai*, Leipzig, 1872.

§ 11. THE SOJOURN OF THIRTY-EIGHT YEARS IN KADESH.

In the midst of the marvellous journey through the desert there is a period, like that between Joseph and Moses, hidden in obscurity. We only know that Jehovah left the people to their natural development, so that the old generation trained in Egyptian servitude died in the desert, and a new generation of brave sons of the desert grew up. The troubles of Israel correspond to this difference between the old and the new generation.

The sins of the old generation are pre-eminently sins of despondency: as the displeasure of the Israelites in Egypt at the mission of Moses (Ex. v. 21; vi. 9); the lamentation of the people at Pi-hahiroth (Ex. xiv. 10, 11); the murmuring at the bitter water of Marah (Ex. xv. 23, 24); the longing for the flesh-pots of Egypt in the desert of Sin (Ex. xvi. 3); the murmuring on account of the want of water at Massah and Meribah (Ex. xvii. 7); the flight of the people from the mount of the law (Ex. xx. 18); the cowardly motive in setting up the golden calf (Ex. xxxii. 1); the sin of impatience (Numb. xi. 1); the pusillanimous longing for flesh to eat (Numb. xi. 4–10); the perversion of the law to a mere set of rules by Miriam and Aaron (Numb. xii. 1); finally the faint-heartedness of the majority of the spies and of the whole people (Numb. chap. xiii.—chap. xiv. 1 f.), which they sought to atone for by a presumptuous attempt.

During the sojourn in Kadesh there occurred the rebellion of Korah's company (Numb. xvi. 1 f.), the rebellion of the whole people (Numb. xvi. 42), and the second rebellion on account of the want of water (Numb. xx. 11). Here appears a youthful, presumptuous self-assertion. The old generation demanded a hierarchy (Ex. xx. 19); on the other hand, the new generation would anticipate the universal priesthood.

The sins of the new, strong generation that marches from Kadesh have the impress of presumption. At first they were vexed because of the way and the food (Numb. xxi. 4, 5), and they were punished with fiery serpents. Then, later, in Shittim, they took part in the idolatry of the Moabites, and committed whoredom with their daughters (Numb. xxv.). Soon after this the tribes of Reuben and Gad make demands for separation, which only the authority of Moses suffices to direct aright (chap. xxxii.).

As regards the long middle period of the sojourn in Kadesh, KURTZ supposes a period of defection or of exclusion for thirty-eight (*Lehrbuch der heiligen Geschichte*, p. 89) or thirty-seven years (*Hist. of Old Covenant*). "The theocratic covenant was suspended, and therefore the theocratic history had nothing to record. Circumcision, the sign of the covenant, was omitted; they profaned the Lord's Sabbaths, despised His laws, and did not live according to His commands (Ezech. xx.). Burnt-offerings and meat-offerings they did not bring, but they carried the tabernacle of Moloch and the star of their god Remphan (Saturn), figures which they made (Acts vii. 43; Amos v. 25, 26). But the Lord had compassion on the outcasts, and restrained His anger, so as not to destroy them. He fed them with manna, and gave them water from the rock to drink." KURTZ, in his *History of the Old Covenant*, rightly says, that as the people could not have found food at one place for thirty-seven years, the mass of the people must have been, after the decree against them, scattered in small bodies over the whole (?) desert, and must have settled in the oases found by them until by the call of Moses they were collected again at Kadesh.

But we must distinguish between falling away, exclusion, and repentance. A people fallen away is not fed with manna and by miracle given drink from the rock. A people under excommunication is not disburdened of the excommunication by a promised ter-

mination of it. A repentant people is not one falling away. As regards the passage quoted from Ezekiel, it speaks first of sins in Egypt (chap. xx. 8), which are not now under consideration; the more general sins in the desert (ver. 13) do not belong here; not until the fifteenth verse is there an obscure hint of the time of punishment in Kadesh; and ver. 21 speaks of a new generation, which was afterwards delivered to the service of Moloch (vers. 25, 26; comp. chap. xxiii. 37). But this corruption is joined with the worship of lust, and hence we can suppose that the mention of it refers to the great sin in Shittim. To the same great sin, in all probability, Stephen refers in his speech, Acts vii., where he quotes the passage in Amos. That the sins of omission of the sacrifices and meal-offerings and circumcision were general, is explained by the temptations of their trials in the desert. The worship of Moloch and that of Saturn are allied as the gloomy antithesis of the more cheerful worship of Baal or of Jupiter, and yet they are connected with them. The history of the company of Korah, which occurs at this time, shows that the covenant of Jehovah with Israel was not suspended at this period.

For the position of Kadesh, see the Lexicons and Travels in this region.

§ 12. RELIGIOUS AND SYMBOLIC MODE OF REPRESENTATION—ESPECIALLY THE POETICAL AND HISTORICAL SIDE OF THE THREE BOOKS.

In general, we refer to what was said in this Comm. *Introd. to Genesis*. But we must reiterate that the religious mode of representation requires repetitions and insertions which are foreign to a scientific exact treatise; as, for instance, the mention of Aaron, Deut. x.; the insertion of Kadesh, Numb. xxxiii. 36, *etc.*

More important is the consideration of symbolic expression. We have before (*Comm. Genesis*, page 23) distinguished it plainly from the mythical and the literal. It cannot be understood without a perception of its specific character, as it is used to define clearly (*e. g.*, the Nile became blood), to generalize (bringing the quails), to hyperbolize (Egyptian darkness), but constantly to idealize (words of Balaam's ass), for the vivid representation of the ideal meaning of facts. The mythical conception disregards not only the essential constancy of the facts, but also their perennial religious effect; the literal conception, on the other hand, disregards entirely their ideal meaning, as well as the spirit and the mode of statement, the theocratic-epic coloring. Both are united in being opposed to the peculiar mysterious character of revelation. This is specially true of the miracles of the Mosaic period.

The highly poetic and yet essentially true history of the leading of Israel to Canaan culminates on its poetical side in its songs (SACK, *Die Lieder in den historischen Büchern des Alten Testaments*, Barmen, 1864). The first lyrical note in Genesis is heard in God's words on the destiny of man (*Comm. Gen.* i.), then in the song of Lamech and in other portions. Again we hear it in Moses's song of redemption (Ex. xv.), and again, after the afflictions of the old generation, it awakes with the new generation. In close connection with the original poetic works (*Book of the Wars of the Lord*, Numb. xxi. 14) come the songs of victory and festival (Numb. xxi. 14, 15, 17, 18, 27-30); the blessings of Moses (Numb. vi. 24-27; x. 35, 36); blessings even out of the mouth of Balaam, their enemy. The crown of those lyrics is formed at the close of Deuteronomy by the two poems, the Song of Moses and the blessing of Moses, the solemn expression of the fundamental thought of the whole law, especially of Deuteronomy, blessing and curse. The first poem is well-nigh all shadow, the last is full of light.

The historical side of the three books culminates in the lists of generations, in the directions for building the tabernacle, in the list of encampments, in the statutes, and, above all, in the decalogue. We must also remark that the history of Moses would be entirely misunderstood if we should regard it as the beginning of the history of the Israelites, or if we should sunder it entirely from the history of the patriarchs. Moses and his legislation are only understood in connection with Abraham and the Abrahamitic basis of his religion. By this measure those new theological opinions are to be judged which would commence this history with Moses.

§ 13. MIRACLES OF THE MOSAIC PERIOD.

Abraham prayed to God under the name of El Shaddai, God Almighty. He learned to know God's marvellous power by the birth of Isaac (Rom. iv. 17), and manifested his trust in His omnipotence by his readiness to sacrifice his only son (Heb. xi. 17). Thus the foundation was laid for belief in miracles under the theocracy.

The miracles of the Mosaic period appear as peculiarly the miracles of Jehovah. He is ever present with His miraculous help in the time of need. All changes and events in the course of nature He orders for the needs of the theocracy, for the people of God but lately born, to whom such signs are a necessity. The prophet as the confidant of God has not only the natural presentiment, but also the supernatural, God-given prescience of these great deeds of God. Yet, since they are to serve for the education of the faith of the people, he is not only to make them known beforehand, but performs them in symbolical acts as the organ of the omnipotence of Jehovah. Hence we may call these miracles double miracles (see *Life of Christ*, Vol. II., Part 1, p. 312).

The whole series of miracles is begun by a glorious vision. Moses beholds the bush burning with fire, and yet not consumed, but glowing in the bright flame. This was Israel, his people, and how could he doubt that this vision would be fulfilled in the people of God (Exod. iii.)?

Also the three miracles of attestation which Moses at this time received (Ex. iv.) appear to be miracles in vision and served to strengthen the faith of the prophet. The second sign, the leprosy and its cure, is not used by Moses afterward, and the third, the change of the water into blood, became one of the series of Egyptian plagues. He only uses the miracle of the rod; doubtless it comprehends a mysterious fact in symbolical expression; the swallowing of the rods of the sorcerers being called "destroying their works." The natural basis of the Egyptian plagues has been well explained by HENGSTENBERG. They were all plagues usual in Egypt, but were made miracles by their vastness, their close connection and speedy sequence, by their gradation from stroke to stroke, by the prophetic assurance of their predestination and intentional significance and use, and finally by their lofty symbolic expression. In their totality they reveal the fearful rhythm in which, from curse to curse, great punitive catastrophes come forth. Symbolic expression is also found in their number, ten. It is the number of the historic course of the world. Their sequence corresponds to the course of nature.

1. Water turned into blood.
2. Innumerable frogs.
3. Swarms of gnats (mosquitoes).
4. Dog-flies.
5. Murrain.
6. Boils and blains.
7. Storm and hail.
8. Locusts.
9. Darkness for three days (Hamsin).
10. Death of the first-born (pestilence).

For particulars see HENGSTENBERG, *Egypt and the Books of Moses*; KURTZ, *History of the Old Covenant*, Vol. II., 245–238.

The contest of theocratic miracle with magic represented by the Egyptian magicians is very significant. It is an opposition of symbolic and allegorical significance, continued through New Testament history (Acts viii.; Simon Magus; chap. xiii.; Elymas; 2 Tim. iii. 8; Jannes and Jambres), and still through Church history to its last decisive contest, when the false prophet shall be destroyed together with his lying wonders (2 Thess. ii.; Rev. xiii. 13).

To the miracles of the Egyptian plagues, which culminate in the overthrow of Pharaoh and his host, is opposed the miracle of the passage of the Red Sea, the typical baptism of the typical people of God, by which they were separated from Egypt, a reminiscence of the flood

and a type of Christian baptism (1 Cor. x. 1, 2; 1 Pet. iii. 20, 21). This miracle also has a natural basis, as the Scriptures more than once mention. The Lord caused the sea to go back by a strong east wind (Ex. xiv. 21). That a natural occurrence forms the basis of this miracle is shown by the Egyptians pursuing the Israelites into the sea—for they would hardly have ventured into it if there had been an absolutely miraculous drying up of the sea; just as the natural explanation of the Egyptian plagues became the snare of Pharaoh's unbelief. But on the other side, the Egyptians could hardly have made so great a mistake in taking advantage of a natural occurrence: the ebb-tide* was miraculously great, just as the sudden turn of the flood-tide was miraculously hastened, and therefore rightly celebrated in the Song of Moses (Ex. xv.), and often afterwards (Ps. lxvi. 6; cvi. 9; cxxxvi. 13-15; Zech. x. 11).

In the investigation of the passage of the Red Sea there is a conflict between those who seek to belittle the miracle and those who would enlarge it. Of those who take the first position, K. VON RAUMER is one of the champions.

The leading of the people to the Red Sea is accomplished by the angel of the Lord in the pillar of cloud and of fire. At the sea the cloud came between the Israelites and the Egyptian host, so that they were separated by the cloud before they were separated by the sea. For the distinction which the Hebrews made between this cloud and the pillar of cloud see Ps. lxviii. 8-10; 1 Cor. x. 2. The pillar of cloud was a mystery, in which were united the manifestation of the angel of the Lord and the flame ascending from the sanctuary. Afterwards the ark of the covenant as a symbol led the people, and over it the glory of the Lord was revealed in the cloud, and in New Testament times (Isa. iv. 5) it was to cover Zion with its brightness. If we grasp these two miracles, the pillar of cloud and of fire and the Red Sea, we shall gain some idea of the *harmonia præstabilita* between the kingdom of grace and the kingdom of nature, as it emerges at great decisive epochs in ineffable glory.

The healing of the water at Marah from its bitterness is accounted for in the Scriptures by natural means. The Lord showed Moses a tree (see the exegesis) by which the water was made sweet. Here grace and nature work together, and here too a general idea, an ethical law, is connected with the extraordinary fact; Jehovah will be the Physician of His people if they will obey His voice (Ex. xv. 23-26).

The miracle of healing is followed by the miracle of feeding the people with manna. The gift of quails appears to have been introduced into the account of the manna by a generalizing attraction (Ex. xvi. 11-13). In Numb. xi. 31 the gift of quails appears as an entirely new event: and they were far past Sinai then. The miracle of the manna enclosed a special mysterious occurrence, which was made the symbol of the true relation between the labor of the week and the rest of the Sabbath. The law also was symbolized, in that the food of heaven was common to all (Ex. xvi. 18). Concerning the natural basis of the miracle of manna see exegesis.

* [By the plain and repeated words of God we are prohibited from assuming an extraordinary ebb and flood tide in this miracle. The account is that "the Lord caused the sea to go (back) by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand and on their left." "But the children of Israel walked upon dry land in the midst of the sea: and the waters were a wall unto them on their right hand and on their left." Ex. xiv. 21, 22, 29. בָּקַע—here translated "divided"—is also used of "clearing" wood (Gen. xxii. 3; 1 Sam. vi. 14; Ps. cxli. 7; Eccles. x. 9), "the ground clave asunder" (Numb. xvi. 31), of "rending," "ripping up," making a breach in a wall, *etc.* A very close parallel to the use of this word in Ex. xiv. 21, *etc.*, is found in Zech. xiv. 4: "And the mount of Olives shall cleave" (Niph. נִבְקַע—be cleft, divided) "in the midst thereof toward the east and toward the west, and there shall be a great valley, and half of the mountain shall remove toward the north, and half of it toward the south." The word is here confined to this signification of division, cleaving asunder, by the additional and repeated statement that "the waters were a wall unto them on their right hand and on their left," which utterly excludes the idea of an ebb and flood tide, or that the waters were driven out of a shallow arm of the sea by the wind. (ROBINSON's *Researches*, I. 54-59.) The same representation is thrice repeated in Ex. xv. 8: "With the blast of thy nostrils the waters were gathered together" (*i. e.*, piled up); "the floods stood upright as an heap, and the depths were congealed in the heart of the sea." See also in Ps. lxxviii. 13. Comp. with this the account in Josh. iii. 13-17, where it is said the waters of the Jordan to the north of the passing host "stood and rose up upon an heap." It is vain to indulge in theories to explain a miracle. The division of the waters of the Jordan, descending an incline of three feet to the mile, laughs at all theories to account for it. In order to allow two or three millions of people, men, women and children, to pass over (eastward six or eight miles) in a night, there must have been a cleft in the sea several miles in width from north to south.—H. O.]

At Rephidim, the last station before the encampment at Sinai, the failure of water for the murmuring people was the occasion of a miraculous gift of water from a rock in the Horeb range of mountains. Paul, the Apostle, calls Christ the Rock from which Israel drank in the desert (1 Cor. x. 4), and by this reveals the prophetic meaning of the springs from the rocks and the desert. This event at Rephidim stands in a certain opposition to a similar miracle which took place during the sojourn in Kadesh. At Rephidim, Moses was ordered to strike the rock; at Meribah he was ordered, with Aaron, only to speak to the rock, and it was accounted as his great sin that he twice smote it. The victory also over the Amalekites was miraculous in its character, as it was obtained through the intercession of Moses (Exod. xvii.).

There is also a striking contrast between the occurrences at the reception of the first and of the second tables of the law. The reception of the first tables is introduced by the words: "And all the people saw the thunderings and lightnings, and the noise of the trumpet and the mountain smoking, and when the people saw it, they removed and stood afar off," Ex. xx. 8. But after the reception of the second tables, Moses descended the mountain, and his face shone with a brightness before which Aaron retired affrighted, and Moses was compelled to put a veil upon his face that the people might draw near him (Ex. xxxiv. 30). The glory of the holy law, so fearful in its majesty, shines out from Moses himself as soon as he heard the explanation of the gracious name of Jehovah given by Jehovah on Sinai (Ex. xxxiv. 6); but even in its human mediation and beauty the law affrighted the unsanctified people as well as the externally sanctified priests.

The pillar of cloud and of fire over the tabernacle consecrated it as the typical house of God (Ex. xl. 34). Over against this shining mystery is set the darkness of the death of the sons of Aaron, Nadab and Abihu, by fire, because they brought strange fire in their censers to the altar (Lev. x.). They died by fire (ver. 6—BUNSEN speaks of an execution)—and it is remarkable that these words are addressed to Aaron: "Do not drink wine nor strong drink, thou nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die." An extraordinary doom became forever afterwards the symbol of the putting away of all strange fire; that is, of fanaticism, of extravagance, of mere sensual enthusiasm in the service of the sanctuary, which required the pure flame of a holy inspiration. Miriam's leprosy, the punishment of her fanatical rebellion against Moses, stands, in its spiritual significance, on a plane with the doom of the sons of Aaron (Numb. xii.).

The departure of the children of Israel from Sinai is followed by the destruction of some of the people by fire from the Lord at Taberah, to punish them for complaining to Jehovah and longing for the flesh pots of Egypt. Then follows, in striking contrast to the manna, the miraculous gift of flesh to eat, the flight of quails, which settle down over the camp. While there was this murmuring among the people, there arose the opposite disposition on the part of some near Moses: not only did the seventy elders, chosen by Moses to be his helpers, begin to prophesy under the inspiration of the Mosaic spirit, but two other men in the midst of the camp prophesied. This opposition of the inspired exaltation of chosen men to the rebellious ill-humor of the people is well founded in the psychology of the theocratic congregation. The greedy eating of flesh is followed by a new and naturally necessary judgment, from which the place itself takes its name, Kibbroth-hattaavah, the graves of lust.

In this increase of theocratic inspiration, the following events may have their foundation. First, the legal, fanatical opposition of Aaron and Miriam to the mixed marriage of Moses, whose wife is spitefully called a Cushite, but who was probably an Egyptian, a spiritual disciple of the prophet (Num. xii. 2). Miriam is smitten with leprosy to mark her as the one chiefly responsible for the opposition. Nevertheless this new agitation continued, and was shown in the despair of the people at the report by the spies of the strength of the Canaanites, and then in the presumptuous and disastrous attack by the people in opposition to the command of God, which was followed by a second and greater commotion. After the well-deserved defeat of the people, Moses drew the reins of government more tightly by a series of legal precepts and by a stricter maintenance of the law of the Sabbath. It is again in accordance with the psychological oscillation of the life of the people that this is followed

by the insurrection of Korah's company, which, in the interest of an universal inspiration, threatened to put away the authority of Moses and Aaron (ch. xvi.). The revolt and the miraculous destruction of Korah's company belong to the second sojourn in Kadesh; and connected with these is another punishment of the people and Aaron's staff that blossomed (ch. xvi. 17).

The revolt of Korah's company was three-fold, and brought on one of the most dangerous crises in the history of Israel. The Korahites, as Levites, revolted especially against the priestly prerogative of Aaron; the sons of Eliab, descendants of Reuben, Jacob's first-born, were offended at Moses' position as prince; but the people themselves were so puffed up with their fanatical claims that even after the destruction of the company, they murmured again, and brought upon themselves a new chastisement. The Korahites seem to have been led into temptation by great natural gifts; at any rate, we find in later times, what was apparently a remnant of them, the sons of Korah, employed as chief singers in the service of the temple. The blossoming staff of Aaron indicated by an obscure, yet symbolic event the confirmation of the Aaronic priesthood, and even by this fact it was with difficulty that the excited spirit of the people was pacified (ch. xvii. 12, 13). The most important fact was that the staffs of all the princes of Israel paid homage to the staff of Aaron. It is a striking contrast to find the people who before had demanded a hierarchy now submitting to the established hierarchy with impatience and ill-humor.

The second murmuring about water, the occasion of the second miraculous gift of water, so momentous for Moses and Aaron (Num. xx. 12), occurred in the beginning of the second sojourn in Kadesh. The narrative in Num. xx. 1 is retrospective, for the want of water in the desert of Zin, the northern part of the great desert of Paran (see *Bible Dict.* Paran and Zin) would be found out on their entrance, not after a long sojourn. Their entrance into the desert of Zin is particularly recorded, because the name of the desert of Zin, the assembling of the whole people, and the long settlement there bring into prominence the want of water. The murmuring of the people and the impatience of Moses show that the discord which arose at the defeat at Hormah and at the insurrection of Korah's company still continued, but subsided in the darkness of the thirty-eight years over which the narrative draws a veil.

The history of Balaam and his ass forms a miraculous episode in the narrative of the exodus. It is in truth a double psychological miracle; the miracle of the trance of a sordid prophet, who by inspiration is lifted above his covetous intention, and beholds the ethical relations of the future of the theocracy; a fact which is repeated again and again in literature, and even in the pulpit; and the miracle of the influence of spiritual powers on the sensorium of animals, in order that they may make symbolic utterances. It is interesting to observe how BAUMGARTEN, in the second volume of his commentary (against HENGSTENBERG), adheres to the letter, as he had done earlier in the six days of creation.

The whole series of miraculous events, which made the exodus of Israel through the desert one great miracle of providence, is grandly closed by the mysterious death of Aaron on Mt. Hor and the mysterious death of Moses on Mt. Nebo. In both cases God's summons home and the heart of the dying man agree; freely and gladly he goes home. The mystery of Moses' death recalls the passing away of Enoch, the taking up of Elijah, and the last words of the dying Christ.

§ 14. THE LEGISLATION OF MOSES IN GENERAL.

We must ever remember that there is a distinction to be made between Moses the lawgiver and Moses the prophet, for the true prophet or philosopher is never lost in the lawgiver; but his higher intelligence must accommodate itself to the culture and the moral capability of his people as he finds them.

Further we must regard the legislation of Moses in general: 1. According to its three divisions, which are plainly marked in the outline, Ex. xx.–xxiii., and are represented in the three books, of the prophetical, of the sacerdotal, and of the civil law; but each of these legislations, if considered by itself, would lose its theocratic impress. 2. According to its

three evolutions: *a.* the outline, Ex. xx.–xxiii.; *b.* the distinct form of the three books; and also the just modification of relations between the first and second tables of the law acccording to the Epistle of Barnabas. 3. According to the interpretation of the letter of the law by prophetic inspiration in Deuteronomy as an introduction to the New Testament law of the Spirit.

Literature.—LANGE, *Mosaisches Licht und Recht;* D. MICHAELIS, *Das Mosaische Recht;* BERTHEAU, *Die sieben Gruppen mosaischer Gesetze;* general title, *Zur Geschichte der Israeliten*, Göttingen, 1840; BLUHME, *Collatio legum Romanorum et Mosaicarum*, 1843; SAALSCHUETZ, *Das mosaische Recht*, Berlin, 1846; RIEHM, *Die Gesetzgebung im Lande Moab*, Gotha, 1854; GEORGE, *Die älteren jüdischen Feste mit einer Kritik der Gesetzgebung des Pentateuch*, Berlin, 1835; J. SCHNELL, *Das israelische Recht in seinen Grundzügen*, Basel, 1855; ROBERT KUEBEL, *Das alttestamentliche Gesetz und seine Urkunde*, Stuttgart, 1867; FRANZ EBERHARD KUEBEL, *Die soziale und volksthümliche Gesetzgebung des Alten Testaments*, Wiesbaden, 1870; MAYER, *Die Rechte der Israeliten, Athener und Römer, mit Rücksicht auf die neueren Gesetzgebungen*, 2 vols., Leipzig, 1866.

§ 15. THE TYPOLOGY OF THE WRITINGS OF MOSES.

On the types and symbols of Scripture, see this Commentary on Revelation, Introd., and Genesis, Introd. As this subject must be treated when we come to consider the Mosaic ritual in Leviticus, we refer to that. For the works on the types, see DANZ, p. 971. On the brazen serpent, see this Comm., John iii. 14, 15. HILLER'S work, *Neues System aller Vorbilder Jesu Christi durch das ganze Alte Testament und die Vorbilder der Kirche des Neuen Testaments in Alten Testament*, was reissued in a new edition by ALBERT KNAPP, Ludwigsburg, 1857–8. It was written carefully and with a devout spirit, but defends some mistaken views, *e. g.* that the scape-goat signified Christ's new life; that the blood of the sacrifices was burnt, and the significance of the red heifer is overstrained.

B. SPECIAL INTRODUCTION

TO THE THREE BOOKS.

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1. EXODUS.—The first query, not only of this book, but of the whole trilogy of legislation, as indeed of all the historical books of Holy Scripture, is the right determination of the connection between the facts and their symbolic meaning. The symbolism of the books of legislation by Moses must be distinguished from the general significance of symbolism in all religious history. If Moses was the great instructor directing men to Christ, it follows that his legislation must also be pre-eminently symbolic; for instruction has two sides—legislative and symbolic. Hence, above all things, we must distinguish between the mere legal force of the laws of Moses, and their symbolic significance; and as respects the latter, between a wider and a contracted symbolism, the first of which is divided into allegorical, symbolical and typical figures.

EGYPT.

The history of Egypt has an especial charm, because Egypt was the earliest home of culture in the old world, and because of its relation to the origin of the people of Israel, and to the history of the kingdom of God. See the article on Egypt in WINER'S *Bibl. Wörter-*

buch, and those of LEPSIUS on Ancient Egypt, and of W. HOFFMANN on Modern Egypt, in HERZOG'S *Real-Encyklopädie*. In the last article there is a list of the later works of travels in Egypt. There is also a full catalogue of the literature of the subject in BROCKHAUS' smaller *Conversationslexicon*, p. 68. The article in SCHENKEL'S *Bibellexicon* has specially treated Egypt's place in Old Testament prophecy. Every comprehensive history of the world, in treating the history of antiquity, must especially treat of Egypt. HEGEL, in his *Lectures on the Philosophy of History*, has enlarged on the history of Egypt (*Werke*, Vol. IX. p. 205); and on the religion of Egypt under the title "*Die Religion des Räthsels,*" in his *Lectures on the Philosophy of Religion* (*Werke*, Vol. XI. p. 343). It would be a superfluous comment if, in a history of occidental philosophy, Egyptian mythology were spoken of as dualistic, since no mythology has been found which had not a dualistic basis; and this comment would be altogether erroneous if we should regard the worship of the dead and of graves as an exotic growth imported into Egypt (KNOETEL, *Cheops*). We have regarded the Egyptian mythology as occupying a middle position between the Phœnician mourning for the dead and the Grecian apotheosis of men. BUNSEN'S work, *Egypt's Place in History*, has largely served to spread the knowledge of Egyptology. See also GFROERER, *Die Urgeschichte des Menschengeschlechts*, Schaffhausen, 1855. BRUGSCH, *Reiseberichte aus Egypten*, Leipzig, 1855. UHLEMANN, *Israeliten und Hyksos*, Leipzig, 1856. G. EBERS, *Egypten und die Bücher Moses'*, Leipzig, 1868. G. EBERS, *Durch Gosen zum Sinai*, Leipzig, 1872.

HISTORY OF ISRAEL.

This history in the literature of the present day is obscured in a twofold manner. First, by separating the religion of Moses from the promises to the patriarchs. But Moses, without the religion of Abraham, cannot be understood (Rom. iv.; Gal. iii.). If the patriarchs are remitted to the region of myths, Moses is made a caricature, a mere national lawgiver, and nothing but a lawgiver, like Solon, Lycurgus, and others. On this theme, which, without further notice, we entrust to the theology of the future, frivolous correctors of the history of Israel's ancient religion may expend their thought at their pleasure. Secondly, this history is greatly disparaged by a severely literal interpretation of the narrative in entire disregard of its historical and symbolic character. This severely literal interpretation is only a detriment to orthodoxy, because it serves negative criticism as a pretext for invalidating the sacred history. Bishop COLENSO came to doubt the historical truth of the books of Moses by the candid doubt expressed by one of his converts, who was assisting him in translating the Bible. His first step was honest and honorable—he would not be a party to deception in the exercise of his office. He sought counsel and help from his theological friends in England—and received none. The German theological works which he ordered gave him no help. And so he gradually passed from a noble unrest of candor to the tumult of skepticism. He passed the line which runs between a discreet continuance within a religious community that cannot reduce its treasure of truth to the capacity of a special period or of a single individual, that is, between the continuance and quiet investigation of a pastor, a bishop, and the tumble of an impatient spirit, which, after the first break with servility to the letter, finds no rest in doubt. Yet, with all this, Bishop COLENSO bears a very favorable comparison with those novices who think they have reached the peak of critical illumination while they really fall into the dense darkness of boundless negation.

As regards later criticism, we refer to the distinction previously made between originals or records and the final compilations which were also under the guidance of the prophetic spirit. Joseph and Moses, the mediators between Egyptian culture and theocratic tradition, are said to have written little or nothing. It is a similar supposition to the one that the Apostle John never before his old age recalled the discourses of Jesus, nor ever used records.

Theological criticism, like classical philology, should above all things free itself from the mere idea of book-making, from all plagiarism and literary patch-work, and estimate the books of Scripture in their totality, as well as make itself familiar with the idea of a synthetic inspiration, one of the canons of which is, if the idea of the book is inspired, and

the book itself appears in divine-human harmony as a literary organism, the whole book is inspired. For the literature, see the bibliography, p. 49.

MOSES.

As in the life of Christ we must assume that there was no motion of Deity in Him without a corresponding motion of His ideal humanity, so we must assume with respect to Moses, though most persons rend asunder his mysterious personality; some by making him merely the servant of an absolutely supernatural divine revelation of law; others by making him only a human lawgiver of great political sagacity, or of great incompetence. For this reason it is the more necessary to assert with respect to Moses the synthesis of the divine-human life. In this regard we must ascribe to him a deep sympathy with nature. Who among the men of antiquity was more sensitive to the life of nature—its signs and omens? Who had such clear vision of the *harmonia præstabilita* between the course of nature and the course of the kingdom of God? As to the moral law, he was as firm and unyielding as the mount of revelation, Sinai itself. That he should not enter Canaan, the object of his hope, because in impatience he had struck the rock twice, is not only God's decree concerning him, but also an expression of his heroic conscientiousness, the last subtle, tragical motive of his lofty, consecrated life, a life which had been full of tragical motives, and whose crown, according to the Epistle to the Hebrews, was a resolute self-denial, illumined by a steadfast trust in the great reward. It was pre-eminently in this that Moses was a type of the coming Christ.

MOSES AND IMMORTALITY.

This Moses, who, in the effulgence of the promise, passed from Mt. Nebo to the other world, is said to have been ignorant of immortality, and his people are said to have remained ignorant of it until in the Babylonian captivity they came in contact with the Persians. This is LESSING's view in his *Erziehung des Menschengeschlechts*. With respect to this fact, "God winked at the times of this ignorance," Acts xvii. 30. The Jews came out of Egypt, the land of the worship of the dead, where the doctrine of another world, a fancied immortality, was taught, and yet they are said to have been ignorant of immortality. What this derivation of Moses and his people availed is shown by the fact that even heathenism held a defective doctrine of the other world; and this reappears in the mediæval teaching and in the worship of the dead by the Trappists. It was all-important that Moses should guard against Egyptian heathenism, and make the sacredness of laws for this world, the revelation of Jehovah, of His blessing and His curse in the present, fundamental articles of faith. Besides, Moses wrote of the tree of life, of Enoch, of Sheol, of the God of Abraham, Isaac and Jacob, of the antithesis of prophecy in Israel to consultation of the dead, and of the restoration of a repentant people from waste places of the world. In this matter we must distinguish between the metaphysical or ontological idea of immortality and the ethical idea of eternal life, and then mark that the ethical idea is the main point for theocratic faith, but it always presupposes the metaphysical idea of immortality. In the ethical view the sinner is subject to death, the immeasurable sojourn in Sheol, because, in the metaphysical idea, his continued existence is immeasurable. If this distinction is not made and maintained, confusion is sure to arise, as in the work of H. SCHULTZ, *Die Voraussetzungen der christlichen Lehre von der Unsterblichkeit*.

LATEST WORKS ON SINAI.

See *Die neue evangel. Kirchenzeitung*, Dec. 28, 1872, "*Die neuesten Forschungen über die Lage des biblischen Sinai.*" PALMER, in his work, *The Desert of the Exodus*, has decided against Serbal (LEPSIUS, BARTLETT, HERZOG) and for Sinai. So also the work of the British Ordnance Survey. The *London Athenæum* has said that the question is decided. Yet Professor EBERS, in his work, *Durch Gosen zum Sinai*, maintains the hypothesis of Serbal. RITTER and EWALD maintain that it is not yet decided. RITTER remarks: "Since the fifth century there have been two opposite views—the Egyptian, which is for Serbal; and the Byzantine, for the present Sinai."

THE LAW.

Since it is certain that the ethical law of the decalogue is identical with the law of the conscience (Rom. ii. 14)—and it is also certain that the decalogue logically requires the law of worship and sacrifice, as well as the law for the king, for the state, and for war—it follows that these last two legislations are symbols and types of the imperishable norms of man's inner life, of the individual spirit as well as of the spiritual life of mankind. In the New Testament the whole law of sacrifice is converted into spiritual ideas, and Christians are represented as the spiritual host of their royal leader, Christ, or as the soldiers of God who, through warfare with the kingdom of darkness, shall gain the inheritance of glory (Eph. vi. 11 f.).

The law was always two-fold. On the one side it must develope as the law of the Spirit; on the other side, as a law of the letter, it could become a law of death—that is, in this apparent contrast between its spirit and external form it must reveal itself. The solution of this contrast is brought about by catastrophes which, on the worldly side, appear as the consummation of tragedy; on the divine side, as the consummation of the priesthood.

The law as the principle of life is one, the law of love, of personality; the law as the principle of society is two-fold, the law of love of God and love of man, the harmony of worship and culture. The law as the statute of the kingdom is three-fold—prophetical, sacerdotal, royal. The law as the statute of the kingdom is given under ten heads, the number of the complete course of the world, and from this basis spring its multiplied ramifications, the symbolism of all doctrines of faith and life, a tree of knowledge and a tree of life; ramifications which Jewish theology of the letter has attempted to number exactly.

Jehovah's law is in exact correspondence, not only with the natural law of morals, but also with the moral law of nature; and it is a one-sided view to regard these legal precepts as either only abstract religious statutes, or as mere laws of health and of common weal, with a religious purpose. In this respect there has been great confusion, as, for example, in HENGSTENBERG's works.

The development of the legislation was in accordance with the need for it—a fact which must not be overlooked. The hierarchical law of worship is required because the people were afraid to enter into immediate communion with Jehovah (Ex. xx.). After the people's fall into idolatry, the law of the new tables is illustrated in two ways, by mildness and by severity, by the announcement of Jehovah's grace, and by punishment. As the priests were called to maintain the warfare of Israel within the people, so the army of God was called to carry the law of God into the world as a priesthood *ad extra*. The unfolding of the spiritual character of the law was provided for in Deuteronomy.

According to John vi., Acts xv., and Jewish theology, the basis of Mosaic legislation was a still more ancient law—1, the so-called Noachic patriarchal law; 2, the Abrahamic patriarchal law of faith.

The so-called commands of Noah are a tradition connected with the general principle of monotheism, which forbids idolatry, and with the fundamental law of humanity, which forbids murder.

The first law of the Abrahamic covenant is circumcision, which, as a type of regeneration, signifies the consecration of the family to regeneration (Gen. xvii.), and in Exodus this law is renewed by means of a striking fact (Ex. iv. 24). In patriarchal faith it was the sacrament of consecration. It contains the germ of the monotheistic law of marriage. By Abraham's great sacrifice, commanded and directed by Jehovah, Gen. xxii., the traditional and corrupt ancient religious sacrifices were changed to a hallowed custom, and this takes the form of law in the institution of the Passover, the sacred celebration of the covenant with the house of Israel. The Passover is not only the central norm of all forms of sacrifice, but it is also the basis of legislation; for on it depend the ethical laws of the worship of God, of the hallowing of His name, of the consecration of the house, of festivals, and of religious education, of the consecration of the first-born and of the Levites, and lastly the civil law, by the regulation of the festivals and of the principal offices of the theocratic state.

The three phases of religion, its prophetic, sacerdotal, and voluntary or kingly character, appear under peculiar forms in the sphere of law. Prophecy becomes command, resignation becomes sacrifice, exaltation to royal freedom from the world and in communion with God is the entrance into the army of Jehovah. It has been remarked above that these three phases are logically dependent upon each other and inseparable.

The relation of the law to the ideal, the law of the Spirit, is three-fold. First, the law bounds life with its plain requirements, and each one who is in accord with it receives its blessing,—he is a good citizen. But as the law is the representative of the moral ideal, it is impossible for sinful men to avoid coming short of its requirements. Before the transgressor there are two ways; if he continues in malicious transgression, the law spews him out,—he becomes "cherem," accursed; but if he confesses his transgression, the law accounts his guilt as an error, and points him to the way of sacrifices of atonement. By the presentation of his sacrifice he expresses in symbol his longing after righteousness. Yet through these very sacrifices a consciousness is awakened in candid minds of the insufficiency of animal sacrifices, of the blood of beasts. On the part of the insincere, the bringing of a sacrifice was a mere service of pretence, instead of an earnest prayer. The sincere offerer was directed to the future, and in hope of the coming real expiation his sacrifice became typical, just as the law itself sets forth this typical character in the great sacrifice of atonement. Thus the son of the law becomes a man of the Spirit, a soldier of God for the realization of His Kingdom, though only in typical form. The decalogue may be regarded as the sign-manual of Christ in outline; the law of sacrifice as the type of His atonement; the march of Israel as the leading of the people of God under His royal orders.

Considered as to its essential character, the law is a treasure-house of veiled promises of God's grace, since every requirement of God is an expression of what He gave man in Paradise, and what He will again give him in accordance with his needs.

In addition to the literature already given, see the articles in HERZOG and in SCHENKEL'S *Lexicon*. In WINER'S *Real-Wörterbuch* will be found a very full list of the literature.

THE TABERNACLE.

The idea that there was no central holy place before the Levitical tabernacle, gives rise to certain critical assumptions. But one might as well doubt that there was a tabernacle in the wilderness. The idea of the tabernacle arises from the relation of the law to the life of Israel, or from the requirement of a three-fold righteousness or holiness. The requirement of social or legal holiness, of legal civic virtue, is the requirement of the court. But as civic virtue cannot be separated from the religious and moral intent which is its spiritual basis, so the court cannot be separated from the sanctuary. The court where sacrifices were brought was one with the Holy place and the Most Holy place. The theocratic court was possible only in its relation to the sanctuary. The Holy Place by its conformation was imperfect, as the place of self-renunciation, of aspiration, of prayers, of moments of enlightenment of the soul, hence an oblong structure, which finds its complement in the square of the Most Holy Place, the place where God reigned supreme, where were the cherubim, the place of the perfect satisfaction of the divine law or of atonement, and of a vision of God which did not kill but made alive, the Shekinah. This gradation recurs in all sanctuaries. In Catholic, Greek, and Roman temples the most holy place is, after the manner of the ancient sanctuary, more or less shut off. In the churches of radical Protestants the chancel as the place of the sacramental assurance of atonement for those who partake of the Supper is made level with the floor of the church, which has no court.

See W. NEUMANN: *Die Stiftshütte in Bild und Wort*, 1861. RIGGENBACH: *Die mosaische Stiftshütte*, 1863. He treats of the tabernacle also in the appendix to his pamphlet: *Die Zeugnisse des Evangelisten Johannes*, 1867. J. POPPER: *Der biblische Bericht über die Stiftshütte*, 1862. WANGEMANN: *Die Bedeutung der Stiftshütte*, 1866.

Concerning the form of the tabernacle and the symbolism of the colors, see this Comm. on Rev. xiii. WANGEMANN calls the number five, which is the basis of the measurement of the court, the number of unfulfilled longing after perfection. But this longing does not

reach perfection in the parallelogram of the sanctuary. We have called five the number of free-choice, Rev. xi. On the materials of the tabernacle, see WANGEMANN, p. 7; also on the coverings, p. 8, where the relation of the hidden to the revealed, according to the law of theocratic appearance, is to be emphasized. The taste of the world presents the best and most beautiful side without; the æsthetics of the theocracy turns the most beautiful side within. For the symbolism of the three places, and of the priestly attire, we refer to the exegesis.

2. LEVITICUS.

BIBLICAL ALLEGORY, SYMBOL AND TYPE.—The theory of the figures of Holy Scripture belongs in general to the hermeneutics of Scripture from Genesis to Revelation, but in a special sense it belongs to an introduction to Leviticus. To avoid repetitions we refer for the general theory to this Comm. Introd. to Matt. xiii.; for the special theory to Introd. to Rev. These points will be touched upon in the exegesis of the three books. See also my *Dogmatik*, p. 360 f.

As the symbolism of Leviticus is largely treated by many authors, we append a list of the more important works.

SPENCER: *De legibus Hebræorum ritualibus earumque rationibus*, Tübingen, 1732. HILLER, *Die Vorbilder der Kirche des Neuen Testaments* (see above). BAEHR: *Die symbolik des mosaischen Kultus*, 1876. BAEHR: *Der salomonische Tempel*, 1841. FRIEDRICH: *Symbolik der mosaischen Stiftshütte*, 1841. HENGSTENBERG: *Beiträge zur Einleitung ins Alte Testament.* THE SAME: *Die Opfer der Heiligen Schrift*, 1852. LISCO: *Das Ceremonialgesetz des Alten Testaments. Darstellung desselben und Nachweis seiner Erfüllung im Neuen Testament*, 1842. KURTZ: *Das mosaische Opfer*, 1842. THE SAME: *Beiträge zur Symbolik des mosaischen Kultus*, 1 Bd. (*Die Kultus-stätte*), 1851. THE SAME: *History of the Old Covenant*, CLARK, Edinburg. THE SAME: *Der alttestamentliche Opferkultus*, 1 Theil (*Das Kultusgesetz*), Mitau, 1862. THE SAME: *Beiträge zur Symbolik des alttestamentlichen Kultus*, 1859. SARTORIUS: *Ueber den alt- und neutestamentlichen Kultus*, 1852. THE SAME: *Die Bundeslade*, 1857. KLIEFOTH: *Die Gottesdienstordnungen in der deutschen Kirche*, 1854. KARCH (Cath.): *Die mosaischen Opfer als Grundlage der Bitten im Vater-Unser*, 1856. KUEPFER: *Das Priesterthum des Alten Bundes*, 1865. WANGEMANN: *Das Opfer nach der Heiligen Schrift, alten und neuen Testaments*, 1866. THOLUCK: *Das alte Testament im neuen Testament*, 1868. BRAMESFELD: *Der alttestamentliche Gottesdienst*, 1864. HOFF: *Die mosaischen Opfer nach ihrer sinnbildlichen und vorbildlichen Bedeutung*, 1859. BACHMANN: *Die Festgesetze des Pentateuch*, 1858. SCHOLTZ, *Die heiligen Alterthümer des Volkes Israel*, 1868. SOMMER: *Biblische Abhandlungen*, 1846. THIERSCH: *Das Verbot der Ehe innerhalb der nahen Verwandtschaft*, 1869.

This part of Biblical theology is greatly in need of clear explanation to free it from the confusion which frequently attaches to it. Allegorical figures ought to be carefully distinguished from those which are typical or symbolical. We are to avoid the confusion which results from commingling the exegesis of real allegories with an allegorizing of histories that are not allegorical. Nor, to satisfy our prejudices, are we arbitrarily to allegorize history and precept, or interpret severely according to the letter unmistakable allegorical figures,—a mode of exegesis in which BAUR of Tübingen excels. (See this Comm. Introd. to Rev.) The distrust aroused by this arbitrary allegorizing has led to a long-continued misunderstanding of all really symbolical and typical forms. But even when these forms are in general rightly understood, the types may be permitted to pass away into mere symbols; that is, the classes of typical representations of the future into the classes of symbolical representations of similarity, although both sorts of representations should be carefully distinguished. As an allegory, the priest was a pre-eminent representative of his people; as a symbol, he was the expression of their longing after righteousness in perfect consecration to God; as a type, he was the forerunner of the perfect High Priest who was to come.

SACRIFICE OR TYPICAL WORSHIP.

The antecedent and basis of sacrificial worship, of the typical completion of religious consecration, is religion itself or the relation between God and man, who answers the end of

his being by self-consecration to God. The expressed will of God is therefore the foundation of sacrifices, and He manifests Himself to the offerer by His presence, deciding the place and time of sacrifice, and by His ritual of sacrifice and His word, which explains the sacrifice.

The sacrifice needs explanation because in the life of the sinner it has taken the form of a symbolic act. God, as the Omnipresent, primarily and universally demands the entire consecration of man, the sacrifice of his will, as is proved by the sacrifice of prayer, "the calves of the lips," and by the daily sacrifice of the powers of life in active service of God (Rom. xii. 1).

Man's religious nature, conscious of the imperfection of this spiritual sacrifice, has set up religious sacrifices as a sort of substitution. Therefore, from the beginning they have been only conditionally acceptable to Jehovah (Gen. i.); they had their influence on the natural development of heathenism, and in heathenism sank to the sacrifice of abomination; for this reason, when Jehovah initiated the regeneration of man, He took them as well as man himself under his care (Gen. xxii.). Hence in His first giving of the law He did not prescribe but regulated by a few words a simple sacrificial worship (Ex. xx. 24); He accompanied the sacrifice with His explanation, and gradually caused the antithesis between the external act and the idea of sacrifice to appear (1 Sam. xv. 22; Psalm li.); afterwards he proclaimed the abomination of a mere external sacrifice (Isa. lxvi.), as he had from the beginning abhorred the sacrifice of self-will (Isa. i.); but finally, with the fulfilment of all prophecy of sacrifice, in the obedience and death of Christ, He made an end of all external sacrifices (Heb. ix. 10, 14).

Sacrifice can no more be turned by man into a mere outward act than religion itself. If he does not offer to God sacrifices that are well-pleasing, he offers sacrifices of abomination, even though they may not bear the name of sacrifices in the Christian economy. The theocratic ritual of sacrifice was the legal symbolic course of instruction which was to educate men to offer to their God and Redeemer the true sacrifices of the heart as spiritual burnt-offerings and sacrifices of thanksgiving.

The immediate occasion of sacrifice is God's manifestation of Himself by revelation and personal presence, which arouses man to sacrifice. Its symbolic locality was indicated by a sign from heaven, Gen. xii. 7; xxviii. 12, or was a grove, Gen. xiii. 18, a hill (Moriah), afterwards, when established by law, the sanctuary, the tabernacle, the temple.

The temple was not merely the place for sacrifice, but primarily the dwelling-place of Jehovah, indicated by the laver in the court, by the golden lamp-stand in the Holy Place, by the cherubim and the ark of the covenant in the Holy of Holies. But, secondarily, it was the place for sacrifice, as was shown by the brazen altar, by the altar of incense in the Holy Place, by the mercy-seat in the Holy of Holies. Thirdly, the temple was the place where man came most closely in communion with God. In the court every priest, and so relatively every Israelite (in the peace-offerings), had his part in the sacrifice; in the Holy Place this communion with God was represented in the show-bread; and in the Holy of Holies He was granted the vision of the glory of God (the Shekinah).

The decisive act in the performance of the sacrifice was, on man's side, his approach to God (Jer. xxx. 21), to God's altar with his sacrifice; on God's side, it was the reception of the offering by fire; the divine-human union in both acts was the burden of the temple praises and of the priest's blessing.

As the temple was the holy place of sacrifice, so the festival days of sacrifice were made holy. Yet every week-day, according to the ideal, was a day of festival, over which the theocratic festivals were exalted as epochs, the higher symbolic units of time, just as all Israelite houses, from the tents of Abraham and Moses, were houses of God which were united and transfigured in the temple. The Passover was celebrated in houses, and so the principal sacrifice, the burnt-offering, was offered daily, and not only on the Sabbath. The season of festivals had its three ascents, just as the temple had its three courts ascending one from the other. On the basis of the Sabbath appears the Passover in connection with the feast of unleavened bread; then the festival of weeks or Pentecost, and finally the great festival of

the seventh month, the feast of tabernacles, founded on the great day of repentance, the day of atonement. In the Sabbatic year man and nature rested, and the great year of Jubilee was a symbol of the restoration of all things. The year of Jubilee was a diminutive Eon.

THE ORIGIN OF SACRIFICE.

It is no more true that sacrifice was the product of the childlike conceptions of the original man, as a supposed means of obtaining the favor of God, than that it was intended by man as a means of atonement, and contained a confession of the sinner's guilt; nor is a magical effect to be ascribed to it, so that it became the source of superstition. Comp. Winer, *Ueber die verschiedenen Deutungen des Opfers.*

The basis of sacrifice is the use and waste of life in work and pleasure, both of which, according to the original destiny of man, should be, but are not in reality, sanctified to God. There is this consciousness in man, and external sacrifice, as a prayer and as a vow, is the confession of debt—a debt never paid.

But as the heathen, by reason of his carnal mind, changed God's symbols into myths (Rom. i. 21), so also he changed sacrifice into a pretended meritorious service, and as he had acted against nature and his myths, his sacrifices became abominable. On the contrary, theocratic sacrifice was exalted until it found its solution in the holy human life of Christ. This exaltation was accomplished by a clearer explanation of its spiritual meaning by the word of God, whilst heathen sacrifice was covered with gross misinterpretation, and given over to the corruption of demons. The first explanation of sacrifice is found in the revelation and promise which precede sacrifice; the second, in the principal of all sacrifices, the Passover-lamb, the spiritual meaning of which is plainly told (Ex. xii. 26); the third, in the distinctions and appointments of separate sacrifices in their relation to definite spiritual conditions; the last explanation, in prophecy accompanying the sacrifice.

As respects the significance of the sacrifices, we distinguish a legal, social and judicial, a symbolic, with special purpose of instruction, and a typical, prophetic significance. The legal aspect of sacrifice consists in the offerer's maintaining or restoring his legal relation to the theocratic people. This maintenance of law as respects the people by sacrifice Pharisaism charged to the acquiring of merit before God, and many in these days have attributed this heathen conception to sacrifice.

The symbolic significance of sacrifice is the chief point of worship by sacrifice. The offerer expresses by the sacrifice his obligation to render in spirit and in truth the same surrender which is represented by the animal to be sacrificed, that is, his sacrifice is a visible act representing a higher and invisible act, to wit, his confession, his vow and prayer, as the act of faith in hope with which he receives his absolution in hope (πάρεσις, Rom. iii.). The typical significance of sacrifice corresponds to the general character of the Old Testament. The type is a description of that which is to come in prefigurative fundamental thought. And since the religion of Israel was a religion looking to the future, all its aspects were premonitions of its future. We distinguish typical persons, typical acts, typical customs and mental types. At the centre stand typical institutions, whose inner circle is sacrifice, and the ultimate centre the sacrifice of atonement on the great day of atonement. Mental types form the transition to oral prophecy, and often surround oral prophecy with significant expression as the calyx the bursting flower (Gal. iii. 16).

THE DESIGN OF SACRIFICE.

The design of sacrifice was its fulfilment in New Testament times. Similarly the law of worship as well as the law of the state was not abolished by being destroyed, but was elevated, exalted to the region of the Spirit.

Thus Christ, in the first place, is the High Priest (see Ep. to Hebr.), and the Temple (John ii.), yea, the mercy-seat, ἱλαστήριον, in the Holy of Holies, brought out of the Holy of Holies, and set before all men, that all may draw near (Rom. iii., see Comm.). Every kind of sacrifice is fulfilled in Him; He is the true Passover (John i. 29; 1 Cor. v. 7), the

great burnt-offering for humanity (Eph. v. 2), the altar of incense by His intercession (John xvii.; Heb. v. 7); He is the trespass-offering (Isa. liii.) and the sin-offering (2 Cor. v. 21; Rom. viii. 3); on one side the curse (Gal. iii. 13), on the other the peace-offering in His Supper (Matt. xxvi. 26), the sanctified, sacrificial food of believers (John vi.). As He by entrance into the Holy of Holies of heaven has become the Eternal High Priest (Heb. ix. 10), so He accomplished His life-sacrifice by the eternal efficacy of the eternal Spirit. In Him was perfected the oneness of priest and sacrifice.

The High Priesthood of Christ imparts a priestly character to believers (1 Pet. ii. 9). By union with Christ they are built up a spiritual temple (1 Cor. iii. 16; 1 Pet. ii. 5), their prayer of faith is an entrance into the Holy of Holies (Rom. v. 2), and they take part in the sufferings of Christ in their spiritual suffering in and for the world (Rom. vi.; Col. i. 24). They keep the true Passover (1 Cor. v.), which is founded upon the circumcision of the heart, regeneration (John iii.). They consecrate their lives as a whole burnt-offering to God in spiritual worship (Rom. xii. 1), and offer the incense of prayer; they are a holy, separate people by their seclusion from the world, a sacrifice for others (Heb. xiii. 13), as opposed to the unholy separation of the world from God. By repentance they partake of the condemnation which Christ endured for them, and find their life in His sin-offering and atonement, whilst they pray for deliverance from guilt, not only for themselves, but also for others (the Lord's prayer); they enjoy their portion of the great sacrifice of peace and thanksgiving, and in life and death present themselves as a thank-offering. This life grows more and more manifest as life in the eternal priestly spirit, which is proved by obedience and consecration.

THE PURPOSE OF SACRIFICE AND THE VARIOUS KINDS OF SACRIFICES.

The Purpose.

It must not be forgotten that the sacrifices of the Israelites were not derived from rude and untaught men, but that they presuppose circumcision or typical regeneration, and commence with the celebration of the Passover, that is, of typical redemption. Hence it is just as one-sided to behold in each bloody sacrifice an expression of desert of death, on account of the blood, which signifies life, and not death, and as sacrificial blood signifies the consecration of the life to God through death, as it is to deny that each sacrifice, even of thanksgiving, presupposes the sinfulness of man as a liability to death, and that therefore each theocratic sacrifice is of symbolical significance.

Israel predestinated to be the holy people of the holy God, built upon a holy foundation, the covenant with Jehovah, should ever be holy unto Him. This holiness presupposes typical purity. Hence this holy life must be surrounded with the discipline of the law of purification. This holiness consists on the one side in utter rejection of sin and of that which is unholy; on the other side, in positive consecration to God; and both these aspects concur in every sacrifice (John xvii.). We can distinguish between the negative, exclusive sacrifices (trespass-offering, sin-offering and atoning sacrifices), to which belong also the restorative sacrifices, and the positive consecrating sacrifices (burnt-offerings, peace-offerings and food-offerings). But the distinction between the ideas of sin and guilt must precede that between the different kinds of sacrifices. Sin is opposition to law regarded as a purely spiritual state; guilt is sin conceived in its whole nature, in its consequences, a burdensome indebtedness which calls for satisfaction, suffering, expiation or atonement. Sin of to-day is guilt to-morrow, and perchance forever. The father's sin becomes the guilt of the family. The sin of the natural man falls as guilt on the spiritual man. Sin is ever guilt, and, by reason of the social nature of man, it falls not only on the transgressor, but also on his neighbors. Guilt also is generally sin; but in individuals it may be reduced to the minimum of sin and indebtedness. In the sphere of love, through sympathy it falls as a burden most upon the less guilty and the innocent through the medium of natural and historical connection; hence the touch of a dead body made one unclean. The sinner must suffer, and his innocent companion must suffer; but the suffering of the sinner, while he persists in sin, is quantitative, dark, immeasurable, while the suffering of his companion is qualitative,

illumined and efficacious expiation (Œdipus, Antigone), and thus there are innumerable subordinate atonements in the history of the world which point to the only true atonement.

With sharper indication of their relations, we can distinguish three kinds of sin: 1. Sins, which not only bring guilt upon the transgressor, but also cast a burden of guilt on others; 2. Guilt, which arises from the connection of the sinner with the usages of the world; 3. Trangressions, in which both of the above kinds more or less inhere, yet so that the idea of error is pre-eminent (שְׁגָגָה). A certain degree of error and possible exculpation was common to all sins committed unwittingly, not in conscious antagonism (with uplifted hand); these were objects of theocratic expiation, and did not make the transgressor a curse (cherem).

As regards this curse (cherem), it may be asked, how far it belongs to the category of sacrifice, as it is the antithesis of all sacrifices? Doubtless just so far as it is made sacred in accordance with the decree of God, and not as an object given over to a miserable destruction. Hence this curse (cherem) is not an absolute destruction, but only a conditional destruction in this world. Among the first-born of the Egyptians who were made cherem on the night of the Passover, there may have been innocent little children. The Canaanites were made cherem because they were an insuperable stumbling-block to Israel. Even on the great day of atonement, when all the sins of which the people were unconscious were to be put away, there yet remained a hidden remnant of unpardonable sins, an anathema in Israel, which was sent away with the goat of Azazel to Azazel in the wilderness, not as a theocratic sacrifice, but as a curse together with Azazel* under the decree of God (1 Cor. v. 3–5). Thus the curse in Israel sank out of sight into the depths of its life till it brought Christ to the cross in spite of all Levitical expiations. Then by the victory of grace the πάρεσις became ἄφεσις.

THE VARIOUS KINDS OF SACRIFICES.

The Chief Sacrifices by Fire; the Burnt-Offering and the Lesser Sin-Offerings and Trespass-Offerings. Lev. i. and iii.

The burnt-offering derives its name from the fact that it was wholly burnt (כָּלִיל), only excepting the excrement. So also the real sin-offering. Yet this distinction marks a contrast; the burnt-offering, its fat and flesh, was burned on the brazen altar; while of the sin-offering of him who had brought guilt on others (Lev. iv. 3) only the fat, which, like the blood (and the kidneys and caul), especially belonged to the sanctuary, was burned on the altar; but of the sin-offering of a priest, or of the whole congregation, the entire body (the skin, flesh, *etc.*, ch. iv. 11) was burned without the camp on the ash-heap in a clean place. The flesh of the sin-offering of a prince or of a common man was not burned (the priest should eat it, ch. vi. 26); only the fat was burned. In thank-offerings the fat, kidneys and caul were burned. Of the meal-offerings only a handful was burned, the rest was for the priest; but the meal-offering brought by a priest was wholly burned, as was all the incense with each meal-offering. The lesser sin-offerings were treated just as the trespass-offerings (ch. v. 6); the poor man brought a pigeon or a dove for a burnt-offering, and one for a sin-offering. In the class of trespass-offerings, in which trespass and sin coincide (ch. v. 15 f.), the burning took place just as in the lesser trespass and sin-offerings; the flesh was the priests'. These offerings were also burdened with regulations of restoration and compensation. More prominent still is the burning on the day of atonement of the goat which fell to Jehovah by lot; as a sin-offering of the congregation it was wholly burned. The red heifer, slaughtered and cut in pieces without the camp was also without the camp wholly burned (Num. xix. 3). The extreme contrast to these is found in the burning of the remnants of the Passover, which seem to have served in a certain way as an illumination of the Passover-night.

The offerings by fire form a contrast to the offerings of blood, the offerings by death, since they indicate the extinction of life by divine interposition. This interposition may be that of love and of the Spirit, taking up Elijah in a chariot of fire, or that of condemnation,

* See note, p. 43.

burning up the cities which were accursed, the bodies of those stoned to death (Josh. vii. 26) and the bones of malefactors.

The burning of the red heifer was, by these flames of the curse (cherem), to the Israelites a warning that the unclean must be cleansed with the water for purification, which was mingled with the ashes of the red heifer as a sin-offering (Num. xix. 9).

Either the one fire or the other, says Christ (Mark ix. 43–49). Hence it is the calling of the Christian to offer his life as the burnt-offering of love and of the Spirit under God's leading, not willfully, but willingly, in accordance with the symbolic representation of sacrifice.

THE OFFERINGS OF BLOOD, THE GREAT SIN-OFFERINGS, TRESPASS-OFFERINGS AND SACRIFICES OF EXPIATION.

With some commentators the offerings by fire retreat in just the degree in which the offerings of blood become prominent; with others the offerings by fire and those of blood are equally prominent.

Blood is the symbol of life and the soul; hence the positive statement of the Lord concerning life and death (Lev. xvii. 11). But the offering of blood expresses the giving up of the sinful life to God through the death decreed by God, which is the wages of sin.

The gradations in the movement of the sacrificial blood towards the mercy-seat in the Holy of Holies mark the solemn progress from devoted suffering of death to real atonement. The blood of the burnt-offering remained in the court; it was sprinkled upon the altar. The blood of the lesser sin-offering was partly poured upon the brazen altar and partly put upon the horns of the same altar. This appears to be the regulation also for the trespass-offering.

The greater sin-offerings, the offerings for the priest who had sinned, or for the whole congregation, seem to be the especial offerings of blood. In these only a part of the blood is poured out on the brazen altar; the other part was carried into the sanctuary, and not only were the horns of the golden altar touched with it, but the priest was to sprinkle of this blood seven times towards the curtain before the Holy of Holies. With what reserve and timidity is the hopeful longing after the perfected typical atonement expressed in this act (ch. iv. 1–21).

On the great day of atonement the blood of atonement came into the Holy of Holies. First, Aaron must atone for himself with the blood of the bullock by significant symbolical sprinklings (ch. xvi. 14). Then he must atone for the sanctuary, because it, in a typical sense, is answerable for the uncleanness of the children of Israel and for their transgression, that is, this sacrifice was to supplement the imperfection of all ritual atonements, and by that point prophetically to the true sacrifice.

PEACE-OFFERINGS.

These offerings which are divided into the three classes, of thanksgiving and praise-offerings, of offerings because of vows, and of offerings of prosperity or contentment (ch. vii.), have little in common with the offerings by fire or the offerings of blood. The fat on the intestines, the two kidneys with their fat, and the caul upon the liver were to be burned. The blood was sprinkled on the altar round about. The priest received his portion of the flesh as well as of the meal-offering, of which a part was burned on the altar. The remainder was for the offerer and his friends to feast upon. The thank or praise-offering was to be held as especially sacred. None of it was to be left till the next day. This occasioned the calling in of poor guests. Both the other offerings might remain for a feast on the second day, but not on the third. All remains of the peace-offerings were to be burned; they were thus distinguished from common feasts. These individual solemn offerings point to the festival offerings in a wider sense. Festival-offerings in a wider sense are those in which communion with God is celebrated. The first general festival-offering is the Passover, the offering of communion with God through redemption; the second general festival-offering ap-

pears at the extraordinary solemnization of the legislation on Sinai (Ex. xxiv. 11), and was continued by ordinance in the new meal-offering at Pentecost (Lev. xxiii. 16), and then in the weekly offering of the show-bread, which was brought every Sabbath in golden dishes according to the number of the tribes of Israel (Ex. xxv. 30; Lev. xxiv. 5, 6; Num. iv. 7; 1 Sam. xxi. 6). The burnt offerings of usual worship were always attended by their meal and drink-offerings (Lev. xxiii.). Besides these meal and drink-offerings of usual worship, there were also the special meal and drink-offerings.

THE CONCRETE FORMS OF OFFERINGS.

The originally simple or elementary forms of offerings become concrete forms of offerings through the religious idea. In the bloody offerings man brings to Jehovah his possession; in the unbloody, the meal and drink-offerings, he brings the support of life. The best of his possessions and the best of his food are the expressions of the devotion of his whole being, with all that he possesses and enjoys. Hence each offering is, to a certain extent, an epitome of all the other offerings. This universality appears most plainly in that offering, which is the foundation of all the rest, the Passover lamb. The great fire-offering, or burnt-offering, which forms the centre of all offerings, is supplemented by various kinds of meal-offerings, which are again supplemented by oil, salt and incense. But since the meal-offering in great part was given to the priest, it became a peace-offering, except the meal-offering of the priest. The drink-offering is peculiarly an expression of this totality, for it was not drunk in the temple-enclosure, but was poured out on the altar. On the contrary, in the Passover, the cup is the centre of the feast. Even in the great sin-offering, the chief parts of which were burned without the camp, as a cherem, besides the expiation by sprinkling of the blood, the fat of the animal was made a burnt-offering; but of the lesser sin-offerings and trespass-offerings a part was taken as food for the priest. Besides the concrete acts of sacrifice, the elementary forms are also represented; the meal-offering with the drink-offering in the show-bread, the fire-offering in the daily burnt-offering, the peace-offering in the slaughtering of animals for food before the tabernacle finally the cherem in theocratic capital punishment. Over the offering rose the offering of incense as the symbol of prayer.

It is plain from the distinct expressions of the Holy Scriptures (Ps. cxli. 2; Rev. viii. 4) that the offering of incense upon the golden altar is a symbolical and typical representation of the sacrifice of prayer. The basis of the incense-offering is the incense of the offerings which rose from the sacrificial fires, "the sweet savor," Eph. v. 2, particularly of the burnt-offering. There was no burnt-offering without incense, for no consecration to God is complete without a life of prayer, and this life of prayer was the soul of the offering. Hence it is placed in a class by itself, in the incense-offering on the altar of incense (Ex. xxx. 7, 10). And for this reason also it accompanies the various offerings, the meal-offering and drink-offering (Lev. ii. 16), and the offering of show-bread (Lev. xxiv. 7). Finally the offering of incense appears most prominently in connection with the offering on the great day of atonement. Then the high-priest was to envelop himself in the Holy of Holies in a cloud of incense lest he die (Lev. xvi. 13). Thus the offering of incense constantly pointed towards the spiritualization of the offering, that is, from the law to prophecy.

THE ORGANISM OF SACRIFICIAL WORSHIP.

All the various phases are contained in the Passover-offering. The fact is important, that in the offering of the Passover the father of the family acted as priest. The idea of the universal priesthood therefore is the foundation of all the offerings, and this proves that the office of the priesthood was only a legal and symbolical representation of the whole people.

The atoning blood, with which the door-posts of the house were smeared, was the most important part of the Passover-offering. On one side of this was the cherem, the slaying of the first-born of the Egyptians; on the other side was the peace or thank-offering of which the family partook in the Passover meal. On the one side were the slaughterings of animals for food before the tabernacle and the use of them in the meal at home; on the other, the

legal cherem of theocratic capital punishment extended in the death-bringing curse which, with the fall, came upon all men. The most important part of the Passover was concluded by the burning of the remains of the feast.

From this basis are developed the various divisions of the offerings, to be united again in the single apex of the great offering of atonement in connection with the feast of tabernacles. By this apex Old Testament offerings point beyond themselves, making a plain distinction by means of the goats between pardonable sin and unpardonable sin, which was given over to the wilderness and Azazel.*

Between the basis and the apex of the offerings are found their numerous divisions. We distinguish between initiative, that is, offerings at times of consecration, and those expressive of communion, and offerings at times of restoration, with a parallel distinction between ordinary and extraordinary offerings. The distinction between bloody and unbloody offerings, or meal offerings, belongs to the offerings expressive of communion. The meal-offerings and drink-offerings may be regarded as the best expression of communion. They are connected with the burnt-offerings. One of the chief distinctions is found between the usual offerings in the worship of the congregation and the casual offerings. On the other hand there is a correspondence between the prohibition of unclean animals and that of some unbloody objects (honey, leaven).

1. OFFERINGS AT TIMES OF CONSECRATION.

1. The covenant-offering consisting of burnt-offerings and thank-offerings (Ex. xxiv. 5) performed by young men from the people; 2. The heave-offering, or tax for the building of the tabernacle (Ex. xxxv. 5); 3. The anointing of the tabernacle, its vessels, and the priests (Ex. xl.: Lev. viii.); 4. The offerings at the consecration of the priests, consisting of the sin-offering, the burnt-offering, and the offering of the priest for thanksgiving (Lev. viii.), and, in connection with these, the offerings of the people as priests (Lev. ix. 3; ch. xv.); 5. The offerings of the princes, as heads of the state and leaders in war, for the temple-treasury (Num. vii. 1; the offerings at the consecration of the Levites (Num. viii. 6); the offerings for the candlestick and the table of show-bread (Lev. xxiv.).

2. OFFERINGS EXPRESSIVE OF COMMUNION.

a. Continual Offerings in the Temple by the Congregation.

1. Daily offerings (the fire never to be put out, Lev. vi. 13).
2. Sabbath-offerings.
3. Passover. Daily offerings for seven days. The sheaf of first-fruits, Lev. xxiii.
4. Pentecost. The wave-loaves. A burnt-offering of seven lambs, two young bullocks, one ram, a he-goat for a sin-offering, two he-lambs for a thank-offering.
5. Day of Atonement, the great Sabbath on the tenth day of the seventh month, Lev. xxiii. The atoning offering of this day plainly belongs to the restorative offerings. The feast of tabernacles on the fifteenth of the seventh month. Daily offerings for seven days from Sabbath to Sabbath. Fruits, branches of palm-trees, green boughs.

By the sabbatic year and year of jubilee the symbolic offerings pass into figurative ethical acts (Lev. xxv.). So also the tithes form a transition from the law of worship to the civil law, or rather indicate the influence of ecclesiastical law in the state.

Offerings expressive of communion, closely considered, are those from which the priests received their portion as food. Of these the principal was the show-bread; then the meal-offerings and various other offerings.

* [The author, together with many commentators, regards the word *azazel*, which occurs only in Lev. xvi. 8, 10, 26 as a proper name. Its position of antithesis to "Jehovah" lends some color to this assumption. But with equal exactness of philology, it may be a common noun, meaning "removal," or "utter removal." If we assume it to be a proper name, we enter into difficulties of interpretation that are insuperable: if we take it as a common noun, the meaning and interpretation are very plain and simple.—H. O.]

b. Individual, Casual and Free-will Offerings expressive of Communion.

The centre between the preceding and this division is formed by the Passover, supplemented by the little Passover (Num. ix.), which was at the same time universal and individual. Connected with it in universality is the offering of the Nazarite (Num. vi. 13 f., burnt-offering, sin-offering, thank-offering).

In the middle stands the burnt-offering.

On one side of the burnt-offering stand the peace-offerings, of three kinds.

a. Offerings in payment of vows.

b. Thank-offerings.

c. Offerings of prosperity.

Beyond these were the slaughtering of animals for food before the tabernacle, which bore some similarity to a sacrifice, and marked the food of flesh as a special gift from God. On the other side of the burnt-offering stand the sin-offerings and trespass-offerings, of three kinds.

a. Sin-offerings.

b. Trespass-offerings, related to trespasses that became sin.

c. Trespass-offerings in the strict sense.

Beyond these was the curse, the cherem. The transition to the cherem was formed by the burnings without the camp, as of the great sin-offerings, and particularly of the red heifer from which the water for sprinkling was prepared (Num. xix.).

3. RESTORATIVE OFFERINGS, RESTORING COMMUNION.

The series of these offerings, which were preceded by purification, begins with the offering of women after child-birth (Lev. xii.). This was followed by the offering of the healed leper and the offering for houses cleansed of leprosy (Lev. xiii. and xiv.). All offerings of restoration culminate in the mysterious offering of the great day of atonement (Lev. xvi.). To the casual offerings of this kind belong the offering of jealousy and the water causing the curse (Num. v. 12 f); the offering of a Nazarite made unclean by contact with a dead body (Num. vi. 10); the water mingled with the ashes of a red heifer (Num. xix.). The cherem serves to distinguish the capital punishment with which those who sinned with uplifted hand were threatened, from the offerings for atonement of those who sinned unwittingly, in order to restore the purity of the people. Death is threatened against all conscious opposition to the law, whether of omission or of commission; the symbolic, significant putting away from the congregation of the living.

The common offerings, the wave-offering and heave-offering, the tithes for the offerings, and the supply of the oil for the light are closely connected with the life of the Israelite congregation, in which everything becomes an offering, the first-fruits of the field, the first-born of the house, the tithes of the harvest, the host for war. The extraordinary offerings exhibit the tendency of the offering towards a realization in the ideal offering. The Passover and the offerings at times of consecration, the offerings of the Nazarite, the offering of the red heifer, and even the offering of jealousy, were designed to exhibit the ideal host of God. The offering of atonement, of all the offerings in this class, encloses within itself the most complete types.

THE MATERIAL OF THE OFFERINGS AND THE CORRESPONDENCE OF THE OFFERING TO THE GUILT.

The chief of these is the Passover-lamb according to the legal conditions (Ex. xii.). The burnt-offering was to consist of a male animal without blemish (Lev. i. 2). For spiritual worship there was required the manly spirit of positive consecration (Rom. xii. 1). Even when the offerer brought a sheep or a goat it must be a male (Lev. i. 10). But the poor, instead of these, might bring doves or young pigeons. The sin-offering of the anointed priest, as well as that of the whole congregation, was a young bullock. The sin-offering of

a prince must be a male; when from the flock, it must be a he-goat. On the other hand, one of the common people might offer a female, a she-goat; a very important scale of responsibility for transgressions. The transgression of the high-priest was equivalent to the transgression of the whole congregation, and greater than the transgression of a prince.

For the simple trespass-offering the least was required, a female of the flock, sheep or goat; or, when from the poor, two doves or young pigeons; and, if he was not able to get these, he might bring the tenth of an ephah of fine flour. But, for trespass-offerings, which were ordained for great transgressions, a ram must be brought, and in addition to the restoration of that which was unjustly acquired, the fifth part of the same must be given. This tax is uniform as respects affairs of the Church, religious laws and private property. In peace-offerings it was optional with the offerer to offer an animal of the herd or of the flock, male or female, provided that it was entirely without blemish. The meal-offerings consisted of fine flour, uncooked, or baked, or roasted, with the accompanying oil and frankincense and salt. Honey and leaven were prohibited.

At the consecration of Aaron and his sons, at the beginning of the eight days of consecration, a bullock was offered as a sin-offering and a ram as a burnt-offering; in addition to these, a ram of consecration (Lev. viii. 22) and "out of the basket of unleavened bread that was before the Lord" "one unleavened cake, one cake of oiled bread and one wafer;" and at the end of the eight days there was offered a young calf as a sin-offering and a ram as a burnt-offering. The congregation of Israel also offered a he-goat as a sin-offering, and a calf and a lamb of a year old as a burnt offering. And, as expressive of the estimation of the priesthood by the congregation, they offered a bullock and a ram as a thank-offering. Even on the great day of atonement the high-priest must first atone for himself with a young bullock as a sin-offering and a ram as a burnt-offering. But the congregation, as a confession of their subordinate and less responsible spiritual position, offered two he-goats as a sin-offering, and a ram as a burnt-offering.

THE RITUAL OF THE OFFERINGS.

For the ritual of the Passover, see this Comm., Matt. xxvi. 17–30. For the ritual of the offerings generally, we refer to works on archæology and our exegesis. The duties of the offerer were: 1. The right choice of the animal; 2. To bring it to the priest in the court of the tabernacle; 3. To lay his hand upon the head of the animal as the expression of his making the animal the typical substitute of his own condition and intention; 4. To slay the animal; 5. To take off the skin. The duties of the officiating priest were: 1. The reception of the blood and the sprinkling of it; 2. The lighting of the fire on the altar; 3. The burning of the animal, and with this, 4. Cleansing the altar and keeping the ashes clean. Specially to be marked are: 1. The gradations of the burning; 2. The gradations of the sprinkling of the blood; 3. The gradations of the solemnity of the feast; 4. The gradations of the cherem.

THE PORTIONS OF THE OFFERINGS FOR THE PRIESTS.

The greater part of the meal-offerings was given to the priest; but his own meal-offering he must entirely burn up Lev. vi. 23. The flesh of the sin-offerings (except the great sin-offering of a priest or of the whole congregation, Lev. vi. 20) was given to the priest who performed the sacrifice; only the holy could eat it in a holy place Lev. vi. 27. and the same was true of the trespass-offering, Lev. vii. 7; comp. the directions concerning the meal-offering, ver. 9. Of the burnt-offering the priest received the skin, Lev. vii. 8. Of the meal-offerings connected with the peace-offerings the priest received his portion, Lev. vii. 14. Of the thank-offering he received the breast and the right shoulder, Lev. vii. 31, 33. These portions of the offerings could support only those priests who officiated in the temple, not their families, or the priests who were not officiating. Their support they received under the ordinance respecting payments in kind, particularly the tithes paid by the people.

THE STRICTNESS OF THE RITUAL OF THE OFFERINGS AS THE EXPRESSION OF THE DISTINCTNESS AND IMPORTANCE OF THE DOCTRINE OF THE OFFERINGS.

As respects the Passover, it is to be remarked, that the law threatened death to those who should in the seven days of unleavened bread eat bread that was leavened, and thus typically obliterate the dividing line between light and darkness. The significance of the unleavened bread is the separation of the life of the Israelites from the worldly, heathen, Egyptian life. Leaven is also excluded from the meal-offerings, not because in itself it represents the unclean and the evil (see this Comm., Matt. xiii.), for at Pentecost two leavened loaves were offered upon the altar, Lev. xxiii. 17, but because in the holy food all participation in the common worldly life even of Israel should be avoided. Thus too honey is stringently prohibited from the meal-offering, probably as an emblem of Paradise, which was typified by Canaan, the land flowing with milk and honey; and so it was an expression of the fact, that in Paradise offerings should cease, Lev. ii. 11. The assertion that leaven and honey were prohibited, because of their quality of fermentation, is at variance with the permission of wine. The portion of the meal-offerings accruing to the priests were to be eaten only by them in the temple-enclosure; for it represented communion with the Lord. There was also a decided prohibition against eating of the thank-offering on the third day after it was offered, Lev. vii. 18. Also no unclean person should eat of the flesh of the offering, nor should one eat of the flesh of an offering which had become unclean; it must be burned with fire. A sacred feast of two days might easily become secularized by the third day. The Passover-lamb must be eaten on the first day. There was also a stringent provision that those about to be consecrated as priests should during the consecration remain seven days and nights before the door of the tabernacle, Lev. viii. 35. The sons of Aaron, Nadab and Abihu, were smitten with death because they brought strange fire on their censers before the Lord. The service in the sanctuary excluded all self-moved and purely human excitation; and for this reason the sons of Aaron were to drink neither wine nor any strong drink during service in the sanctuary on pain of death. There was also a stringent provision that the high-priest when he went into the Holy of Holies should surround himself with a cloud of incense lest he die. The atonement was perfected only in the atmosphere of prayer, Lev. xvi. Even over the common slaughtering of animals for daily food there was the threat of death. Unthankful enjoyment of the gifts of God was punished with death, Lev. xvii. 4; and so with the eating of blood, Lev. xvii. 10, 11. Besides, not only must the offerer be typically pure, and offer only that which was typically pure, but there was the constantly repeated requirement that the animal must be without blemish and in exact accordance with the requirements of gender and age.

Eating blood was forbidden because it bore the life, the life of the flesh, Lev. xvii. 10. The fat also of beasts fit for sacrifice was appointed for sacrifice; it belonged to the Lord, Lev. iii. 17; vii. 23, 26; xvii. 6. As respects the offering for atonement particularly, we must refer to the exegesis. The special point to be marked is the distinction between this offering as the culmination of all purifications and of the series of festivals.

The typical contrast between clean and unclean, on which all the laws of purifications rest, is of great significance. See the treatise of Sommer in the synopsis of the literature. Uncleanness was the ground for all exclusions from the holy congregation, and delivering over to the unholy world without. Cleanness was the warrant of adhesion to the holy congregation. The particular means of purification was lustration, the theocratic type which developed into the prophetic idea of sprinkling with clean water, into John's baptism, and finally into Christian baptism.

The heathen having been previously circumcised might by lustration become a member of the theocratic congregation, and gradually, under the influence of this fact, the court of the Israelites was enlarged for a court of the Gentiles.*

* [If by "lustration" the author means sprinkling, that was ordained only in certain specified cases for those already within the congregation, *i. e.*, at the cleansing of the leper, Lev. xiv.; at the consecration of the Levites, Numb. viii. 7, and at the cleansing of the Israelites made unclean by touching a dead body, Numb. xix.—H. O.]

Corresponding to the classification of clean and unclean men was that of clean and unclean animals. The conceptions of the Pharisees concerning washing with unclean hands as well as the antiquated ideas of Peter, Acts x., show us how the idea of cleanness, as well as the idea of the law itself, might become materialized. It is not unimportant that the first form of uncleanness, the uncleanness of a woman in childbirth, appears as a fruit of the excess of natural life. With this excess of life correspond diseases. Among unclean animals are found, on the one side, those most full of life; on the other side, those which creep. Cleanness by cleansing in water is only negative holiness; it became positive only through sacrifice. For holiness has two sides: separation from the unholy world and consecration to the service and fellowship of the holy God. On the laws of purification see JOACHIM LANGE, *Mosaisches Licht und Recht*, p. 673 f. That all the holy observances are connected with that requiring purity of blood, and consequently of the relations of the sexes, is undeniably of great significance. Concerning the forbidden degrees of intermarriage we must refer to the exegesis and the works on this subject, especially to those of SPOERNDLI and THIERSCH. We must also mention the noble codex of theocratic duties of humanity, Lev. xix. It is only in the light of these laws of humanity that the punitive laws, Lev. xx., are rightly seen. They are in the service of ideal humanity not less than the others. The theocratic sanctity of the priest, Lev. xxi., is quite another picture of life, like the sanctity of the priest after Gregory VII. and during the Middle Ages.

We must refer to the Exegesis and an abundant literature respecting the ordinances of the beautiful festivals of Israel, and respecting the special emphasis of the sanctity of the light in Jehovah's sanctuary and the prophetic and typical Jubilee of the year of Jubilee. The antithesis of the proclamation of the blessing and the curse assures us, that here we are dealing with realities which must continue though the religious interpretation of them should entirely cease. The law's estimate of the vow points to the sphere of freedom, in which everything is God's own, committed to the conscientious keeping of man.

NUMBERS.

The most important points in the first section of the book of Numbers are the following: 1. The typical significance of the Israelite army; 2. The significance of the service of the Levites with the army and in the tabernacle; 3. Rules for preserving the camp holy; 4. The offering of jealousy and the water which brought the curse, or the hindrances of married life in the holy war; 5. The vow of the Nazarite, or the significance of the self-denying warriors in the holy war; 6. The free-will offerings of the princes (chief men and rich men); 7. The care of the sanctuary; 8. Worship in the wilderness and God's guidance of the host, ch. ix.; 9. The signals of war and of peace, the trumpets.

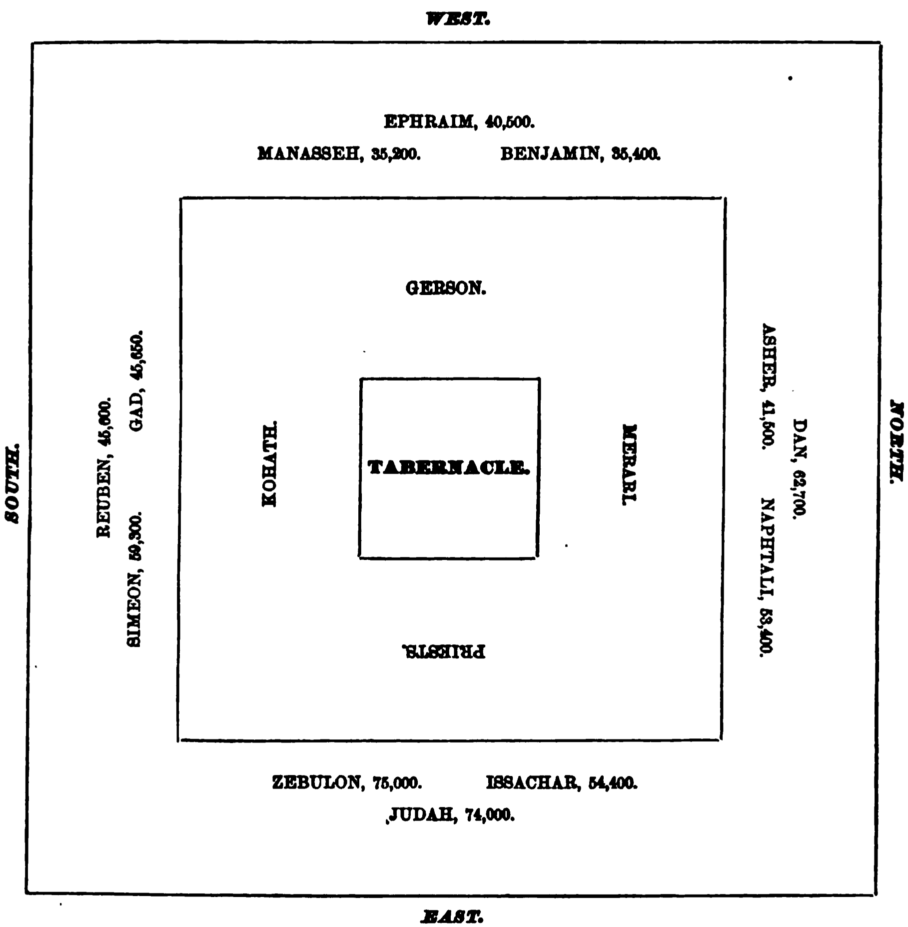
After the commencement of the march we are brought to see the sinfulness of God's host, their transgressions and punishments in their typical significance; especially the homesickness for Egypt; the seventy elders to encourage the people as a blessing in this distress. Against this blessing stands in contrast their calamity in eating the quails. Mixed marriage on its bright side, ch. xii. Concerning the spies, the abode in Kadesh, the rebellion of Korah and his company, the significance of the mediation of Aaron and of his staff that blossomed, of the rights of the priests and Levites, the ashes of the red heifer, and the failure of Moses at the water of strife, we must refer to the Exegesis.

For our views with respect to the second departure from Kadesh, which we trust will serve to correct some errors, we must refer to the exegetical sections on the King of Arad, the passage of the brooks of Arnon, the over-estimated prophecies of Balaam, the great danger of Israel's addiction to a worship of lust, and especially the revision of the views concerning the stations of the march, ch. xxxiii.

The second census of the people illustrates the necessity and value of theocratic statistics. The daughters of Zelophehad form a station in the history of the development of the rights of women—rights which had been greatly marred by sin. The ordering of the festivals in the book of Numbers shows us that the solemn festivals are also social festivals, and that they are of great significance in the life of the people and in the state. The subordination of the authority of woman in respect to the family, to domestic offerings, to external affairs,

is of special significance for our times when woman has well-nigh freed herself. Concerning the war for vengeance on the Midianites, we must also refer to the Exegesis. The treatment of the tribes of Reuben, Gad, and the half tribe of Manasseh was a master-piece of theocratic policy, as well as a strong testimony to the great blessing of the nation's unity. The Old Testament limits and enclosure of the law by the boundaries of Canaan is also a testimony against the claims of the absolute supremacy of the law. Concerning the legal significance of the free cities, see the Exegesis. The close of this book which treats of the state significantly protects the rights of the tribes, and illustrates a doctrine of signal importance for churches, states and nationalities in strong contrast with the notion of old and new Babel that the uniformity of the world is the condition and soul of the unity of the world.

The plan of encampment will be seen by the following sketch:



This, despite severe criticism, proves itself by certain marks to be a very ancient record. Benjamin is separated from Judah, and is under the leading of Ephraim. Nothing is said of a division of the tribe of Manasseh, and its position is far from that of Reuben and Gad. Ephraim appears as one of the smaller tribes.

The abundant care for the poor in Israel has been treated at length by ZELLER, Superintendent of the School for the Poor in Beuggen, in the *Monatsblatt von Beuggen*, August, 1845, No. 8. On Kadesh see TUCH on Gen. xiv. in *Zeitschrift der deutschen morgenländischen*

Gesellschaft, 1847, p. 179 f. Also see the articles on Kadesh in HERZOG'S *Encyclopædie* and SCHENKEL'S *Bibellexicon*. The most important works on the Book of Numbers are quoted as occasion requires; G. D. KRUMMACHER; MENKEN, *Die eherne Schlange;* HENGSTENBERG, *Balaam;* RIEHM, *et al.* See also DANZ, *Universalwörterbuch*, p. 699. WINER, I., p. 202.

THEOLOGICAL LITERATURE OF THE THREE BOOKS.

See this Comm., Indexes of the Literature in Introduction to Gen. and to Matt.; HEIDEGGER, *Enchiridion*, p. 15; WALCH, *Biblioth.* iv. 487; WINER, 134 ff., 202; *Appendix*, p. 27–31; DANZ, p. 745 ff.; Suppl. p. 81; HARTWIG'S *Tabellen*, p. 29; HAGENBACH, pp. 186, 199; Works by J. J. HESS, KUINOEL, G. L. BAUER, DE WETTE, JOST, LEO, BERTHEAU, EWALD, LENGERKE and others. Later, BUNSEN'S *Bibelwerk*, DÆCHSEL'S *Bibelwerk*, BRESLAU, DUELFER. Comprehensive treatises on the three books are found in histories of Old Testament religion, of the kingdom of God and in compendiums of biblical theology. We must also include in this list the writings of JOSEPHUS, PHILO, ORIGEN, EUSEBIUS, JEROME and others which refer to this subject.

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EXODUS.

THE SECOND BOOK OF MOSES.

(וְאֵלֶּה שְׁמוֹת; Ἔξοδος: *Exodus.*)

THE PROPHETICO-MESSIANIC THEOCRACY—OR THE GENESIS, REDEMPTION AND SANCTIFICATION OF THE COVENANT PEOPLE.

FIRST DIVISION: MOSES AND PHARAOH.

THE TYPICALLY SIGNIFICANT REDEMPTION OF ISRAEL, OUT OF HIS SERVITUDE IN EGYPT AS PRELIMINARY CONDITION OF AND PREPARATION FOR THE ESTABLISHMENT OF THE TYPICAL KINGDOM OF GOD (THE THEOCRACY) BY MEANS OF THE MOSAIC LEGISLATION—OR THE THEOCRATIC FOUNDATION FOR THE LEGISLATION OF ALL THE THREE BOOKS.

CHAPTERS I.—XVIII.

FIRST SECTION.

The Genesis of the Covenant People of Israel, of their Servitude, and of the Foretokens of their Redemption as one people. An analogue of the Development of Mankind as a unit, of their Corruption and the Preparation for their Salvation. The calling of Moses and his twofold Mission to his people and to Pharaoh.

CHAPS. I.—VII. 7.

A.—GROWTH AND SERVITUDE OF THE ISRAELITES IN EGYPT—AND PHARAOH'S PURPOSE TO DESTROY THEM.

CHAP. I. 1–22.*

1 Now these *are* the names of the children of Israel which [who] came into 2 Egypt; every man and his household came with Jacob: Reuben, Simeon, Levi, 3, 4 and Judah; Issachar, Zebulun, and Benjamin; Dan, and Naphtali, Gad and 5 Asher. And all the souls that came out of the loins of Jacob were seventy souls; 6 for [and] Joseph was in Egypt *already*. And Joseph died, and all his brethren, 7 and all that generation. And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty, and the land was filled 8 with them. Now [And] there arose a new king over Egypt which [who] knew not 9 Joseph. And he said unto his people, Behold, the people of the children of Israel 10 *are* more and mightier than we. Come on [Come], let us deal wisely [prudently[1]] with them, lest they multiply, and it come to pass that, when there falleth

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 10. נִתְחַכְּמָה. Lange, Gesenius, Arnheim, and Philippson, translate this *überlisten*, "outwit." But the Hithp. form occurs, besides here, only in Eccl. vii. 16, and there has the signification proper to the Hithpael, *viz.*, to deem one's-

* [The Authorized Version is followed in the translation from the Hebrew, except that "Jehovah" is everywhere substituted for "the LORD." In other cases, where a change in the translation is thought to be desirable, the proposed emendation is inserted in brackets.—TR.]

out any war [when a war occurreth], they join also [they also join themselves] unto our enemies, and fight against us, and *so* get them up [and go up] out of the
11 land. Therefore they did set [And they appointed] over them taskmasters, to afflict them with their burdens; and they built treasure-cities [store-cities] for Pha-
12 raoh, Pithom and Raemses. But the more [lit., And as] they afflicted them the more [lit., so] they multiplied and grew [spread]. And they were grieved because
13 of [horrified in view of] the children of Israel. And the Egyptians made the chil-
14 dren of Israel to serve with rigor. And they made their lives bitter with hard bondage [service] in mortar and in brick, and in all manner of service in the field; all[2] their service wherein they made them serve *was* [which they laid on them]
15 with rigor. And the king of Egypt spake to the Hebrew midwives (of which [whom] the name of one *was* Shiphrah, and the name of the other Puah),
16 And he said, When ye do the office of a midwife to [When ye deliver] the Hebrew women, and see *them* [then look] upon the stools; if it *be* a son, then ye
17 shall kill him; but, if it *be* a daughter, then she shall live. But the midwives feared God, and did not as the king of Egypt commanded, but [and] saved the
18 men-children alive. And the king of Egypt called for the midwives, and said unto
19 them, Why have ye done this thing, and have saved the men-children alive? And the midwives said unto Pharaoh,[3] Because the Hebrew women *are* not as the Egyptian, for they *are* lively [vigorous], and are delivered ere the midwives come in
20 unto them [before the midwife cometh in unto them, they are delivered]. Therefore [And] God dealt well with the midwives, and the people multiplied, and waxed
21 [grew] very mighty. And it came to pass, because the midwives feared God, that
22 he made them houses [households]. And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

self wise, to act the part of a wise man. Here, therefore, it is better to render it in nearly the same way.—תִּקְרֶאנָה, a plural verb with a singular subject. Knobel, following the Samaritan version (תקראנו), translates *wird uns treffen*, "shall befall us." But there is no need of this assumption of a corrupt text. See EWALD, *Ausf. Gram.*, § 191 *c*.—TR.]

[2] [Ver. 14. Lange, with many others, takes אֵת here as a preposition, meaning "together with," "besides," and supplies "other" before "service." Grammatically this is perhaps easier than to take it (as we have done) as the sign of the Acc. But it requires us to supply the word on which the whole force of the clause depends.—TR.]

[3] [Ver. 19. Lange translates, unaccountably, אֶל־פַּרְעֹה as being equivalent to a genitive: *die Hebammen des Pharaoh*, "Pharaoh's midwives."—TR.]

EXEGETICAL AND CRITICAL.

Vers. 1–7. Fulfillment of the promise, Gen. xlvi. 8. Also fulfillment of the prediction of suffering for the descendants of Abraham, Gen. xv. 18.

Vers. 2–4. The names of the children are given according to the rank of the mothers. So Gen. xxxv. 23-26.

Ver. 5. The small number of seventy souls (*vid.* Gen. xlvi. 27) who entered Egypt, illustrates the wonderful increase. At the exodus 600,000 men, besides children, *etc.* *Vid.* ch. xii. 37. On the terms denoting increase, יִרְבּוּ פָּרוּ יִשְׁרְצוּ see Gen. i. 28; viii. 17.

Ver. 8. **A new king.**—וַיָּקָם has a special significance. He rose up, as a man opposed to the previous policy. The LXX. translate חָדָשׁ by ἕτερος. Josephus and others inferred the rise of a new dynasty.—**Who knew not Joseph,** *i. e.*, cared nothing for his services and the results of them, the high regard in which his people had been held.

Vers. 9, 10. "They are greater and stronger than we," says despotic fear. "Come, let us be more prudent (more cunning) than they," is the language of despotic craftiness and malice. Despotic policy adds, that in case of a war the people might join the enemy. A danger to the country might indeed grow out of the fact that the Israelites did not become Egyptianized. The power of Israelitish traditions is shown especially in the circumstance that even the descendants of Joseph, though they had an Egyptian mother, certainly became Jews. Perhaps it was dislike of Egyptian manners which led the sons of Ephraim early to migrate towards Palestine, 1 Chron. vii. 22. An honorable policy would, however, have provided means to help the Jews to secure a foreign dwelling-place.

Ver. 11. **Taskmasters.**—The organs of oppression and enslavement. "That foreigners were employed in these labors, is illustrated by a sepulchral monument, discovered in the ruins of Thebes, and copied in the Egyptological works of Rosellini and Wilkinson, which represents laborers, who are not Egyptians, as employed in making brick, and by them two Egyptians with rods, as overseers; even though these laborers may not be designed to represent Israelites, as their Jewish features would indicate" (Keil). See also Keil's reference to Aristotle and Livy,

(p. 422)* on the despotic method of enfeebling a people physically and mentally by enforced labor. **Store-cities.**—For the harvests. See Keil (p. 422) on Pithom (Gr. Πάτουμος, Egypt. Thou, Thoum), situated on the canal which connects the Nile with the Arabian gulf. Raemses, the same as Heroopolis.

Ver. 12. Horror is the appropriate designation of the feeling with which bad men see the opposite of their plans wonderfully brought about. Hengstenberg: *Sie hatten Ekel vor ihnen.* "They were disgusted at them." But this was the case before. On קוּץ see the lexicons.

Vers. 13, 14. Aggravation of the servitude. Two principal forms of service. Brickmaking for other buildings, and field labor. The bricks were hardened in the hot Egyptian sun; the field labor consisted especially in the hard work of irrigating the soil.

Vers. 15–18. Second measure. Resort to brutal violence, but still concealed under demoniacal artifice. Probably there was an organized order of midwives, and the two midwives mentioned were at their head.—**He said unto them.**—And again: **he said.** He tried to persuade them, and at last the devilish command came out—probably secret instructions like those of Herod, to kill the children in Bethlehem.—**Over the bathing-tub.** [So Lange.—Tr.]. Knobel and Keil assume a figurative designation of the vagina in the phrase הָאָבְנָיִם, referring to Jer. xviii. 3. Since the child is generally born head first, there is only a moment from the time when the sex can be recognized to the use of the bathing-tub. On the various interpretations, comp. the lexicons and the *Studien und Kritiken*, 1834, S. 81 ff.,† *etc.* A heathenish way, all over the world, of killing the males and forcing the women and girls to accommodate themselves to the mode of life of the murderers.

Ver. 19. "With this answer they could deceive the king, since the Arab women bear children with extraordinary ease and rapidity. See Burckhardt, *Notes on the Bedouins and Wahabis*, I., p. 96; Tischendorf, *Reise* I., p. 108," (Keil).

Vers. 20, 21. **God built them houses.**—He blessed them with abundant prosperity. According to Keil, the expression is figurative: because they labored for the upbuilding of the families of Israel, their families also were built up by God. Their lie, which Augustine excuses on the ground that their fear of God outweighed the sinfulness of the falsehood, seems, like similar things in the life of Abraham, to be the wild utterance of a state of extreme moral exigency, and is here palliated by a real fact, the ease of parturition.

Ver. 22. Now at last open brutality follows the failure of the scheme intervening between artifice and violence. On similar occurrences in profane history, see Keil.‡ Probably also this command was paralyzed, and the deliverance of Moses by the daughter of Pharaoh might well have had the effect of nullifying the king's command; for even the worst of the heathen were often terrified by unexpected divine manifestations.

* [Aristotle, Polit. v. 9; Livy, Hist. i. 56, 59. The references to Keil conform to the translation published by the Clarks, Edinburgh. But the translations, when given here, are made directly from the original, and from a later edition than that from which the Edinburgh translation was made.—Tr.].

† [An article by Prof. Rettig. There is, however, still another article on the same subject in the same volume of this periodical, p. 641 sqq., by Redslob. The principal views on this vexed phrase are these: (1) That אָבְנַיִם, being the same word as is used (and elsewhere only used) in Jer. xviii. 3, of a potter's wheel, must denote the same thing; or, rather, the seat on which the potter sits, this being adapted to the use of a parturient woman. (2) That it means bathing-tub, the dual form being accounted for by the supposition that a cover belonged to it. (3) That it is derived from אָפַן, in the sense of *turn*, and refers to the *pudenda* of the parturient, from which the child is, as it were, turned forth, like the vessel from the potter's wheel. (4) That the word, being radically the same as אֹבֶן, and being in the dual, may be used for the *testiculi* of the male child. (5) That אָבְנַיִם, from אָפַן, may mean *kinds, sexes.* (6) That being derived from אָבַן, in the sense of to *separate* (and so a *stone* is that which is separated from a rock), it means *the two distinctions* (so Meier, *Studien und Kritiken*, 1842, p. 1050). It is obvious to remark that, in order to determine the sex of the child, the thing to be looked at is not the bathing-tub, or the stool, or any part of the mother. This consideration is almost, if not quite, conclusive against the first three interpretations. But it is perhaps useless to hope for a complete solution of the meaning of the phrase.—Tr.].

‡ [Probably a slip of the pen for Knobel. See his commentary on Exodus, p. 9, in the *Kurzgefasstes exegetisches Handbuch zum alten Testament.*—Tr.].

B.—THE BIRTH AND MIRACULOUS PRESERVATION OF MOSES. HIS ELEVATION AND FIDELITY TO THE ISRAELITES. HIS TYPICAL ACT OF DELIVERANCE AND APPARENTLY FINAL DISAPPEARANCE. GOD'S CONTINUED PURPOSE TO RELEASE ISRAEL.

Chap. II. 1–25.

1 And there went a man of the house of Levi, and took *to wife* a [the] daughter of 2 Levi.[1] And the woman conceived and bare a son; and when she [and she] saw him, that he *was a* goodly *child* [*was* goodly, and] she hid him three months.

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 1. אֶת, disregarded by the most of the commentators, is noticed by Glaire, who remarks that it "may imply that this daughter, named Jochebed (vi. 20) was the only one of the family of Levi still living, or the only one of that house who was then marriageable." According to vi. 20, and Num. xxvi. 59, Jochebed was Levi's own daughter; she may have been

3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime [bitumen] and with pitch, and put the child therein; and she 4 laid *it* in the flags [sedge] by the river's brink. And his sister stood afar off, to 5 wit [in order to learn] what would be done to him. And the daughter of Pharaoh came down to wash *herself* [bathe] at the river; and her maidens walked along by the river's side; and when she [and she] saw the ark among the flags [sedge, 6 and] she sent her maid to fetch it [maid, and she fetched it]. And when she had opened *it* she [And she opened *it*, and] saw the child, and behold, the babe [a boy] wept [weeping]. And she had compassion on him, and said, This *is one* of the He-7 brews' children. Then said his sister [And his sister said] to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the 8 child for thee? And Pharaoh's daughter said unto her, Go. And the maid went 9 and called the child's mother. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give *thee* thy wages. And the woman 10 took the child and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she 11 said, Because I drew him out of the water. And it came to pass in those days when Moses was grown [that Moses grew up], that [and] he went out unto his brethren, and looked on their burdens; and he spied [saw] an Egyptian smiting an [a] He-12 brew, *one* of his brethren. And he looked [turned] this way and that way, and when he [and he] saw that *there was* no man [man, and] he slew the Egyptian 13 and hid [buried] him in the sand. And when he [And he] went out the second day [day, and] behold, two men of the Hebrews [two Hebrew men] strove together [were quarreling]; and he said to him that did the wrong [to the guilty one], 14 Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a judge over us? Intendest thou to kill me, as thou killedst the Egyptian? And 15 Moses feared, and said, Surely *this* [the] thing is known. Now when [And] Pharaoh heard this thing, [thing, and] he sought to slay Moses. But [And] Moses fled from the face of Pharaoh, and dwelt in the land of Midian; and he sat down 16 [dwelt[2]] by a [the] well. Now the priest of Midian had seven daughters; and they 17 came and drew *water*, and filled the troughs to water their father's flock. And the shepherds came and drove them away; but Moses stood up and helped them, and 18 watered their flock. And when they came to Reuel their father, he said, How *is it* 19 *that* ye are [Wherefore have ye] come so soon to-day? And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew *water* enough[3] 20 for [drew *water* for] us, and watered the flock. And he said unto his daughters, And where *is* he?[4] why *is* it *that* ye have [why then have ye] left the man? call him, that 21 he may eat bread. And Moses was content [consented[5]] to dwell with the man;

an only daughter. Still it is possible that אֶת, though almost always used only before a *definite* object, is here used as in xxi. 28. "If an ox gore a man (אֶת־אִישׁ) or a woman (אֶת־אִשָּׁה)." Comp. EWALD's *Kritische Grammatik*, § 318, Note (ᵃ).—TR.].

² [Ver. 15. Whether the second וַיֵּשֶׁב means "and he sat down," or "and he dwelt," is not easily determined. It seems unnatural that the word should have two meanings in the two consecutive sentences, although undoubtedly it is elsewhere freely used in both senses. If, moreover, the writer meant to say that Moses, while dwelling in Midian, once happened to be sitting by the well, and so became acquainted with Reuel's daughters, he would probably not have used the Future with the Vav consecutive, but rather the Perfect, or the Participle. Comp. Ewald, *Ausführl. Gr.*, § 341 *a*.—TR.].

³ [Ver. 19. וְגַם־דָּלֹה דָלָה. Lange translates: *Auch hat er anhaltend geschöpft*, "Also he kept drawing," as if the Inf. Abs. followed, instead of preceding דָּלָה. There is no reason for assigning to the Inf. Abs. here any other than its common use, *viz.*, to emphasize the meaning of the finite verb. Nor does the rendering of the A. V., "drew water enough," quite reproduce its force. The daughters of Reuel evidently thought it would have been a remarkable occurrence if Moses had only defended them from the shepherds. But more than this: "he even *drew* for us."—TR.].

⁴ [Ver. 20. וְאַיּוֹ. Kalisch renders, "Where then is he?" Correctly enough, so far as the sense is concerned; but unnecessarily deviating from the more literal rendering in the A. V., which exactly expresses the force of the original.—TR.].

⁵ [Ver. 21. וַיּוֹאֶל. Glaire insists that in all the passages where יָאַל occurs, even where it has the meaning "to be foolish," the radical meaning is "to venture." Most lexicograhpers assume a separate root for the signification, which it has in Niph., "to be foolish." Meier (*Wurzelwörterbuch*), however, reduces all the significations to that of "opening" or "being open," from the root אוּל — חָלַל. But better, with Fürst, to assume two roots, and make the radical signification of this one to be "to resolve, determine." This covers all cases. *e. g.* Gen. xviii. 27, "I have resolved," *i. e.*, undertaken. Judg. i. 27, "The Canaanites determined to dwell." In cases like the one before us, and 2 Kings v. 23; Judg. xix. 6, the resolution, being the result of persuasion, is a *consent*.—TR.].

22 and he gave Moses Zipporah his daughter. And she bare *him* a [bare a] son, and he called his name Gershom, for he said, I have been a stranger [A sojourner have
23 I been] in a strange land. And it came to pass in process of time [lit. in those many days], that the king of Egypt died; and the children of Israel sighed by reason of the bondage [service], and they cried; and their cry[6] came up to God by rea-
24 son of the bondage [service]. And God heard their groaning, and God remembered
25 his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto *them* [lit. knew *them*[7]].

[6] Ver. 23. שַׁוְעָתָם "cry for help"—a different root from that of the verb וַיִּזְעָקוּ.—TR.]

[7] [Ver. 25. Lange translates: *Und Gott sah an die Kinder Israels, und als der Gottheit war's ihm bewusst (er durchschaute sie und ihre Situation).* "And God looked on the children of Israel, and it was known by Him as the Godhead (He saw through them and their situation)." This translation seems to be suggested by the emphatic repetition of אֱלֹהִים. But better to find the emphatic word in וַיֵּדַע "God *knew* (them)," *i. e.*, had a tender regard for them—a frequent use of יָדַע. Comp. Ps. cxliv. 3. Or, simply, "God knew," leaving the object indefinite, as in the Hebrew.—TR.]

EXEGETICAL AND CRITICAL.

Ver. 1. **And there went.**—הָלַךְ, according to Keil, serves to give a pictorial description. Inasmuch as the woman had already borne Miriam and Aaron, it would mislead us to take the word in this sense. The expression properly means that he had gone; he had, in these dangerous times which, to be sure, at Aaron's birth had not yet reached the climax (he was three years older than Moses) taken the step of entering the married state.—The descent of these parents from the tribe of Levi is remarked. Energetic boldness had distinguished it even in the ancestor (Gen. xlix. 5; Ex. xxxii. 26; Deut. xxxiii. 8). Although originally not without fanaticism, this boldness yet indicated the qualities needed for the future priesthood.

Ver. 2. She recognized it as a good omen, that the child was so fair (טוֹב ἀστεῖος LXX.; *vid.*, Heb. xi. 23), Josephus traces this intuition of faith, which harmonized with the maternal feeling of complacency and desire to preserve his life, to a special revelation. But this was here not needed.

Ver. 3. The means of preservation chosen by the parents is especially attributed to the daughter of Levi. It is all the more daring, since in the use of it she had, or seemed to have, from the outset, the daughter of the child-murderer in mind. The phrase תֵּבָה designates the box as a *miniature ark*, a ship of deliverance. On the paper-reed, *vid.* WINER, *Real-wörterbuch*, II., p. 411. The box, cemented and made water-tight by means of asphalt and pitch, was made fast by the same reed out of which it had been constructed. This extraordinarily useful kind of reed seems by excessive use to have become extirpated.

Ver. 4. **And his sister.**—Miriam (xv. 20). The sagacious child, certainly older than Aaron, early showed that she was qualified to become a prophetess (xv. 20) of such distinction that she could afterwards be puffed up by it.

Ver. 5. "The daughter of Pharaoh is called Θέρμουθις (Josephus *et al.*) or Μέῤῥις. . . . The bathing of the king's daughter in the open stream is contrary indeed to the custom of the modern Mohammedan Orient, where this is done only by women of low rank in retired places (Lane, Manners and Customs, p. 336, 5th ed.), but accords with the customs of ancient Egypt (comp. the copy of a bathing-scene of a noble Egyptian woman, with four female attendants, in Wilkinson, *Ancient Egyptians*, Vol. III., Plate 417), and besides is perhaps connected with the notion held by the ancient Egyptians concerning the sacredness of the Nile, to which even divine honors were paid (*vid.* HENGSTENBERG, *Egypt and the Books of Moses*, p. 113), and with the fructifying, life-preserving power of its waters." (Keil).

Ver. 6. The compassion of Pharaoh's daughter towards the beautiful child led her to adopt him; and when she did so, making him, therefore, prospectively an Egyptian, she did not need, we may suppose, to educate him "behind the king's back" [as Keil thinks.—TR.]. We might rather assume that this event more or less neutralized the cruel edict of the king.

Ver. 9. Nor is it to be assumed that the daughter of Pharaoh had no suspicion of the Hebrew nationality of the mother. How often, in cases of such national hostilities, the feelings of individual women are those of general humanity in contradistinction to those of the great mass of fanatical women.

Ver. 10. **She brought him unto Pharaoh's daughter.**—The boy in the meantime had drunk in not only his mother's milk, but also the Hebrew spirit, and had been intrusted with the secret of his descent and deliverance. Legally and formally **he became her son,** whilst he inwardly had become the son of another mother; and though she gave him the Egyptian name, "Mousheh," *i. e.*, saved from the water (Josephus II., 9, 6), yet it was at once changed in the mind of Divine Providence into the name "Mosheh;" the one taken out became the one taking out. (Kurtz). For other explanations of the name, *vid.* Gesenius, Knobel, Keil. Thus the Egyptian princess herself had to bring up the deliverer and avenger of Israel, and, by instructing him in all the wisdom of Egypt, prepare him both negatively and positively for his vocation.

Ver. 11. **When Moses was grown.**—Had become a man. According to Acts vii. 23, and therefore according to Jewish tradition, he was then forty years old. He had remained true to his destination (Heb. xi. 24), but had also learned, like William of Orange, the Silent, to restrain himself, until finally a special occasion caused

the flame hidden in him to burst forth. An Egyptian smote **one of his brethren.**—This phrase suggests the ebullient emotion with which he now decided upon his future career.

Ver. 12. That Moses *looked this way and that way* before committing the deed, marks, on the one hand, the mature man who knew how to control his heated feeling, but, on the other hand, the man not yet mature in faith; since by this act, which was neither simple murder nor simple self-defence, and which was not sustained by a pure peace of conscience, he anticipated Divine Providence. It cannot be attributed to "a carnal thirst for achievement" [Kurtz]; but as little can it be called a pure act of faith; although the illegal deed, in which he was even strengthened by the consciousness of being an Egyptian prince (as David in his sin and fall might have been misled by feeling himself to be an oriental despot) was a display of his faith, in view of which Stephen (Acts vii.) could justly rebuke the unbelief of the Jews. *Vid.* more in Keil, p. 431.

Ver. 14. The Jew who thus spoke was a representative of the unbelieving spirit of which Stephen speaks in Acts vii.

Ver. 15. The Midianites had made a settlement not only beyond the Elanitic Gulf near Moab, but also, a nomadic branch of them, on the peninsula of Sinai. These seem to have remained more faithful to Shemitic traditions than the trading Midianites on the other side, who joined in the voluptuous worship of Baal. "Reuel" means: Friend of God. He does not seem, by virtue of his priesthood, to have had princely authority.

Ver. 16. **By the well.**—A case similar to that in which Jacob helped Rachel at the well, Gen. xxix.

Ver. 18. On the relation of the three names, Reuel, Jethro (iii. 1) and Hobab (Num. x. 29) *vid.* the commentaries and Winer. The assumption that חֹתֵן, used of Hobab, means brother-in-law, but used of Jethro ("preference," like Reuel's name of dignity "friend of God") means father-in-law, seems to be the most plausible. Jethro in years and experience is above Moses; but Hobab becomes a guide of the Hebrew caravan through the wilderness, and his descendants remain among the Israelites. *Vid.* also Judg. iv. 11 and the commentary on it.

Ver. 22. **Gershom.**—Always a sojourner. So he lived at the court of Pharaoh, so with the priest in Midian. Zipporah hardly understood him (*vid.* iv. 24). As sojourner he passed through the wilderness, and stood almost among his own people. Yet the view of Canaan from Nebo became a pledge to him of entrance to a higher fatherland.

Ver. 23. Also the successor of the child-murdering king continued the oppression. But God heard the cry of the children of Israel. He remembered his covenant, and looked into it, and saw through the case *as God.*

C.—THE CALL OF MOSES. HIS REFUSAL AND OBEDIENCE. HIS ASSOCIATION WITH AARON AND THEIR FIRST MISSION TO THE PEOPLE OF ISRAEL.

Chapters III., IV.

1 Now Moses kept [was pasturing] the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the back side of [behind] the desert, and came 2 to the mountain of God, *even* to Horeb. And the angel of Jehovah appeared unto him in a flame of fire out of the midst of a [the] bush; and he looked, and behold, 3 the bush burned with fire, and the bush *was* not consumed. And Moses said, I will now turn aside [Let me turn aside] and see this great sight, why the bush is 4 not burnt. And when Jehovah saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses! And he said, Here *am* 5 I. And he said, Draw not nigh hither; put off thy shoes from off [from] thy feet, 6 for the place whereon thou standest *is* holy ground. Moreover [And] he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of 7 Jacob. And Moses hid his face, for he was afraid to look upon God. And Jehovah said, I have surely seen the affliction of my people which [who] *are* in Egypt, and have heard their cry by reason of[1] their taskmasters; for I know their sorrows; 8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land, and a large, unto a land flowing

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 7. מִפְּנֵי may be rendered more literally "from before," the people being represented as followed up in their work by the taskmasters.—Tr.]

with milk and honey, unto the place of the Canaanites, and the Hittites, and the
9 Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now therefore
behold, the cry of the children of Israel is come unto me, and I have also seen the
10 oppression wherewith the Egyptians oppress them. Come now therefore and I will
send thee unto Pharaoh, that thou mayest bring forth [and bring thou forth] my
11 people, the children of Israel, out of Egypt, And Moses said unto God, Who *am*
I, that I should go unto Pharaoh, and that I should bring forth the children of
12 Israel out of Egypt? And he said, Certainly I will be with thee, and this *shall
be* a [the] token unto thee that I have sent thee: When thou hast brought [bring-
13 est] forth the people out of Egypt, ye shall serve God upon this mountain. And
Moses said unto God, Behold, *when* I come unto the children of Israel, and shall
say unto them, The God of your fathers hath sent me unto you; and they shall say
14 to me, What is his name? What shall I say unto them? And God said unto
Moses, I AM THAT I AM. And he said, Thus shalt thou say unto the children of Israel,
15 I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou
say unto the children of Israel, Jehovah, God [the God] of your fathers, the God
of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this
is my name forever, and this *is* my memorial unto all generations [lit. to genera-
16 tion of generation]. Go and gather the elders of Israel together, and say unto
them, Jehovah, God [the God] of your fathers, the God of Abraham, of Isaac, and
of Jacob hath appeared unto me, saying, I have surely visited [looked upon] you,
17 and *seen* that [and that] which is done to you in Egypt. And I have said, I will
bring you up out of the affliction of Egypt, unto the land of the Canaanites, and the
Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites,
18 unto a land flowing with milk and honey. And they shall [will] hearken to thy
voice; and thou shalt come, thou and the elders of Israel, unto the king of Egypt,
and ye shall say unto him, Jehovah, God [the God] of the Hebrews, hath met[2] with
us, and now let us go, we beseech thee, three days' journey into the wilderness, that
19 we may sacrifice to Jehovah our God. And I am sure [know] that the king of
20 Egypt will not let you go, no [even] not[3] by a mighty hand. And I will stretch
out my hand, and smite Egypt with all my wonders which I will do in the midst
21 thereof; and after that he will let you go. And I will give this people favor in
the sight of the Egyptians; and it shall come to pass that, when ye go, ye shall not
22 go empty. But [And] every woman shall borrow [ask] of her neighbor and of
her that sojourneth in her house jewels [articles] of silver and jewels [articles] of
gold and raiment [garments]; and ye shall put *them* upon your sons and upon your
daughters; and ye shall spoil the Egyptians.

CHAP. IV. 1 AND Moses answered and said, But, behold, they will not believe me,
nor hearken unto my voice; for they will say, Jehovah hath not appeared unto
2 thee. And Jehovah said unto him, What *is* that [this] in thine [thy] hand? And he
3 said, A rod. And he said, Cast it on the ground. And he cast it on the ground,
4 and it became a serpent; and Moses fled from before it. And Jehovah said unto
Moses, Put forth thy hand, and take it by the tail. And he put forth his hand,
5 and caught it, and it became a rod in his hand: That they may believe that Je-
hovah, God [the God] of their fathers, the God of Abraham, the God of Isaac, and
6 the God of Jacob, hath appeared unto thee. And Jehovah said furthermore unto
him, Put now thine [thy] hand into thy bosom. And he put his hand into his bo-
7 som; and when he took it out, behold, his hand *was* leprous as snow. And he said,
Put thine [thy] hand into thy bosom again. And he put his hand into his bosom
again, and plucked [took] it out of his bosom, and behold, it was turned again as

[2] [Ver. 18. נִקְרָה is taken by Rosenmüller, after some of the older versions, as — נִקְרָא, *vocatur super nos.* But, as Winer remarks, *ita tamen intolerabilis tautologia inest in verbis* אֱלֹהֵי הָעִבְרִים." The LXX. translate προσκέκληται ἡμᾶς, —which makes better sense, but is grammatically still more inadmissible, as נִקְרָה is thus made — קָרָא.—TR.].

[3] [Ver. 19. וְלֹא is rendered by the LXX., Vulg., Luther, and others, "unless." But this is incorrect. The more obvious translation may indeed seem to be inconsistent with the statement in the next verse, "after that he will let you go." But the difficulty is not serious. We need only to supply in thought "at first" in this verse.—TR.].

8 his *other* flesh. And it shall come to pass, if they will not believe thee, neither [nor] hearken to the voice of the first sign, that they will believe the voice of the 9 latter sign. And it shall come to pass, if they will not believe also [even] these two signs, neither [nor] hearken unto thy voice, that thou shalt take of the water of the river, and pour *it* upon the dry *land;* and the water which thou takest out 10 of the river shall become blood upon the dry *land.* And Moses said unto Jehovah, O my Lord, [O Lord], I *am* not eloquent [lit. a man of words], neither heretofore, nor since thou hast spoken unto thy servant; but [for] I *am* slow of speech [mouth] 11 and of a slow [slow of] tongue. And Jehovah said unto him, Who hath made man's mouth? or who maketh the [maketh] dumb, or deaf, or the seeing [or see-12 ing], or the blind? [or blind?] Have [Do] not I, Jehovah? Now therefore go, and 13 I will be with thy mouth, and teach thee what thou shalt say. And he said, O my 14 Lord [O Lord], send, I pray thee, by the hand *of him whom* thou wilt send. And the anger of Jehovah was kindled against Moses, and he said, *Is* not Aaron, the Levite, thy brother? I know [Do I not know Aaron, thy brother, the Levite,] that he can speak well?[4] And also, behold, he cometh forth to meet thee, and when he seeth 15 thee, he will be glad in his heart. And thou shalt speak unto him, and put words [the words] in his mouth; and I will be with thy mouth, and with his mouth, and 16 will teach you what ye shall do. And he shall be thy spokesman [shall speak for thee] unto the people, and he [it] shall be, *even* [*that*] he shall be to thee instead of 17 [for] a mouth, and thou shalt be to him instead of [for a] God. And thou shalt 18 take this rod in thine [thy] hand, wherewith thou shalt do signs [the signs]. And Moses went, and returned to Jethro [Jether] his father-in-law, and said unto him, Let me go, I pray thee,[5] and return unto my brethren which [who] *are* in Egypt, and see whether they be [are] yet alive. And Jethro said to Moses, Go in peace. 19 And Jehovah said unto Moses in Midian, Go, return into Egypt; for all the men 20 are dead which [who] sought thy life. And Moses took his wife, and his sons, and set them [made them ride] upon an [the] ass, and he returned to the land of Egypt. 21 And Moses took the rod of God in his hand. And Jehovah said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh which I have put in thy hand [consider all the wonders which I have put in thy hand, and do them before Pharaoh]; but I will harden his heart that he shall [and 22 he will] not let the people go. And thou shalt say unto Pharaoh, Thus saith 23 Jehovah, Israel *is* my son, *even* my first-born. And I say [said][6] unto thee, Let my son go that he may serve me; and if thou refuse [and thou didst 24 refuse][6] to let him go: behold, I will slay thy son, *even* thy first-born. And it came 25 to pass by the way in the inn, that Jehovah met him, and sought to kill him. Then [And] Zipporah took a sharp stone, and cut off the foreskin of her son, and cast *it* at his feet, and said, Surely a bloody husband [a bridegroom of blood]

[4] [CHAP. IV. Ver. 14. We have ventured to follow the Vulg., Luther, Cranmer, the Geneva Version, De Wette, Glaire, and Kalisch, in this rendering; for, though grammatically the reading of the A. V. is more natural, yet it is difficult to see the force of the question, "Is not Aaron thy brother?" Fürst, Arnheim, and Murphy, try to avoid the difficulty by rendering, "Is there not Aaron, thy brother, the Levite?" *etc.* This, however, is putting in what is not in the original. Bush, following Rashi, translates, "Is not Aaron thy brother, the Levite?" and understands the question to intimate that, in consequence of Moses' reluctance to obey the divine commission, the priesthood, which otherwise would have been conferred on him, will be given to Aaron. As nothing is said about the priesthood, it is hard to see how the phrase "the Levite," at this time, before any priesthood had been established, could have been understood in this way. Knobel, translating in the same way, understands it as pointing forward to the duty of the priests to give public instruction. But the same objection lies against this, as against the previous explanation; Moses was a Levite as much as Aaron was. Lange, translating also the same way, understands the meaning to be: Aaron is a more genuine Levite than Moses. But in this case the definite article is quite out of place; and even without it such a thought would be very obscurely expressed. Keil, following Baumgarten, finds the significance of the question in the etymological meaning of לֵוִי, *viz.*, to join, associate one's-self to. This certainly has the advantage of suggesting a reason for the use of the phrase "the Levite," which on other theories seems to be superfluous. But the definite article is out of place on this hypothesis also. Besides, as the special point here is Aaron's ability to *talk*, the notion of *association* is not just the one needed to be suggested by the term, to say nothing of the subtlety of the mode of conveying either conception.—TR.].

[5] [Ver. 18. אֵלְכָה־נָּא is not to be understood as a request, as the A. V. seems to imply, especially by the phrase, "I pray thee," which corresponds to נָא. We have exactly the same form in iii. 3, where Moses said אָסֻרָה־נָּא, "I will turn aside," or, "Let me turn aside."—TR.].

[6] [Ver. 23. וָאֹמַר and וַתְּמָאֵן are most naturally to be rendered as preterites. It is very doubtful whether וַתְּמָאֵן can be taken as protasis to the following clause. The translation of the A. V. and of others, seems to have been prompted by the idea that this is the opening message to Pharaoh. But the threat to kill the first-born was in reality the last one made. The declaration, ver. 21, covers all the first part of the efforts of Moses to secure the deliverance of the people. In spite of all the plagues and signs, Pharaoh "will not let the people go." Therefore (ver. 22) Moses is to make his final appearance, and threaten the death of the first-born because of Pharaoh's *past* refusal to obey.—TR.].

26 *art* thou to me. So [And] he [*i. e.*, Jehovah] let him go [desisted from him]; then she
27 said, A bloody husband [A bridegroom of blood] *thou art*, because of the circumcision.
And Jehovah said to Aaron, Go into [to] the wilderness to meet Moses. And he went,
28 and met him in the mount of God, and kissed him. And Moses told Aaron all
the words of Jehovah who had sent him [with which he had charged him][7], and all
29 the signs which he had commanded him. And Moses and Aaron went, and gath-
30 ered together all the elders of the children of Israel. And Aaron spake all the
words which Jehovah had spoken unto Moses, and did the signs in the sight of the
31 people. And the people believed, and when they heard[8] that Jehovah had visited
the children of Israel, and that he had looked upon their affliction, then they
bowed their heads [bowed down], and worshipped.

[7] [Ver. 28. שָׁלַח may take a double accusative, as *e. g.* in 2 Sam. xi. 22; 1 Kings xiv. 6. As Kalisch observes, "the usual translation, *who had sent him*, is languid in the extreme."—Tr.].

[8] [Ver. 31. Knobel, following the reading ἐχάρη, of the LXX., would change וַיִּשְׁמְעוּ into וַיִּשְׂמְחוּ. There seems to be strong reason for the change. The people, according to the present text, seem to believe, before hearing. Moreover, we have, as Knobel points out, another almost unmistakable instance of the same error. The narrative in 2 Kings xx. 13 is identical with that in Isa. xxxix. 2, with the exception that the first passage has וַיִּשְׁמַע where the second has וַיִּשְׂמַח. The LXX. has here, too ἐχάρη in both cases. In reference to 2 Kings xx. 13, Keil says that "וַיִּשְׁמַע seems to be an error of transcription for וַיִּשְׂמַח," though he says of Knobel's conjecture concerning the verse before us, that it is "without ground." If we adopt the amended reading, we translate, "and they rejoiced because Jehovah had visited," *etc.*—Tr.].

EXEGETICAL AND CRITICAL.

Ver. 1. "Jethro's residence therefore was separated from Horeb by a wilderness, and is to be sought not north-east, but south-east of it. For only by this assumption can we easily account for the two-fold fact that (1) Moses, in his return from Midian to Egypt, again touches Horeb, where Aaron, coming from Egypt, meets him (iv. 27), and that (2) the Israelites, in their journey through the wilderness, nowhere come upon Midianites, and in leaving Sinai the ways of Israel and of the Midianite Hobab separate" (Keil). *Horeb* here is used in the wider sense, embracing the whole range, including Sinai, so that the two names are often identical, although Horeb, strictly so called, lay further north.—**Mountain of God.**—According to Knobel, it was a sacred place even before the call of Moses; according to Keil, not till afterwards, and is here named according to its later importance. But there must have been something which led the shepherd Moses to drive his flock so far as to this mountain, and afterwards to select Sinai as the place from which to give the law. The more general ground for the special regard in which this majestic mountain-range is held is without doubt the reverence felt for the mountains of God in general. The word הַמִּדְבָּר might be taken as=*pasture*, and the passage understood to mean that Moses, in profound meditation, forgetting himself as shepherd, drove the flock far out beyond the ordinary pasture-ground. Yet Rosenmüller observes: "On this highest region of the peninsula are to be found the most fruitful valleys, in which also fruit trees grow. Water in abundance is found in this district, and therefore it is the refuge of all the Bedouins, when the lower regions are dried up." Tradition fixes upon the Monastery of Sinai as the place of the thorn-bush and the calling of Moses.

Ver. 2. **The Angel of Jehovah.**—According to ver. 4, it is Jehovah Himself, or even God Himself, Elohim.*—**The Bush.**—Representing the poor Israelites in their low estate in contrast with the people that resemble lofty trees, Judg. ix. 15. According to Kurtz, the flame of fire is a symbol of the holiness of God; according to Keil, who observes that God's holiness is denoted by light (*e. g.* Isa. x. 17), the fire is rather, in its capacity of burning and consuming, a symbol of purifying affliction and annihilating punishment, or of the chastening and punitive justice of God. But this is certainly not the signification of the sacrificial fire on the altar of burnt-offering, the "holy" fire, or of the fiery chariot of Elijah, or of the tongues of fire over the heads of the apostles on the day of Pentecost. Fire, as an emblem of the divine life, of the life which through death destroys death, of God's jealous love and authority, has two opposite sides: it is a fire of the jealous love which visits, brings home, purifies, and rejuvenates, as well as a fire of consuming wrath and judgment. This double signification of fire manifests itself especially also in the northern mythology.

* [See a full discussion on the Angel of Jehovah in the Commentary on Genesis, p. 386 sqq., where the view is maintained that this Angel is Christ himself. This is perhaps the current opinion among Protestants. But the arguments for it, plausible as they are, are insufficient to establish it. The one fatal objection to it is that the New Testament nowhere endorses it. When we consider how the New Testament writers seem almost to go to an extreme in finding traces of Christ in the Old Testament writings and history, it is marvellous (if the theory in question is correct) that this striking feature of the self-manifestation of God in the Angel of Jehovah should not once have been used in this way. Hengstenberg indeed quotes John xii. 41, where Isaiah is said to have seen Christ. But the reference is to Isa. vi. 1, where not the Angel of Jehovah, but Jehovah himself, is said to have been seen. But, what is still more significant, when Stephen (Acts vii. 30) refers to this very appearance of the angel in the bush, he not only does not insinuate that the angel was Christ, but calls him simply "an angel of the Lord." Moreover, just afterwards he quotes Deut. xviii. 15 as Moses' prophecy of Christ, showing that he was disposed to find Christ in the Mosaic history. Other objections to the identification of the Angel of Jehovah with Christ might be urged; but they are superfluous, so long as this one remains unanswered.—Tr.]

That light has the priority over fire, Keil justly observes. While then the fire here may symbolize the Egyptian affliction in which Israel is burning, yet the presence of Jehovah in the fire signifies not something contrasted with it, meaning that he controls the fire, so that it purifies, without consuming, the Israelites; but rather the fire represents Jehovah himself in His government, and so the oppression of the Egyptians is lifted up into the light of the divine government. This holds also prophetically of all the future afflictions of the theocracy and of the Christian Church itself. The Church of God is to appear at the end of the world as the last burning thorn-bush which yet is not consumed. "The אֵל קַנָּא is אֵשׁ אֹכְלָה (Deut. iv. 24) in the midst of Israel (Deut. vi. 15)." Keil.

Vers. 3-5. **Turn aside.**—Comp. Gen. xix. 2. —**Moses, Moses.**—Comp. Gen. xxii. 11. An expression of the most earnest warning and of the deepest sense of the sacredness and danger of the moment. The address involves a two-fold element. First, Moses must not approach any nearer to Jehovah; and, secondly, he must regard the place itself on which he is standing as holy ground, on which he must not stand in his dusty shoes. The putting off of the shoes must in general have the same character as the washing of the feet, and is therefore not only a general expression of reverence for the sacred place and for the presence of God, like the taking off of the hat with us, but also a reminder of the moral dust which through one's walk in life clings to the shoes or feet, *i. e.* of the venial sins on account of which one must humble himself in the sacred moment. On the custom of taking off the shoes in the East upon entering pagodas, mosques, *etc.*, see Keil, p. 439.

Ver. 6. **Of thy father.**—The singular doubtless comprehends the three patriarchs as first existing in Abraham.* Moses, in his religion of the second revelation, everywhere refers to the first revelation, which begins with Abraham; and thus the name of Jehovah first acquires its new specific meaning. The revelation of the law presupposes the revelation of promise (Rom. iv.; Gal. iii.).—**And Moses covered his face.**—In addition to the two commands: draw not nigh, put off thy shoes, comes this act, as a voluntary expression of the heart. Vid. 1 Kings xix. 13. "Sinful man cannot endure the sight of the holy God" (Keil). Also the eye of sense is overcome by the splendor of the manifestation which is inwardly seen, somewhat as by the splendor of the sun. Vid. Rev. i.

Ver. 8. **I am come down.**—Comp. Gen. xi. 5. *A good land, i. e.* a fruitful. *A large land, i. e.* not hemmed in like the Nile Valley. *Flowing, i. e.* overflowing with milk and honey; rich, therefore, in flowers and flowery pastures. On the fruitfulness of Canaan, comp. the geographical works.—**Into the place.**—More particular description of the land. *Vid.* Gen. x. 19; xv. 18.

Ver. 11. **And Moses said unto God.**—He who once would, when as yet he ought not, now will no longer, when he ought. Both faults, the rashness and the subsequent slowness, correspond to each other. Moses has indeed "learned humility in the school of Midian" [Keil]; but this humility cannot be conceived as without a mixture of dejection, since humility of itself does not stand in the way of a bold faith, but is rather the source of it. After being forty years an unknown shepherd, he has, as he thinks, given up, with his rancor, also his hope. Moreover, he feels, no doubt, otherwise than formerly about the momentous deed which seems to have done his people no good, and himself only mischief, and which in Egypt is probably not forgotten. As in the Egyptian bondage, the old guilt of Joseph's brethren manifested itself even up to the third and fourth generation, so a shadow of that former rashness seems to manifest itself in the embarrassment of his spirit.

Ver. 12. The promise that God will go with him and give success to his mission is to be sealed by his delivering the Israelites, bringing them to Sinai, and there engaging with them in divine service, *i. e.*, as the expression in its fullness probably means, entering formally into the relation of worshipper of Jehovah. The central point of this worship consisted, it is true, afterwards in the sacrificial offerings, particularly the burnt offering, which sealed the covenant. This first and greatest sign involves all that follow, and is designed for Moses himself; with it God gives his pledge of the successful issue of the whole. It must not be overlooked that this great promise stands in close relation to the great hope which is reviving in his soul.

Ver. 13. It is very significant, that Moses, first of all, desires, in behalf of his mission, and, we may say, in behalf of his whole future religious system, to know definitely the name of God. The name, God, even in the form of El Shaddai, was too general for the new relation into which the Israelites were to enter, as a people alongside of the other nations which all had their own deities. Though he was the only God, yet it was necessary for him to have a name of specific significance for Israel; and though the name Jehovah was already known by them, still it had not yet its unique significance, as the paternal name of God first acquired its meaning in the New Testament, and the word "justification," at the Reformation. Moses, therefore, implies that he can liberate the people only in the name of God; that he must bring to them the religion of their fathers in a new phase. שֵׁם expresses not solely "the objective manifestation of the divine essence" [Keil], but rather the human apprehension of it. The objective manifestation cannot in itself be desecrated, as the name of God can be.

Ver. 14. Can it be that אהיה אשר אהיה means only "I am He who I am?" that it designates only the absoluteness of God, or God as the Eternal One? We suppose that the two אהיה's do not denote an identical form of existence, but the same existence in two different future times. From future to future I will be the same—the same in visiting and delivering the people of God, the faithful covenant-God, and, as such, radically different from the constant variation in the representations of God

* [More naturally, Moses' own father, or his ancestors in general. So Keil, Knobel, Murphy, Kalisch.—Tr.]

among the heathen. This his consciousness is the immediate form of his name; transposed to the third person, it is Jehovah. Hence also the expression: "the God of Abraham, the God of Isaac, and the God of Jacob," is equivalent in meaning. When the repetition of this name in ch. vi. is taken for another account of the same fact, it is overlooked that in that case the point was to get an assurance that the name "Jehovah" would surpass that of "Almighty God"—an assurance of which Moses, momentarily discouraged, was just then in need.*

Ver. 15. **My name forever.**—Forward into all the future, and backward into all the past (זִכְרִי).

Vers. 16-18. Moses is to execute his commission to Pharaoh not only in the name of Jehovah, but also in connection with the elders of Israel, in the name of the people. The expression "elders" denotes, it is true, primarily the heads of tribes and families, but also a simple, patriarchal, legal organization based upon that system.—**Now let us go three days' journey.** The phrase נֵלְכָה־נָּא is diplomatically exactly suited to the situation. Strictly, they have a perfect right to go; but it is conditioned on Pharaoh's consent. Knobel says: "The delegates, therefore, were to practice deception on the king." This is a rather clumsy judgment of the psychological process. If Pharaoh granted the request, he would be seen to be in a benevolent mood, and they might gradually ask for more. If he denied it, it would be well for them not at once, by an open proposal of emancipation, to have exposed themselves to ruin, and introduced the contest with his hardness of heart, which the guiding thought of Jehovah already foresaw. Moses knew better how to deal with a despot. Accordingly he soon increases his demand, till he demands emancipation, vi. 10; vii. 16; viii. 25; ix. 1, 13; x. 3. From the outset it must, moreover, have greatly impressed the king, that the people should wish to go out to engage in an act of divine service; still more, that they should, in making their offering, desire to avoid offending the Egyptians, viii. 26. But gradually Jehovah, as the legitimate king of the people of Israel, comes out in opposition to the usurper of His rights, ix. 1 sq. Moses, to be sure, even during the hardening process, does not let his whole purpose distinctly appear; but he nevertheless gives intimations of it, when, after Pharaoh concedes to them the privilege of making an offering in the country, he stipulates for a three days' journey, and, in an obscure additional remark, hints that he then will still wait for Jehovah to give further directions.

Ver. 19. **Even not by a mighty hand.**—Although God really frees Israel by a mighty hand. Pharaoh does not, even after the ten plagues, permanently submit to Jehovah; therefore he perishes in the Red Sea.

Ver. 20. Announcement of the miracles by which Jehovah will glorify Himself.

Ver. 21. Announcement of the terror of the Egyptians, in which they will give to the Israelites, upon a modest request for a loan, the most costly vessels (Keil: "jewels"). The announcement becomes a command in xi. 2 sq. On the ancient misunderstanding of this fact, *vid.* Keil, p. 445 sq., and the references to Hengstenberg, Kurtz, Reinke; also Commentary on Genesis, p. 29. "Egypt had robbed Israel by the unwarranted and unjust exactions imposed upon him; now Israel carries off the prey of Egypt. A prelude of the victory which the people of God will always gain in the contest with the powers of the world. Comp. Zech. xiv. 14" (Keil).*

Chap. iv. 1. Four hundred years of natural development had succeeded the era of patriarchal

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* [Comp. Introduction to Genesis, p. 111 sqq. From so bald a term as "He is" or "He will be" (the exact translation of יְהֹוָה, or rather of יַהְוֶה), one can hardly be expected to gather the precise notion intended to be conveyed. We doubt, however, whether, if we are to confine the conception to any one of those which are suggested by the sentence: "I am He who I am," we should be right in understanding, with Lange, immutability as the one. This requires the second verb to refer to a different time from the first, for which there is no warrant in the Hebrew. Quite as little ground is there for singling out the notion of *eternity* as the distinctive one belonging to the name. *Self-existence* might seem more directly suggested by the phrase; but even this is not expressed unequivocally. Certainly those are wrong who *translate* יְהֹוָה uniformly "the Eternal." The word has become strictly a proper name. We might as well (and even with more correctness) always read "the supplanter" instead of "Jacob," and "the ewe" instead of "Rachel."—There can be little doubt, we think, that Von Hofmann (*Schriftbeweis* I., p. 86) has furnished the clue to the true explanation. The comparison of other passages in which there is the same seemingly pleonastic repetition of a verb as in our verse ought to serve as a guide. Especially Ex. xxxiii. 19: "I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." It is true that Lange attempts to interpret this expression in accordance with his interpretation of the phrase now before us; but he stands in opposition to the other commentators and to the obvious sense of the passage, which evidently expresses the *sovereignty* of God in the exercise of his compassion. Comp. Ex. iv. 13; 2 Kings viii. 1, and perhaps Ezek. xii. 25. By this pleonastic expression, and then by the emphatic single term, "He is," is denoted *existence κατ' ἐξοχήν*; or rather, since the verb הָיָה is not used to denote existence in the abstract, so much as to serve as a copula between subject and predicate, the phrase is an elliptical one, and signifies that God is sovereign and absolute in the possession and manifestation of his attributes. Self-existence, eternity and immutability are implied, but not directly affirmed. *Personality* is perhaps still more clearly involved as one of the elements. As contrasted with Elohim (whose radical meaning is probably *power*, and does not necessarily involve personality), it contains in itself (whether we take the form אֶהְיֶה or יַהְוֶה), as being a verbal form including a pronominal element, an expression of personality: *I* am—*He* is. Jehovah is the *living* God, the God who reveals Himself to His people, and holds a personal relation to them.—TR.]

* [The various explanations of this transaction are given by Hengstenberg, *Dissertations on the Pentateuch*, p. 419 sqq. Briefly they are the following: (1) That God, being the sovereign disposer of all things, had a right thus to transfer the property of the Egyptians to the Israelites. (2) That the Israelites received no more than their just due in taking these articles, in view of the oppressive treatment they had undergone. (3) That, though the Israelites in form asked for a loan, it was understood by the Egyptians as a gift, there being no expectation that the Israelites would return. (4) That the Israelites borrowed with the intention of returning, being ignorant of the Divine plan of removing them from the country so suddenly that a restoration of the borrowed articles to their proper owners would be impossible.—These explanations, unsatisfactory as they are, are as good as the case would admit, were the terms "borrow" and "lend," derived from the LXX. and reproduced in almost all the translations, the equivalents of the Hebrew words. But the simple fact is that the Israelites are said to have *asked* for the things, and the Egyptians to have *given* them. The circumstances (xii. 33 sqq.) also under which the Israelites went away makes it seem every way probable that the Egyptians never expected a restoration of the things bestowed on the Israelites.—TR.]

revelations, and the people were no longer accustomed to prophetic voices. The more ground therefore did Moses seem to have for his anxiety lest the people would not believe him. Jehovah, moreover, does not blame him for his doubts, but gives him three marks of authentication. The symbolical nature of these miraculous signs is noticed also by Keil.

Vers. 2–5. The casting down of the shepherd's rod may signify the giving up of his previous pastoral occupation. As a seemingly impotent shepherd's rod he becomes a serpent, he excites all the hostile craft and power of the Egyptians. Pharaoh especially appears in the whole process also as a serpent-like liar. But as to the serpent, it is enough to understand by it the dark, hostile power of the Egyptians which now at first frightened him. It is true, the enemy of the woman's seed, the old serpent, constitutes the background of the Egyptian hostility; but here the symbol of the Egyptian snake kind is sufficient. When Moses, however, seizes the serpent by the tail, by its weaponless natural part, as is illustrated in the Egyptian plagues, it becomes a rod again, and now a divine rod of the shepherd of the people.

Vers. 6–8. The white leprosy is here meant. Comp. Lev. xiii. 3. "As to the significance of this sign, it is quite arbitrary, with Theodoret and others, down to Kurtz, to understand the hand to represent the people of Israel; and still more arbitrary, with Kurtz, to make the bosom represent first Egypt, and then Canaan, as the hiding-place of Israel. If the shepherd's rod symbolizes Moses' vocation, it is the hand which bears the rod, and governs. In his bosom the attendant carries the babe," *etc.* (Keil). The leprosy has been explained, now as signifying the miserable condition of the Jews, now as the contagious influence upon them of Egyptian impurity. Through the sympathy of his bosom with the leprosy of his people Moses' hand itself becomes in his bosom leprous; but through the same sympathy his hand becomes clean again. The actions of his sympathy cause him to appear as an accomplice in the guilt of Israel; and he really is not free from guilt; but the same actions have a sort of propitiatory power, which also inures to the benefit of the people. Jehovah raises the *voice* of this second, sacerdotal sign above the voice of the first.

Ver. 9. As the first miraculous sign symbolized a predominantly prophetic action, the second a sacerdotal, so the third a kingly kind. It gives him the power to turn into blood the water of the Nile, which is for Egypt a source of life, a sort of deity; *i. e.*, out of the very life-force to evoke the doom of death. Let us not forget that a whole succession of Egyptian plagues proceeds from the first one, the corruption of the Nile water.

As these miraculous signs are throughout symbolical, so, in their first application, they are probably *conditioned by a state of ecstasy*. Yet the first miracle is also literally performed before Pharaoh, and in its natural basis is allied with the Egyptian serpent charming. *Vid.* Hengst. [*Egypt and the Books of Moses*, p. 100 sqq.].

The third sign, however, is expanded in the result into the transformation of the water of the Nile into blood. This, too, has its connection with Egypt; therefore there must doubtless have been some mysterious fact involved in the second sign, inasmuch moreover as the text reports that Moses did the signs before the people, and thus authenticated his mission before them (iv. 30, 31), although indeed in iv. 17 the signs seem to be reduced to signs done with the staff.

Vers. 10–12. There were wanted no more signs, but, as Moses' modesty led him to feel, more oratorical ability. How could Moses have exercised his slow tongue in his long isolation in the desert, associating with few men, and those who could but little understand him? This difficulty Jehovah also regards. He will impart to him the divine eloquence, which from that time through the history of the whole kingdom of God remains different from that of the natural man. He ordained for him his peculiar organs, and the organic defect of a heavy tongue, as all organs and organic defects in general, and will know how to make of his tongue his divine organ, as the history of the kingdom of God has so richly proved.

Vers. 13, 14. It cannot be said (with Keil) that now the secret depth of his heart becomes open, in the sense that he will not undertake the mission. If this were the case, Jehovah would no longer deal with him. But the last sigh of his ill-humor, of his despondency, finds vent in these words, which are indeed sinful enough to excite the anger of Jehovah, and so also to make him feel as if death were about to overtake him. We are reminded here of similar utterances of Isaiah (ch. vi.), of Jeremiah, (ch. i.), of the detention of Calvin in Geneva by the adjurations of Farel, and similar scenes. The anger of Jehovah is not of a sort which leads him to break with Moses: and in the further expression of it it appears that the hesitation on account of the slow tongue is still not yet overcome.—**Is not Aaron thy brother?**—"The Levite" means probably a genuine Levite, a model of a Levite, more than Moses.* With the cautious genius a more lively talent was to be associated. Also he seems, in reference to the affairs of the Israelites, to be more prompt than Moses; for he is already on the way to look for Moses (doubtless in consequence of divine instigation). *Vid.* ver. 27, where the sense is pluperfect. Moses, then, has two things to encourage him: he is to have a spokesman, and the spokesman is already coming in the form of his own brother. For a similar mysterious connection of spirits, *vid.* Acts x.

Vers. 15, 16. The fixing of the relation between Moses and God, and between Moses and Aaron, must have entirely quieted the doubter. The relation between Moses and Aaron is to be analogous to that between God and his prophet. This assignment does not favor the notion of a literal verbal inspiration, but all the more decidedly that of a real one. It accords with the spirit of Judaistic caution, when the Targums tone down לֵאלֹהִים into לְרַב "for a master or teacher."†

* [On this point comp. under "Textual and Grammatical." —Tr.].

† [The A. V. also softens the expression by using the phrase

Ver. 17. **And this staff.**—Out of the rustic shepherd's staff was to be made a divine shepherd's staff, the symbolic organ of the divine signs. This ordinance, too, must have elevated his soul. Here there was to be no occasion to say, "O gentle staff, would I had ne'er exchanged thee for the sword!"

Ver. 18. This request for a leave of absence is truthful, but does not express the whole truth. This Jethro could not have borne. His brethren are the Israelites, and his investigating whether they are yet alive has a higher significance.

Ver. 19. **All the men are dead.**—This disclosure is introduced with eminent fitness. Among the motives which made Moses willing to undertake the mission, this assurance should not be one. He had first to form his resolution at the risk of finding them still living. Moreover, he has on account of these men at least expressed no hesitation.

Vers. 20–26. What is here related belongs to Moses' journey from Jethro's residence to the Mount Horeb, *i. e.*, from the south-eastern part of the desert.

Ver. 20. **His sons.**—Only the one, Gershom, has been named, and that because his name served to express Moses' feeling of expatriation in Midian. The other, Eliezer, is named afterwards (xviii. 3, 4). But his name is introduced here by the Vulgate (according to some MSS., by the LXX.), and by Luther. Moses went on foot by the side of those riding on asses, but bears the staff of God in his hand. "Poor as his outward appearance is, yet he has in his hand the staff before which Pharaoh's pride and all his power must bow" [Keil].

Ver. 21. On the way from Midian to Horeb, towards Egypt, Jehovah repeats and expands the first commission, as it was in accordance with Moses' disposition to become absorbed in meditations on his vocation. **All the wonders.**—כָּל־הַמֹּפְתִים. The *τέρατα*, or the terrible signs which are committed to him constitute a whole; and accordingly he is to unfold the whole series in order (on miracles *vid.* the Comm. on Matt., p. 153). And why? Because this is made necessary in order to meet the successive displays of obduracy with which Pharaoh is to resist these terrific signs. But, that he may not on this account become discouraged in his work, he is told thus early that God himself will harden the heart of Pharaoh with his judgments, for the purpose of bringing about the final glorious issue (*Vid.* the Comm. on Rom., ch. ix.). The three terms expressive of hardening, חזק, to make firm (ver. 21), קשה, to make hard (vii. 3), and כבד, to make heavy or blunt (x. 1), denote a gradual progress. The first term occurs, it is true, as the designation of the fundamental notion, when the hardening has an entirely new beginning, and a new scope (xiv. 4; xiv. 17). It is rightly brought forward as a significant circumstance by Hengstenberg, Keil, and others, that the hardening of Pharaoh's heart is ten times ascribed to God, and ten times to himself. Pharaoh's self-determination has the priority throughout. The hardening influence of God presupposes the self-obduration of the sinner. But God hardens him who thus hardens himself, by furthering the process of self-obduration through the same influences which would awaken a pious spirit. This he does as an act not merely of permission, but of judicial sovereignty. *Vid.* Keil, p. 458 sqq.

Ver. 23. **Israel is my son, my first-born.** Comp. Deut. xiv. 1, 2; Hos. xi. 1. The doctrine of the Son of God here first appears in its typical germinal form. Keil makes the choosing of Israel begin with Abraham, and excludes from it the fact of creation,* as well as the spiritual generation, so that there remains only an election of unconditional adoption and of subsequent education, or ethical creation. But the application of these abstractions to the Christology of the N. T. would perhaps be difficult. *Vid.* Com. on Rom. viii. The expression, *first-born* son, suggests the future adoption of other nations. **I will slay thy son.**—This threat looks forward to the close of the Egyptian plagues.

Ver. 24. Seemingly sudden turn of affairs. Yet it is occasioned by a previous moral inconsistency, which now for the first time is brought close to the prophet's conscience. He who is on his way to liberate the people of the circumcision, has in Midian even neglected to circumcise his second son Eliezer. The wrath of God comes upon him in an attack of mortal weakness, in a distressing deathly feeling (Ps. xc.). Probably Zipporah had opposed the circumcision of Eliezer; hence she now interposes to save her husband. She circumcises the child with a stone-knife (more sacred than a metallic knife, on account of tradition); but she is still unable to conceal her ill-humor, and lays the foreskin at his feet with the words: "A bridegroom of blood art thou to me."†

Ver. 26. Zipporah seems to be surly about the whole train of circumcisions. Probably Moses is thereby led to send her with the children back to her father to remain during the remainder of his undertaking. For not until his return to the peninsula of Sinai does his father-in-law bring his family to him.

Ver. 27. On the one hand, Moses is freed from a hindrance, which is only obscurely hinted at, by the return of Zipporah; on the other hand, a great comfort awaits him in the coming of his brother Aaron to meet him.

"instead of," whereas the Hebrew would more exactly be rendered, "He shall be a mouth to thee, and thou shalt be a God to him." We have here language similar to, and illustrated by, that in vii. 1, "See, I have made thee a God to Pharaoh; and Aaron thy brother shall be thy prophet." As the prophet (*προφήτης* one who speaks *for* another) is the spokesman (mouth) of God, so Aaron is to receive and communicate messages from Moses.—Tr.]

* [Lange's language is: "*Keil lässt die Erwählung Israels mit Abraham anfangen, und schliesst von ihr aus auf die Thatsache der Schöpfung*," *etc.* In translating we have ignored the proposition "*auf*," which, if recognized, would require the sentence to read: "Keil . . . infers from it [the choosing of Israel] the fact of creation," *etc.* But this would certainly be a misrepresentation of Keil, even if it would convey any clear sense in itself. We conclude that "*auf*" is inserted by a typographical error.—Tr.].

† [The text and the commentary both leave it somewhat doubtful whether these words are addressed to Moses or the child; but there can be little doubt that Moses is the one. The meaning is that Moses had been well-nigh lost to her by disease. She regains him by circumcising the son; but the bloody effect excites her displeasure, and by the saying, "A bridegroom of blood art thou to me," she means that she has, as it were, regained him as a husband by the blood of her child.—Tr.].

Ver. 29. **They went.**—This is the journey from Horeb to Egypt.

Vers. 30, 31. The elders of the people, after hearing Aaron's message, and seeing his signs, believingly accept the fact of Jehovah's commission, and bow adoringly before His messengers. Thereby the people organized themselves. They accepted the vocation of being the people of Jehovah.

D.—MOSES AND AARON BEFORE PHARAOH. THE SEEMINGLY MISCHIEVOUS EFFECT OF THEIR DIVINE MESSAGE, AND THE DISCOURAGEMENT OF THE PEOPLE AND THE MESSENGERS THEMSELVES. GOD REVERSES THIS EFFECT BY SOLEMNLY PROMISING DELIVERANCE, REVEALING HIS NAME JEHOVAH, SUMMONING THE HEADS OF THE TRIBES TO UNITE WITH MOSES AND AARON, RAISING MOSES' FAITH ABOVE PHARAOH'S DEFIANCE, AND DECLARING THE GLORIOUS OBJECT AND ISSUE OF PHARAOH'S OBDURACY.

Chapters V. 1—VII. 7.

1 And afterward Moses and Aaron went in [came] and told [said unto] Pharaoh, Thus saith Jehovah, God [the God] of Israel, Let my people go, that they may hold a 2 feast unto me in the wilderness. And Pharaoh said, Who *is* Jehovah, that I should obey his voice to let Israel go? I know not Jehovah, neither will I [and moreover 3 I will not] let Israel go. And they said, The God of the Hebrews hath met with [met] us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto Jehovah our God, lest he fall upon us with the pestilence, or with the sword. 4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let 5 [release] the people from their works? get you unto your burdens [tasks]. And Pharaoh said, Behold, the people of the land now *are* many, and ye make them 6 rest from their burdens [tasks]. And Pharaoh commanded the same day the 7 taskmasters of the people, and their officers [overseers], saying, Ye shall no more give the people straw to make brick, as heretofore; let them go and gather straw 8 for themselves. And the tale of the bricks which they did make [have been making] heretofore, ye shall lay upon them; ye shall not diminish *aught* thereof: for they *be* [*are*] idle; therefore they cry, saying, Let us go *and* sacrifice to our 9 God. Let there more work be laid upon the men [let the work be heavy for[2] the men], that they may labor therein [be busied with it];[3] and let them not regard 10 vain [lying] words. And the taskmasters of the people went out, and their officers [overseers], and they spake unto the people, saying, Thus saith Pharaoh, I will 11 not give you straw. Go ye, get you straw where ye can find it; yet [for] not aught 12 of your work shall be diminished. So [And] the people were scattered abroad 13 throughout all the land of Egypt to gather stubble instead of [for] straw. And the taskmasters hasted [urged] *them*, saying, Fulfil your works, *your* daily tasks, 14 as when there was straw. And the officers [overseers] of the children of Israel, which [whom] Pharaoh had set over them, were beaten, *and* demanded [were asked], Wherefore have ye not fulfilled your task in making brick both yesterday 15 and to-day as heretofore? Then [And] the officers [overseers] of the children of 16 Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants? There is no straw given unto thy servants, and they say unto us, Make brick;[4] and, behold, thy servants *are* beaten; but the fault *is* in thine own people

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 3. This expression is the same as the one in iii. 18 (on which see the note), except that here we have נִקְרָא, instead of נִקְרָה. But the interchange of these forms is so frequent that it is most natural to understand the two words as equivalent in sense.—Tr.]

[2] [Ver. 9. Literally "upon," the work being represented as a burden imposed upon the Israelites.—Tr.]

[3] [Ver. 9. Literally, "do in it," *i. e.* have enough to do in the work given.—Tr.]

[4] [Ver. 16. If we retain the order of the words as they stand in the original, we get a much more forcible translation of the first part of this verse: "Straw, none is given to thy servants; and 'Brick,' they say to us, 'make ye.'" This brings out forcibly the antithesis between "straw" and "brick."—Tr.]

17 [thy people are in fault]. But he said, Ye *are* idle, ye *are* idle [Idle *are* ye, idle];
18 therefore ye say, Let us go *and* do sacrifice [*and* sacrifice] to Jehovah. Go therefore now [And now go], *and* work; for [and] there shall no straw be given you;
19 yet shall ye [and ye shall] deliver the tale of bricks. And the officers [overseers] of the children of Israel did see *that* they *were* in [saw themselves in] evil *case* [trouble], after it was said, Ye shall not minish [diminish] aught from your bricks
20 of [bricks,] your daily task. And they met Moses and Aaron, who stood in the
21 way [who were standing to meet them], as they came forth from Pharaoh: And they said unto them, Jehovah look upon you, and judge; because ye have made our savor to be abhorred in the eyes of Pharaoh, and in the eyes of his servants,
22 to put a sword in their hand to slay us. And Moses returned unto Jehovah, and said, Lord, wherefore hast thou *so* evil entreated [thou done evil to] this people? why *is* it *that* thou hast [why hast thou] sent me? For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

CHAP. VI. 1 Then [And] Jehovah said unto Moses, Now shalt thou see what I will do to Pharaoh; for with [through][5] a strong hand shall he let them go, and with
2 [through] a strong hand shall he drive them out of his land. And God spake
3 unto Moses, and said unto him, I *am* Jehovah. And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* [as][6] God Almighty, but by[7] my name
4 Jehovah was I not known to them. And I have also [I also] established my covenant with them, to give them the land of Canaan, the land of their pilgrimage
5 [sojourn], wherein they were strangers [sojourners]. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I
6 have remembered my covenant. Wherefore say unto the children of Israel, I *am* Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will rid [deliver] you out of their bondage, and I will redeem you with a stretched-
7 out arm and with great judgments. And I will take you to me for a people, and I will be to you a God; and ye shall know that I *am* Jehovah your God, which
8 [who] bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land concerning the which [the land which] I did swear to give it [to give] to Abraham, to Isaac, and to Jacob; and I will give it you for
9 an heritage [a possession]: I *am* Jehovah. And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish [vexation] of spirit and
10, 11 for cruel bondage. And Jehovah spake unto Moses, saying, Go in, speak unto
12 Pharaoh, king of Egypt, that he let the children of Israel go out of his land. And Moses spake before Jehovah, saying, Behold, the children of Israel have not hearkened unto me; how then [and how] shall Pharaoh hear me, who *am* of uncircum-
13 cised lips [uncircumcised of lips]? And Jehovah spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel and unto Pharaoh king
14 of Egypt, to bring the children of Israel out of the land of Egypt. These *be* [*are*] the heads of their fathers' houses (their ancestral houses): The sons of Reuben, the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi; these *be* [*are*] the
15 families of Reuben. And the sons of Simeon; Jemuel, and Jamin, and Thad, and Jachin, and Zohar, and Shaul, the son of a [the] Canaanitish woman; these *are*
16 the families of Simeon. And these *are* the names of the sons of Levi according to their generations [genealogies]; Gershon, and Kohath, and Merari: and the years
17 of the life of Levi *were* an [a] hundred thirty and seven years. The sons of Ger-
18 shon: Libni, and Shimi, according to their families. And the sons of Kohath: Amram, and Izhar, and Hebron, and Uzziel; and the years of the life of Kohath
19 *were* an [a] hundred thirty and three years. And the sons of Merari: Mahali, and Mushi: These *are* the families of Levi according to their generations [genealo-
20 gies]. And Amram took him Jochebed his father's sister to wife; and she bare

[5] [Chap. VI. Ver. 1. *I. e.* by virtue, or in consequence, of *Jehovah's* strong hand, not Pharaoh's, as one might imagine. —Tr.]

[6] [Ver. 3. Literally, "I appeared . . . in God Almighty"—a case of ב *essentiæ*, meaning "in the capacity of." Vid. Ewald, *Ausf. Gr.* § 299, *b*; Ges. Heb. Gr. § 154, 3 *a* (γ).—Tr.]

[7] [Ver. 3. The original has no preposition. Literally: "My name Jehovah, I was not known."—Tr.]

him Aaron and Moses: and the years of the life of Amram *were* an [a] hundred
21 and thirty and seven years. And the sons of Izhar: Korah, and Nephez, and
22 Zichri. And the sons of Uzziel: Mishael, and Elzaphan, and Zithri [Sithri].
23 And Aaron took him Elisheba, daughter of Amminadab, sister of Naashon, to
24 wife; and she bare him Nadab, and Abihu, Eleazar, and Ithamar. And the sons
of Korah: Assir, and Elkanah, and Abiasaph: these *are* the families of the Kor-
25 hites. And Eleazar, Aaron's son, took him *one* of the daughters of Putiel to wife;
and she bare him Phinehas: these *are* the heads of the fathers of the Levites
26 according to their families. These *are* that Aaron and Moses, to whom Jehovah
said, Bring out the children of Israel from the land of Egypt according to their
27 armies [hosts]. These *are* they which [who] spake unto Pharaoh, king of Egypt,
to bring out the children of Israel from Egypt: these *are* that Moses and Aaron.
28 And it came to pass on the day *when* Jehovah spake unto Moses in the land of
29 Egypt, That Jehovah spake unto Moses, saying, I *am* Jehovah: speak thou unto
30 Pharaoh, king of Egypt, all that I say unto thee. And Moses said before Jehovah,
Behold I *am* of uncircumcised lips [uncircumcised of lips], and how shall [will]
Pharaoh hearken unto me?

CHAP. VII. 1 And Jehovah said unto Moses, See, I have made thee a god [God] to
2 Pharaoh; and Aaron thy brother shall be thy prophet. Thou shalt speak all that
I command thee; and Aaron thy brother shall speak unto Pharaoh that he send
3 the children of Israel out of his land. And I will harden Pharaoh's heart, and
4 multiply my signs and my wonders in the land of Egypt. But Pharaoh shall
[will] not hearken unto you, that I may [and I will] lay my hand upon Egypt,
and bring forth mine armies, *and* my people [my hosts, my people], the children
5 of Israel, out of the land of Egypt by great judgments. And the Egyptians shall
know that I *am* Jehovah, when I stretch forth mine [my] hand upon Egypt, and
6 bring out the children of Israel from among them. And Moses and Aaron did as
7 [did so; as] Jehovah commanded them, so did they. And Moses *was* fourscore
years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

EXEGETICAL AND CRITICAL.

Ver. 1. **Afterward Moses and Aaron went.**—Their message is quite in accordance with the philosophical notions of the ancients, and especially with the Israelitish faith. Having accepted the message from Horeb, Israel became Jehovah's people, Jehovah Israel's God; and as Israel's God, He through His ambassadors meets Pharaoh, and demands that the people be released, in order to render Him service in a religious festival. The message accords with the situation. Jehovah, the God of Israel, may seem to Pharaoh chiefly the national deity of Israel; but there is an intimation in the words that He is also the Lord of Pharaoh, of Egypt, and of its worship. Under the petition for a furlough lurks the command to set free; under the recognition of the power of Pharaoh over the people, the declaration that Israel is Jehovah's free people; under the duty of celebrating a feast of Jehovah in the wilderness, the thought of separating from Egypt and of celebrating the Exodus. The words seemed like a petition which had an echo like a thunder-tone. Perhaps the instinct of the tyrant detected something of this thunder-tone. But even if not, the modest petition was enough to enrage him.

Ver. 2. **Who is Jehovah?**—As the heathen had the notion that the gods governed territorially, the Jews seemed to fall under the dominion of the Egyptian gods. They had no land, had moreover in Pharaoh's eyes no right to be called a nation; therefore, even if they had a deity, it must have been, in his opinion, an anonymous one. This seemed to him to be proved by the new name, Jehovah (which therefore could not have been of Egyptian origin). But even disregard of a known foreign deity was impiety; still more, disregard of the unknown God who, as such, was the very object towards which all his higher aspirations and conscientious compunctions pointed.* Thus his obduracy began with an act of impiety, which was at the same time inhumanity, inasmuch as he denied to the people freedom of worship. He was the prototype of all religious tyrants.

Ver. 8. **He is glorified by us.**—[This is Lange's translation of נִקְרָא עָלֵינוּ].† The cor-

* [This is putting a rather fine point on Pharaoh's wickedness. A bad man cannot, as such, be required to have aspirations towards any hitherto unknown god of whom he may chance to hear, and to have such aspirations just *because* he has never before heard of him. It is enough to say that, as a polytheist, he ought to have respected the religion of the Hebrews.—TR.]

† [See under "Textual and Grammatical." It is true that נִקְרָה would be the usual form for the meaning "has met;" but on the other hand it is certain that קָרָא sometimes is =קָרָה, and the analogy of iii. 18 points almost unmistakably to such a use. Moreover, even if this were not the case, it is hard to see how the Hebrew can be rendered: "He is glorified by us." For נִקְרָא does not mean "is glorified," and עָלֵינוּ does not mean "by us." If the verb is to be taken in its ordinary sense, the whole expression would read: "He is called upon us," *i. e.* we bear his name, though even this would be only imperfectly expressed.—TR.]

rection: "He hath met us" (קָרָה), weakens the force of a significant word. They appeal to the fact that Jehovah from of old has been their fathers' God; and also in their calling themselves Hebrews is disclosed the recollection of ancient dignities and the love of freedom growing out of it.—**Three days' journey.**—Keil says: "In Egypt offerings may be made to the gods of Egypt, but not to the God of the Hebrews." But see viii. 26. In the "three days' journey" also is expressed the hope of freedom. —**With the pestilence.**—A reference to the power of Jehovah, as able to inflict pestilence and war, and to His jealousy, as able so severely to punish the neglect of the worship due Him. Not without truth, but also not without subtileness, did they say, "lest He fall upon us;" in the background was the thought: "lest He fall upon thee." Clericus remarks that, according to the belief of the heathen, the gods punish the neglect of their worship.

Ver. 4. **Wherefore, Moses and Aaron.**—He thus declares their allegation about a message from Jehovah to be fictitious. He conceives himself to have to do only with two serfs.—**Release the people.**—And so introduce anarchy and barbarism. The same objection has been made against propositions to introduce freedom of evangelical religion.—**Get you to your burdens.**—To all the other traits of the tyrant this trait of ignorance must also be added. As he thinks that Moses and Aaron belong among the serfs, so he also thinks that servile labor is the proper employment of the people.

Ver. 5. **The people of the land** (peasants). The simple notion of countrymen can, according to the parallel passages, Jer. lii. 25 and Ezek. vii. 27, denote neither bondmen nor Egyptian countrymen as a caste, although both ideas are alluded to in the expression, a people of peasants, who as such must be kept at work, especially as there are becoming too many of them. The perfect sense, "Ye have made them rest," is to be ascribed to the fancy of the tyrant.

Ver. 6. **The same day.**—Restlessness of the persecuting spirit. The נֹגְשִׂים בָּעָם, or the "drivers over them," are the Egyptian overseers who were appointed over them; the שֹׁטְרִים, or the scribes belonging to them, were taken from the Jewish people, officers subordinate to the others, in themselves leaders of the people.

Ver. 7. "The bricks in the old monuments of Egypt, also in many pyramids, are not burnt, but only dried in the sun, as Herodotus (II. 136) mentions of a pyramid" (Keil). The bricks were made firm by means of the chopped straw, generally gathered from the stubble of the harvested fields, which was mixed with the clay. This too is confirmed by ancient monuments. Hengstenberg, *Egypt, etc.*, p. 80 sq.—**Heretofore.**—Heb.: "yesterday and the day before yesterday." The usual Hebrew method of designating past time.

Ver. 9. **Regard lying words.**—דִּבְרֵי שָׁקֶר.—Thus he calls the words of Moses concerning Jehovah's revelation.

Ver. 10. Even the Jewish scribes yield without opposition. They have become slavish tools of the foreign heathen despotism.

Ver. 16. **Thy people is in fault** (*or* **sinneth**).—According to Knobel, the phrase "thy people" refers to Israel; according to Keil, to the Egyptians. The latter view is preferable; it is an indirect complaint concerning the conduct of the king himself, against whom they do not dare to make direct reproaches. "חָטָאת is a rare feminine form for חָטְאָה (see on Gen. xxxiii. 11) and עַם is construed as feminine, as in Judg. xviii. 7; Jer. viii. 5" (Keil).*

Ver. 21. **Ye have made our savor to be abhorred** (Heb. **to stink**) **in the eyes.**—The strong figurativeness of the expression is seen in the incongruity between odor and eyes. The meaning is: ye have brought us into ill-repute.

Ver. 22. Augustine's interpretation: *Hæc non contumaciæ verba sunt, vel indignationis sed inquisitionis et orationis*, is not a sufficient explanation of the mood in which Moses speaks. It is the mark of the genuineness of the personal relation between the believers and Jehovah, that they may give expression even to their vexation in view of Jehovah's unsearchable dealings. Expressions of this sort run through the book of Job, the Psalms, and the Prophets, and over into the New Testament, and prove that the ideal religion is not that in which souls stand related to God as selfless creatures to an absolute destiny.

Chap. VI. 1–3. Knobel finds here a new account of the call of Moses, and that, by the Elohist. A correct understanding of the connection destroys this hypothesis. Moses is in need of new encouragement. Therefore Jehovah, first, repeats His promise, by vigorous measures to compel Pharaoh to release Israel, in a stronger form (comp. iii. 19; iv. 21); and then follows the declaration that this result is pledged in the name Jehovah, that the name Jehovah, in its significance as the source of promise, surpasses even the name God Almighty. If the fathers, in the experience of His miraculous help, have become acquainted with Him as God Almighty, they are now to get a true knowledge of Him as the God of helpful covenant faithfulness. This is the reason why he recurs to the name Jehohovah. Comp. Keil, p. 467.†

* [The opinion of Knobel, here rejected, is held also by Glaire, Arnheim, Fürst and others. The meaning, according to this, is: "Thy people (*i. e.* the Israelites) are *treated* as if guilty." The LXX. understood חָטָאת as a verb in the second person, and rendered ἀδικήσεις τὸν λαόν σου, "thou doest wrong to thy people." Still other explanations have been resorted to; but the one given by Lange is the most natural, and is quite satisfactory.—Tr.]

† [Notice should be taken of the fact that from ver. 3 it has been inferred by many that the name Jehovah had actually (or, at least, in the opinion of the writer of this passage) never been known or used before this time; consequently that wherever the name occurs in Genesis or Ex. i.–v., it is a proof that the passage containing it was written after the time here indicated. This is an important element in the theories concerning the authorship of the Pentateuch. Certainly if we press the literal meaning of the last clause of ver. 3, it would seem to follow that the name Jehovah (Yahveh) was now for the first time made known. But, to say nothing of the fact that the name Jehovah is not only familiarly used by the author of the book of Genesis, but is also put into the mouths of the earliest patriarchs (all which might be regarded as a proleptic use of the word, or a careless anachronism), it is perhaps sufficient to reply, that such an inference from the passage before us betrays a very superficial view of the significance of the word "name," as used in the Bible, and especially in the Hebrew Scriptures. The *name* of a person was conceived as representing his *character*,

Ver. 4. Vid. the promises, Gen. xvii. 7, 8; xxvi. 3; xxxv. 11, 12.

Ver. 6. **I am Jehovah.** With this name He begins and ends (ver. 8) His promise. With the name Jehovah, then, He pledges Himself to the threefold promise: (1) To deliver the people from bondage; (2) to adopt them as His people; (3) to lead them to Canaan, their future possession.—**With a stretched-out arm.** A stronger expression than יָד חֲזָקָה. Comp. Deut. iv. 34; v. 15; vii. 19.

Ver. 9. **For vexation of spirit.** Gesenius: Impatience. Keil: Shortness of breath, *i. e.*, anguish, distress.

Vers. 10, 11. While Moses' courage quite gives way, Jehovah intensifies the language descriptive of his mission.

Ver. 12. On the other hand, Moses intensifies the expression with which he made (iv. 10) his want of eloquence an excuse for declining the commission.—**Of uncircumcised lips.** Since circumcision was symbolic of renewal or regeneration, this expression involved a new phase of thought. If he was of uncircumcised or unclean lips (Isa. vi. 5), then even Aaron's eloquence could not help him, because in that case Moses could not transmit in its purity the pure word of God. In his strict conscientiousness he sincerely assumes that there must be a moral hinderance in his manner of speaking itself.

Ver. 13. This time Jehovah answers with an express command to Moses and Aaron together, and to the children of Israel and Pharaoh together. This comprehensive command alone can beat down Moses' last feeling of hesitation.

Vers. 14–27. But as a sign that the mission of Moses is now determined, that Moses and Aaron, therefore, are constituted these prominent men of God, their genealogy is now inserted, the form of which shows that it is to be regarded as an extract from a genealogy of the twelve tribes, since the genealogy begins with Reuben, but does not go beyond Levi.

Ver. 14. בֵּית־אָבוֹת. "Father-houses, not father-house" [Keil]. The compound form has become a simple word. See Keil, p. 469. The father-houses are the ramifications of the tribes. The tribes branch off first into families, or clans, or heads of the father-houses; these again branch off into the father-houses themselves. The Amram of ver. 20 is to be distinguished from the Amram of ver. 18. See the proof of this in Tiele, *Chronologie des A. T.;* Keil, p. 469.* The text, to be sure, does not clearly indicate the distinction. "The enumeration of only four generations—Levi, Kohath, Amram, Moses—points unmistakably to Gen. xv. 16" (Keil).

Ver. 20. **His father's sister.**—That was before the giving of the law in Lev. xviii. 12. The LXX. and Vulg. understand the word דּוֹדָה of the daughter of the father's brother. According to ch. vii. 7, Aaron was three years older than Moses; that Miriam was older than either is seen from the history.

Ver. 23. Aaron's wife was from the tribe of Judah. Vid. Num. ii. 3.

Ver. 25. רָאשֵׁי אָבוֹת. Abbreviation of רָאשֵׁי בֵּית אָבוֹת ["heads of the father-houses"].

Ver. 26. **These are that Aaron and Moses.**—Thus the reason is given for inserting this piece of genealogy in this place.

Ver. 28. Resumption of the narrative interrupted at ver. 12. What is there said is here and afterward repeated more fully. **In the land of Egypt.**—This addition is not a sign of another account, but only gives emphasis to the fact that Jehovah represented Himself in the very midst of Egypt as the Lord of the country, and gave Moses, for the furtherance of his aim, a sort of divine dominion, namely, a theocratic dominion over Pharaoh.

Chap. VII. 1. What Moses at first was to be for Aaron as the inspiring Spirit of God, that he is now to be for Aaron as representative of God in His almighty miraculous sway. So far Aaron's position also is raised. It must not be overlooked that, with this word of divine revelation, Moses' growing feeling of lofty confidence and assurance of victory corresponds; it was developed in Egypt itself, and from out of his feeling of inability. "For Aaron Moses is God as the revealer, for Pharaoh as the executor, of the divine will" (Keil).

Ver. 2. **That he send.**—Keil's translation, "and so he will let go," does not accord with the following verse.

Ver. 4. **My hosts.**—Israel becomes a host of Jehovah. Vid. xiii. 18, and the book of Numbers. This is the first definite germ of the later name, God, or Jehovah, of hosts; although the name in that form chiefly refers to heavenly hosts; these under another name have been mentioned in Gen. xxxii. 2.

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his personality. When Jacob's name was changed, it was said: "Thy name shall be called no more Jacob, but Israel;" and the reason given for the change is that he has now entered into a new relation with God. Yet, notwithstanding the new appellation, the name Jacob continued to be used, and even more frequently than Israel. In the case before us, then, the statement respecting the names amounts simply to this, that God had not been *understood* in the *character* represented by the name *Jehovah*. The use of the phrase "*my* name" instead of "*the* name," itself points to the previous use of the name.—Tr.]

* [The proof, as given by Tiele, is this: "According to Num. iii. 27 sq., the Kohathites were divided (at the time of Moses) into the four branches: Amramites, Izharites, Hebronites, and Uzzielites; these together constituted 8,600 men and boys (women and girls not being reckoned). Of these the Amramites would include about one fourth, or 2,150. Moses himself, according to Ex. xviii. 3, 4, had only two sons. If, therefore, Amram, the son of Kohath, the ancestor of the Amramites, were identical with Amram, the father of Moses, then Moses must have had 2,147 brothers and brothers' sons (the brothers' daughters, the sisters and sisters' children not being reckoned). But this being quite an impossible supposition, it must be conceded that it is demonstrated that Amram the son of Kohath is not Moses' father, but that between the former and his descendant of the same name an indefinitely long list of generations has fallen out."—Tr.]

SECOND SECTION.

The miracles of Moses, or the result of the nine Egyptian Plagues, preliminary to the last. Pharaoh's alternate repentance and obduracy.

CHAPS. VII. 8—X. 29.

A.—MOSES' MIRACULOUS ROD AND THE EGYPTIAN MAGICIANS. THE FIRST PLAGUE INFLICTED WITH THE ROD: CHANGE OF THE WATER INTO BLOOD.

CHAPTER VII. 8–25.

8, 9 And Jehovah spake unto Moses and unto Aaron, saying, When Pharaoh shall speak unto you, saying, Shew a miracle for you [yourselves]: then thou shalt say unto Aaron, Take thy rod, and cast *it* before Pharaoh, *and* it shall become [let it 10 become] a serpent. And Moses and Aaron went in unto Pharaoh, and they did so as Jehovah had commanded: and Aaron cast down his rod before Pharaoh, and 11 before his servants, and it became a serpent. Then [And] Pharaoh also called the wise men and the sorcerers: now [and] the magicians of Egypt, they also did in 12 like manner with their enchantments [secret arts]. For [And] they cast down every man his rod, and they became serpents; but Aaron's rod swallowed up their 13 rods. And he hardened Pharaoh's heart [Pharaoh's heart was hardened][1], that 14 [and] he hearkened not unto them, as Jehovah had said. And Jehovah said unto 15 Moses, Pharaoh's heart is hardened [hard][2], he refuseth to let the people go. Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come [to meet him]; and the rod which was 16 turned to a serpent shalt thou take in thine [thy] hand. And thou shalt say unto him, Jehovah, God [the God] of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto 17 thou wouldest not hear [hast not heard, *i. e.*, obeyed]. Thus saith Jehovah, In this thou shalt know that I am Jehovah: behold, I will smite with the rod that *is* in mine [my] hand upon the waters which *are* in the river, and they shall be turned 18 to blood. And the fish that *is* in the river shall die, and the river shall stink; and 19 the Egyptians shall loathe to drink of [drink] the water of [from] the river. And Jehovah spake [said] unto Moses, Say unto Aaron, Take thy rod, and stretch out thine [thy] hand upon the waters of Egypt, upon their streams, upon their rivers [canals],[3] upon their ponds, and upon all their pools of water, that they may become blood; and *that* there may [and there shall] be blood throughout all the 20 land of Egypt, both in *vessels of* wood, and in *vessels of* stone. And Moses and Aaron did so, as Jehovah commanded; and he lifted up the rod, and smote the waters that *were* in the river, in the sight of Pharaoh, and in the sight of his ser- 21 vants; and all the waters that *were* in the river were turned to blood. And the fish that *was* in the river died; and the river stank; and the Egyptians could not drink of [drink] the water of [from] the river; and there was blood throughout 22 all the land of Egypt. And the magicians of Egypt did so with their enchantments [secret arts]: and Pharaoh's heart was hardened, neither did he [and he did 23 not] hearken unto them; as Jehovah had said. And Pharaoh turned and went

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 13. The same form here, יֶחֱזַק, as in ver. 22, where the A. V. correctly renders it intransitively. Literally, "was firm, or strong," *i. e.*, unyielding, unimpressible.—TR.].

[2] [Ver. 14. The Hebrew has here a different word, כָּבֵד. Literally, "heavy"—the same word which Moses used respecting his tongue, iv. 10.—TR.].

[3] [Ver. 19. יְאֹרֵיהֶם, plural of the word which is used almost exclusively of the Nile. Here probably it signifies the artificial canals leading from the Nile.—TR.].

[4] [Ver. 23. Or, according to the English idiom: "nor did he lay even this to heart."—TR.].

into his house, neither did he [and he did not] set his heart to this also [even to
24 this].[4] And all the Egyptians digged round about the river for water to drink;
25 for they could not drink of the water of the river. And seven days were fulfilled, after that Jehovah had smitten the river.

EXEGETICAL AND CRITICAL.

On the whole series of Egyptian plagues, see the Introduction. But we reckon not nine plagues (with Keil), but ten, as a complete number symbolizing the history of the visitation. Moses' miraculous rod forms the prologue to it; the destruction of Pharaoh and his host in the Red Sea, the epilogue.

1. Moses' miraculous rod in contest with the divining rods of the Egyptian wise men, vers. 8-13.

Vers. 8, 9. **Shew a miracle for yourselves.**—It is a general assumption, shared also by the Egyptians, that an ambassador of God must attest his mission by *signs*, miraculous signs. **Take thy rod.**—Aaron's rod is Moses' rod, which, however, passes over into his hand, as Moses' word into his mouth.—**A serpent.** The Hebrew is תַּנִּין. LXX. δράκων. According to Keil the expression is selected with reference to the Egyptian snake-charmers. He says, "Comp. Bochart, Hieroz. III., p. 162 sqq., ed. Rosenmüller; and Hengstenberg, *Egypt and the Books, etc.*, p. 100 sqq. Probably the Israelites in Egypt designated by תַּנִּין, which occurs in Deut. xxxii. 33; Ps. xci. 13, in parallelism with פֶּתֶן, the snake with which the Egyptian serpent-charmers chiefly carry on their business, the Hayeh of the Arabs." Of the so-called Psylli it is only known that they are able to put serpents into a rigid state, and in this sense to transform them into sticks. This then is the natural fact in relation and opposition to which the sign, by which Moses attested his mission, stands. The relation between the mysterious miracle of Moses and the symbolical development of it is rather difficult to define.

Ver. 11. "These sorcerers (מְכַשְּׁפִים), whom the Apostle Paul, according to the Jewish legend, names Jannes and Jambres (2 Tim. iii. 8), were not common jugglers, but חֲכָמִים, wise men, . . . and חַרְטֻמִּים ἱερογραμματεῖς, belonging to the caste of priests, Gen. xli. 8" (Keil).

Vers. 12, 13. Verse 13 does not stand in direct relation to the close of ver. 12. The hardening of Pharaoh cannot well relate to the fact that Aaron's rod swallowed up the rods of the sorcerers, although this is probably to be understood metaphorically, but to the fact that the Egyptian sorcerers do the same thing as Aaron does. The essential difference between the acts of God and the demoniacal false miracles is not obvious to the world and the worldly tyrants.

2. The transformation of the water of the Nile into blood, vers. 14-25.

Ver. 15. **Lo, he goeth out unto the water.** To worship the Nile.

Ver. 17. "The transformation of the water into blood is, according to Joel iii. 4 [ii. 31], according to which the moon is changed into blood, to be conceived as a blood-red coloring by which it acquired the appearance of blood (2 Kings iii. 22), not as a chemical transformation into real blood. According to the reports of many travellers, the Nile water, when lowest, changes its color, becomes greenish and almost undrinkable, whereas, when rising, it becomes red, of an ochre hue, and then begins to be more wholesome. The causes of this change have not yet been properly investigated" (Keil). Two causes are alleged: the red earth in Sennaar, or, according to Ehrenberg, microscopic infusoria. Even the Rhine furnishes a feeble analogue. The heightening of the natural event into a miraculous one lies in the prediction of its sudden occurrence and in its magnitude, so that the red Nile water instead of becoming more wholesome assumes deadly or injurious properties.

Ver. 19. That blood should come into all the ramifications of the water, even to the stone and wooden vessels, is evidently the result of the previous reddening of the Nile. Kurtz exaggerates the miracle by inverting the order of the reddening of the water. His notion is refuted by Keil, p. 479.*

Ver. 22. How could the Egyptian sorcerers do the like, when the water had already been all changed to blood? Kurtz says, they took well-water. But see Keil in reply.† According to the scriptural representation of such miracles of darkness, they knew how, by means of lying tricks, to produce the appearance of having made the water. In this case it was not difficult, if they also used incantations, and the reddening of the water subsequently increased.

Ver. 25. **Seven days were fulfilled.** The duration of the plague. The beginning of the plague is by many placed in June or July, "according to which view all the plagues up to the killing of the first-born, which occurred in the night of the 14th of Abib, *i. e.*, about the middle of April, must have occurred in the course of about nine months. Yet this assumption is very insecure, and only so much is tolerably certain, that the seventh plague (of the hail) took place in February (see on ix. 31 sq.)" (Keil). Clearly, however, the natural basis of the miraculous plagues is a chain of causes and effects.

* [The point made by Keil is that, according to Kurtz's theory, the vessels of wood and of stone ought to have been mentioned immediately after the "pools of water."—TR.]

† [The reply made by Keil (and a very pertinent one) is that if the Egyptians already had well water there would have been no need of their digging wells (ver. 24) in order to obtain drinkable water. Keil understands that the phrases in ver. 19 are not to be interpreted so strictly as to imply that absolutely all water, even what had already been taken from the Nile before the miracle, was turned into blood. Murphy and Kalisch prefer to assume that the magicians dug wells, and practiced their arts on the water drawn from them.—TR.]

B.—THE FROGS.

CHAPS. VII. 26—VIII. 11 [in the English Bible, CHAP. VIII. 1-15].

26 [1] And Jehovah spake [said] unto Moses, Go unto Pharaoh, and say unto him,
27 [2] Thus saith Jehovah, Let my people go, that they may serve me. And if thou
28 [3] refuse to let *them* go, behold, I will smite all thy borders[1] with frogs. And the river shall bring forth frogs abundantly [swarm with frogs], which [and they] shall go up and come into thy house, and into thy bedchamber, and upon thy bed, and into the houses of thy servants, and upon thy people, and into thine
29 [4] ovens, and into thy kneading-troughs: And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.[2]

CHAP. VIII. 1 [5]. And Jehovah spake [said] unto Moses, Say unto Aaron, Stretch forth thine [thy] hand with thy rod over the streams, and over the rivers [canals], and over the ponds, and cause frogs [the frogs] to come up upon the land
2 [6] of Egypt. And Aaron stretched out his hand over the waters of Egypt, and
3 [7] the frogs came up, and covered the land of Egypt. And the magicians did so with their enchantments [secret arts], and brought up frogs [the frogs] upon
4 [8] the land of Egypt. Then [And] Pharaoh called for Moses and Aaron, and said, Intreat Jehovah, that he may take away the frogs from me and from my people; and I will let the people go, that they may do sacrifice [may sacrifice]
5 [9] unto Jehovah. And Moses said unto Pharaoh, Glory [Have thou honor] over me:[3] when [against what time] shall I intreat for thee, and for thy servants, and for thy people to destroy the frogs from thee and thy houses, *that*
6 [10] they may remain in the river only? And he said, To-morrow [Against tomorrow]. And he said, *Be it* according to thy word; that thou mayest know
7 [11] that there is none like unto Jehovah our God. And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people;
8 [12] they shall remain in the river only. And Moses and Aaron went out from Pharaoh, and Moses cried unto Jehovah because of the frogs which he had
9 [13] brought against Pharaoh. And Jehovah did according to the word of Moses: and the frogs died out of the houses, out of the villages [courts], and out of
10 [14] the fields. And they gathered them together upon heaps [piled them up in
11 [15] heaps]: and the land stank. But when Pharaoh saw that there was respite,[4] he hardened[5] his heart, and hearkened not unto them, as Jehovah had said.

TEXTUAL AND GRAMMATICAL.

[1] [VII. 27 (VIII. 2). גְּבוּל here, as often, has a wider meaning than *border*; it is equivalent to our "territory."—TR.].

[2] [VII. 29 (VIII. 4). This sounds more pleonastic than the original, where the order of the words is reversed: "Upon thee, and upon thy people. . . . shall the frogs come up."—TR.].

[3] [VIII. 5 (9). הִתְפָּאֵר is variously rendered. Gesenius and Fürst assume a root distinct from the one the Hithp. of which means to *boast*, and render it "prescribe," "declare." "Prescribe for me when I shall intreat," *etc.* The LXX. and Vulg. give it the same meaning. Others understand the meaning to be: "Take to thyself honor; for when shall I intreat" *etc.* *i. e.*, I will give thee the honor of fixing the time when the plague shall cease. These two explanations yield nearly the same sense. Others have been resorted to (*e. g.*, "Give glory over me," *i. e.*, I will run the risk of a failure, by allowing thee to fix the time), but are less plausible.—TR.].

[4] [VIII. 11 (15). הָרְוָחָה has the article, and the sentence reads, "saw that the respite (literally, breathing-space) came," *i. e.*, the hoped for respite.—TR.].

[5] [VIII. 11 (15). וְהַכְבֵּד "And he made heavy." Comp. note on vii. 14. The Inf. Abs. is used for the finite verb.

EXEGETICAL AND CRITICAL.

VII. 26 [VIII. 1] sqq. The second plague; the frogs. They come up out of the mire of the Nile when the water falls, especially from the marshes of the Nile. On the small Nile-frog called *rana Mosaica* or *Nilotica* by Seetzen, see Keil.* How did the natural event become a miracle? (1) By the announcement of the extra-

* [Keil gives no information except by referring to Seetzen. Seetzen distinguishes the *rana Nilotica* from the *rana Mosaica*, the latter being the most abundant. Frogs of this kind creep rather than jump, and are called toads by Seetzen, though they are found in water until after the inundation (which continues three months, beginning about June 25). The Egyptian name for this frog is *dofda*.—TR.].

ordinary enhancement of it to the extent of making it a plague; vid. vers. 28, 29 [viii. 3, 4]; (2) by the equally confident promise of the sudden death of the frogs. The imitation of this miracle by the sorcerers may here too have consisted in their seeming, during the continuance of the plague, to have increased it by their incantations.

VIII. 10 [14]. חֹמֶר, the largest dry measure of the Hebrews.

C.—THE GNATS.

CHAPTER VIII. 12–15 [16–19].

12 [16] And Jehovah said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice [gnats] throughout all the 13 [17] land of Egypt. And they did so; for [and] Aaron stretched out his hand with his rod, and smote the dust of the earth [land], and it became lice [gnats] in [on] man, and in [on] beast; all the dust of the land became lice [gnats] 14 [18] throughout all the land of Egypt. And the magicians did so with their enchantments [secret arts] to bring forth lice [the gnats], but they could not: 15 [19] so [and] there were lice [gnats] upon man, and upon beast. Then [And] the magicians said unto Pharaoh, This *is* the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as Jehovah had said.

EXEGETICAL AND CRITICAL.

Ver. 12 [16] seq. **Gnats.** כִּנָּם or כִּנִּים. Josephus, the Rabbins, [the A. V.], and Luther render: "lice." The LXX., σκνίφες; the Vulg., *sciniphes*. Very small, painfully stinging gnats, crawling on the skin, and even in the nose and ears. They are very abundant in Egypt. The dust marks the transition from the mire to the time of drought. The transformation of the dust into gnats is a symbolic act, like the transformation of water into blood. They come out of the dust, and fly around like the dust, too small to measure or to seize. Keil says: "The gnats come out of the eggs laid in the dust or ground by the preceding generation. . . . The miracle consists in both cases not in an immediate creation, but in the pre-announcement, and the corresponding sudden creative (?) generation and supernatural (?) increase of these animals." Out of the eggs, and at the same time supernatural—this is discordant.

Ver. 14 [18]. **The scribes.** חַרְטֻמִּים. Of the three forms of designation, מְכַשְּׁפִים sorcerers, חֲכָמִים wise men, and חַרְטֻמִּים ἱερογραμματεῖς, Egyptian scribes, attached to the court, interpreters of hieroglyphic writings, the chief one is here selected, making the expression of their impotence the stronger. They cannot imitate this miracle. Why not? Knobel says: Because, according to the writer's view, this was a case involving the production of creatures. Keil: Because God's omnipotence in the case of this miracle put a check upon the demoniacal forces which the sorcerers had employed. Strange that the characteristic mark of magic wonders is again continually overlooked. The agency of Satan consists in *lying* forces and signs and miracles. Satan, in all that he says (Matt. iv.) is *the liar*. If we take ver. 13 literally, we might say that Moses had already transformed all the dust of Egypt into gnats, and that hence there was no dust left for them to work miracles on. But it is more obvious to assume that in this case they found the deception harder, or rather, that they were seized with a religious terror, and now declared to Pharaoh that they could go with him no further, in order to induce him to retrace his steps. This seems to be implied in their declaration: "This is the finger of God." According to Bochart this means: *nos non cohibent Moses et Aaron, sed divina vis, utrisque major*. Keil adds: "If they had meant the God of Israel, יהוה would be used." But did they know Jehovah? And did they not also, as Egyptian priests, refer all their doings to the influence of the Godhead? According to Kurtz, by "finger" they meant an indication [Fingerzeig], a warning of the Egyptian gods themselves. Keil, on the other hand, finds in the finger of God simply an expression of creative omnipotence, as in Ps. viii. 4 [3]; Luke xi. 20; Ex. xxxi. 18. Yet the educating wisdom of God is emphasized, especially in Ex. xxxi. 18. The recognition of the fact that *God's finger* displayed itself is the prelude of the perception of His *strong hand* and His *outstretched arm*. Therefore the phrase cannot be intended to designate either the gods of Egypt, who could not possibly, in the mind of the priests, take part with Moses and Aaron, or the God of Israel according to the Egyptian notion of Him, but only the deity, as conceived by a general overpowering religious feeling.

Ver. 15 [19]. **Was hardened.** Keil's inference, "This punitive miracle, *therefore*, made on Pharaoh no impression," obliterates the antithesis which the text brings out [*viz.*, that although the magicians saw a divine hand in the miracle, *yet* Pharaoh remained obdurate].

D.—THE BLOOD-SUCKING GAD-FLY.

CHAP. VIII. 16–28 [20–32].

16 [20] AND Jehovah said unto Moses, Rise up early in the morning, and stand before Pharaoh: lo, he cometh forth to the water; and say unto him, Thus
17 [21] saith Jehovah, Let my people go, that they may serve me. Else [For] if thou wilt not let my people go, behold, I will send swarms *of flies* [send the flies] upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms *of flies* [full
18 [22] of the flies], and also the ground whereon they *are*. And I will sever [separate] in that day the land of Goshen, in which my people dwell, that no swarms *of flies* [no flies] shall be there: to the end thou mayest know that I
19 [23] *am* Jehovah in the midst of the earth [land]. And I will put a division be-
20 [24] tween my people and thy people: to-morrow shall this sign be. And Jehovah did so; and there came a grievous swarm *of flies* [came grievous flies] into the house of Pharaoh, and *into* his servants' houses, and into all the land of Egypt; the land was corrupted [was like to be destroyed[1]] by reason of the swarm *of flies* [the flies].
21 [25] And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to
22 [26] your God in the land. And Moses said, It is not meet so to do; for we shall [should] sacrifice the abomination of the Egyptians to Jehovah our God; lo, shall we [if we should] sacrifice the abomination of the Egyptians before their
23 [27] eyes, and will they [eyes, would they] not stone us?[2] We will go three days' journey into the wilderness, and sacrifice to Jehovah our God, as he shall
24 [28] command us. And Pharaoh said, I will let you go, that ye may sacrifice to Jehovah your God in the wilderness; only ye shall not go very far away:
25 [29] entreat for me. And Moses said, Behold, I go out from thee, and I will entreat Jehovah that the swarms *of flies* may [and the flies will] depart from Pharaoh, from his servants, and from his people, to-morrow; but [only] let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice
26 [30] to Jehovah. And Moses went out from Pharaoh and entreated Jehovah.
27 [31] And Jehovah did according to the word of Moses; and he removed the swarms *of flies* [the flies] from Pharaoh, from his servants, and from his people; there
28 [32] remained not one. And Pharaoh hardened his heart at this [heart this] time also, neither would he [and he did not] let the people go.

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 20 [24]. The Hebrew is תִּשָּׁחֵת. There is no propriety in rendering the future verb here, as is commonly done, by the Preterite. Besides, from the nature of the case, the Preterite is too strong; the land was not wholly destroyed; there was a danger that it would be, and therefore Pharaoh called for Moses and Aaron in order to avert the prospective ruin of the land. The future tense expresses an action as strictly future, or as future with reference to another past event, or as customary, or as going on either at a past or present time. Here we must understand that the devastation was going on, and total ruin was impending. Hence we may render: "was being destroyed," or (as we have done) "was like to be destroyed."—TR.]

[2] [Ver. 22 [26]. The particle הֵן, commonly meaning, "behold," seems to have here, as occasionally elsewhere, the force of a conditional particle. There is no mark of interrogation in the sentence, and apparently Moses says: "Lo, we shall sacrifice . . ., and they will not stone us." But the sense seems to require the last clause to be taken interrogatively.—TR.]

EXEGETICAL AND CRITICAL.

Vers. 16 [20] sqq. The gnats are followed by a worse plague, called עָרֹב. This definite phrase cannot signify "all kinds of vermin" (Luther, πάμμυια, Sym.). The LXX. render κυνόμυια, "dog-fly," by which is to be understood the larger species of flies, the blood-sucking gad-fly, as is especially to be seen in the plague of the cattle (*vid.* Hengstenberg, *Egypt, etc.*, p. 116). Raphael Hirsch: "beast of the desert."

There is no reason why the adjective כָּבֵד, ver. 20, should not be rendered literally, the heavy (grievous) dog-fly. If כָּבֵד is to convey the notion of multitude, this must also be indicated by the substantive. Moreover, the attributive "numerous" would rather weaken than strengthen the thought. Numerous flies!*—In this plague two new factors enter: (1) It is expressly noticed that the land of Goshen, *i. e.*, Israel, shall be exempt from this plague. (2) This time, without the symbolic use of Moses' rod, the visitation is announced only, and announced by Jehovah as His own act. Moses and Aaron are already sufficiently accredited as messengers of God; now their God will manifest Himself more definitely as the God of Israel, Jehovah, as He is also at the same time the God (Elohim) absolutely, and, therefore, also in the midst of Egypt.

Vers. 17, 18 [21, 22]. Notice the sententious form of the antithesis, מְשַׁלֵּחַ and מַשְׁלִיחַ—[Literally: "If thou will not send my people away, I will send the flies upon thee," *etc.* —Tr.]

Ver. 19 [23]. "פְּדֻת," says Keil, "does not signify διαστολή, *divisio* (LXX., Vulg.), but *ransom, redemption.*" At all events, however, it would be obscure to translate: "I will put a redemption between my people and thy people." We understand: *a quarantine.*†

Ver. 21 [25]. Pharaoh's first concession. He is willing to grant to the people a sacrificial festival, accompanied by cessation from labor, but not to let them go out of the land, because he forebodes the consequence of a conditional emancipation, whereas he is unwilling to relax his despotic power over them.

Ver. 22 [26]. **It is not meet [Lange: safe].** De Wette translates נָכוֹן by "fitting," Keil by "established." The first expresses too little, the second too much.*—**The abomination of the Egyptians.**—Knobel says: "The Egyptians sacrificed only bulls, calves and geese (Herod. II. 45), but no cows, as being sacred to Isis (Herod. II. 41; Porphyr. *Abstin.* 2, 11); also no turtle-doves (Porphyr. 4, 7). Also no sheep and goats, at least, not generally; in the worship of Isis at Thiborna in Phocis none could be offered (Pausan. 10, 82, 9), and in Egypt those who belonged to the temple and district of Mendes offered no she-goats or he-goats, though they did offer sheep; whereas the opposite was the case in Upper Egypt (Herod. II. 42, 46). The Egyptians were greatly scandalized when sacred animals were sacrificed or eaten (Josephus, *Apion* I. 26). The Hebrews, on the other hand, sacrificed sheep, goats and rams, and cows no less, *e. g.* for peace-offerings (Lev. iii. 1), burnt-offerings (1 Sam. vi. 14), sin-offerings (Num. xix.), and others (Gen. xv. 9)." It is singular that Keil can suppose the meaning to be only that the ceremonial rules and ordinances [of the Egyptians] were so painfully minute that the Jewish method of offering sacrifices might well scandalize the Egyptians. The sacrifice of cows would of itself be to them abominable enough. The more sacred the animal was, the more abominable did the sacrifice of it seem to be. But the chief point in the matter seems to be overlooked. It was the offering in Egypt of sacrifices to Jehovah, a god foreign to the Egyptians, which must have been an abomination. Even after the Reformation many Catholic princes thought that each land could have but one religion.

Ver. 24 [28]. Pharaoh permits them to go out a little distance on condition that they will intercede for him. Moses assents, without repeating the demand for a three days' journey, but requires that Pharaoh shall not deceive him, but keep his word.

Ver. 28 [32]. The fourth hardening of the heart.

* [Lange apparently has here in mind Keil's interpretation, *schwere Menge*, "grievous multitude," a meaning borne out by x. 14; Gen. l. 9, *etc.*—Tr.]

† [Lange's translation agrees with that of A. V. Knobel conjectures that instead of פְּדֻת, we should read פְּלֻת, "separation," from the verb פָּלָה, which is used in the preceding verse. But such a noun nowhere occurs, though it would be an allowable formation. Better assume, with Gesenius, Fürst, and the most, that the noun has here a rare, though perhaps its original, meaning, that of *redemption* being derived from it.—Tr.]

* [Lange's rendering "*sicher*" is without analogy, except as "sicher" may mean "certain," "sure," which can hardly be Lange's intention here. Keil's explanation is the usual one: "*festgestellt*," defined by *statutum, rectum*, "right." The more common meaning is "fixed;" but this cannot be the force of the word here.—Tr.]

E.—THE PESTILENCE OF THE BEASTS.

Chapter IX. 1–7.

1 Then [And] Jehovah said unto Moses, Go in unto Pharaoh, and tell [speak unto] him, Thus saith Jehovah, God [the God] of the Hebrews, Let my people go, 2 that they may serve me. For if thou refuse to let *them* go, and wilt hold them 3 still [and still hold them], Behold, the hand of Jehovah is[1] upon thy cattle which

TEXTUAL AND GRAMMATICAL.

1 [Ver. 3. הוֹיָה. This is a solitary instance of the participial form of הָיָה, though in Neh. vi. 6 and Eccl. ii. 22 the participle of the archaic and Aramaic form of the verb, הָוָה, occurs. It might be rendered: "Behold, the hand of Jehovah *will come* upon," *etc.*—Tr.]

is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, 4 and upon the sheep: *there shall be* a very grievous murrain [pestilence]. And Jehovah shall sever [will make a distinction] between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all *that is* the children's of Israel. 5 And Jehovah appointed a set time, saying, To-morrow Jehovah shall [will] do this 6 thing in the land. And Jehovah did that [this] thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one. 7 And Pharaoh sent, and behold, there was not [behold, not even] one of the cattle of the Israelites dead [was dead]. And the heart of Pharaoh was hardened [hard], and he did not let the people go.

EXEGETICAL AND CRITICAL.

Ver. 1. Categorical demand of Jehovah as the God of the Hebrews.

Ver. 2. A more definite assumption, in view of past experience, that Pharaoh may defiantly harden himself.

Ver. 3. **A very grievous pestilence.**—The more general term דֶּבֶר is used. The pestilence is to come upon cattle of all sorts found in the field.

Ver. 4. The separation of Israel is more marked here than in viii. 18 [22].

Ver. 5. Besides the foregoing sign, this fixing of the near time for the infliction of the plague is the most miraculous circumstance, since, as Keil says, "pestilences among the cattle of Egypt are wont to occur from time to time (comp. Pruner, *Die Krankheiten des Orients*, pp. 108, 112 sq.)."

Ver. 6. **All the cattle.**—The word *all* is not to be taken absolutely, but only in opposition to the cattle of the Israelites. Comp. vers. 9 and 10.

Ver. 7. It is another characteristic of the tyrant that he cares the least for this calamity, which affects chiefly his poor subjects, though he has become convinced of the miraculous sparing of the Israelites.

F.—THE BOILS AND BLAINS.

CHAPTER IX. 8–12.

8 And Jehovah said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven [toward heaven] in the 9 sight of Pharaoh. And it shall become small [fine] dust in [upon] all the land of Egypt, and shall be a boil [become boils] breaking forth *with* blains upon man, 10 and upon beast throughout all the land of Egypt. And they took ashes of the furnace, and stood before Pharaoh, and Moses sprinkled it up toward heaven; and it became a boil [became boils] breaking forth *with* blains upon man, and upon 11 beast. And the magicians could not stand before Moses because of the boils; for 12 the boil was [boils were] upon the magicians, and upon all the Egyptians. And Jehovah hardened the heart of Pharaoh, and he hearkened not unto them, as Jehovah had spoken unto Moses.

EXEGETICAL AND CRITICAL.

Ver. 8. "That the sixth plague, that of the boils, was extraordinary only in its extent, is shown by comparing Deut. xxviii. 27, where the same disease occurs with the name 'boils [A. V. botch] of Egypt,' as a common one in Egypt" (Hengstenberg). Rosenmüller (on Deut. xxviii. 27) understands it of the elephantiasis, which is peculiar (?) to Egypt. But between diseases which chiefly work inward and boils there is a radical difference. Also "the elephantiasis does not affect cattle" [Hengstenberg]. See other interpretations in Hengstenberg, *Egypt and the Books of Moses*. His own explanation is: inflammatory pustules—not merely heat-pimples. שְׁחִין from שָׁחַן, to be hot. LXX. ἕλκη φλυκτίδες. Vulg. *ulcera et vesicæ turgentes*. Keil (following Seetzen): the so-called Nile-pox. Leyrer (in Herzog's *Real-Encyclopädie*): *Anthrax*, a black inflammatory ulcer, "whose occurrence has been frequently observed after pestilences among beasts, especially after the inflammation of the spleen among cattle."

Ver. 9. The symbolic element in the transactions is here especially prominent. The shower of ashes which Moses made before Pharaoh's eyes was only the symbolic cause of the boils

which Jehovah inflicted. Kurtz and others associate this with a propitiatory rite of the Egyptians, the sprinkling of the ashes of sacrifices, especially of human sacrifices. But here no propitiatory act is performed, but a curse inflicted; and it is a far-fetched explanation to say that the Egyptian religious purification was thus to be designated as defilement. Keil lays stress on the fact that the furnace (כִּבְשָׁן), according to Kimchi, was a smelting furnace or lime-kiln, and not a cooking-stove, and since the great buildings of the cities and pyramids came from the lime-kilns, "the sixth plague was to show the proud king that Jehovah was even able to produce ruin for him out of the workshops of his splendid buildings in which he was using the strength of the Israelites, and was so cruelly oppressing them with burdensome labors that they found themselves in Egypt as it were in a furnace heated for the melting of iron (Deut. iv. 20)." This view he would confirm by the consideration that "in the first three plagues the natural resources of the land were transformed into sources of misery." The thought might be further expanded thus: All the glories of Egypt were one after another turned into judgments: the divine Nile was changed into filthy blood and brought forth frogs and gnats; the fruitful soil produced the land-plagues, dog-flies, pestilences, boils and hail; Egypt, so much praised for its situation, was smitten with the curse of the locusts and of the desert wind which darkened the day; finally, the pride of the people was changed into grief by the infliction of death on the first-born; and, to conclude all, Jehovah sat in judgment on the Egyptian military power, Pharaoh's chariots and horsemen in the Red Sea. But with all this the boils are not shown to be a judgment upon Pharaoh's splendor. Also the alleged symbol would be not easily understood. The ashes without doubt in a pictorial and symbolic way by their color and fiery nature point to the inflammatory boils and their color. With reason, however, does Keil call attention to the fact that this plague is the first one which attacked the lives of men, and thus it constituted a premonition of death for Pharaoh in his continued resistance.

G.—THE PLAGUE OF THE HAIL.

CHAPTER IX. 13–35.

13 And Jehovah said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith Jehovah, God [the God] of the Hebrews, 14 Let my people go, that they may serve me. For I will at [will] this time send all my plagues upon thine [into thy] heart, and upon thy servants, and upon thy people; 15 that thou mayest know that *there is* none like me in all the earth. For now I will stretch [I would have stretched][1] out my hand, that I may smite [and smitten] thee and thy people with pestilence; and thou shalt be [wouldst have been] cut off from 16 the earth. And in very deed [But] for this *cause* [for this] have I raised thee up [established thee] for to shew *in* thee [to shew thee] my power, and that my name 17 may be declared [to declare my name] throughout all the earth. As yet exaltest thou [Thou art still exalting][2] thyself against my people, that thou wilt not let 18 them go? [not to let them go]. Behold, to-morrow about [at] this time I will cause it to rain [I will rain] a very grievous hail, such as hath not been in Egypt since

TEXTUAL AND GRAMMATICAL.

[1] [Vers. 15, 16. The Perf. שָׁלַחְתִּי and the following Imperfects with the Vav Consecutive certainly cannot be rendered (with the A. V.) by the Future. It is simply a case of apodosis with the protasis omitted. Precisely similar is the construction in 1 Sam. xiii. 13, כִּי עַתָּה הֵכִין יְהוָה אֶת־מַמְלַכְתְּךָ, which the A. V. correctly renders: "For now would the Lord have established thy kingdom." Comp. Ewald, *Ausfuhrl. Gr.* § 358 *a*. Our translators seem in both these verses to have followed the LXX., the Vulg., and older versions to the neglect of the Hebrew. Especially does this appear in ver. 16, where בַּעֲבוּר הַרְאֹתְךָ is rendered: "for to shew *in* thee." Literally: "in order to cause thee to see." There is no possible ambiguity in the Hebrew. God's power was to be shown *to* Pharaoh, not in him. Probably our translators were also influenced by the quotation of this verse in Rom. ix. 17, where Paul follows the LXX. In the translation of הֶעֱמַדְתִּיךָ, however, the LXX. are more exact than Paul. In ver. 15 Jehovah says: "I might have smitten thee," *etc.* "But," he adds, "for this I have preserved thee (literally, caused thee to stand) in order to show thee," *etc.* The LXX. have διετηρήθης, in Rom. ix. 17 ἐξήγειρά σε.—וְאוּלָם means simply "but," "nevertheless," and not "in very deed."—TR.]

[2] [Ver. 17. There is no interrogative particle here, and no need of translating the verse as a question. It might be translated as a conditional clause: "If thou yet exalt thyself," *etc.*, ver. 18 giving the conclusion.—TR.]

19 the foundation thereof even until now. Send therefore now [And now send], *and* gather [save] thy cattle and all that thou hast in the field; *for upon* [as for] every man and beast which shall be found in the field, and shall not be brought [gathered]
20 home, the hail shall come down upon them, and they shall die. He that feared the word of Jehovah among the servants of Pharaoh made his servants and his
21 cattle flee into the houses: And he that regarded not the word of Jehovah left his
22 servants and his cattle in the field. And Jehovah said unto Moses, Stretch forth thine [thy] hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field throughout the land
23 of Egypt. And Moses stretched forth his rod toward heaven: and Jehovah sent thunder and hail; and the fire [and fire] ran along upon the ground [came to the
24 earth]; and Jehovah rained hail upon the land of Egypt. So there was hail, and fire mingled with [continuous fire[3] in the midst of] the hail, very grievous, such as there was none like it [had not been] in all the land of Egypt since it became a
25 nation. And the hail smote throughout all the land of Egypt all that *was* in the field, both man and beast; and the hail smote every herb of the field, and brake
26 every tree of the field. Only in the land of Goshen, where the children of Israel
27 *were*, was there no hail. And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: Jehovah *is* righteous [is the righteous
28 one], and I and my people *are* wicked [the wicked]. Entreat Jehovah (for *it is* enough) that there be no *more* [for it is too much that there should be][4] mighty thun-
29 derings and hail; and I will let you go, and ye shall stay no longer. And Moses said unto him, As soon as I am gone [When I go] out of the city, I will spread abroad my hands unto Jehovah: *and* the thunder shall cease, neither shall there be any
30 more hail; that thou mayest know how [know] that the earth *is* Jehovah's. But as for thee and thy servants, I know that ye will [do] not yet fear Jehovah God.
31 And the flax and the barley was smitten; for the barley *was* in the ear, and the
32 flax *was* bolled [in the blossom]. But the wheat and the rye [spelt] were not smit-
33 ten; for they *were* not grown up [for they are late]. And Moses went out of the city from Pharaoh, and spread abroad his hands unto Jehovah: and the thunders
34 and hail ceased, and the rain was not poured upon the earth. And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more
35 [again], and hardened his heart, he and his servants. And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as Jehovah had spoken by Moses.

[3] [Ver. 24. The Hithp. of לָקַח occurs, besides here, only in Ezek. i. 4, where it is also used of lightning, and is rendered in the A. V.: "infolding itself" (marg. "catching itself"). The idea seems to be that of different flashes of lightning coming so thickly that the one seemed to take hold of the other; or, perhaps, it is descriptive of chain-lightning. Lange, following De Wette, and others understand it to mean balls of fire. This seems hardly to be borne out by the phrase.—TR.]

[4] [Ver. 28. Lange renders: "Pray to Jehovah, that it may be enough of God's voices of thunder." So, substantially, Murphy, Keil, Knobel, Arnheim, Herxheimer, De Wette, Fürst, Philippson, Rosenmuller, following LXX., Vulg. But it is hard to see what right we have to give the expression this turn, whereas the original simply says: "and much." If we must supply a verb, we are hardly justified in making it Jussive. And if we were, by what right can the expression: "let there be *much* of there being thunder and hail,' be made to mean, "let there be *no more* thunder and hail?" For this is what "enough" is assumed to mean. But while רַב sometimes does mean "enough," that is a very different conception from "no more." If one prays: "let there be enough of thunder," the presumption is that he wants more rather than less. Furthermore, מִן with the Inf., though often employed to denote the negation of a *result*, yet is perhaps never used elsewhere to denote an *object* negatively, and is certainly no where else used after verbs of entreaty to denote the thing deprecated. There is also no analogy for the use of מִן with the Inf. in a partitive sense, as Keil and others would here understand it. And even if מִן did have the partitive sense (though even in the multitude of instances in which it is connected with *nouns* after רַב it only once—Ezek. xliv. 6—has a partitive sense), the use of the Inf. would be pleonastic. In view of these considerations, there seems hardly to be any other way than to follow Kalisch, Glaire, and Ewald (Gram. § 217 *b*, § 285 *d*), and render: "It is too much that there should be." Literally, "much from being," or, this being the Hebrew method of expressing a comparison, "more than being." But our idiom frequently requires "more than" to be rendered by "too much for." *E. g.* Ruth i. 12, זָקַנְתִּי מִהְיוֹת לְאִישׁ, "I am old from belonging to a husband," *i. e.* "older than to belong to," or rather, "too old to belong to." So here: "it is much from [more than] there being thunder," *etc.* That is, "it is too much that there be." A still more apposite case is to be found in 1 Kings xii. 28, רַב לָכֶם מֵעֲלוֹת יְרוּשָׁלַםִ, "it is much to you from going up to Jerusalem," *i. e.* (as Luther, A. V., and Keil render it), "it is too much for you to go up." A still more indisputable analogy is found in Is. xlix. 6, נָקֵל מִהְיוֹתְךָ לִי עֶבֶד, "It is light from thy being a servant," *i. e.* "It is too light a thing that thou shouldest be a servant." So Ezek. viii. 17. With this construction we get a clear and appropriate sense without forcing the original.—TR.]

EXEGETICAL AND CRITICAL.

Ver. 13. *The Seventh Plague.* Hail and Thunder-storms.—**Rise up early in the morning.**—Even in reference to the forms of politeness there seems to be an intentional letting down. According to viii. 16 [20] Moses was to avail himself of that time in the morning when Pharaoh was going to the Nile. This consideration here disappears. The demand is more imperative; the threat more fearful.

Ver. 14. This time all the plagues are to be directed, in a concentrated form, primarily to the heart of Pharaoh, to his own personal interests, affecting first himself, then his servants, then his people, beginning at the top, and going down. "From the plural מַגֵּפוֹת it appears that this threat relates not merely to the seventh plague, the hail, but to all the remaining ones" (Keil). It appears also that now Pharaoh's obduracy is to be regarded as quite determined. This is still more evident from the two following verses (see Comm. on Rom. ix.). From this time forward, therefore, ensue Jehovah's acts of hardening Pharaoh's heart in the narrower sense of the term.—**That there is none like me.**—Comp. ver. 16. The exodus of the Israelites from Egypt, following the last act of divine judgment upon Egypt, may be designated as the specific date of the victory of monotheism over the heathen gods, or of the theocratic faith over the heathen religions.

Ver. 15. **For now I would have stretched out my hand.**—If Pharaoh's person and surroundings alone had been in question, Jehovah would have already destroyed him with the pestilence. We do not, with Keil, render: If I had stretched out my hand... thou wouldest have been destroyed; for this would present a tautological sentence, obscuring the connection and fundamental thought. Jehovah's declaration means: Thou, considered by thyself alone, art already doomed to condemnation; but I establish thee, as it were, anew, in order to judge thee more completely and to glorify my name in thee. *Vid.* Comm. on Rom. ix. This is the gift of divine forbearance which the godless enjoy on account of the pious.—הֶעֱמַדְתִּיךָ accordingly does not mean merely *cause to stand;* and Paul, quite in accordance with the sense of the text, chose a stronger expression, whereas the LXX. had weakened it, employing διετηρήθης. The first spread of the news of Jehovah's victory is recorded in ch. xv. 14.

Ver. 17. A fine antithesis, analogous to that of ch. viii. 17 [21]. The form of the thought likewise intimates that man, by the change of his disposition, may become different, and that then Jehovah may, as it were, present Himself to him as a different being.—**Exalting thyself.**—Properly, setting thyself up as a dam, מִסְתּוֹלֵל. Israel, as the people of the future, is like a stream whose current the hostile powers of the world, like dams and dykes, are checking. First, it breaks through the power of Pharaoh with theocratic impetuosity amidst psalms of triumph. Something like this was true of the Reformation; in the highest sense, it was true of Apostolic Christianity; and it was no mere play of the fancy, when the great Egyptian plagues were associated with the great Christian martyrdoms.

Ver. 19. **And now send.**—Had Pharaoh done so, he would at the last moment have acknowledged Jehovah's power. But the word, which he himself without doubt disregarded, served to warn and preserve other God-fearing Egyptians.

Ver. 22. **Stretch forth thy hand toward heaven.**—Still another symbolic form, and that of the finest appropriateness. Here the outstretched hand is more important than the symbolic rod, though the latter serves for a sign this time also.

Ver. 23. Sublime description of the hail and thunder-storm, like Ps. xviii. and xxix.; Job xxxvii. and xxxviii. "Thunder-storms are not frequent in Lower and Central Egypt, yet occasionally occur between December and April, and in connection with them hail sometimes falls, but seldom in considerable quantity. Comp. Hengstenberg, *Egypt, etc.*, p. 121 sq." (Keil.) In Egypt the cattle are driven to the pastures from January to April. *Vid.* Hengstenberg, *l. c.*, p. 123, where he quotes from Niebuhr and others.

Ver. 25. כֹּל in ver. 25, like the preceding "balls of fire" (for lightning), harmonizes with the hyperbolic style of the description.

Vers. 26, 27. In such a heavy storm the exceptional condition of Goshen must have been the more striking. Now even Pharaoh has recognized in the thunder the *voice* of Jehovah. The first declaration, that Jehovah is *righteous*, comes, remarkably enough, from his mouth. His repentance, however, soon shows itself to be a mere *attritio*, a transitory, slavish terror. The *contritio* is wanting; this was at once seen by Moses. The same is indicated in the characteristic utterance: I have sinned *this time.*

Vers. 31, 32. This specification gives a clue to the season of the year. It was towards the end of January. *Vid.* Hengstenberg, p. 124, and Keil, p. 492. The barley was an important article of food for men and cattle, although spelt and wheat furnished finer bread. The flax furnished the light linen which the hot climate made a necessity; "according to Herodotus II. 81, 105, a very important product of Egypt" (Keil).

H.—THE LOCUSTS.

Chap. X. 1–20.

1 And Jehovah said unto Moses, Go in unto Pharaoh; for I have hardened his heart and the heart of his servants, that I might shew [may do] these my signs 2 before him [in the midst of them]; And that thou mayest tell in the ears of thy son and of thy son's son, what things I have wrought in Egypt [what I have done with the Egyptians][1], and my signs which I have done among them; that ye may 3 know how [may know] that I *am* Jehovah. And Moses and Aaron came [went] in unto Pharaoh, and said unto him, Thus saith Jehovah, God [the God] of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people 4 go, that they may serve me. Else [For] if thou refuse to let my people go, behold, 5 to-morrow will I bring the [bring] locusts into thy coast [borders]: And they shall cover the face of the earth, that [so that] one cannot [shall not] be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth [is left] unto you from the hail, and shall eat every tree which groweth for you out of 6 the field; And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians, which [as] neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And 7 he turned himself [turned], and went out from Pharaoh. And Pharaoh's servants said unto him; How long shall this man be a snare unto us? Let the men go, that they may serve Jehovah their God: knowest thou not yet that Egypt is destroyed? 8 And Moses and Aaron were brought again [back] unto Pharaoh: and he said unto them, Go, serve Jehovah, your God: *but* who *are* they that shall go [are going]? 9 And Moses said, We will go with our young and with our old; with our sons and with our daughters, with our flocks and with our herds will we go; for we *must hold* [we 10 have] a feast unto [of] Jehovah. And he said unto them, Let [May] Jehovah be so with you, as I will let you go and your little ones! Look *to it* [See]; for evil *is* 11 before you. Not so: go now, ye *that are* men [ye men], and serve Jehovah; for that ye did desire [that is what ye are seeking]. And they were driven out from Pha- 12 raoh's presence. And Jehovah said unto Moses, Stretch out thine [thy] hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, 13 and eat every herb of the land, *even* all that the hail hath left. And Moses stretched forth his rod over the land of Egypt, and Jehovah brought [drove] an east wind upon the land all that day and all *that* [the] night: *and* when it was 14 morning the east wind brought the locusts. And the locusts went [came] up over [upon] all the land of Egypt, and rested in all the coasts [borders] of Egypt; very grievous *were they:* before them there were no such locusts as they, neither after 15 them shall be such. For [And] they covered the face of the whole earth [land], so that [and] the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through [in] all the land of Egypt. 16 Then [And] Pharaoh called for Moses and Aaron in haste; and he said, I have

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 2. That מִצְרַיִם here means "Egyptians," and not "Egypt," is evident from the plural pronoun which follows. And the whole phrase הִתְעַלַּלְתִּי בְּמִצְרַיִם is poorly reproduced in the A. V. This verb in the Hithpael is *always* followed by בְּ with the name of a *person*. The meaning of it is, "to do one's pleasure with." Except here, and 1 Sam. vi. 6, the phrase is used in a bad sense, *e. g.*, 1 Sam. xxxi. 4, "lest these uncircumcised come and thrust me through, and *abuse me*." Comp. Judg. xix. 25. Here, therefore, the meaning is, "how I did my pleasure with the Egyptians."—Tr.]

17 sinned against Jehovah your God, and against you. Now therefore [And now] forgive, I pray thee, my sin only this once, and entreat Jehovah your God that he
18 may take away from me this death only. And he went out from Pharaoh, and
19 entreated Jehovah. And Jehovah turned a mighty [very] strong west wind, which [and] took away the locusts, and cast [thrust] them into the Red Sea: there re-
20 mained not one locust in all the coasts [borders] of Egypt. But Jehovah hardened Pharaoh's heart, so that he would not [and he did not] let the children of Israel go.

EXEGETICAL AND CRITICAL.

Ver. 1. **I have hardened his heart.**—According to shallow rationalistic views, this betrays a low state of intelligence; viewed from the ethical relations of life, it indicates a very high one. Pharaoh's acts of self-hardening preceded this; but after the seventh one, his sentence was determined; the following plagues, therefore, must complete his obduracy. Moses *must* know this beforehand, in order that he may not be discouraged respecting his mission. But that, under divine revelation, he *can* foreknow it, is characteristic of the man who, being eminent in religious conscientiousness, has a wonderfully profound insight into the justice and judgments of God. The general prediction of ch. vii. 3-5 is now for the first time completely fulfilled; hence it is here repeated.

Ver. 2. **That thou mayest tell.**—"How Israel related these miraculous signs to children and children's children, is shown in Ps. lxxviii. and cv." (Keil).

Ver. 3. **To humble thyself.**—Jehovah speaks now in a severer tone. After so many apparent failures, this is a proof that Moses has his confidence and his word from God. Analogous is the heathen legend of the Sibyl who, for the prophetical books twice reduced in number, kept asking the same price.

Ver. 4. The antithesis is sharp. Similar forms in ix. 17 and viii. 17 [21]. It is not merely the antithesis between a divine and a human action; the almighty personality of Jehovah confronts the defiant personality of Pharaoh. The assurance with which the locusts are predicted for the *morrow* marks the miracle, as also afterwards the sudden removal of them at Moses' intercession.

Ver. 5. **The face** [lit. **eye**] **of the land.**—"This phraseology, peculiar to the Pentateuch, and occurring elsewhere only ver. 15 and Num. xxii. 5, 11, rests on the ancient and genuinely poetic conception, that the earth with its floral ornamentation looks upon man" (Keil).

Ver. 6. **Fill thy houses.**—*Vid.* Joel ii. 9. On locusts finding their way into houses, *vid.* the quotations in Keil.

Ver. 7. **Pharaoh's servants.**—The courtiers begin to tremble. But they are governed by no noble motive to intercede for Israel, but by the fear that by resistance Egypt may go to ruin.—**A snare.**—In whose fatal toils they are becoming entangled to their destruction.

Ver. 8. For the first time Pharaoh enters upon negotiations before the plague; yet without consistency.—**Who are they?** (lit. **who and who**) מִי וָמִי. Immediately the timorous policy of the tyrant withdraws more than half of the concession.

Ver. 9. To make a festival are needed not only the whole assembly, old and young, but also the cattle and possessions in general, on account of the offerings. Pharaoh suspects that freedom also is involved in the plan. According to Keil, the women, who are seemingly omitted, are designed to be included in the "we." They are also included in the phrase "young and old."

Ver. 10. The thought, "Jehovah be with you on your journey," is transformed by Pharaoh into mockery: As little as I will let you go with your children, so little shall ye go on your journey, so little shall Jehovah be with you. Inasmuch as he has been obliged to refer the preceding experiences to Jehovah, his audacity here passes over into blasphemy.

Ver. 11. **Go now, ye men.**—הַגְּבָרִים. The expression forms an antithesis to the הָאֲנָשִׁים, in the use of which the servants proposed the release of the Israelites in general. But that he is not even willing to let only the men go is shown by the fact that the messengers of God were at once driven out. The expression "ye men," "ye heroes," may involve a scornful allusion to the power with which they have risen up against him. Also in the form לְכוּ נָא the irony (according to Keil) is continued.—**They were driven out.**—As we should say, they were turned out of doors. "The restriction of the right of departure to the men was pure caprice, inasmuch as according to Herodotus II. 60 the Egyptians also had religious festivals in which the women were accustomed to go out with the men" (Keil).

Ver. 12. **Stretch out thy hand.**—According to ver. 13, with the rod in it. Was it in order that they might *rise up* like a hostile military force? More probably the idea is that they are to rise up in the distance like clouds carried by the wind. With the wind, brought by it, locusts are wont to come. *Vid.* the citations in Keil.

Ver. 13. **And Jehovah drove.**—Jehovah Himself is the real performer of miracles. When He seems in His government to follow Moses' suggestion, while, on the other hand, the action of Moses is only a symbolical one resting on prophetic foresight, this all signifies that God's dominion in nature answers to God's dominion in His kingdom, therefore, also, in the mind of Moses. It is a pre-established harmony, in which the outward things of nature are made serviceable to the inward necessities of the spiritual life. *Vid.* Matt. xxviii. 18.—**An east wind,** רוּחַ־קָדִים. "Not νότος (LXX.), south wind, as even *Bochart* (*Hierozoicon* III., p. 287)

thought. For although the swarms of locusts come to Egypt generally from Ethiopia or Libya, yet they are sometimes brought by the east wind from Arabia, as has been observed, among others, by Denon, quoted by Hengstenberg, *Egypt, etc.*, p. 125" (Keil).

Vers. 13–15. Further miraculous features: (*a*) that the locusts come from so far (the wind blew twenty-four hours); (*b*) that they cover the whole land, whereas they generally attack only particular regions. Among the various forms of the preludes of the final judgment, (blood, fire, war, pestilence, darkness), the plagues of locusts are also especially prominent. According to Joel, the fundamental significance of them is the incessant destruction of the flesh on all sides.*

* [This is obscure. It is true that the invasion of the locusts is described by Joel as the precursor of "the day of Jehovah" (i. 15; ii. 1); but where or in what sense he represents them as *destroying the flesh*, it is impossible to see. Certainly if the literal language of Joel is referred to, there is nothing of the sort. And no more is there any indication that Joel means to intimate that locusts symbolise the destruction of the flesh. Lange moreover leaves us in doubt whether he uses the word "flesh" in the literal or figurative sense.—Tr.].

Vers. 16, 17. **And Pharaoh called in haste.**—This is his second confession of sin, more distinct than the first, ix. 27. For the third time he implores Moses' intercession; viii. 24 (28), ix. 28, and here. His penitence, however, again exhibits the character of an insincere submission, *attritio;* he begs Moses' forgiveness, but wishes him to intercede with God to avert this death, this deadly ruin, which he sees in the plague of locusts. He condemns himself, however, for what follows, inasmuch as he asks for exemption only this once.

Ver. 18. Moses' intercession has a twofold significance: It is, first, an expression of divine forbearance; secondly, the attestation of the miracle displayed in the plague of locusts.

Ver. 19. The east wind is changed to a west wind, or, more probably, to a northwest wind. "That the locusts perish in the sea is variously attested. *Gregatim sublatæ vento in maria aut stagna decidunt,* says Pliny" (Keil). For Pharaoh the help may have been ominous, as he himself afterwards with his host was to perish, like the locusts, in the Red Sea.

I.—THE DARKNESS.

Chap. X. 21–29.

21 And Jehovah said unto Moses, Stretch out thine [thy] hand toward heaven, that there may be darkness over the land of Egypt, even darkness *which* may be
22 felt. And Moses stretched forth his hand toward heaven; and there was a thick
23 darkness in all the land of Egypt three days. They saw not one another, neither rose any from his place for three days: but all the children of Israel had
24 light in their dwellings. And Pharaoh called unto Moses, and said, Go ye, serve Jehovah; only let your flocks and your herds be stayed [kept back]; let your
25 little ones also [also your little ones shall] go with you. And Moses said, Thou must give us also [Thou shalt also put into our hands] sacrifices and burnt-offer-
26 ings, that we may sacrifice unto Jehovah our God. Our cattle also shall go with us; there shall not an [a] hoof be left behind; for thereof [from them] must we [shall we] take to serve Jehovah our God; and we know not with what we must
27 serve Jehovah until we come thither. But Jehovah hardened Pharaoh's heart,
28 and he would not let them go. And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in *that* [the] day thou seest my face
29 thou shalt die. And Moses said, Thou hast spoken well; I will see thy face again no more.

EXEGETICAL AND CRITICAL.

Vers. 21–23. The natural phenomenon underlying this miraculous infliction of Egyptian darkness is generally taken to be the Chamsin, the scorching hot south wind (in Italy the Sirocco, in Switzerland the Föhn), "referred to apparently by the LXX., where they render חֹשֶׁךְ־אֲפֵלָה by σκότος καὶ γνόφος, καὶ θύελλα. This wind, which in Egypt is accustomed to blow before and after the vernal equinox, and generally lasts two or three days, usually rises very suddenly and fills the air with such a mass of fine dust and coarser sand, that the sun ceases to shine, the sky is covered with a thick veil, and the obscuration becomes so nocturnal that the darkness of the thickest fog of our late autumn

or winter days is not to be compared with it (*vid.* Schubert's *Reise*, II., p. 409)." (Keil). See further citations in Keil. Hengstenberg interprets the darkness in Egypt as the image of the divine anger, the light in Goshen as image of the divine grace. But the preceding plagues also were at least signs of the divine anger. The judgment of darkness doubtless expresses more specifically the fact, that the wisdom of Egypt has become transformed into a spiritual night, in which the night of death soon to follow is pre-announced, whereas the light in Goshen in contrast with it may signify the dawn of a higher wisdom which finally brings freedom. The miraculousness of it consisted, first, in its following the symbolic action and prediction of Moses; secondly, in its intensity and the exceptional condition of Goshen.—**In their dwellings.**—Keil correctly refers this, in opposition to Kurtz, to the country; whereas the latter understands that the Egyptians were even unable to illumine their houses. But one might as readily infer that the Israelites obtained light only by artificial means.—**Darkness which may be felt.**—Beautiful hyperbolic expression; yet the dust brought by the tornado could indeed be felt by the hand.

Ver. 24. Pharaoh, frightened, makes a new concession, but again with a shrewd reservation. The concession consists, strictly speaking, of two parts, and the reservation is very furtively inserted between the two.—**Go ye**, he says at first, this time not only the strong men; and at last, as if with the intention of entrapping Moses by the excitement of his emotions: **Also your little ones shall go with you.**—Nevertheless all their cattle were to be left in the hands of the Egyptians as a pledge of their return. "יֻצָּג, *sistatur*, be stopped, kept in certain places under the charge of the Egyptians as a pledge of your return" (Keil).

Ver. 25. Moses invalidates Pharaoh's demand by reference to the religious duty of his people. They must make an offering, must therefore have their cattle with them. But, together with the claims of religious feeling, those of justice are also insisted on, in the utterance which has even become parabolical: "There shall not a hoof be left behind." This bold utterance, on the other hand, is softened by the declaration that they did not know what offerings (and how many) they would have to bring to Jehovah.

Ver. 28. The negotiation becomes more and more unequivocal. The one intention has struggled with the other in carefully chosen terms up to the point of decision. The tyrant's defiance now flames up, and Moses, with a calm consciousness of superiority, tinged with irony, assents to the decree that he shall not again, on penalty of death, appear before Pharaoh. It is an indirect announcement of the last plague. But its first consequence will be that Pharaoh must take back his threat, xii. 31.

THIRD SECTION.

Announcement of the last or tenth plague, the immediate miraculous interposition of God. The commands respecting the indemnification of the Israelites, and the Passover, as the festival preliminary to their deliverance. The midnight of terror and of the festival of deliverance. The release and the exodus. The legal consequences of the liberation: the Passover, the consecration of the first-born, the feast of unleavened bread. CHAPS. XI. 1—XIII. 16.

A.—ANNOUNCEMENT OF THE LAST PLAGUE.

CHAPTER XI. 1–10.

1 AND Jehovah said unto Moses, Yet will I bring one[1] plague *more* [One more plague will I bring] upon Pharaoh and upon Egypt; afterwards he will let you go hence: when he shall let *you* go, he shall [will] surely thrust you out hence altogether. 2 Speak now in the ears of the people, and let every man borrow [ask] of his neighbor, and every woman of her neighbor, jewels [articles] of silver, and 3 jewels [articles] of gold. And Jehovah gave the people favor in the sight of the Egyptians. Moreover the man Moses *was* very great in the land of Egypt, 4 in the sight of Pharaoh's servants, and in the sight of the people. And Moses said, Thus saith Jehovah, About [At] midnight will I go out into the midst of 5 Egypt: And all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even [throne], unto the first-born of the 6 maid-servant that *is* behind the mill; and all the first-born of beasts. And there shall be a great cry throughout [in] all the land of Egypt, such as there was none like it [the like of which hath not been], nor shall be like it [nor shall be] any

7 more. But against any of the children of Israel shall not a dog move [sharpen] his tongue, against man or beast; that ye may know how [know] that Jehovah
8 doth put a difference [doth distinguish] between the Egyptians and Israel. And all these thy servants shall come down unto me, and bow down themselves [bow down] unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in a great [burning] anger.
9 And Jehovah said unto Moses, Pharaoh shall [will] not hearken unto you; that
10 my wonders may be multiplied in the land of Egypt. And Moses and Aaron did all these wonders before Pharaoh; and Jehovah hardened Pharaoh's heart, so that he would not [and he did not] let the children of Israel go out of his land.

EXEGETICAL AND CRITICAL.

Ver. 1. **And Jehovah said.**—According to Keil, Jehovah's address to Moses here reported was made before the interview with Pharaoh recorded in x. 24-29, but is given here by the narrator because it explains Moses' confident answer in x. 29. But we cannot suppose that Moses would have preännounced the tenth plague before Pharaoh's obduracy in reference to the ninth had showed itself. Also, it is clear from ver. 8 that the announcement made in vers. 4-8 immediately follows Moses' declaration in x. 29. The difference between this announcement and the former ones consists in the fact that this last one is made immediately after Pharaoh's obdurate answer. By a sort of attraction other particulars are added to this central part of the section: Vers. 9 and 10 as a recollection which the theocratic spirit loves to repeat. Vers. 1-3, however, are put before vers. 4-8, evidently from pragmatic considerations; in historical order they form the immediate consequence of what is there related. Only the matter of the silver and gold articles seems to have been often talked of: the idea is advanced as early as iii. 21.

Ver. 8. **That follow thee.**—Here for the first time the thought appears, that the people are to form a military host.—**In a burning anger.**—Patience is exhausted, and the prophet's anger breaking forth is a foretoken of judgment.

Vers. 9, 10. What Jehovah has predicted (iv. 21; vii. 3) has thus far all been fulfilled. The pause before the last thunder-bolt has intervened, and occasions a review.

Vers. 4, 5. **At midnight.**—The day is not fixed, only the dreadful hour of the night. Keil correctly observes, in opposition to Baumgarten, that the institution of the feast of the Passover does not come till after the announcement of the last plague, and in accordance with this direction at least nine* days, according to xii. 3, must have preceded the Passover. Also the indefinitely protracted expectation of the stroke must have heightened the fear in Egypt, and made the stroke the more effectual. At midnight **will I go out.**—The servant with his symbolic action retires; Jehovah will Himself step forth from His hidden throne, and march through the whole of hostile Egypt in judicial majesty. The judgment will be so severe that even Moses with his rod must reverently retire, all the more, as in this last scene there is to be made manifest on Israel's part also a relative complicity in guilt, which can be expiated only by the blood of the paschal lamb. Moses must here retire on account also of the infliction of death on the first-born children of Egypt.—**The maid-servant that is behind the mill.**—From the king's son down to the lowest female slave. A still stronger expression is used for the latter extreme in xii. 29.*—**All the first-born.**—The first-born are the natural heads, representatives, priests, and chief sufferers, of families; and to the first-born as priests correspond the first-born of beasts as offerings (*vid.* xiii. 2). Here, it is true, the offering spoken of is the curse-offering, חֵרֶם. According to Keil, the beasts also are mentioned because Pharaoh was going to keep back the men and the cattle of the Israelites. But this judgment goes so deep that the first-born Israelitish children must likewise be atoned for; therefore also faultless lambs must be offered. The first-born among lambs cannot have been meant.

Ver. 7. **Not a dog sharpen his tongue.**—A proverbial expression, signifying that not the slightest trouble could be experienced. Hence, too, not even the cattle of the Jews were to suffer the least disturbance (*vid.* Judith xi. 19). The proverbial expression may seem strange in this connection; but the thought readily occurs, that the Egyptians, in this great calamity which they had to experience on account of the Israelites, might come against them with revengeful purpose. But even this will so little be the case that rather all of Pharaoh's servants will fall at Moses' feet and beg him to go out together with his people.

* [Probably a misprint for "four," *i. e.*, the four days intervening between the 10th and the 14th of the month. Murphy agrees with Baumgarten that the midnight here spoken of is the one following the announcement of the plague, which, therefore, according to xii. 6, 29, must have taken place on the 14th. This of course requires us to assume that the injunction of xii. 1-3 preceded this announcement. In itself considered, however, there is certainly no more difficulty in this than in the view held by Keil respecting xi. 1-3, *viz.*, that chronologically it belongs before x. 24-29.—Tr.]

* [Where prisoners are substituted for grinders. But, as Keil remarks, according to Judg. xvi. 21; Isa. xlvii. 2, it was not uncommon to employ prisoners as grinders.—Tr.]

B.—THE DIVINE ORDINANCE OF THE PASSOVER.

CHAPTER XII. 1–20.

1, 2 AND Jehovah spake unto Moses and Aaron in the land of Egypt, saying, This month *shall be* unto you the beginning of months; it *shall be* the first month of the 3 year to you. Speak ye unto all the congregation of Israel, saying, In [On] the tenth *day* of this month they shall take to them every man a lamb, according to 4 the house of *their* fathers [according to households], a lamb for a house: And if the household be too little for the [a] lamb, let him and his neighbor next unto his house take *it* according to the number of the souls; every man according to his 5 eating, shall [shall ye] make your count for the lamb. Your lamb shall be [ye shall have a lamb] without blemish, a male of the first year [one year old]: ye shall 6 take *it* out [take *it*] from the sheep, or from the goats. And ye shall keep it up [keep it] until the fourteenth day of the same [this] month: and the whole assem-7 bly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike [put] *it* on the two side-posts and on the upper door-post 8 [the lintel] of the houses wherein they shall eat it. And they shall eat the flesh in that night roast [roasted] with fire, and unleavened bread; *and* [bread]: with 9 bitter *herbs* they shall eat it. Eat not [nothing] of it raw, nor sodden at all [boiled] with water, but roast [roasted] *with* fire; his [its] head with his [its] legs, 10 and with the purtenance [inwards] thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn 11 with fire. And thus shall ye eat it: *with* your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste[1]: it *is* the Lord's 12 passover [a passover unto Jehovah]. For [And] I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I *am* Je-13 hovah. And the blood shall be to you for a token [sign] upon the houses where ye *are*: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy *you* [there shall be no destroying plague upon you], when I 14 smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep [celebrate] it a feast to Jehovah; throughout your generations ye shall keep it a feast by an ordinance forever [celebrate it as a perpetual ordinance]. 15 Seven days shall ye eat unleavened bread; even [yea, on] the first day ye shall put away leaven out of your houses; for whosoever eateth leavened bread from the 16 first day until the seventh day, that soul shall be cut off from Israel. And in the first day *there shall be* a holy convocation, and in the seventh day there shall be a holy convocation to you [on the first day ye shall have a holy convocation, and on the seventh day a holy convocation]; no manner of work [no work] shall be done in them; save [only] *that* which every man must eat [is eaten by every man], that 17 only may be done of you. And ye shall observe *the feast of* unleavened bread; for in [on] this self-same day have I brought your armies [hosts] out of the land of Egypt; therefore shall ye [and ye shall] observe this day in [throughout] your

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 11. בְּחִפָּזוֹן. Lange translates: *in Flucht-bereitschaft*, "in readiness for flight," condemning De Wette's rendering, *Eilfertigkeit*, "haste," "precipitation." But in the only other two passages where the word occurs, Lange's translation is hardly admissible. Deut. xvi. 3, "Thou camest forth out of the land of Egypt in haste, בְּחִפָּזוֹן." It could not be said, "Thou camest forth in readiness for flight." So Isa. lii. 12, "Ye shall not go out with haste (בְחִפָּזוֹן), nor go by flight." Here the word also denotes anxious haste. The verb חָפַז likewise everywhere conveys the notion of hurriedness, or anxiety connected with haste.—TR.].

18 generations by [as] an ordinance forever. In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth
19 day of the month at even. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even [leavened], that soul shall be cut off from the congregation of Israel, whether he be a stranger [sojourner]
20 or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

EXEGETICAL AND CRITICAL.

Ver. 1 sqq. Institution of the Passover. As Christendom reckons its years according to the salvation in Christ, so the Israelites were to reckon the months of the year from the first month of their redemption. The first month, in which the redemption took place, Abib (month of green ears) or Nisan, was to become the first month of their year. Hereby likewise the feast of the Passover was to be made the foundation of all the Jewish feasts, and the Passover sacrifice the foundation of all the various kinds of offering. The feast, however, becomes a double one. The Passover, as the feast of redemption, lasts, together with the day of preparation, only *one* night; the feast of unleavened bread (including the Passover) seven days. Since the feast of the great day of atonement also coalesces with the feast of tabernacles which follows close upon it, it would seem that the feast of Pentecost also, as the feast of ingathering, requires to be coupled with something. The institution of the feast of the Passover, connected with the announcement of the destruction of the first-born of Egypt, is narrated in vers. 1–14; in 15–20 the institution of the feast of unleavened bread. The two feasts, however, are so thoroughly blended into one, that the whole feast may be called either the Passover, or the feast of unleavened bread. The festival as a whole signifies separation from the corruption of Egypt, this being a symbol of the corruption of the world. The foundation of the whole consists in the divine act of redemption celebrated by the Passover. The result consists in the act of the Israelites, the removal of the leaven, which denotes community with Egyptian principles (*Vid.* Comm. on Matthew, pp. 245, 289). We have here, therefore, a typical purification based on a typical redemption.

Vers. 1, 2. **In the land of Egypt.**—It is a mark of the dominion of Jehovah in the midst of His enemies, that He established the Jewish community in the land of Egypt, as also the Christian community in the midst of Judaism, and the Evangelical community under the dominion of the Papacy. To the triumphant assurance in regard to the place corresponds the triumphant assurance in regard to the time: the Passover, as a typical festival of redemption, was celebrated before the typical redemption itself; the Lord's Supper before the real redemption; and in the constant repetition of its celebration it points forward to the final redemption which is to take place when the Lord comes. Keil calls attention to this legislation in the land of Egypt, as the first, in distinction from the legislation on Mt. Sinai and the fields of Moab.—**The beginning of months.**—It does not definitely follow from this ordinance that the Jews before had a different beginning of the year; but this is probable, inasmuch as the Egyptians had a different one. *Vid.* Keil, Vol. II., p. 10. Nisan nearly corresponds to our April.

Ver. 3. **Unto all the congregation of Israel.**—As heretofore, through the elders.—**A lamb.**—A lamb or kid.—**According to households.**—The companies were not to be formed arbitrarily, but were to be formed according to families. *Vid.* ver. 21.—**On the tenth day of this month.**—*Vid.* ver. 6.

Ver. 4. Of course more than two families might unite, if some of them were childless. Also perhaps the gaps in smaller families might be filled by members from excessively large ones. Later tradition fixed upon ten as the normal number of participants.

Ver. 5. Quality of the lamb: without blemish, male, one year old. For divergent opinions, see Keil, Vol. II., p. 11.* That the lamb, as free from blemish, was designed to represent the moral integrity of the offerer (Keil), is a very doubtful proposition, since moral integrity needs no expiatory blood; it might, with more propriety, be taken to represent theocratic integrity. Also the requirement that the lamb be a male can hardly [as Keil assumes] have exclusive reference to the first-born sons [for whom the lambs were substituted]. The requirement of one year as the age probably is connected with the necessity that the lamb be weaned; furthermore, it was for a meal which was to suffice for an ordinary family. The first-born of beasts which were sacrificed on other occasions than at the Passover needed only to

* [The age of the lamb is expressed in Hebrew by the phrase: "son of a year." The Rabbinical interpretation is that this means a year old or less, and in practice it has been applied to lambs from the age of eight days to that of one year. Apparently our translators had that interpretation in mind in rendering: "of the first year." But notwithstanding the wide currency of this view (adopted even by Rosenmüller, Baumgarten, Murphy and other modern commentators), it seems to be almost stupidly incorrect, as Knobel very clearly shows. Murphy says: "The phrase 'son of a year' means of any age from a month to a full year," and refers to Gen. vii. 6, 11. But why "from a *month*?" Why not "eight days" as well? Why not one day, or one second, from the time of birth? Isaac, we are told in Gen. xxi. 4, was circumcised when he was the "son of eight days." How old was he? In Lev. xxvii. 6 we read: "If it be from the son of a month unto the son of five years," where the A. V. reads correctly "a month old," and "five years old." It would be a singular way of fixing two limits, if both expressions are so indeterminate as the Rabbinical interpretation would make them. If the "son of a year" may be as young as eight days, and the "son of a month" may be twenty-nine days old, what is the use of the phrase "son of a month" at all? Or what is the sense of using the latter phrase as the early limit? Why not say simply: "If it be the son of five years?" which, according to the Rabbinical interpretation, ought to cover the whole period.—Tr.]

be eight days old. As the lamb was of more value than the kid, it is natural that for this occasion it became more and more predominantly used.

Ver. 6. **Ye shall keep it.**—Does this mean simply: ye shall keep it in store? Probably it is intimated that the lamb was designed either to represent the persons, or to be held in custody for them. Why did this keeping of the animal last from the 10th to the 14th of Nisan? "Which regulation, however, Jonathan and Raschi regarded as applicable only to the passover slain in Egypt" (Keil). According to Hofmann, the four days refer to the four generations spent by the Israelites in Egypt. In that case the whole analogy would lie in the number four. If the 10th day of Nisan was near the day of the command, and Moses foresaw that the last plague would not come till after four days, it was natural for him not to leave so important a preparation to the last day; the four days, moreover, were by the ordinance itself devoted entirely to wholesome suspense and preparation; in another form Fagius refers to this when he says: "*ut occasionem haberent inter se colloquendi et disputandi,*" *etc.* *Vid.* Keil.—**The whole assembly of the congregation of Israel.**—Although every head of a family killed his lamb, yet the individual acts were a common act of the people in the view of the author of the rite. Israel was the household enlarged; the separate household was the community in miniature. Hence later the lambs were slain in the court.—**In the evening** (literally "between the two evenings"). This regulation, which distinguishes two evenings in one day, is explained in three ways: (1) between sunset and dark (Aben-Ezra, the Karaites and Samaritans, Keil and others); (2) just before and just after sunset (Kimchi, Raschi, Hitzig); (3) between the decline of the day and sunset (Josephus, the Mishna, and the practice of the Jews). Without doubt this is the correct explanation; in favor of it may be adduced xvi. 12; Deut. xvi. 6; John xiii. 2. According to this passage, preparation for the Passover was begun before the sun was fully set. Considerable time was needed for the removal of the leaven and the killing of the lamb. According to the Jewish conception of the day as reckoned from 6 A. M. to 6 P. M., there was in fact a double evening: first, the decline of the day of twelve hours; secondly, the night-time, beginning at 6 P. M., which, according to Gen. i. 5 and Matt. xxviii. 1, was always evening in the wider sense—the evening of the day of twenty-four hours—which preceded the morning, the day in the narrower sense.*

Ver. 7. **Take of the blood.**—The two door-posts, as well as the lintel of the door, denote the whole door; the threshold is excepted because the atoning blood should not be trodden under foot. "The door," says Keil, "through which one goes into the house, stands for the house itself; as is shown by the frequent expression: 'in thy gates,' for 'in thy cities,' ch. xx. 10, *etc.*" It is here assumed that every house or tent had a door properly so called. "Expiation was made for the house, and it was consecrated as an altar" (Keil). This is a confused conception. It was the *household* that was atoned for; the building did thus indeed become a sort of sanctuary; but in what sense was it to be an altar? For here all kinds of offerings were united in one central offering: the חֵרֶם, or the slaughter of the Egyptian first-born; the expiatory offering, or the blood sprinkled by the hyssop-branch on the door-posts (Lev. xiv. 49; Num. xix. 18), which, therefore, as such represent the several parts of the altar; the thank-offering, or the Passover-meal; the burnt-offering, or the burning of the parts left over. Because the door-posts themselves stand for the altar, the smearing of them was afterwards given up, and, instead, the lamb was killed in the court; and this change must have been made as soon as there was a court.

Ver. 8. **On that night.**—The one following the 14th of Nisan. Why only on the same night? Otherwise it would not have been a festive meal. Why roasted? The fire (itself symbolically significant) concentrates the strength of the meat; by boiling a part of it passes into the water. The *unleavened bread* has a two-fold significance. When eaten at the Passover, it denotes separation from the leaven of Egypt (Matt. xvi. 6, 12; 2 Cor. v. 8); as a feast by itself, the feast of unleavened bread, called bread of affliction, denotes remembrance of the afflictions which were connected with the flight from Egypt (Deut. xvi. 3). This is overlooked, when it is inferred from ver. 17 that the ordinance of the feast of unleavened bread was made at a later time (as Keil does, II., p. 20).—**With bitter herbs.**—מְרֹרִים, πικρίδες (LXX.), *lactucæ agrestes* (Vulg.), the wild lettuce, the endive, *etc.* *Vid.* Keil II., p. 15, Knobel, p. 99. "According to Russell," says Knobel, "there are endives in Syria from the beginning of the winter months to the end of March; then comes lettuce in April and May." According to Keil, "the bitter herbs are not called accompaniments of the meal, but are represented as the principal part of the meal, here and in Num. ix. 11." For

* [Ginsburg in Alexander's Kitto's Cyclopædia, *Art.* Passover, has shown that the second of the three views about "the two evenings" was not held by Kimchi and Raschi (otherwise called Jarchi), but that they agreed with the great mass of Jewish commentators in adopting the third view. The phrase itself is so vague that from it alone the meaning cannot with certainty be gathered. Most modern Christian commentators, it should be said, adopt the first view. Deut. xvi. 6, where the time for sacrificing the Passover is fixed "at the going down of the sun," is quoted as favoring that view, while Lange quotes it on the other side. Whatever may have been the exact meaning of the phrase originally, it is probable that the very early Jewish practice corresponded with the Rabbinical interpretation. The transactions recorded in 1 Kings xviii. indicate this. There we read (ver. 26) that the prophets of Baal called on Baal from morning till noon, and afterwards (ver. 29) from mid-day "until the time of the offering of the evening sacrifice" (more exactly, "until towards the time"). According to Ex. xxix. 39 the evening sacrifice also was offered "between the two evenings." If the meaning were "from mid-day till sunset," there would seem to be no reason why it should not have been so expressed. Besides, it is intrinsically improbable that the howlings of the false prophets continued through the whole day. Especially is it difficult, if not impossible, to find time enough in the evening of that day for the events which are narrated to have followed, viz. Elijah's prayer, the consumption of the burnt-offering, the slaying of the false prophets, the return from the Kishon, the prayer for rain, the servant's going seven times to look, Elijah's going to Jezreel.—Tr.]

עַל, he says, does not mean *along with, together with*, but retains its fundamental meaning, *upon, over*. In this way the following strange symbolic meaning is deduced: "The bitter herbs are to call to mind the bitterness of life experienced by Israel in Egypt, and this bitterness is to be overcome by the sweet flesh of the lamb." If only the bitter herbs did not taste pleasant! If only the lamb did not form a meal of thank-offering, and in this meal were not the chief thing! May not the lamb, according to the usual custom, have *lain upon* a setting of bitter herbs? In the passage before us only the unleavened bread is said to be put upon the bitter herbs. The modification of the arrangement in Num. ix. 11 is unimportant. It is a strange notion that the bitter herbs and the sweet bread formed "the basis of the Passover-meal" (Keil). In that case the "sweet" bread ought to have made the "sweet" flesh of the lamb superfluous. Moreover, the opposite of sweet is not bitter, but sour. According to Knobel, the bitter herbs correspond to the frankincense which used to accompany many offerings of grain, inasmuch as they had, for the most part, a pleasant odor. But frankincense has a special reference to prayer. If the bitter herbs are to be interpreted as symbolic, we may understand that they supplement the negative significance of the unleavened bread by something positive, as being health-giving, vitalizing, consecratory herbs.

Ver. 9. **Its head with its legs.** ["From the head to the thighs," is Lange's translation.] "*I. e.*, as Raschi correctly explains, whole, not cut in pieces, so that the head and legs are not separated from the animal, no bone of him is broken (ver. 46), and the inward parts together with the (nobler?) entrails, these of course first cleansed, are roasted in and with the body."* The *unity* of the lamb was to remain intact; on which point comp. Bähr, *Symbolik des Mosaischen Cultus* II., p. 635, Keil, and others.† The symbolic significance of the lamb thus tended towards the notion of personality and inviolability, that on which rested also the fact and continuance of the unity of the family which partook of it.

Ver. 10. **Let nothing of it remain.** "But what nevertheless does remain till morning is to be burnt with fire" (Keil). But was any of it allowed to remain till morning? *Vid.* my hypothesis, *Life of Christ*, Vol. IV., p. 262.‡

Ver. 11. **And thus.** The preparation for the journey is here at once real and symbolic. The readiness to start is expressed by three marks: the loins girded (tucked up); the travelling shoes on the feet; the walking-stick in the hand. That even the O. T. ritual was no rigid ordinance is proved by the remarkable fact that at the time of Christ they ate the passover lying on couches.—**In haste.** ["In readiness for flight," Lange.] A meal could hardly have been taken in "anxious flight" (Keil), or in "anxious haste" (Knobel).*—**It is Jehovah's Passover.** Not the Passover unto Jehovah, as Keil takes it, referring to xx. 10, xxxii. 5. For the Passover designates Jehovah's own going through, going by, *passing over* (sparing), as symbolically represented and appropriated by the Passover festival. The feast, it is true, is celebrated to Jehovah; but it celebrates Jehovah's act, and in the place where the rite is first instituted, it cannot appear as already instituted.† The LXX. say: πάσχα ἐστὶ κυρίῳ. The Vulg. "*est enim Phase* (*id est transitus*) *domini*. On the meaning of פֶּסַח *vid.* the lexicons, and Keil II., p. 17. The *pesach* is primarily the divine act of "passing over;" next the lamb with the killing of which this exemption is connected; finally, the whole eight days' festival, including that of unleavened bread (Deut. xvi. 1–6), as, on the other hand, the latter feast also included that of the Passover. That this first Passover was really a sacrificial feast, Keil proves, in opposition to Hofmann, II., p. 17. Comp. Hofmann's *Schriftbeweis* II., p. 271.‡

Vers. 12, 13. Explanation of the Passover. **And I.** The counterpart and prototype of the Passover festival are historic facts. First, Jehovah, as judge, passes through all Egypt. Secondly, He visits upon the young life in the land a plague whose miraculousness consists especially in the fact that the first-born fall, the

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* [This sentence is marked as a quotation by Lange, but the source, as very often in the German original, is not indicated; and in this case I have not been able to trace it out.—Tr.].

† [Bähr, *l. c.* says on this point: "This had no other object than that all who received a part of that one intact lamb, *i. e.*, who ate of it, should regard themselves as a unit and a whole, as a community, just like those who eat the New Testament Passover, the body of Christ (1 Cor. v. 7), of which the Apostle, in 1 Cor. x. 17, says, 'For we being many are one bread and one body; for we are all partakers of that one bread.' "—Tr.].

‡ [The hypothesis is that the remains of the paschal lamb, if there were any, were burnt up the same night, and therefore were not allowed to remain till the next day. But this seems to conflict with the plain language of the verse.—Tr.].

* [Why not in "anxious haste?" A man can surely eat in haste as well as do anything else in haste. That there was to be a "readiness for flight" is sufficiently indicated by the precept concerning the girdles, sandals, and staves. *Vid.* under "Textual and Grammatical."—Tr.].

† [We have let the A. V. reading stand: nevertheless it is by no means so clear that Keil is not right. He certainly is supported not only by many of the best versions and commentators, but by the Hebrew, which literally rendered can read only, "It is a Passover to Jehovah," or "It is a Passover of Jehovah." The latter differs from Lange's translation as making "Passover" indefinite, whereas "Jehovah's Passover" is equivalent to "*the* Passover of Jehovah." Furthermore, the subject of the sentence naturally, if not necessarily, refers to the *lamb*; but the lamb cannot be called Jehovah's passing over. The last point made in opposition to Keil is not just, inasmuch as Keil does not render (as Lange makes him) "*the* Passover unto Jehovah," but distinctly leaves the noun indefinite, so that there is no implication that it was an already existent institution.—Tr.].

‡ [Hofmann takes זָבַח in xii. 27 in the general sense of *slaughter*, instead of the ceremonial sense of *sacrifice*, and argues that, as the lamb was killed in order to be eaten, it was in no proper sense an *offering* to Jehovah, although the killing and eating of it was divinely commanded. He distinguishes also between the original ordinance and the later celebration of it. Keil, on the contrary, lays stress on the fact that זֶבַח and זָבַח everywhere, except Prov. xvii. 1, and 1 Sam. xxviii. 24, denote *sacrifice* in the narrow ceremonial sense, and that the Passover in Num. ix. 7 is called קָרְבָּן, *offering*. Knobel likewise says, "Without doubt the Passover was a sort of offering." But he contends that it was not (as Keil and others hold) a sin-offering, for the reasons: (1) that the O. T. gives no indication of such a character; (2) that the mode of observing the rite differed from that belonging to the sin-offering, particularly in that the lamb was eaten, whereas none of the animal constituting the sin-offering was eaten; and (3) that it was a joyous festival, whereas everything connected with the sin-offering was solemn. He classes it, therefore, rather with the burnt-offering. But the latter was not eaten, and had (though not exclusively, yet partially) an expiatory character. *Vid.* Lev. i. 4.—Tr.].

infliction beginning with the house of Pharaoh. The result is that all the gods of Egypt are judged by Jehovah. What does that mean? Keil says: the gods of Egypt were spiritual powers, δαιμόνια. Pseudo-Jonathan: idols. Knobel compares Num. xxxiii. 4, and says: "We are to think especially of the death of the first-born beasts, since the Egyptians worshipped beasts as gods," (*!*) *etc.* The essential thing in the subjective notion of gods are the religious conceptions and traditions of the heathen, in so far as they, as real powers, inhere in national ideals and sympathies. Legends in point, *vid.* in Knobel, p. 100. Thirdly, Jehovah spares the first-born of the Israelites.—**The blood shall be to you for a sign.** The expression is of psychological importance, even for the notion of atonement. It does not read: it shall be to *me* for a sign. The Israelites were to have in the blood the sacramental sign that by the offering of blood the guilt of Israel in connection with Egypt was expiated, in that Jehovah had seen the same blood. This looking on the blood which warded off the pestilence reminds us of the looking up to the brazen serpent, and of the believer's contemplation of the perfect atonement on the cross. Keil says, "In the meal the *sacrificium* becomes a *sacramentum.*"

Ver. 14. The solemn sanction of the Passover.—**As an ordinance for ever.** The institution of the Passover continues still in its completed form in the new institution of the Lord's Supper.

Ver. 15. The solemn institution of the seven days' feast of unleavened bread. It was contemporaneous with the Passover; not afterwards appended to it, for this is not implied by ver. 17. (See above on ver. 8). The real motive was the uniform removal of the Egyptian leaven, a symbol of entire separation from everything Egyptian. Hence the clearing away of the leaven had to be done on the first day, even before the incoming of the 15th of Nisan, on the evening of the 14th. *Vid.* ver. 18. Hence also every one who during this time ate anything leavened was to be punished with death. He showed symbolically that he wished to side with Egypt, not with Israel. The explanation, "The unleavened bread is the symbol of the new life, cleansed from the leaven of sin," (Keil), is founded on the fundamentally false assumption, revived again especially by Hengstenberg, that the leaven is in itself a symbol of the sinful life. If this were the case, the Israelites would have had to eat unleavened bread all the time, and certainly would not have been commanded on the day of Pentecost to put leavened bread on the altar (Lev. xxiii. 17). The leaven is symbol only of transmission and fellowship, hence, in some cases, of the old or of the corrupt life. "Leaven of the Egyptian character," says Keil himself, II., p. 21.

Ver. 16. **On the first day.** This is the day following the holy night, the second half of the 15th of Nisan. Like the seventh day it is appointed a festival, but to be observed less rigidly than the Sabbath. According to Lev. xxiii. 7, the only employments forbidden are the regular labors of one's vocation or service, and food may be prepared according to the necessities of the day; this was not allowed on the Sabbath.

Ver. 17. **For on this self-same day.** Strictly speaking then, the days of unleavened bread began with the beginning of the 15th of Nisan, and in commemoration of the exodus itself, whereas the Passover was devoted to the commemoration of the preceding dreadful night of judgment and deliverance, the real adoption or birth of God's people Israel.

Ver. 18. **On the fourteenth day of the month.** This is the feast of unleavened bread in the wider sense, including the Passover. The Passover, according to the very idea of it, could not be celebrated with leavened bread, *i. e.*, in connection with any thing Egyptian, for it represented a separation, in principle, from what was Egyptian.

Ver. 19. Also the foreigner, who wishes to live among the Israelites, must submit to this ordinance, even though he has continued to be a foreigner, *i. e.*, has not been circumcised. The one born in the land is the Israelite himself, so called either in anticipation of his destined place of settlement, or in the wider sense of nationality. Keil approves Leclerc's interpretation: *quia oriundi erant ex Isaaco et Jacobo,* ["because they were to take their origin from Isaac and Jacob."]

Ver. 20. **Eat nothing leavened.** Again and again is this most sacred symbolic ceremony enjoined, for it symbolizes the consecration of God's people, a consecration based on their redemption.

C.—THE INSTITUTION OF THE FIRST PASSOVER. THE LAST PLAGUE. THE RELEASE AND THE PREPARATION FOR DEPARTURE.

Chapter XII. 21–36.

21 Then [And] Moses called for all the elders of Israel, and said unto them, Draw [Go] out,[1] and take you a lamb [take you lambs] according to your families, and

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 21. "Draw out," as the rendering of מִשְׁכוּ, is acquiesced in by Lange, De Wette, Wordsworth, Murphy, and Canon Cook (in the Speaker's Commentary), and is defended by Kalisch and Bush. The latter, in a note on Judg. iv. 6, affirms that מָשַׁךְ never means "to approach." He assigns to it there the meaning "to draft," or "enlist," sc. soldiers for his army—a meaning which certainly is no where else (therefore not "frequently," as Bush says) to be found. That מָשַׁךְ

22 kill the passover. And ye shall [And] take a bunch of hyssop, and dip it in the blood that *is* in the basin, and strike the lintel and the two side posts [two posts] with the blood that *is* in the basin; and none of you shall go out at the door of his
23 house until the morning. For [And] Jehovah will pass through to smite the Egyptians; and when he seeth the blood upon the lintel and on the two side posts [two posts], Jehovah will pass over the door, and will not suffer the destroyer to
24 come in unto [come into] your houses to smite *you*. And ye shall observe this thing
25 for [as] an ordinance to [for] thee and to [for] thy sons for ever. And it shall come to pass, when ye be [are] come to the land which Jehovah will give you, ac-
26 cording as he hath promised, that ye shall keep this service. And it shall come to
27 pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It *is* the sacrifice of Jehovah's passover [the passover of Jehovah], who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head [bowed
28 down] and worshipped. And the children of Israel went away [went], and did
29 [did so;] as Jehovah had commanded Moses and Aaron, so did they. And it came to pass that at midnight [at midnight that] Jehovah smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that *was* in the dungeon;
30 and all the first-born of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt;
31 for *there was* not a house where *there was* not one dead. And he called for Moses and Aaron by night, and said, Rise up, *and* get you forth from among my people,
32 both ye and the children of Israel; and go, serve Jehovah, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also.
33 And the Egyptians were urgent upon the people, that they might send them out
34 of the land in haste; for they said, We *be* [*are*] all dead *men*. And the people took their dough before it was leavened, their kneading troughs being bound up in
35 their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and they borrowed [asked] of the Egyptians jewels [articles] of
36 silver, and jewels [articles] of gold, and raiment. And Jehovah gave the people favor in the sight of the Egyptians, so that [and] they lent unto them *such things as they required* [they gave unto them]: and they spoiled [despoiled] the Egyptians.

may be used intransitively, Bush does not deny; and indeed in Judg. xx. 37 he himself follows the rendering "drew themselves along," and explains it as descriptive of a mass of men "stretching themselves out in a long train and rapidly urging their way to the city." This certainly is not far from the meaning which he denies to the word. What significance could be attached to the phrase "draw out," as here used of the paschal lamb, is not clear. Not "draw out," in the sense of "pull out,"—a meaning which the word has in such cases as that of Jeremiah, who was *drawn up* with cords out of the dungeon, Jer. xxxviii. 13. Not "draw out" in the sense of "draw by lot:" for the word no where has this meaning, and the lambs were not drawn by lot. It could mean only "take"—a meaning which, though assigned to it here by Kalisch, the word no where else has, and which, if it had it, would be the same as that of the following word. There is therefore little doubt that we are to understand the word, with the LXX., Vulg., Gesenius, Fürst, Bunsen, Arnheim, Alford, Keil, Knobel, and others, as used intransitively.—Tr.]

EXEGETICAL AND CRITICAL.

The narrative evidently transports us to the 14th day of Nisan, the days of preparation being passed over.

Ver. 21. For this reason we do not translate מִשְׁכוּ intransitively, "go hence," *etc.* The paschal lambs have been for four days in a special enclosure; now they are to be drawn out, seized and slaughtered. Hence also the injunction proceeds at once to the further directions concerning the transaction.

Ver. 22. **A bunch of hyssop.**—A handful, says Maimonides. Hyssop "designates probably not the plant which we call hyssop, not the *hyssopus officinalis*, it being doubtful whether this is found in Syria and Arabia (*vid.* Ritter, *Erdkunde*, XVII., p. 686), but a species of the *origanum* similar to the hyssop" (Keil).—**That is in the basin**—*i. e.*, in which the blood was caught.

None of you shall go out.—They are protected only in the house, behind the propitiatory blood.

Ver. 23. **The destroyer to come in.**—Comp. the ὀλοθρεύων of Heb. xi. 28 with 2 Sam. xxiv. 16; Isa. xxxvii. 36. So Keil and others, whereas Knobel and others take מַשְׁחִית as abstract=*destruction*. Knobel's reasons (p. 105) are easily refuted; *e. g.*, though Jehovah Himself goes through Egypt, yet it does not thence follow that He might not make use of an angel of judgment in the judicial inflictions (to be understood symbolically, *vid.* Ps. lxxviii. 49); He Himself, however, distinguishes between His people and the Egyptians.

Vers. 24–26. The establishment of the Passover festival is again enjoined, and at the same time there is connected with it an injunction to instruct children concerning it. The Israelitish child will not unthinkingly practice a dead worship; he will ask: What does it mean? And the

Israelitish fathers must not suppress the questions of the growing mind, but answer them, and thus begin the spiritualizing of the paschal rite.

Ver. 27. **Worshipped.**—Expression of faith, allegiance, joy, and gratitude.

Ver. 28. Brief reference to the festive meal of faith in contrast with the dreadful judgment now beginning. **At midnight.**—According to Keil, we have no occasion here to look for any natural force as underlying the punishment, but to regard it as a purely supernatural operation of divine omnipotence, inasmuch as here the pestilence is not named, as in 2 Sam. xxiv. 15. Also (he says) Jehovah administers the last plague without Moses' mediation. But here too Moses' prophetic prediction has a place; and also the teleological design of the facts. And this was the main feature of all these punitive miracles, provided we do not conceive Moses' rod as having itself wrought them. According to Knobel, the miracle consisted in the pestilence "which from the oldest time to the present day has had its chief seat in Egypt." He gives a series of examples, p. 106. Also statements concerning the season in which the pestilence is accustomed to appear in Egypt: December, February, March. "It is most destructive from March to May." "Quite in accordance with the facts, the series of plagues ends with the pestilence, which generally lasts till the Nile inundation." "The pestilence spares many regions, *e.g.*, the deserts (Pruner, p. 419)." On the death of the cattle: "According to Hartmann (*Erdbeschreibung von Afrika*, I., p. 68), the dogs in Cairo almost constantly have the pestilence; and when it rages among them, it ceases to prevail among men." According to Knobel, the occurrence was expanded by legendary tradition into a miracle. But miraculous are: (1) The prediction of the fact, its object, and its results; (2) the sudden spread of the plague over the younger generation, the first-born, especially the first-born of the king, being singled out; (3) the fact that both beasts and men suffered; (4) the liberation of Israel. That the religious expression of this great event has its peculiarity, that it makes generalizations, and leaves out subordinate features in accordance with its idealizing tendency and symbolic design—on this point one must shape his views by means of a thorough hermeneutical apprehension of the religious style. Even Keil cannot quite adopt the assumption of Cornelius a Lapide, that in many houses grandfathers, fathers, sons, and wives, in case they were all first-born, were killed. But literally understood, the narrative warrants this. But the perfect realization of the object aimed at lifts the event above the character of a legend.

Vers. 30, 31. The great lamentation which in the night of terror resounds through Egypt becomes the immediate motive for releasing Israel. **And he called for Moses.**—We need not, with Calvin, lay any stress on the fact that Pharaoh, x. 28, had commanded the men not to show themselves again to him, as if a humiliating inconsistency of the tyrant with himself were not characteristic, and as if in the history of despotism it were not a frequent feature. This crushing humiliation Pharaoh could not escape. Moses and Aaron had to receive the permission from his own mouth. And we cannot call it mere permission. He drives him out by a mandate which bears unmistakable marks of excitement. **Serve Jehovah, as ye have said.**—These words involve the promise of complete liberation, and at the same time the intention to require the Israelites to return. **As ye have said**—he repeats—and finally he even begs for their intercession: "bless me also." According to Keil, every thing, even the request for their blessing, looks to a manifest and quite unconditional dismissal and emancipation. But this thought is expressed more positively in the behavior of the Egyptians, who were the most terrified."

Ver. 33. At all events the Israelites had a right to understand the dismission as an emancipation, although formally this right was not complete until Pharaoh hostilely pursued them. Keil refers to xiv. 4, 5. The report brought to the king, that the people had fled, seems, however, to imply that in the mind of the Egyptians there had been no thought of unconditional emancipation, but only of an unconditional furlough. And when Pharaoh was disposed violently to take back even this promise, that was a new instance of hardness of heart, the last and the fatal one. **We are all dead men**: as it were, already dead. Expression of the greatest consternation.

Ver. 34. **And the people took their dough,** before it was leavened. That is (according to Keil): "The Israelites intended to leaven the dough, because the command to eat unleavened bread for seven days had not yet been made known to them." But the text evidently means to say just the opposite of this: they carried, in accordance with the command, dough which was entirely free from leaven. They had already put enough for seven days into the baking-pans, and carried these on their shoulders, wrapped up in their outer garments, or rather in wrapping cloths, such as might be used for mantles or wallets.

Vers. 35, 36. *Vid.* iii. 21 and Comm. on Genesis, p. 83.

D.—THE EXODUS FROM EGYPT. LEGAL ENACTMENTS CONSEQUENT ON LIBERATION.

Chapter XII. 37—XIII. 16.

37 And the children of Israel journeyed from Rameses to Succoth, about six hun-
38 dred thousand on foot, *that were* men [the men] beside [besides] children. And a mixed multitude went up also with them; and flocks, and herds, *even* very much

39 cattle. And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and
40 could not tarry, neither had they prepared for themselves any victual. Now the sojourning [dwelling, *i. e.* time of dwelling] of the children of Israel, who dwelt
41 [which they dwelt] in Egypt, *was* four hundred and thirty years. And it came to pass at the end of the [end of] four hundred and thirty years, even [on] the self-same day it came to pass, that all the hosts of Jehovah went out from the land of
42 Egypt. It *is* a night to be much observed [of solemnities] unto Jehovah for bringing them out from the land of Egypt: this *is* that night of Jehovah to be observed of [night of solemnities unto Jehovah for] all the children of Israel in [through-
43 out] their generations. And Jehovah said unto Moses and Aaron, This *is* the
44 ordinance of the Passover: There shall no stranger [foreigner] eat thereof: But every man's servant [every servant] that is bought for money, when thou hast cir-
45 cumcised him, then shall he eat thereof. A foreigner [stranger] and an [a] hired
46 servant shall not eat thereof. In one house shall it be eaten; thou shalt not carry forth aught of the flesh abroad out of the house; neither shall ye break a bone
47, 48 thereof. All the congregation of Israel shall keep [sacrifice] it. And when a stranger [sojourner] shall sojourn with thee, and will keep the [sacrifice a] passover to Jehovah, let all his males be circumcised, and then let him come near and keep [sacrifice] it: and he shall be as one that is born in the land: for [but] no
49 uncircumcised person shall eat thereof. One law shall be to [shall there be for] him
50 that is home-born, and unto [for] the stranger that sojourneth among you. Thus did all the children of Israel]; as Jehovah commanded Moses, so did they.
51 And it came to pass the self-same day, *that* Jehovah did bring the children of Israel out of the land of Egypt by their armies [according to their hosts].

CHAP. XIII. 1, 2 And Jehovah spake unto Moses, saying, Sanctify unto me all the [every] first-born, whatsoever openeth the [any] womb among the children of
3 Israel, *both* of man and of beast: it *is* mine. And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage: for by strength of hand Jehovah brought you out from this *place* [thence]: there
4 shall no leavened bread be eaten. This day came [come] ye out in the month
5 Abib. And it shall be, when Jehovah shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey,
6 that thou shalt keep this service in this month. Seven days thou shalt eat unlea-
7 vened bread; and in the seventh day *shall* be a feast to Jehovah. Unleavened bread shall be eaten seven [the seven] days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters
8 [borders]. And thou shalt show [tell] thy son in that day, saying, *This is done* [It is] because of that *which* Jehovah did unto me when I came forth out of Egypt.
9 And it shall be for a sign unto thee upon thine [thy] hand, and for a memorial between thine eyes, that Jehovah's law may be in thy mouth: for with a strong
10 hand hath Jehovah brought thee out of Egypt. Thou shalt therefore [And thou
11 shalt] keep this ordinance in his [its] season from year to year. And it shall be, when Jehovah shall bring thee into the land of the Canaanites, as he sware unto
12 thee and to thy fathers, and shall give it thee, That thou shalt set apart unto Jehovah all that openeth the matrix [womb], and every firstling that cometh [every first-born] of a beast [of beasts] which thou hast; the males *shall be* Jehovah's.
13 And every firstling [first-born] of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the first-born of
14 man among thy children shalt thou redeem. And it shall be, when thy son asketh thee in time to come, saying, What *is* this? that thou shalt say unto him, By strength of hand Jehovah brought us out from Egypt, from the house of bondage:
15 And it came to pass, when Pharaoh would hardly let us go, that Jehovah slew all the first-born in the land of Egypt, both the first-born of man and the first-born of beast: therefore I sacrifice to Jehovah all that openeth the matrix [womb], being
16 [the] males; but all the first-born of my children I redeem. And it shall be for a token upon thine [thy] hand, and for frontlets between thine eyes; for by strength of hand Jehovah brought us forth out of Egypt.

EXEGETICAL AND CRITICAL.

Ver. 37. **And the children of Israel journeyed.**—On the journey see the Introduction, Keil II., p. 26, the literature above quoted, and Keil II., p. 28, *Note*, Knobel, p. 111 sq.—**About 600,000 on foot.**—"רַגְלִי, as in Num. xi. 21, the infantry of an army, is added, because they went out as a warlike host (ver. 41), and in the number given only the men able to bear arms, those over twenty years of age, are reckoned; הַגְּבָרִים is added because of the following לְבַד מִטָּף: 'besides the little ones.' טַף is used here in the wider significance of the dependent part of the family, including wife and children, as in Gen. xlvii. 12; Num. xxxii. 16, 24, and often, those who did not travel on foot, but on beasts of burden or in wagons" (Keil). On the round number, as well as the increase of Israel in Egypt, comp. Knobel, p. 121, Keil, *l. c.*, and the Introduction. On the fruitfulness of the land of Goshen, see Keil II., p. 29. Kurtz and Bertheau have suggested as an explanation of the great number, that we may assume that the seventy Israelites who emigrated to Egypt had several thousand men-servants and maid-servants. Keil insists that only the posterity of the seventy souls is spoken of. But compare the antithesis in Gen. xxxii. 10: "*one* staff" and "two bands." In Israel the faith constituted the nationality, as well as the nationality the faith, as is shown by so many examples (Rahab, Ruth, the Gibeonites, *etc.*), and Israel had in its religion a great attractive power.

Ver. 38. **And a mixed multitude.**—עֵרֶב רַב. Vulg.: *vulgus promiscuum;* Luther: *viel Pöbelvolk,* "a great rabble."—"In typical fulfillment of the promise, Gen. xii. 3, without doubt stimulated by the signs and wonders of the Lord in Egypt (comp. ix. 20; x. 7; xi. 3) to seek their salvation with Israel, a great multitude of mixed people joined themselves to the departing Israelites; and, according to the governing idea of the Jewish commonwealth, they could not be repelled, although these people afterwards became a snare to them. *Vid.* Num. xi. 4, where they are called אֲסַפְסֻף, medley" (Keil). Literally, a collection. Comp. Deut. xxix. 11.

Ver. 39. *Vid.* ver. 34. It does not mean that they had no time to leaven their dough, but that they had no time to prepare themselves other provisions besides. The deliverance came upon them like a storm; they were even thrust out of Egypt.

Ver. 40. *Vid.* the Introduction, Keil II., p. 30, Knobel, p. 121.

Ver. 41. **On the self-same day.**—Knobel says very strangely, that the meaning is that Jacob entered Egypt on the same day, the 14th of Abib. Keil understands the day before designated, vers. 11–14. We assume that "day" here denotes "time" in the more general sense.

Ver. 42. Keil renders: night of preservation. Knobel: a festival. Both ideas are involved in שִׁמֻּר, and evidently the text aims to express the antithesis indicated in our translation [Lange renders: *festliche Wacht,* "festive vigil."—Tr.]

Vers. 43–45. **The ordinance of the Passover.**—חֻקָּה, *i. q.* חֹק, law, statute. As Israel now begins to become a people and a popular congregation, the main features of their legal constitution are at once defined. It all starts with the Passover as the religious communion of the people, for which now circumcision is prescribed as a prerequisite. As circumcision constitutes the incipient boundary-line and separation between Israel and the life of secular people, so the paschal communion is the characteristic feature of the completed separation. First, the congregation is instituted; then follows the preliminary institution of the priesthood in the sanctification of the first-born; then the first trace of the fixed line of distinction, in the ordinance of the feast of unleavened bread; then the first provision for the permanent sacrificial service, in Jehovah's claiming for Himself the first-born of beasts, xiii. 12, while a distinction is at the same time made between clean and unclean beasts, ver. 13; and finally the intimation is made that the *natural* sacerdotal duty of the first-born shall be redeemed and transferred to a *positive* priesthood. The circumstance that Israel thereby came into a new relation to foreigners, "that a crowd of strangers joined themselves to the departing Israelites" (Keil), can only be regarded as one of the occasions for that fixing of the first features of the law which was here quite in place.—**No stranger.**—What is said of the בֶּן־נֵכָר, or non-Israelite, in general, is more particularly said of the sojourner (תּוֹשָׁב) and of the hireling, day-laborer (שָׂכִיר). The latter, if not an Israelite, is a גֵּר who resides a longer or shorter time among the Israelites. Yet the exclusion is not absolute, except as regards the uncircumcised; every servant, on the other hand, who submits to circumcision (for no one could be circumcised by force, although circumcision was within the option of all) assumes the privileges and obligations of the communion. Thus, therefore, the distinction of classes, as related to the communion of the people of God, is here excluded.

Ver. 46. **In one house shall it be eaten.**—A new enforcement of the law that the communion, as such, must be maintained. The significance of the words: "Thou shalt not carry forth aught of the flesh abroad," the mediæval Church had little conception of.*

Vers. 50, 51. The next to the last verse declares that this became a fixed custom in Israel; and the last one recurs again to the identity of the festive day with the day of the deliverance of Israel from Egypt.

Ch. XIII., ver. 1. **Sanctify unto me every first-born.**—"The sanctification of the first-born is closely connected with the Passover. The Passover effects (?) the exemption of the first-born of Israel, and the exemption has as its aim their sanctification" (Keil). But the thing meant is sanctification in the narrower

* [The reference is to the Corpus-Christi festival, characterized by the public processions which are held in honor of the host.—Tr.]

sense, the preparation of the sacerdotal order and of the offerings; for the general sanctification comprised the whole people. Here we have to do with sanctification for the specific service of Jehovah. It is assumed that the first-born are representatives and sureties of the whole race, and that therefore, without the intervention of grace and forbearance, the first-born of Israel also would have been slain. Accordingly, the phrase: "it is mine," refers certainly not only to the fact that Jehovah created the first-born, as Kurtz maintains, but still more to the right of possession which this gracious favor establishes. Keil denies this. It refers, he says, according to Num. iii. 13; viii. 17, to the fact that Jehovah, on the day when he slew the first-born of Egypt, sanctified the first-born of Israel, and therefore spared them. An ultra-Calvinistic disposition of things, which seems to ground the exemption on Jehovah's caprice. While the sanctification cannot be dissociated from the exemption, as little can the exemption be dissociated from the creation. The election of Israel is indeed the prerequisite of the exemption of the Israelitish first-born; but this exemption again, as an act of grace, is a condition of the special sanctification of the first-born.

Ver. 3. **Remember this day.** "In vers. 3–10, the ordinance respecting the seven days' feast of unleavened bread (xii. 15–20), is made known by Moses to the people on the day of the exodus at the station Succoth" (Keil). We have already above (on xii. 8) pointed out the incorrectness of this view. It is all the more incorrect, if, with Keil and others, we find in the leaven a symbol of sinfulness. The leaven which the Jews had heretofore had was connected with the leaven of Egypt, and was thus fitted to serve as a symbol of the fact that they were connected with the sinfulness of Egypt, and that this connection must be broken off. If now they had not been driven out so hastily, they would have had time to produce for themselves a pure and specifically Jewish leaven, and this perhaps seemed the more desirable thing, as the unleavened bread was not very palatable. But for this there was no time. With this understanding of the case, we render the last clause of ver. 3, "so that nothing leavened was eaten." [This translation, however, is hardly possible.—Tr.]. —**The house of servants.** Servants of private persons they were not, it is true, but all Egypt was made for them by Pharaoh one house of slaves.

Vers. 4, 5. The urgency in the enforcement of this feast is doubtless owing to the fact that there was no pleasure in eating the unleavened bread. Hence the festival is represented as chiefly a service rendered to God. The meals accompanying thank-offerings preserved the equilibrium.

Ver. 6. **On the seventh day.** In the line of the feast-days the seventh day is specially mentioned as the festive termination; on it work ceased, and the people assembled together.

Ver. 9. **For a sign upon thy hand.** According to Spencer, allusion is made to the heathen custom of branding marks on the forehead or hand of soldiers and slaves. Keil, referring to Deut. vi. 8 and xi. 18, assumes that we are probably to understand bracelets or frontlets. But in the passages quoted a much more general inculcation of Moses' words is meant. Inasmuch as the Jews were to observe several great festivals, it is not to be assumed that they were to be required to wear the signs only on the feast of unleavened bread; all the less, as the day was so definitely fixed. We therefore regard the expression both here and in Deuteronomy as symbolic, but suggested by a proverbial phrase borrowed from the nations of antiquity. Our language has a similar proverbial, but less elegant, expression. That the Pharisaic Jews afterwards actually made themselves such phylacteries grew out of their slavery to the letter of the law. See more in detail in Keil, II. p. 87.

Ver. 12. **Every first-born of beasts.** First, the text recurs to the common statute respecting the first-born of men and beasts; hence: "all that openeth the womb." According to Keil, the term הֶעֱבִיר, to set apart, offer, is used to point a contrast to the Canaanitish custom of consecrating the first-born to Moloch; he quotes Lev. xviii. 21. But the verb seems to express a more original and general separation of what is offered from what is not offered; or it means to let depart.—**The males.** With this matter, therefore, the female first-born have nothing to do. The first-born son is the head of the young house, the heir of the old house. As the heir of the old house he also assumes its guilt; as the head of the young house he must represent it. More particular specifications concerning the first-born male clean beast are given in xxii. 29 (30), Deut. xv. 21.

Ver. 13. The germ of the distinction between clean and unclean beasts. The substitution of a sheep or kid for the ass is a proof that the unclean beast signifies not the evil, but the profane, that which is not fitted to serve as a religious symbol.

Ver. 14. **When thy son asketh thee.** Even in the theocracy the ceremonial worship is to be not a dumb one, repressing, or even suppressing, questions and instruction, but is to be spiritualized by questions and instruction.

Ver. 15. **All the first-born of my children.** Keil opposes the view, very prevalent of old, that the sanctification of the first-born is to be derived from the destination of the first-born to be priests. But he afterwards (II., p. 86) himself brings forwards reasons which refute his own view, founded on that of Outram and Vitringa, especially by citing Num. iii. Nothing can be clearer than Num. iii. 12.*

Ver. 16. Also in reference to the phylacteries we hold to the symbolical interpretation of the Caraites in opposition to the literal one of the Talmudists; so Keil II., p. 87.

* [Keil says: "In what way they were to consecrate their life to the Lord depended on the Lord's direction, which prescribed that they should perform the non-sacerdotal labors connected with the sanctuary, and so be the priests' servants in the sacred service. Yet even this service was afterwards transferred to the Levites (Num. iii.); but in place of it the people were required to redeem their first-born sons from the service which was incumbent on them, and which had been transferred to the Levites who were substituted for them, *i. e.*, to ransom them by the payment to the priests of five shekels of silver for every person, Num. iii. 47; xviii. 16." Num. iii. 12, above referred to as confuting Keil's view, says simply that the *Levites* were substituted for the first-born, but does not say that the first-born were originally destined to be *priests*. Lange's statement, therefore, seems to be unwarranted.—Tr.]

FOURTH SECTION.

Direction of the Exodus. The Pursuit. The Distress. The Red Sea. The Song of Triumph.

CHAPTERS XIII. 17—XV. 21.

A.—DIRECTION OF THE MARCH. THE DISTRESS. PASSAGE THROUGH THE RED SEA. JUDGMENT AND DELIVERANCE.

CHAP. XIII. 17—XIV. 31.

17 And it came to pass, when Pharaoh had let the people go, that God led them not *through* [*by*] the way of the land of the Philistines, although [for][1] that *was* near; for God said, Lest peradventure the [Lest the] people repent, when they 18 see war, and they return to Egypt: But God led the people about *through* [*by*] the way of the wilderness of the Red Sea. And the children of Israel went up har- 19 nessed [armed] out of the land of Egypt. And Moses took the bones of Joseph with him; for he had straitly [strictly] sworn the children of Israel, saying, God 20 will surely visit you, and ye shall carry up my bones away hence with you. And they took their journey [they journeyed] from Succoth, and encamped in Etham in 21 [on] the edge of the wilderness. And Jehovah went before them by day in a pillar of a cloud [of cloud], to lead them the way; and by night in a pillar of fire, 22 to give them light; to go by day and night. He took not away the pillar of the cloud [of cloud] by day, nor the pillar of fire by night, *from* before the people.

CHAP. XIV. 1, 2 AND Jehovah spake unto Moses, saying, Speak unto the children of Israel, that they turn [turn back] and encamp before Pi-hahiroth, between Migdol and the sea, over against [before] Baal-zephon; before [over against] it shall 3 ye encamp by the sea. For [And] Pharaoh will say of the children of Israel, They 4 *are* entangled [bewildered] in the land, the wilderness hath shut them in. And I will harden Pharaoh's heart, that he shall [and he will] follow after them, and I will be honored [get me honor] upon Pharaoh, and upon all his host; that [and] 5 the Egyptians may [shall] know that I *am* Jehovah. And they did so. And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this [What is this that we have done], that we have let Israel go from serving us? 6, 7 And he made ready his chariot, and took his people with him. And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every 8 one [all] of them. And Jehovah hardened the heart of Pharaoh king of Egypt, 9 and he pursued after the children of Israel, and the children of Israel went out with an [a] high hand. But [And] the Egyptians pursued after them, all the horses *and* chariots [chariot-horses] of Pharaoh, and his horsemen, and his army, and

TEXTUAL AND GRAMMATICAL.

[1] [XIII. 17. "For that was near." A. V., Murphy, Kalisch, Gesenius, Glaire, Alford retain the rendering "although" for כִּי in this sentence. But such a meaning for כִּי cannot be well substantiated. Ps. xlix. 10, adduced by Fürst, is certainly not an instance of such use. Ps. cxvi. 10 is more plausible. The A. V. rendering: "I believed, therefore [כִּי] have I spoken," is incorrect. But it is not necessary, with some, to translate: "I believed, although I speak." The particle here probably has the meaning "when." In Ps. xlix. 19, adduced by Gesenius (Thesaurus), it means "because," the apodosis following in ver. 20. The same may be said of Gen. viii. 21; Job xv. 27-29; Zech. viii. 6. The rendering "when" suffices in Jer. iv. 30; xxx. 11; xlix. 16; l. 11; li. 53; Mic. vii. 8; Ps. xxvii. 10; xxi. 12. The rendering "for" suffices in Hos. xiii. 15; Nah. i. 10; Deut. xviii. 14; xxix. 19; Jer. xlvi. 23; Ps. lxxi. 10; 1 Chron. xxviii. 5. The rendering "whereas," or "while," may be adopted in Mal. i. 4; Eccl. iv. 14. Probably these comprise all the passages in which the meaning "though" can with any plausibility be maintained. כִּי can be assumed to have the meaning "although" only as being equivalent to גַּם כִּי, "even when." Even though this should be assumed sometimes to occur, still the case before us is not of that sort. The true explanation of such constructions is to assume a slight ellipsis in the expression: "God led them not by the way of the land of the Philistines, [as might have been expected], seeing that was near." Or: "for that was near [and return to Egypt in case of danger would be more readily resorted to]."—TR.]

10 overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon. And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and behold, the Egyptians [Egypt] marched after them; and they were sore afraid: and the
11 children of Israel cried out unto Jehovah. And they said unto Moses, Because [Is it because] *there were* no graves in Egypt, hast thou [that thou hast] taken us away to die in the wilderness? wherefore hast thou dealt thus with [what is this
12 that thou hast done to] us, to carry [in bringing] us forth out of Egypt? *Is* not this the word that we did tell [spake unto] thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For *it had been* [is] better for us to serve the
13 Egyptians than that we should die in the wilderness. And Moses said unto the people, Fear ye not, stand still, and see the salvation of Jehovah, which he will shew to [work for] you to-day: for the Egyptians whom ye have seen to-day, ye shall
14 see them again no more forever. Jehovah shall fight for you, and ye shall hold
15 your peace. And Jehovah said unto Moses, Wherefore criest thou unto me? speak
16 unto the children of Israel, that they go forward: But [And] lift thou up thy rod, and stretch out thine [thy] hand over the sea, and divide it: and the children of
17 Israel shall go on dry *ground* through the midst of the sea. And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honor upon Pharaoh, and upon all his host, upon his chariots, and upon his horse-
18 men. And the Egyptians shall know that I *am* Jehovah, when I have gotten [get]
19 me honor upon Pharaoh, upon his chariots, and upon his horsemen. And the angel of God, which [who] went before the camp of Israel, removed and went behind them; and the pillar of the cloud [of cloud] went [removed] from before their face
20 [before them], and stood behind them: And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness *to them* [and darkness], but it gave light by night *to these* [it lightened the night]:[2] so that [and]
21 the one came not near the other all the night. And Moses stretched out his hand over the sea; and Jehovah caused the sea to go *back* [flow] by a strong east wind all that night, and made the sea dry *land* [bare *ground*],[3] and the waters were di-
22 vided. And the children of Israel went into the midst of the sea upon the dry *ground:* and the waters *were* a wall unto them on their right hand, and on their
23 left. And the Egyptians pursued, and went in after them to the midst of the sea,
24 *even* all Pharaoh's horses, his chariots, and his horsemen. And it came to pass that in the morning watch Jehovah looked unto [looked down at] the host of the Egyptians through [in] the pillar of fire and of the cloud [of cloud], and troubled
25 the host of the Egyptians, And took off [turned aside] their chariot wheels, that they drave them [and made them drive] heavily: so that [and] the Egyptians said, Let us flee from the face of Israel; for Jehovah fighteth for them against the Egyptians.
26 And Jehovah said unto Moses, Stretch out thine [thy] hand over the sea, that the waters may come again [back] upon the Egyptians, upon their chariots, and upon
27 their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength [to its course] when the morning appeared; and the Egyptians fled against it; and Jehovah overthrew [shook] the Egyptians in [into]
28 the midst of the sea. And the waters returned, and covered the chariots, and the horsemen *and* [of][4] all the host of Pharaoh that came into the sea after them;

[2] [XIV. 20. וַיְהִי הֶעָנָן וְהַחֹשֶׁךְ וַיָּאֶר אֶת־הַלָּיְלָה. The construction is difficult. The only literal rendering is: "And it was (*or*, became) the cloud and the darkness, and it illumined the night." The difficulty is gotten over by Knobel and Ewald by altering וְהַחֹשֶׁךְ into וְהֶחְשִׁיךְ, reading: "And it came to pass as to the cloud, that it made darkness." But even with this conjectural change, it is no less necessary to assume an ellipsis of "to the one" and "to the other," or "on the one side' and "on the other," as is done by A. V. and the great majority of versions and commentators. The article may be explained as pointing back to xiii. 21: "And it was the cloud and the darkness which have been already described." Or it is even possible to take מַלְאַךְ (ver. 19) as the subject of the verb: "And he became the cloud and darkness; but he illumined the night."—TR.]

[3] [XIV. 21. The Hebrew word here used, חָרָבָה, is different from the one rendered "dry ground" in the next verse; and there is a clear distinction in the meaning, as is quite apparent from a comparison of Gen. viii. 13, where it is said, that on the first day of the first month the ground was חָרֵב, with ver. 14, where it is said, that on the twenty-seventh day of the second month the earth was יָבֵשׁ. The first means: free from water, drained; the second means: free from moisture, dry. The distinction is generally clear, though sometimes not exactly observed.—TR.]

[4] [XIV. 28. The preposition לְ certainly cannot here be rendered "and;" but it may have a sort of resumptive force, equivalent to "even," "namely," "in short."—TR.]

29 there remained not so much as one of them [of them not even one]. But the children of Israel walked upon dry *land* in the midst of the sea; and the waters *were* a
30 wall unto them on their right hand, and on their left. Thus [And] Jehovah saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians
31 dead upon the sea shore. And Israel saw that [the] great work which Jehovah did upon the Egyptians, and the people feared Jehovah, and believed in Jehovah and his servant Moses.

EXEGETICAL AND CRITICAL.

Chap. xiii. 17. **Not by the way of the land of the Philistines.** Decidedly wise, theocratic policy on the part of Moses, rightly ascribed to God. The people, disheartened by servitude, could not at once maintain a conflict with the warlike Philistines, without being driven back to Egypt. They must first acquire in the wilderness the qualities of heroes. And that, according to Goethe, was accomplished in a few years! On the exodus, comp. Introduction; Keil, II. p. 42; Knobel, p. 181.

Ver. 18. **Led the people about.** It is a question whether the round-about way spoken of has reference simply to the absolutely direct route through the Philistine country, or to another more direct one which they had already begun to take, but which they were to give up. According to xiv. 2, the latter is to be assumed. Moreover, reference is made not only to the small distance to the Red Sea, but to the whole distance through the wilderness along the Red Sea, first southward along the Gulf of Suez, then along the Elanitic Gulf northwards, (see Knobel, p. 181). For we have here to do with an introductory and summary account. It was natural that nothing but the prophetic divine word of Moses should have the control of the march, inasmuch as the people would have rushed impetuously towards the old caravan road of their fathers. Moses himself was further influenced by his former journey to Sinai and the revelation there made to him. "From Raemses to the head of the Gulf would be a distance of some 35 miles, which might easily have been passed over by the Israelites in three days" (Robinson I., 80). The deviation from the direct way must, however, be taken into consideration, even though it may have added little to the distance. On the three routes from Cairo to Suez, see Robinson, p. 73.—**Of the Red Sea.** See the Lexicons, Travels, Knobel, p. 131, *sqq.**—**Especially as the children of Israel went up armed for battle.** So we understand the force of the ו before חֲמֻשִׁים. A march in order of battle would have looked like a challenge to the Philistines. Moreover, חָמֵשׁ signifies, among other things, to provoke to anger.†

Ver. 19. **The bones of Joseph.** Another testimony to the tenacity with which the Israelites retained moral impressions and old traditions. The vow, 480 years old, and the oath which sealed it, were still fresh. *Vid.* Gen. l. 25. On the fruitfulness of the land of Goshen, see Robinson, p. 76. "From the Land of Goshen to the Red Sea the direct and only route was along the valley of the ancient canal" (*Ibid.* p. 79).

Ver. 20. **From Succoth.** Inasmuch as they had already, according to chap. xii. 37, gone from Raemses to Succoth in battle array, Succoth (Tent-town, or Booths) would seem to designate not the first gathering-place of the people (Keil), but the point at which the first instinctive movement towards the Philistine border was checked by the oracle of Moses, and by the appearance of the pillar of fire and of smoke. While they at first wished to go from Succoth (say, by the northern extremity of the Bitter Lakes, or even farther on), directly to Palestine, they now had to go along on the west side of the Bitter Lakes towards the Red Sea. Thus they come from Succoth to Etham. "Etham lay at the end of the wilderness, which in Num. xxxiii. 8 is called the wilderness of Etham; but in Ex. xv. 22, the wilderness of Shur, that is, where Egypt ends and the desert of Arabia begins" (Keil). "Etham is to be looked for either on the isthmus of Arbek, in the region of the later Serapeum, or the south end of the Bitter Lakes. Against the first view (that of Stickel, Kurtz, Knobel), and for the second, a decisive consideration is the distance, which, although Seetzen went from Suez to Arbek in eight hours, yet according to the statement of the French scholar, Du Bois Aymé, amounts to 60,000 metres (16 hours, about 37 miles), a distance such that the people of Israel could not in one day have traveled from Etham to Hahiroth. We must therefore look for Etham at the south end of the basin of the Bitter Lakes, whither Israel may have come in two days from Abu Keisheib, and then on the third day have reached the plain of Suez between Ajrud and the sea" (Keil). Abu Keisheib is Heroopolis near Raemses; Ajrud is thought to be identical with Pi-Hahiroth. *Vid.* Num. xxxiii. 5 *sq.**

* [Knobel after a learned discussion comes to the conclusion that the Hebrew name for the Red Sea, יַם־סוּף (literally "sea of sedge") was probably derived from some town on the sea, named from the abundance of sedge growing near it. He takes this view in preference to the one which derives the name of the sea directly from the sedge, for the reason that the sedge is not a *general* feature of the sea, and from the uniform omission of the article before סוּף.—Tr.].

† [It is hardly possible to translate the simple conjunction ו by "especially as." If any such connection of thought had been intended כִּי would more probably have been used. Besides, such a statement would be almost contradictory of that in the preceding verse. The fact that they were armed, would make them less likely to be afraid of war than if they were unarmed. The remark that חָמֵשׁ signifies, among other things, to provoke to anger, has little force in this connection, for the reasons: (1) that it is doubtful whether that is its etymological significance; (2) that, even if this were its etymological significance, it is a meaning nowhere found in actual use; (3) that this meaning cannot possibly have any application here, since the participle is passive, and we should have to translate, "went up provoked to anger."—Tr.].

* [Notice may here be taken of a theory of the Exodus propounded by Brugsch at the International Congress of

Ver. 21. **And Jehovah went before them.** According to Keil this first took place at Etham; but it is to be observed that the decisive movement began at Succoth. Keil says indeed that in verse 17 it reads that Elohim [God] led them, not till here that *Jehovah* went before them. But Jehovah and Elohim are not two different Gods. Jehovah, as Elohim, knew the Philistines well, and knew that Israel must avoid a contest with them. God, as Jehovah, was the miracle-working leader of His people.—**By day in a pillar of cloud.**—"This sign of the divine presence and guidance has a natural analogue in the caravan fire, *viz.* small iron vessels or stoves containing a wood fire, which, fastened on the tops of long poles, are carried as way-marks before caravans, and according to Curtius (*de gestis Alex. mag.* V. 2, 7), in trackless regions, are also carried before armies on the march, the smoke indicating to the soldiers the direction by day, the flame, by night. Comp. Harmar, *Observations* II., p. 278, Pococke, *Description of the East*, II., p. 83. Still more analogous is the custom (mentioned by Curtius III. 3, 9) of the ancient Persians, who carried before the marching army on silver altars a fire *quem ipsi sacrum et æternum vocant.* Yet one must not identify the cloudy and fiery pillar of the Israelitish exodus with such caravan or army fires, and regard it as only a mythical conception or embellishment of this natural fact" (Keil). He opposes Köster's view, that the cloud was produced by an ordinary caravan fire, and became a symbol of the divine presence, thus setting aside also Knobel's theory (Comm., p. 184) of a legend which was derived from this usage. Here too Keil is concerned about supernaturalism in the abstract, and about something purely outward, so that we do not need here to move in the sphere of faith, of vision, of symbol, and of mystery. The internal world is left out of consideration, while the inspired letter has to serve as evidence for the miraculous appearance. According to him the phenomenon was a cloud which inclosed a fire, and which, when the Israelites were on the march, assumed the form of motion ["a dark pillar of smoke rising towards heaven," Keil], but, when the tabernacle rested, "perhaps more the form of a round ball of cloud." It was the same fire, he says further, in which the Lord revealed Himself to Moses out of the bush (iii. 2), and afterwards descended upon Sinai amidst thunder and lightning. He calls it the symbol of the divine fiery jealousy. Even the Prophets and Psalms are made to share in this literalness (Is. iv. 5 sq.; xlix. 10; Ps. xci. 5 sq.; cxxi. 6). A sort of solution is cited from Sartorius in his Meditations, to the effect that God, by special action on the earthly element, formed out of its sphere and atmosphere a body, which He then assumed and permeated, in order in it to reveal His real presence. But is not that Indian mythology as much as is the modern theological doctrine of the κένωσις? We leave the mystery in its uniqueness suspended between this world and the other, only observing that the problem will have to be solved, how, in later times, the smoke of the offering which rose up from the tabernacle was related to the pillar of cloud. Likewise the question arises: What was the relation between the light of the perpetual lamp, or the late expiring and early kindling fire of the burnt-offering, and the pillar of fire? *Vid.* Ex. xxix. 39; Num. xxviii. 4. The burnt-offering derives its name from the notion of rising; comp. especially Judg. xiii. 20. The ark, as the central object in the tabernacle, which generally preceded the host, retired in decisive moments behind the host, according to Josh. iv. 11; so the pillar of cloud here, xiv. 19. Rationalism finds nothing but a popular legend in the religious and symbolic contemplation of the guidance of the living God; literalism seeks to paint the letters with fantastic, golden arabesques. Assumption (ascension) of a cloud in the form of a ball whose interior consists of fire!

XIV. 2. **Turn back and encamp before Pi-hahiroth.***—In Num. xxxiii. 8 Habiroth; *Pi* is the Egyptian article. This camping-place is identified by many with the place named Ajrud or Agirud, "now a fortress with a well two hundred and fifty feet deep, which, however, contains such bitter water that camels can hardly drink it, on the pilgrims' road from Cairo to Mecca, four hours' distance northwest

Orientalists in London, Sept. 1874, also published at Alexandria in French ("*La Sortie des Hebreux d'Egypte et les monuments Egyptiens*"). The theory is stated and criticised by Dr. J. P. Thompson in the *Bibliotheca Sacra* for Jan. 1875. In brief it is as follows: Rameses he identifies with Zan, the Zoan of the Scriptures, situated near the mouth of the Tanitic branch of the Nile. Succoth is identified with Thukut, a place mentioned on the Egyptian monuments as lying to the right of the Pelusiac branch of the Nile. Etham is found in the place known by the Egyptians as Khatom, east of Lake Menzaleh. Migdol is identified with the town called Magdolos by the Greeks, a fortress on the edge of the desert, not far from the Mediterranean. Thus Brugsch holds that the line of the journey lay much farther north than is commonly assumed. And the sea which the Israelites crossed was, according to him, not the Red Sea, but Lake Serbonis, between which and the Mediterranean the Israelites marched in their flight from Pharaoh, and in which the latter with his host was destroyed. The principal objections to this theory are stated by Dr. Thompson: (1) In order to reach their *rendezvous*, the Israelites, according to Brugsch, must have travelled nearly twenty miles north, crossing the Pelusiac branch of the Nile; and then on the next day must have recrossed it—a great improbability. (2) It would have been a blunder in strategy for Moses to have led the people into the treacherous Serbonian bog. (3) The sacred narrative plainly declares that the Israelites were commanded not to go by the way towards the Philistine country (Ex. xiii. 17), whereas this way led directly towards it. (4) The Scriptures declare that it was by the way of the *Red Sea* that the Israelites were to go (Ex. xiii. 18), and that it was the Red Sea through which they passed (Ex. xv. 4).—Tr.].

* [The significance of the term שׁוּב, used here and in Num. xxxiii. 7, is generally overlooked or unwarrantably modified by the commentators. Knobel (on ch. v. 22 and here) argues that it means here only to *turn*; but the passages he adduces (among them one, Ps. xxxv. 11 (Psalm xxxv. 13?), in which the word does not occur at all) are none of them in point. The word uniformly means to *turn back*, *return*, especially when physical motion is intended. If merely *turning aside* had been meant, סוּר or פָּנָה would have been used. The use of this word is conclusive against the hypothesis, that Etham lay on the west of the Bitter Lakes. Ewald (*Hist. of the People of Israel*, II. p. 68) argues that the use of it also disproves the more current view of Robinson and others, that it lay south of the basin of these lakes. Possibly, however, this is not necessary; for Etham, being in the "edge of the wilderness," may have been just east of the line of the Gulf or canal (as Robinson suggests); and if Pi-hahiroth is to be found in the present Ajrud, the people may, indeed, in going from Etham thither, have had to turn "back." Still there is no conclusive evidence that Etham may not have been north or north-east of the Bitter Lakes, and that, instead of passing down on the east side of the basin, they turned back, and went along the west side. So, among others, Canon Cook (in the Speaker's Commentary).—Tr.]

of Suez, comp. Niebuhr, *Reise* I., p. 216; Burckhardt, *Syria*, p. 626, and Robinson, *Researches* I., p. 68. From Ajrud there stretches out a plain, ten miles long and as many broad, towards the sea west of Suez, and from the foot of the Atakah to the arm of the sea north of Suez (Robinson I., p. 65). This plain very probably served the Israelites as a camping-place, so that they encamped before, *i. e.* east of Ajrud towards the sea. In the neighborhood of Hahiroth (Ajrud) must be sought also the other places, of which thus far no trace has been discovered" (Keil). On Migdol and Baal-zephon, *vid.* Keil II., p. 43. Since the names *Migdol* and *Baal-zephon* are without doubt designed to mark the line of travel, it is natural to assume that they indicate the *whence* and the *whither* of the route. According to Robinson (I., p. 64) a rocky defile called Muntula leads to the region of Ajrud (Pi-hahiroth) on the left, and Suez on the right, on the Red Sea. Strauss (*Sinai und Golgotha*, p. 122) called the defile Muktala, and identifies Baal-zephon with Suez. The question about the passage of the Israelites through the Red Sea is obscured by theological bias in both directions. It is regarded as a natural event, raised by legendary tradition into a miracle, by Knobel, p. 135 sq., where the historical remarks on the Red Sea and the analogies of the passage are very noteworthy. Karl von Raumer, on the contrary (*Palästina*, p. 478, under the head, *Zug der Israeliten aus Egypten nach Kanaan*), regards as rationalistic even the view of Niebuhr, Robinson and others, that the passage took place at Suez or north of Suez, quoting the opinion of Wilson and other Americans (p. 480). He adopts the view of Schubert, Wilson and others, that the Israelites marched south of Suez by Bessantin to the Red Sea. Robinson's remark, that the hypothesis that the Israelites passed over from the plain of Bede (Wady Tawarik) is overthrown by the circumstance that there the sea is twelve miles wide, and that the people did not have but two hours for the passage, Von Raumer overthrows by means of a dictum of Luther's concerning the miraculous power of God. Von Raumer also will not hear to any natural event as the substratum of the miracle. "The Holy Scriptures," he says, "know nothing of a N. N. E. wind, but say that an east wind divided the waters, that they stood up on the right and the left like walls; there is nothing said about an ebb, hence the duration of the ebb is not to be taken into account." He seems even to be embarrassed by the fact that there *is* an alternation of ebb and flood in the Red Sea; and in places where others also, in individual cases, at the ebb-tide have ridden through, he holds that the passage could not have take place, *e. g.* where Napoleon in 1799 crossed the ford near Suez, and thus endangered his life (Robinson I., p. 85). Even the co-operation of the wind, he holds, can be taken into account only in the interest of the magnified miracle, although it is designated not only in ver. 21 as the cause of the drying of the sea, but the like fact is also referred to in Moses' song of praise (xv. 8; comp. Ps. cvi. 9 and other passages). Hence, too, he holds, the east wind must not be understood as being, more exactly, a north-east wind.* Similar biblical passages are given by Knobel, p. 139. The objection that north of Suez there is not water enough to have overwhelmed Pharaoh's host, is removed by the observation of Stickel and Kurtz, that, according to travellers, the Gulf of Suez formerly extended much farther north than now, and in course of time through the blowing in of sand has become shorter, and hence also more shallow (Knobel, p. 140). Also Strauss (*Sinai und Golgotha*, p. 128) regards the hypothesis that the passage took place as far south as below the mountain Atakah, where the sea is nearly twelve miles wide, as inadmissible, although he insists, on the other hand, that natural forces are insufficient to explain the event. While the subject has been very carefully examined in this aspect, two principal factors of the miracle have been too little regarded: (1) the assurance and foresight of the prophet that in the moment of the greatest need a miracle of deliverance would be performed; (2) the miraculously intensified natural phenomenon, corresponding to the *harmonia præstabilita* between the kingdom of God and the kingdom of nature, such that an extraordinary ebb, by the aid of a continuous night-storm which blew against the current, laid bare the whole ford for the entire passage of all the people of Israel with their flocks, and that an equally violent wind from the opposite direction might have made the flood, hitherto restrained, a high tide, which must have buried Pharaoh. He who in all this sees only a natural occurrence will of course even press the letter of the symbolic expression, that the water stood up *on both sides* like a wall.†

Ver. 3. **For Pharaoh will say.**—We must here remember the law regulating the writing of theocratic history, according to which, as the record of religious history, it puts foremost the divine purpose, and passes over the human motives and calculations, by means of which this purpose was effected, yet without leaving, in the spirit of an abstract supernaturalism, such motives out of the account. Here, accordingly, Moses cannot from the first have had the intention, in marching to the Red Sea, of alluring Pharaoh to the extreme of obduracy, and thereby into destruction. But he may well have anticipated that Pharaoh, pursuing him on the highway around the sea, might be quite as dangerous to him as a collision with the Philistines. As one long acquainted with the Red Sea, he saw only a single means of deliverance, *viz.*, the taking advantage of the ebb for his people, who then by means of the returning flood could get

* [Hengstenberg also, *History of the Kingdom of God*, II. p. 292, while agreeing with Robinson, against Wilson, Von Raumer, *etc.*, in regard to the place of the passage, rejects the theory of an ebb tide, aided by a northeast wind, asserting that קָדִים never denotes anything but an east wind.—Tr.]

† [This seems at first sight almost self-contradictory. Those who see in the events described only natural occurrences would seem to be just those who, disbelieving in anything supernatural, would *not* press, or would reject, the Biblical statement, that the water stood up as a wall on both sides. But probably Lange means that the literal, prosaic cast of mind which could not discern the supernatural element in the apparently natural phenomena, would also be unable to discern in the Biblical style the poetico-symbolic element, and so, whether accepting the Biblical statements or not, would understand them only in their most literal, prosaic sense.—Tr.]

a long distance ahead of Pharaoh, in case he should follow them. So far human calculation could reach; but it received a splendid transformation through the Spirit of revelation, who disclosed to the prophet, together with the certainty of deliverance, the ultimate object of this form of deliverance, *viz.*, the final judgment on Pharaoh, which was yet to be inflicted.—**They are bewildered in the land.**—The roundabout way from Etham to the sea might seem like an uncertain marching hither and thither. —**The wilderness hath shut them in.**—They cannot go through, and are held fast. The section vers. 1–4 is a comprehensive summary.

Ver. 5. **That the people fled.**—This statement probably preceded Pharaoh's judgment, that the people wished to flee. but were arrested. So much seemed to be proved, that they were not thinking only of a three days' journey in the wilderness in order to hold a festival.—**The heart of Pharaoh . . . was turned.**—Pharaoh may have been stirred up alike by the thought of a fleeing host, and by that of one wandering about helplessly. For they seemed to be no longer a people of God protected by God's servants, but smitten at the outset, and doomed to slavery. But the king and his courtiers needed to use an imposing military force in order to bring them back, seeing they were at least concentrated and armed. All the more, inasmuch as his pledge, their right, and the consciousness of perjury, determined the tyrant to assume the appearance of carrying on war against them. Whatever distinction may in other cases be made between camping-places and days' journeys, the three stations, Succoth, Etham and Pi-hahiroth, doubtless designate both, that there may be also no doubt concerning Pharaoh's injustice.* Useless trouble has been taken to determine when Pharaoh received the news, and pursued after the Israelites; also where he received the news, whether in Tanis or elsewhere. According to Num. xxxiii. 7 they pitched in Pihahiroth; but this was probably not limited to an encampment for a night. Here then after three days' journey they were to celebrate a feast of Jehovah in the wilderness in a much higher sense than they could before have imagined.

Vers. 6, 7. **And he made ready his chariot.**—The grotesque preparations made by heathen powers are described in detail, as if with a sort of irony. So the arming of Goliath, 1 Sam. xvii., comp. also 2 Chron. xxxii.; Dan. iv. and v. Knobel, in a droll manner, puts together Pharaoh's army, from the several narratives of the Elohist and the Jehovist—שָׁלִשִׁים, "Three men." "On the Assyrian chariots one and two persons are represented. but sometimes three (Layard, Nineveh, Fig. 19, 51)" [Knobel].

Ver. 8. **And Jehovah hardened.**—Not a repetition of ver. 4. There we have the summary pre-announcement, here the history itself. Over against Pharaoh's obduracy (which here also is represented as effected by Jehovah, because occasioned by Israel's seemingly bewildered flight, because Jehovah by the appearance of the impotence of Israel brought this judgment of blindness upon him) is raised the high hand of Jehovah; the divine sovereignty, which Pharaoh, to his own destruction, failed to recognize, has decided in favor of Israel's deliverance.

Vers. 10–12. **The children of Israel lifted up their eyes.**—Their condition seemed to be desperate. On the east, the sea; on the south, the mountains; on the north-west, the host of Pharaoh. True, they cried unto the Lord; but the reproaches which they heap upon Moses show that the confidence of genuine prayer is wanting, or at least is disappearing.—**No graves in Egypt.**—As Egypt was so rich in sepulchral monuments and worship of the dead, this expression has a certain piquancy; it also expresses the thought that they saw death before their eyes.—**Is not this the word?**—Here he has the foretoken of all similar experiences which he is to encounter in leading the people. The exaggeration of their recollection of a doubt formerly expressed reaches the pitch of falsehood.

Vers. 13, 14. Over against the despondent people Moses appears in all the heroic courage of his confidence.

Ver. 15. **Wherefore criest thou unto me?**—The Israelites cried to Jehovah, and Jehovah did not hear them. Moses outwardly was silent; but Jehovah heard how he inwardly cried to Him. The confidence, therefore, which he displayed to the people was founded on a fervent inward struggle of spirit. While therefore Jehovah's word is no reproof, there is something of a contrast in what follows: Speak unto the children of Israel, *etc.* That is: No further continuance of the spiritual struggle; forward into the Red Sea!

Ver. 16. **And lift thou up thy rod.**—The miraculous rod is for the present still the banner of the people. It marks the foresight of Moses, his confidence, and the sacramental union of the divine help with this sign. Or shall we take this also literally: "while Moses *divides* the water with his rod" (Keil)?

Ver. 17. **I will harden the hearts of the Egyptians.**—The obduracy which spread from Pharaoh over the whole host was brought on by the strong fascination of overtaking a fugitive people and by the miraculous condition of things on the sea.—**I will get me honor.**—God's miraculous sway was to become manifest as His just judgment.

Ver. 19. **The angel of God.**—He is the angel of *Elohim* for the Egyptian heathen. The invisible movement of the angel was recognized in the visible motion of the pillar of cloud.

Ver. 20. **Darkness, but it lightened the night.**—What the pillar of cloud at other times was alternately, it was this time simultaneously: darkness for the one, light for the other. The direction of the smoke under the north-east wind is not sufficient to explain the symbolically highly-significant phenomenon. That which gives light to the believers constitutes nocturnal darkness for the unbelievers;

* [*I. e.* Pharaoh must be supposed to have set out within the three days through which the furlough extended. But this is an unsafe and inconclusive mode of reasoning. Moreover, Pharaoh may in any case have begun to make his preparations for pursuit before the three days had expired, even though it may have been longer than that before he actually pursued the fugitives.—TR.]

and that is the irremovable barrier between the two. The Egyptians are unable for the whole night to find the Israelites; all night long the east wind blows, and dries the sea, and in the same night the passage of the Israelites through the sea began, and was finished in the morning.

Ver. 21. **East wind.**—The east wind, קָדִים, under which term the south-east and north-east wind may be included, inasmuch as the Hebrew language has developed special terms only for the four cardinal points. The notion that a simple east wind could have divided the waters to the right and left, as Von Raumer and Keil hold, implies that the wind itself was a simple product of miraculous power. A mere natural east wind would have driven the water which remained against the Israelites. And this all the more, the more the wind operated, as Keil says, "with omnipotent power;" but, apart from that, it would, merely as an opposite wind, alone have made it almost impossible for the Israelites to proceed. The notion of such a wind enables us to hold fast the literal assertion that the water stood up on the north side also like a wall, although in regard to the phrase "like a wall" religious poetry and symbolism must be allowed to have a word. Keil's quotations from Tischendorf and Schubert point to the natural substratum of the miracle. See also Knobel, p. 149. "How wide the gulf was in the places made bare, cannot be exactly determined. At the narrowest place above Suez it is now only two-thirds of a mile wide, or according to Niebuhr 3450 [German] feet, but was probably formerly wider, and is also at present wider farther up, opposite Tell Kolzum (Robinson, p. 81 and 71). The place where the Israelites crossed must have been wider, since otherwise the Egyptian army with more than six hundred chariots and many horsemen could not have been overtaken and destroyed by the return of the water" (Keil). According to Tischendorf (*Reise* I., p. 183), it is the north-east wind which still serves to increase the ebb-tide. When a strong north-west wind drives the floods southward, one can cross the gulf; but if the wind changes to the south-east, it drives the water northward, so that it then rises to a height of from six to nine feet (see Schubert, *Reise* II., p. 269; Döbel, *Wanderungen* II., p. 12; Knobel, p. 149).

Vers. 24, 25. **Out of the pillar of cloud and fire.**—Without this addition, we should have to understand the effect to be purely supernatural. But since it is said: *out of the pillar of cloud and fire*, this must in some way have been made by Jehovah a token of terror to the Egyptians. It may be conjectured that, instead of cloudy darkness, the pillar of fire, when the further shore was reached, appeared to the Egyptians as a lofty body of light, and brought confusion into the Egyptian ranks, especially by its movement. So Keil. Josephus (*Ant.* II. 16, 3) and Rosenmüller understand thunder and lightning to be meant, according to Ps. lxxvii. 18. Keil regards a thunder-shower as something too slight in comparison with the fiery glance of Jehovah. But compare Ps. xviii. and Ps. xxix. Here, however, only the pillar of smoke and fire is spoken of. Fear now arises with the confusion, and with the fear new confusion, as so often happened in the history of the enemies of Israel. Comp. Judg. vii. 21 sqq.; 1 Sam. xiv. 20; 2 Kings iii. 20 sqq.

Ver. 26. **Stretch out thy hand.**—Again the prophetico-symbolic action, with an opposite result. And again is the wind in league with Israel, this time to destroy the Egyptians. *Vid.* Ch. xv. 10. That can only mean that the wind, in accordance with God's sovereign control, changed to the south, in order miraculously to increase the flood now released. According to Keil, the wind now blew from the west. But if the east wind made a dry path for the Jews, without reference to the ebb, we should expect that the west wind would have made a path for the Egyptians. According to Keil, we are also to assume that the host perished "to the last man." But generally in this sphere of dynamic relations the important point is not that of absolute universality, but that of thorough effectiveness.

On the traces of the passage through the Red Sea in heathen legends and secular history, especially in Diodorus of Sicily (III. 39), in Justinus (xxxvi. 2), in Artapanus, quoted by Eusebius, see the monograph of K. H. Sack, "*Die Lieder in den historischen Büchern des Alten Testaments*," p. 51.*

* ["Diodorus of Sicily, who had been in Egypt shortly before the birth of Christ, tells of a saying prevalent among the Ichthyophagi, a people on the east of the Arabian Gulf, to the effect that the whole gulf once became dry, and that there then followed a violent flood. Justinus, the Roman historian, who drew from an older source, relates that the Egyptians pursued Moses and the Israelites, but were forced to return by a violent thunder-shower. Eusebius, the Christian Church historian, in his *Preparatio Evangelica* ix. 27, quotes from Artapanus, a Greek writer, who flourished some time before the birth of Christ, who reports that the priests at Memphis had a saying about Moses being acquainted with the ebbs and floods, and that the priests at Heliopolis had one about Moses miraculously smiting the waters with his rod, and the consequent destruction of the Egyptians." Sack, l. c.—Tr.]

B.—THE SONG OF TRIUMPH.

CHAPTER XV. 1-21.*

1 THEN sang Moses and the children of Israel this song unto Jehovah, and said:

I will sing unto Jehovah, for he is highly exalted;[1]
The horse and his rider hath he thrown into the sea.
2 My strength and my song is Jah, and he hath become my salvation.
He is my God, and I will glorify him,
My father's God, and I will exalt him.
3 Jehovah is a man of war, Jehovah is his name.
4 Pharaoh's chariots and his host hath he cast into the sea;
And his choicest captains were plunged into the Red Sea.
5 The floods cover[2] them, they went down into the depths like a stone.
6 Thy right hand, Jehovah, glorious in strength,
Thy right hand, Jehovah, dasheth[3] enemies in pieces.
7 And in the greatness of thy majesty thou overthrowest thy foes;
Thou sendest out thy wrath, it consumeth them as stubble.
8 And with the blast of thy nostrils the waters were heaped up;
Fixed like a dam were the waters,
The floods were congealed in the heart of the sea.
9 Said the enemy: I will pursue, overtake, divide spoil;
My lust shall be sated with them;
I will draw my sword, my hand shall destroy them.
10 Thou blewest with thy breath, the sea covered them;
They sank like lead into the mighty waters.
11 Who is like unto thee, Jehovah, among the gods?
Who is like unto thee, glorious in holiness,
Fearful in praises, doing wonders?
12 Thou stretchedst out thy right hand, the earth swalloweth them.
13 Thou leddest forth in thy mercy the people that thou hast redeemed;
Thou guidedst them by thy power unto thy holy habitation.
14 Peoples heard, they tremble;
Anguish took hold of the inhabitants of Philistia.
15 Then the chiefs of Edom were dismayed;
The mighty ones of Moab—trembling taketh hold of them;
All the inhabitants of Canaan melted away.
16 Fear and dread fall upon them;
By the greatness of thine arm they are still as a stone;

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 1. There seems to be no warrant for the rendering of the A. V.: "He hath triumphed gloriously." גָּאָה, in the other three passages (Job viii. 11; x. 16; Ezek. xlvii. 5) in which it is used, has clearly the meaning "rise," "grow large." The adjective גֵּאֶה means "high," or "high-minded," "proud." The renderings of the LXX. and Vulg., are better than that of the A. V., viz., ἐνδόξως γὰρ ἐνδόξασται, and "*gloriose enim magnificatus est.*"—TR.].

[2] [Ver. 5. יְכַסְיֻמוּ is a peculiar form, מוּ for מוֹ (only here), and יְכַסְיוּ for יְכַסּוּ, as not unfrequently in pause. The A. V. here as in several cases afterwards in this chapter, quite neglects the alternation of tenses. The Imperfect is best rendered by our present.—TR.].

[3] [Ver. 6. Here too the force and life of the original require the present tense; the statement is general rather than specific. אוֹיֵב, being without the article, may be understood collectively.—TR.].

* [For convenience sake the translation of this song is given without indicating in what particulars it differs from that of the A. V.—TR.].

Till thy people pass over, Jehovah,
Till the people pass over whom thou hast purchased.
17 Thou shalt bring them in, and plant them in the mountain of thine inheritance,
The place which thou hast made for thy dwelling, Jehovah,
The sanctuary, Lord, which thy hands have established.
18 Jehovah shall reign for ever and ever.

19 For the horse [horses] of Pharaoh went in with his chariots and with his horsemen into the sea, and Jehovah brought again [back] the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea.
20 And Miriam the prophetess, the sister of Aaron, took a [the] timbrel in her
21 hand; and all the women went out after her with timbrels and with dances. And Miriam answered [responded to] them, Sing ye to Jehovah, for he hath triumphed gloriously [is highly exalted]; the horse and his rider hath he thrown into the sea.

EXEGETICAL AND CRITICAL.

A list of treatises on this theme is given by Knobel, p. 152. To it may be added the exhaustive monograph of K. H. Sack, *Die Lieder in den historischen Büchern des Alten Testaments*, p. 41–64.

The passage through the Red Sea, as a fundamental fact of the typical kingdom of God, reaches in its relations through all the Holy Scriptures, referring backwards to the deluge, and forwards to Christian baptism, and finally to the last judgment; and so the echoes of this song of Moses extend through all the Scriptures. Preliminary to it are the poetic passages of Genesis and the blessing of Jacob; following it, after some epic passages, comes the parting song of Moses with his blessings, Deut. xxxii , xxxiii. Two grand companion-pieces, following this, Deborah's song of triumph, and David's song of deliverance (2 Sam. xxii.; Ps. xviii.), introduce the poetry of the Psalms, in which the key-note, struck by Moses' song, is heard again. Comp. Ps. lxxvii., lxxviii., cv., cvi., cxiv. Finally mention is made again of the song of Moses at the close of the New Testament; its notes resound forward as the typical song of triumph of the people of God even into the next world, Rev. xv. 3.

As to the historical originality of the song in this place, three opinions may be specified. According to the older view, represented especially by Kurtz and Sack, the song is wholly Mosaic. According to the modern, critical view, represented especially by Knobel (Bunsen regards the song of Moses and Miriam as including vers. 1–8; V. 2, p. 147), the song belongs to a later period. He says that, according to ver. 17, it cannot have originated before the times of David and Solomon, for which view he adduces also the phrase שָׁלִשׁ, ver. 4; but adds that in its *peculiarity* it certainly belongs to an old period. This statement involves a rather distinct contradiction. Bleek (*Introd.* I. p. 303) assumes that the song in its original form was genuinely Mosaic, *i. e.*, "that a genuinely Mosaic song lies at the foundation, but later, as used by the people, received some addition, or was in general somewhat worked over." This assumption does not contradict in principle the spirit of biblical theology; for the collection of the Psalms shows that within the sphere of revelation such reconstructions have taken place. *Vid.* Ps. xiv.; Ps. liii. Yet as to the facts in the case before us, we need to look more carefully. Even ver. 18, considered as a triumphant prophetic anticipation, may be regarded as original. The holy dwelling-place stands in Moses' mind all complete, after the further shore of the Red Sea has been happily reached; whilst the scholastic spirit cannot see the holy dwelling-place till the tabernacle or even the temple is a finished fact. But letting this verse pass, without challenge, as an interpolation, and even also the second half of ver. 17, which as a whole seems even to contain contradictory elements, yet the following verses correspond excellently to the occasion. For fear of the Philistines the circuitous way through the Sinaitic desert was commanded; consequently it would accord with psychological laws that the Philistines next to the Egyptians should be first in the thoughts of the people. With this is connected the second thought. The direction now taken would bring them into collision with Edom and Moab, and finally with Canaan: to this fact corresponds the joyous presentiment that Jehovah, by this great fact, has prepared the way for the deliverance of His people to the end. It is characteristic that the scholastic spirit throws into the scale the questionable use of an archæological term (שָׁלִשׁ), in opposition to the internal leading features of the song, which every way suits the Mosaic period. Thus, here nothing is said of Jehovah's righteousness, but the idea of His holiness here for the first time comes distinctly out, ver. 11. This accords with the demands of internal biblical sequence: first, the El-elyon [Most High God] of the primeval times and of Melchizedek; then the El-shaddai [God Almighty], the miracle-working God of Abraham; then Jehovah the Holy One in the age of Moses. Also the prayer in ver. 16 and, in part, ver. 17 [rendered by Lange jussively, "Let fear . . . fall," *etc.*], prove that Israel was still on the journey.

Analysis of the Song.—"The song may be divided into three strophes increasing successively in length, of which each one begins with the praise of Jehovah and ends with a description of the overthrow of the Egyptian host, vers. 2-5, 6-10, and 11-18" (Keil). Knobel, however, makes

the first strophe consist of vers. 1-3 (Jehovah as the lofty hero); the second, vers. 4-11 (as the highest God); the third, vers. 12-18 (as the King of Israel). Sack divides still differently. The festive, subjective mood which produces the song (the introduction or foundation) is properly set off by itself in ver. 2. Also vers. 3-8 may be taken together as a magnifying of Jehovah's heroism (which here makes up for Israel's unfitness for warfare) as displayed against Pharaoh. Then comes the contrast presented in the enemy's defiance and defeat, vers. 9 and 10. Thence follows the conclusion, that Jehovah is Israel's God, exalted above all the gods (religions) of the heathen, vers. 11-13. To this is appended the celebration of the terrifying effect of this achievement of Jehovah on the heathen people; according to Sack, from ver. 14 to ver. 18. We regard vers. 17-18 as a concluding prayer belonging by itself.

Especially is to be noticed here the relation of the following words. Evidently Miriam here institutes the antiphony, and that in the simplest and most natural form. This moment might be called the birth of the theocratic antiphony. It corresponds to the position of females, that the song is very short, the refrain of the song of Moses, but ennobled by the sound of timbrel and by the dance, in which Miriam is the representative of the women, as Moses of the men.

Vers. 1, 2. *Jehovah's exploit; Israel's song.* עֹז, "Strength, might; not praise and glory" (Keil). But that strength which the poet experiences, that which becomes in him a fountain of song, is his inspiration. *Jah*, concentration of the name Jehovah, perhaps a more familiar form of the awe-inspiring name.

Vers. 3-8. *Jehovah as a warlike hero in contrast with Pharaoh.*—**A man of war.**—As such he had become Israel's consolation and reliance by his annihilation of Egypt's dreadful military power, which Israel alone could not have resisted. **Thy right hand, Jehovah** (ver. 6) does not form a contrast with what is said of Jehovah as a man of war, but is a further celebration of the warlike power of Jehovah as displayed against his foes.

Vers. 9, 10. *Pharaoh, Jehovah's enemy, as the persecutor of His people, in his arrogance, in contrast with Jehovah.*—**I will pursue.**—The spirit of the eager enemy is pictured in a masterly way by the incomplete sentences following one another without the copula.—**They sank (plunged).** צָלֲלוּ is translated by Knobel: "they whirled." But lead falling upon water does anything but *whirl around.* Keil translates צָלַל here "sank into the depths," referring to צוּלָה and מְצוֹלָה, the abyss of the sea, and alleging that lead cast into water can neither whir nor whirl. Yet it might cause the peculiar sound of water designated by the words *dash, splash, etc.* The question might be asked, whether a new picturesque expression would not be preferable to the repetition of the thought of ver. 5. But this is decided by the consideration that they did not fall upon the water, but the water came over them.

Vers. 11-13. *Jehovah therefore has shown Himself to be the God of His people Israel.*—**Who is like unto thee.**—The germ of the name *Michael.* Jehovah appears here as the exalted God of God's people, before whom the gods (the heathen—and anti-Christian—forms of religion) cannot stand.—**Who is like unto thee**, again in fine repetition, for now Jehovah is celebrated as He who glorifies Himself (or is glorified) in holiness. He is made glorious by His holiness, by the august distinction of His personality from all hostile elements, of His people from the Egyptians by the waters of the Red Sea, of His light from darkness. The passage through the Red Sea has made manifest the holiness of Jehovah, who henceforward through His revelation will sanctify His people, as was first typically promised by the deluge; comp. Ps. lxxvii. 14 [13].*—**Fearful in praises.**—The obscure expression נוֹרָא תְהִלֹּת means not only *summe venerandus*, but also that "man, because God performs fearful miracles, can sing to Him praises worthy of his wonderful deeds only with fear and trembling" (Keil). But can one sing praises with fear and trembling? Yet songs of praise themselves may disseminate fear and terror in the kingdom of darkness; at any rate, Jehovah can reveal His dreadfulness so as to call forth songs of praise from His people.—**Doing wonders.**—The notion of the miraculous likewise here first appears more marked, as that of something new and extraordinary, which through God's creative power transcends the extraordinary phenomena of the ancient natural world.—Only a stretching out of His hand, and *the earth swallows them up.* The words, says Keil, have nothing more to do with the Egyptians, but with the enemies of the Lord in general, since the Egyptians were swallowed by the sea. But the contrast is between God's outstretched hand in heaven and the absolute subordination of the whole earth, which certainly includes the sea.—**In thy mercy.**—Here the notion of grace becomes more definite in connection with the typical deliverance.—**Unto thy holy habitation.**—See above. According to Knobel, this expression indicates that the song was composed at a later period. Noticeable is the expression נְוֵה קָדְשֶׁךָ. The Red Sea being the boundary-line between Egypt and God's people, the region or pasture (נָוֶה) of holiness began on the other shore of the sea. Keil refers the phrase to Canaan, the leading of the people into that land being now pledged to them, so that the expression, like many others, would have to be understood in a prophetic sense.

Vers. 14-16. *The terrifying effect of this exploit of Jehovah among the heathen.*—Even the singers at the Red Sea could proclaim this effect as an accomplished fact. Rumors of wars and victories even in the East circulate rapidly, and the facts, through the reports, assume an imposing form. *Vid.* Josh. ii. 9; ix. 9. The ramification of this effect is entirely in accordance with the plan of the journey, comp. Num. xx. 18 sqq.; xxi. 4; Deut. ii. 3, 8. See above.—**Still as**

* [Where בַּקֹּדֶשׁ, the same expression which in Ex. xv. 11 is rendered "in holiness," is in the A. V. incorrectly rendered "in the sanctuary."—Tr.]

a stone.—דָּמַם may mean either to *stand still*, or to be *rigid* and *silent*. We regard the first sense as the more probable. As Israel must march among the stones of the wilderness, so he wishes also to march through the nations clean to his goal. To this refers also the two-fold עַד־יַעֲבֹר ["pass over"], which Knobel refers to the crossing of the Jordan—a proof of the degree of senselessness to which modern criticism can attain in its prejudices.

Vers. 17, 18. *Concluding prayer and doxology.*—A part of ver. 17, as an original conclusion, could not be at all dispensed with.—**Thou shalt bring them in.**—According to Knobel, the futures are preterites (!); according to Keil, they should not be read as wishes, but as simple predictions. Predictions in reference to Jehovah's actions!—**In the mountain of thine inheritance.**—According to Knobel, this is the mountain-region of Canaan; according to Keil, the mountain which Jehovah had chosen, by the offering of Isaac (Gen. xxii.), as his dwelling-place, his sanctuary, Ps. lxxviii. 54. There is no ground for regarding this expression as a *vaticinium post eventum;* it seems, however, also very one-sided to refer the prophecy directly to the definite locality of the sanctuary on Moriah. How long the tabernacle first stood in Shiloh, how often the ark changed its place! In symbolical language a mountain is a secure height on which the people of Israel, Jehovah's possession, gained a firm lodgment. The centre of this mountain is, on the one hand, the dwelling-place of Jehovah; on the other, the sanctuary of the Lord (אֲדֹנָי) for His people. The brief concluding sentence forms a worthy close; a simple expression of unlimited confidence: **Jehovah shall reign for ever and ever.**

Vers. 19, 20. *Transition to the antiphony of Miriam.*—**The horses of Pharaoh.**—Keil understands that Pharaoh rode on his horse in front of the army. But this is neither ancient nor modern custom. Moreover, סוּס evidently refers to chariots and horsemen.—**The prophetess.**—"Not *ob poeticam et musicam facultatem* (Rosenmüller), but on account of her prophetic gifts" (Keil). It is not well to distinguish the two kinds of endowment within the theocracy so sharply, in so far, that is, as the question of endowment is concerned.—**The sister of Aaron.**—So in Num. xii. 1-6, where, together with Aaron, she takes sides against Moses. According to Kurtz, she is so called because she was co-ordinate with Aaron, but subordinate to Moses. She stood, as the leader of Jewish women, appropriately by the side of the future conductor of the religious service. According to the New Testament, it was also customary to name younger children after the older ones (*e. g.* Judas of James).—**The timbrel in her hand.**—The tabor, tambourine.—**And with dances.**—Here first appears the religious dance, introduced by Miriam with religious festivities, but probably not without Aaron's influence. The frequent occurrence of this dance is seen from a concordance.*

Ver. 21. **Sing ye to Jehovah.**—From this derives the antiphony in the Old Testament and New Testament, *e. g.* Judg. xi. 34; 1 Sam. xviii. 6; xxi. 11; xxix. 5. Is not the occasion great enough in itself, that the orgin of the antiphony should have been looked for in Egypt? For the rest, *vid.* on the ancient Egyptian female dancers with tambourines, Keil, *Archäologie*, § 187, Note 8.

* [According to some, the word here rendered "dances" really denotes a musical instrument used in connection with dances. So, *e. g.*, Prof. Marks in Smith's *Bible Dictionary*, Am. Ed., p. 538.—Tr.].

FIFTH SECTION.

The journey through the wilderness to Sinai. Want of water. Marah. Elim. The Wilderness of Sin. Quails. Manna. Rephidim (Massah and Meribah). The Amalekites. Jethro and his advice, a human prelude of the divine legislation.

Chap. XV. 22—XVIII. 27.

THE STATIONS AS FAR AS SINAI.

1. *Marah.*

Chapter XV. 22–26.

22 So [And] Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no
23 water. And when they came to Marah, they could not drink of the [drink the] waters of Marah, for they *were* bitter; therefore the name of it was called Marah.
24, 25 And the people murmured against Moses, saying, What shall we drink? And he cried unto Jehovah, and Jehovah showed him a tree, *which*, when he had cast [and he cast it] into the waters, the [and the] waters were made sweet: there he
26 made for them a statute and an ordinance, and there he proved [tried] them, And

said, If thou wilt diligently [indeed] hearken to the voice of Jehovah thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these [the] diseases upon thee, which I have brought [put] upon the Egyptians: for I *am* Jehovah that healeth thee.

2. *Elim.* Chap. XV. 27.

27 And they came to Elim, where *were* twelve wells [fountains] of water, and threescore and ten palm trees: and they encamped there by the waters.

3. *The Wilderness of Sin.* (*The Manna and the Quails.*)

Chapter XVI. 1-36.

1 And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which *is* between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.
2 And the whole congregation of the children of Israel murmured against Moses and
3 Aaron in the wilderness. And the children of Israel said unto them, Would to God [Would that] we had died by the hand of Jehovah in the land of Egypt, when we sat by the flesh-pots, *and* [flesh-pots,] when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with
4 hunger. Then said Jehovah [And Jehovah said] unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate [a daily portion] every day, that I may prove them, whether they will walk in my
5 law, or no [not]. And it shall come to pass that on the sixth day they shall prepare *that* which they bring in; and it shall be twice as much as they gather daily.
6 And Moses and Aaron said unto all the children of Israel, At even, then shall ye
7 know that Jehovah hath brought you out from the land of Egypt. And in the morning, then ye shall see the glory of Jehovah; for that [since] he heareth your murmurings against Jehovah: and what *are* we, that ye murmur against us?
8 And Moses said, *This shall be,* when [And Moses said, Since] Jehovah shall give you in the evening flesh to eat, and in the morning bread to the full; for that [since] Jehovah heareth your murmurings which ye murmur against him, and [against him,] what *are* we? your murmurings *are* not against us, but against
9 Jehovah. And Moses spake [said] unto Aaron, Say unto all the congregation of the children of Israel, Come near before Jehovah: for he hath heard your mur-
10 murings. And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the
11 glory of Jehovah appeared in the cloud. And Jehovah spake unto Moses, saying,
12 I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and
13 ye shall know that I *am* Jehovah your God. And it came to pass that at even [at even that] the quails came up, and covered the camp: and in the morning the
14 dew lay round about the host [camp]. And when the dew that lay [the layer of dew] was gone up, behold, upon the face of the wilderness *there lay* [the wilderness]
15 a small round thing, *as* small as the hoar frost on the ground. And when the children of Israel saw *it,* they said one to another, It *is* manna [What is this?],[1] for they wist [knew] not what it *was.* And Moses said unto them, This *is* the
16 bread which Jehovah hath given you to eat [for food]. This *is* the thing which Jehovah hath commanded, Gather of it every man according to his eating, an omer for every man [a head], *according to* the number of your persons; take ye
17 every man for *them* which [that] *are* in his tents [tent]. And the children of
18 Israel did so, and gathered, some more, some less. And when they did mete [And

TEXTUAL AND GRAMMATICAL.

[1] [XVI. 15. מָן הוּא. Gesenius and Knobel derive מָן from מָנַן, to *apportion;* Fürst (Concordance) from the Sanscrit *mani.* But most scholars, following the evident implication of the narrative itself, regard מָן as the Aramaic equivalent of מָה. Even Fürst so renders it in his "*Illustrirte Pracht-Bibel.*" Comp. Michaelis, *Supplementa ad Lexica Hebraica.* —Tr.]

they measured] *it* with an [the] omer, he [and he] that gathered much had nothing over, and he that gathered little had no lack; they gathered every man
19 according to his eating. And Moses said [said unto them], Let no man leave of
20 it till the morning. Notwithstanding [But] they hearkened not unto Moses; but some of them [and some] left of it until the morning, and it bred worms,[2] and
21 stank: and Moses was wroth with them. And they gathered it every morning,
22 every man according to his eating: and when the sun waxed hot, it melted. And it came to pass, *that* on the sixth day they gathered twice as much bread, two omers for one *man* [each man]: and all the rulers of the congregation came and told
23 Moses. And he said unto them, This *is that* which Jehovah hath spoken, To-morrow *is* the rest of the holy sabbath [is a day of rest, a holy sabbath] unto Jehovah: bake *that* which ye will bake *to-day* [bake], and seethe [boil] that [that which] ye will seethe [boil]; and that which [all that] remaineth over lay up for you to be
24 kept until the morning. And they laid it up till the morning, as Moses bade: and
25 it did not stink, neither was there any worm therein. And Moses said, Eat that to-day; for to-day *is* a sabbath unto Jehovah: to-day ye shall [will] not find it in
26 the field. Six days ye shall gather it; but on the seventh day, *which is* the [on
27 the seventh day is a] sabbath, in [on] it there shall be none. And it came to pass, *that* there went out *some* of the people on the seventh day for to [day to] gather,
28 and they found none. And Jehovah said unto Moses, How long refuse ye to keep
29 my commandments and my laws? See, for that Jehovah hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye
30 every man in his place, let no man gò out of his place on the seventh day. So the
31 people rested on the seventh day. And the house of Israel called the name thereof Manna: and it *was* like coriander seed, white; and the taste of it *was* like wafers
32 *made* [like cake] with honey. And Moses said, This is the thing which Jehovah commandeth, Fill an omer of it [An omer-full of it] to be kept for [throughout] your generations; that they may see the bread wherewith I have fed you in the
33 wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take a pot [basket], and put an omer full of manna therein, and lay
34 it up before Jehovah, to be kept for [throughout] your generations. As Jehovah
35 commanded Moses, so Aaron laid it up before the Testimony, to be kept. And the children of Israel did eat mánna [the manna] forty years, until they came to a land inhabited; they did eat manna [the manna], until they came unto the bor-
36 ders of the land of Canaan. Now an omer *is* the tenth *part* of an ephah.

4. *Rephidim. The place called Massah and Meribah.*

Chapter XVII. 1–7.

XVII. 1 And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys [journey by journey], according to the commandment of Jehovah, and pitched in Rephidim: and *there was* no water for the
2 people to drink. Wherefore [And] the people did chide with Moses, and said, Give us water, that we may drink. And Moses said unto them, Why chide ye
3 with me? wherefore do ye tempt Jehovah? And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore *is* this *that* thou hast [Wherefore hast thou] brought us up out of Egypt, to kill us and our
4 children and our cattle with thirst? And Moses cried unto Jehovah, saying, What shall I do unto this people? they be almost ready to [a little more, and they
5 will] stone me. And Jehovah said unto Moses, Go on [Pass on] before the people, and take with thee of the elders of the people; and thy rod wherewith thou smotest

[2] [XVI. 20. "And it bred worms:" וַיָּרֻם תּוֹלָעִים. The Heb. word seems to be the Fut. of רוּם defectively written, and therefore to mean: "rose up into (*or* with) worms." Kalisch says, that the form וַיָּרֻם is used instead of וַיִּרַם to show that it comes from רָמָה (רָבַם?) in the sense of *putrefy*. So Maurer and Ewald (Gr., § 281, *d*). But it is doubtful whether רָמַם (assumed as the root from which comes רִמָּה "worm") really means *putrefy* at all. Fürst defines it by "crawl." Moreover, it would be inverting the natural order of things to say, that the manna became putrid with worms; the worms are the consequence, not the cause, of the putridness. Rosenmüller, Fürst, Arnheim and others render by "swarm," "abound," but probably as a free rendering for "rose up." De Wette: *da wuchsen Würmer*. The A. V. rendering may stand as a substantially correct reproduction of the sense.—Tr.]

6 the river, take in thine [thy] hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that [and] the people may [shall] drink. And Moses did so in the sight
7 of the elders of Israel. And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted Jehovah, saying, Is Jehovah among us, or not?

5. *Amalek. The dark side of heathenism.*

CHAPTER XVII. 8–16.

8, 9 Then came Amalek, and fought with Israel in Rephidim. And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to-morrow I will
10 stand on the top of the hill with the rod of God in mine [my] hand. So [And] Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron,
11 and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek pre-
12 vailed. But Moses' hands *were* heavy: and they took a stone, and put *it* under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going
13 down of the sun. And Joshua discomfited Amalek and his people with the edge
14 of the sword. And Jehovah said unto Moses, Write this *for* a memorial in a [the] book, and rehearse [lit. put] *it* in the ears of Joshua: for [that] I will utterly put
15 [blot] out the remembrance of Amalek from under heaven. And Moses built an
16 altar, and called the name of it Jehovah-nissi: For [And] he said, Because Jehovah hath sworn *that* [For a hand is upon the throne of Jah;[3]] Jehovah *will have* war with Amalek from generation to generation.

6. *Rephidim and Jethro. The bright side of heathenism.*

CHAPTER XVIII. 1–27.

1 WHEN [Now] Jethro, the priest of Midian, heard of all that God had done for Moses, and for Israel his people, *and* [how] that Jehovah had brought Israel out
2 of Egypt; Then [And] Jethro, Moses' father-in-law, took Zipporah, Moses' wife,
3 after he had sent her back [after she had been sent away], And her two sons; of which [whom] the name of the one *was* Gershom; for he said, I have been an alien
4 [a sojourner] in a strange land: And the name of the other *was* Eliezer; for the God of my father, *said he, was* mine [my] help, and delivered me from the sword
5 of Pharaoh: And Jethro, Moses' father-in-law, came with his sons and his wife unto Moses into the wilderness, where he encamped [was encamped] at the mount
6 of God: And he said unto Moses, I thy father-in-law Jethro am come unto thee,
7 and thy wife, and her two sons with her. And Moses went out to meet his father-in-law, and did obeisance, and kissed him; and they asked each other of *their* wel-
8 fare; and they came into the tent. And Moses told his father-in-law all that Jehovah had done unto Pharaoh and to the Egyptians for Israel's sake, *and* [sake] all the travail [trouble] that had come upon them by the way, and *how* Jehovah
9 delivered them. And Jethro rejoiced for [over] all the goodness [good] which Jehovah had done to Israel whom he had delivered [in that he had delivered them]
10 out of the hand of the Egyptians. And Jethro said, Blessed *be* Jehovah, who hath

[3] [XVII. 16. We have given the most literal rendering of this difficult passage. But possibly כִּי, instead of meaning "for" (or "because"), may (as ὅτι often in Greek) be the mere mark of a quotation, to be omitted in the translation. The meaning of the expression itself is very doubtful. The A. V., following some ancient authorities, takes it as an oath; but for this there is little ground. Keil interprets: "The hand raised to the throne of Jehovah in heaven; Jehovah's war against Amalek," *i. e.* the hands of the Israelites, like those of Moses, must be raised heavenward towards Jehovah's throne, while they wage war against Amalek. Others interpret: "Because a hand (*viz.* the hand of the Amalekites) is against the throne of Jah, therefore Jehovah will forever have war with Amalek." This interpretation has the advantage over Keil's of giving a more natural rendering to עַל, which indeed in a few cases does mean "up to," but only when it is (as it is not here) connected with a verb which requires the preposition to be so rendered. Others (perhaps the majority of modern exegetes) would read נֵס ("banner"), instead of כֵּס ("throne"), and interpret: 'The hand upon Jehovah's banner; Jehovah has war," *etc.* This conjecture is less objectionable than many attempted improvements of the text, inasmuch as the name of the altar, "Jehovah-nissi" ("Jehovah. my banner"), seems to require an explanation, and would receive it if the reading were נֵס, instead of כֵּס.—TR.]

delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh,
11 who hath delivered the people from under the hand of the Egyptians. Now I know that Jehovah *is* greater than all [all the] gods: for [yea], in the thing
12 wherein they dealt proudly *he was* above [dealt proudly against] them. And Jethro, Moses' father-in-law, took a burnt-offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law
13 before God. And it came to pass on the morrow, that Moses sat to judge the peo-
14 ple: and the people stood by Moses from the morning unto the evening. And when Moses' father-in-law saw all that he did to the people, he said, What *is* this thing that thou doest to the people? Why sittest thou thyself alone, and all the
15 people stand by thee from morning unto even? And Moses said unto his father-
16 in-law, Because the people come unto me to inquire of God: When they have a matter, they come unto me; and I judge between one and another, and I do make
17 [I make] *them* know the statutes of God, and his laws. And Moses' father-in-law
18 said unto him, The thing that thou doest *is* not good. Thou wilt surely wear away, both thou, and this people that *is* with thee: for this [the] thing *is* too heavy for thee; thou art not able to perform it thyself [able to do it] alone.
19 Hearken now unto my voice, I will give thee counsel, and God shall be [God be] with thee: Be thou for the people to God-ward [before God], that thou mayest
20 bring [and bring thou] the causes [matters] unto God: And thou shalt teach [And teach] them ordinances and laws [the statutes and the laws], and shalt shew [and shew] them the way wherein they must walk, and the work that they must do.
21 Moreover [But] thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness [unjust gain]; and place *such* over them, *to be* [as] rulers of thousands, *and* [thousands,] rulers of hundreds, rulers of fifties,
22 and rulers of tens: And let them judge the people at all seasons [times]: and it shall be, *that* every great matter they shall bring unto thee, but every small matter they [they themselves] shall judge: so shall it be [so make it] easier for thyself,
23 and they shall [let them] bear *the burden* with thee. If thou shalt do this thing, and God command thee *so*, then thou shalt [wilt] be able to endure, and all this
24 people shall also [people also will] go to their place in peace. So [And] Moses
25 hearkened to the voice of his father in-law, and did all that he had said. And Moses chose able men out of all Israel, and made them heads over the people,
26 rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all seasons [times]: the hard causes [matters] they
27 brought unto Moses, but every small matter they judged themselves. And Moses let his father-in-law depart; and he went his way into his own land.

EXEGETICAL AND CRITICAL.

General Survey of the Section. Israel's journey from the shore of the Red Sea to Mt. Sinai. The host enters the wilderness of Shur (the same as the wilderness of Etham), and its first camping-place is by the bitter waters of Marah. The second is Elim. Next comes the encampment on the Red Sea recorded in Num. xxxiii. Still later the entrance into the wilderness of Sin, and the encampment in it. With this is connected the sending of the manna and of the quails. Then follows the stay in Rephidim with three leading events: the water from the rock, the victory over Amalek, and Jethro's advice concerning an orderly judicial system. According to Num. xxxiii. it must be assumed that the people encamped on the Red Sea just as they touched the wilderness of Sin; for it was not till after this that they entered the wilderness (ver. 11), as they also at the first entered the wilderderness of Shur, on the borders of which they found themselves at the very outset. Between the encampment on the Red Sea and that in Rephidim we find in the Book of Numbers Dophkah and Alush; and it is said that they journeyed from the wilderness of Sin to Dophkah. Knobel observes that these two stations, not mentioned in Exodus, are omitted because nothing of historical importance is connected with them. Also about this journey from Ayun Musa to Sinai there has been an immense deal of discussion, as well as about the journey from Raemses to the Red Sea. *Vid.* Robinson I., p. 90, Bräm, *Israel's Wanderung von Gosen bis zum Sinai* (Elberfeld, 1859); Strauss, *Sinai und Golgotha*, p. 124; von Raumer, *Palästina*, p. 480; Tischendorf, *Aus dem heiligen Lande*, p. 28; Kurtz, *History of the Old Covenant* III., p. 15 sqq.; Bunsen V., 2, p. 155; and the commentaries.

There is general agreement as to the locality of the first stations. It is assumed that Israel, after the passage of the sea, encamped at Ayun Musa (the Wells of Moses), opposite the high mountain Atakah, on the other side of the Red Sea. The next camping-place, Marah (Bitterness), is found about sixteen and a half hours, or

a three days' journey beyond, by the well Howara or Hawara, of which Robinson says: "The basin is six or eight feet in diameter, and the water about two feet deep. Its taste is unpleasant, saltish, and somewhat bitter. . . . The Arabs . . . consider it as the worst water in all these regions" (*Pal.* II., p. 96). Cf. Seetzen III., p. 117, and Keil II., p. 58, who quotes divergent opinions of Ewald and Lepsius.—The next camping-place, Elim, is two and a half hours further south, in what is now the Wady Ghurundel, with a beautiful vegetation consisting in palms, tamarisks, acacias, and tall grass,—a prominent stopping-place on the way from Suez to Sinai. "The way from Howara to this place is short, but the camping-places of an army in march, like that of the Israelites, are always determined by the supply of water" (Keil). The fourth stopping-place, called in Num. xxxiii. 10 the one on the Red Sea, is found at the mouth of Wady Taiyibeh (Robinson I., p. 105), eight hours beyond Wady Ghurundel. From this point the route becomes less easy to fix. In Num. xxxiii. 11 we read: "They removed from the Red Sea, and encamped in the wilderness of Sin." * Here in Exodus it is said that the wilderness lies between Elim and Sinai. This addition seems designed not only to give the general direction (since that would be quite superfluous), but to designate the middle point between Elim and Sinai. The chief question here is, whether the wilderness of Sin as traversed by the Israelites, is to be located further south on a sea coast, where the plain is for the most part a good hour wide, as is assumed by many (not *all*, as Bräm says), or whether the high table land el Debbe, or Debbet en Nasb, with its red sand and sand-stones, is to be taken for the Wilderness of Sin (Knobel). Accordingly, there are two principal routes, of which the first again branches into two. By the coast route one can go along the coast as far as Tur (Ewald), and from that in a northeast direction come to Sinai; or more directly (*i. e.*, at first in an inland direction from the fountain Murkha) enter through the wadies Shellal and Badireh (Butera) into the wadies Mukatteb and Feiran, and reach Mt. Horeb (de la Borde, von Raumer, and others).† The other route, the mountain or highland route (Burckhardt and others) turns from Taiyibeh "southeast through Wady Shubeikah over a high table-land, with the mountain Sarbut el Jemel, then through Wady Humr upon the wide sandy plain el Debbe, or Debbet en Nasb" (Keil), and on through several wadies directly to Horeb. For and against each of these routes much may be said. Cf. Knobel, p. 162 sqq.; Keil II. p. 61. According to the latter view, advocated by Knobel and Keil, the camping-place in the wilderness of Sin is to be sought in Wady Nasb, where among date-palms a well of ample and excellent water is to be found. The second seacoast route was taken by Strauss and Krafft (*Sinai und Golgotha*, p. 127). Also the last time by Tischendorf (*Aus dem heiligen Lande*, p. 35). The same way is preferred by Bräm in his work "*Israel's Wanderung*," *etc.* Likewise Robinson regards this as the course taken by the Israelites, though he himself took the one on the table-land. To decide is not easy, and is of little importance for our purpose. But the following observations may serve as guides: (1) If, as is most probable, the names Sin and Sinai are connected etymologically, this is an argument for the table-land route, especially as it also seems to lie more nearly midway between Elim and Sinai; (2) the water seems here to be, though less abundant, yet better, than in most of the salty fountains on the seacoast, whose turbidness also is easily to be explained by its situation on the coast (*vid.* Robinson, p. 110); (3) on the table-land, in the depressions of which vegetation was everywhere found, there was certainly better provision for the cattle than on the seacoast, where they were often entirely separated from pasture land by mountain barriers; (4) if the encampment in the wilderness of Sin was also an encampment on the Red Sea, the preceding encampment could not, without causing confusion, be designated by the term "on the Red Sea." So much for the mountain route. Ritter has argued against the view that the journey was made on the table-land through Wady Nasb, in the *Evangelischer Kalender*. *Vid.* Kurtz III., p. 61. For the rest, each way had its peculiar attractions as well as its peculiar difficulties. The mountain route allowed the host to spread itself, as there was much occasion for doing; it presented grand views, and prepared the people for a long time beforehand for its destination, Sinai. It is distinguished by "the singular and mysterious monuments of Surabit el-Khadim" (Robinson I., p. 113; Niebuhr, p. 235). By the way which runs half on the seacoast, half through the mountains, we pass through the remarkable valley of inscriptions, Mukatteb, and through the grand valley Feiran, rich in tamarisks, in whose vicinity lies the lofty Serbal, regarded by Lepsius as the mountain on which the law was given. On the inscriptions on the rocks and cliffs in the valley Mukatteb, see Tischendorf, "*Aus dem h. Lande*," p. 39 sqq.; Kurtz III., p. 64. By these they are ascribed for the most part to Nabatæan emigrants and to pilgrims going to attend heathen festivals. On the "rock of inscriptions" see also Ritter's reference to Wellsted and von Schubert, Vol. XIV., p 459. On the former city Faran in Feiran, see Tischendorf, p. 46. The camping-place in the wilderness of Sin is, as follows from the above, variously fixed; according to some it is the plain on the sea south of Taiyibeh, which, however, must then be called the wilderness of Sin up to the

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* Inasmuch as Pelusium, as being a marshy city, is called *Sin*, and *Sinai*, being a rocky mountain, is just the opposite, the question arises: What is the common feature of a marshy wilderness, and of a rocky mountain range? Possibly, the points and denticulations of the thorn-bush. An old interpretation calls Sinai itself a thorn-bush, from the thorn-bush (סְנֶה) in which Jehovah revealed Himself to Moses. The stony wilderness may have the thorn-bush in common with the marshy fens.

† [Lange omits another way which might have been taken, *viz.*, from el-Murkhah along the coast, and thence up Wady Feiran, instead of the more direct way through the wadies Shellal and Mukatteb into Wady Feiran. This is the course which the members of the Sinai Survey Expedition unanimously decided to be the most probablo, inasmuch as the road over the pass of Nagb Buderah, between the wadies Shellal and Mukatteb, must have been constructed at a time posterior to the Exodus (E. H. Palmer: *The Desert of the Exodus*, p. 275). Robinson also mentions this route as at least equally probable with the other (I., p. 107). Palmer is quite decided that no other route afforded facilities for a large caravan such as that of the Israelites.—Tr.]

mountain range, if the camping-place is to be distinguished from the one on the Red Sea; according to Bunsen and others, the camping-place was in the place called el Munkhah. According to others, it is the large table-land el Debbe or Debbet en Nasb. The camping-places in the wilderness of Sin being indeterminate, so are also the two following ones at Dophkah and Alush (Num. xxxiii. 12). Conjectures respecting the two stations beyond the wilderness of Sin are made by Knobel, p. 174, and Bunsen, p. 156. The last station before the host arrives at Sinai is *Rephidim*. This must have been at the foot of Horeb, for "Jehovah stood on the rock *on Horeb*, when He gave water to the people encamped in Rephidim (xvii. 6), and at the same place Moses was visited by Jethro, who came to him at the mount of God" (Knobel). This is a very important point fixed, inasmuch as it seems to result from it, that Serbal is to be looked for north of, or behind, Rephidim and Horeb, but the Mt. Sinai of the Horeb range in the south.* The great plain at the foot of Horeb, where the camp of the Israelites is sought, is called the plain *er-Raha* (Knobel derives רְפִידִים, "breadth," "surface," "plain," from רָפַד, to be spread).† For a refutation of Lepsius, who finds Rephidim in Wady Feiran, and Sinai in Serbal, see Knobel, p. 174. On Serbal itself (Palm grove of Baal) *vid.* Kurtz III., p. 67. Between Serbal and the Horeb group lies Wady es-Sheikh. From the mouth of this wady towards Horeb the plain of Rephidim is thought to begin. Other assumptions: The defile with Moses' seat, Mokad Seidna Musa, or the plain of Suweiri. Perhaps not very different from the last mentioned (*vid.* Keil II., p. 79; Strauss, p. 131). The most improbable hypothesis identifies Rephidim with Wady Feiran (Lepsius).‡

1. *Marah.* Chap. xv. 22–26.

On the wilderness of Shur, *vid.* Keil II., p. 57. Particulars about Howara [Hawara (Robinson), Hawwara (Palmer)], Knobel, p. 160.—*The bitter salt water at Marah.*§ The miracle here consists in great part in the fact that Jehovah showed Moses a tree by which the water was made drinkable. That the tree itself was a natural tree is not denied by the strictest advocates of a literal interpretation. A part of the miracle is to be charged to the assurance of the prophetic act, and the trustful acceptance of it on the part of the people. Various explanations: The well was half emptied, so that pure water flowed in (Josephus); the berries of the ghurlud shrub were thrown in (Burckhardt). According to Robinson, the Beduins of the desert know no means of changing bitter salt water to sweet. "In Egypt," as Josephus relates, "bad water was once purified by throwing in certain split sticks of wood" (Bräm). This leads to the question, how far the salt water might have been made more drinkable by Moses' dipping into it a crisp, branchy shrub, as a sort of distilling agent. For this the numerous clumps of the ghurkud shrub which stand around the well, and whose berries Burckhardt wished to make use of, are very well suited. The distillation consists in the art of separating, in one way or another, salt, from water, especially by means of brushwood; generally, for the purpose of getting salt; but it might be done for the opposite purpose of getting water. In proportion as a bunch of brushwood should become incrusted with the salt, the water would become more free from the salt. For the rest, Robinson observes, concerning the water of the fountain Hawara, "Its taste is unpleasant, saltish, and somewhat bitter; but we could not perceive that it was very much worse than that of Ayun Musa." It must further be considered that the Jews had the soft, agreeable Nile water in recollection. Kurtz has even found an antithesis in the fact that Moses made the undrinkable water at Marah drinkable, as he had made the sweet water of the Nile undrinkable. We are here also to notice that the effect of Moses' act was not permanent, but consisted only in the act itself, the same as is true of the saving effect of the sacraments in relation to faith. Here, too, is another proof that Moses had a quite peculiar sense for the life of nature, a sense which Jehovah made an organ of His Spirit. With the curing of the well Jehovah connected a fundamental law, stating on what condition He would be the Saviour of the people. Bräm (p. 114) points out, with reason, that the Israelites, in drinking salty water, which has a laxative effect, might well apprehend that the much-dreaded sicknesses of Egypt, the pestilence, the small-pox, the leprosy, and the inflammation of the eyes, caused by the heat and the fine dry sand, together with the intense reflection of light, might attack them here also in the wilderness, the atmosphere of which otherwise has a healing effect on many diseased constitutions. Therefore, in curing that well, Jehovah established the chief sanitary law for Israel. It is very definite, as if from the mouth of a very careful physician well acquainted with his case. General rule: perfect compliance with Jehovah's direction! Explanation of it: if thou doest what is right in His eyes, and wilt give ear to His commandments, and keep all His statutes (in re-

* [This is not perspicuous. Inasmuch as Serbal is not mentioned in the Bible, no inference can be drawn from these circumstances respecting its location. Moreover, Serbal is not north of Sinai (Jebel Musa), but nearly east—a little north only. And why is "north" called "behind"? The "hinder" region, according to Hebrew conceptions, is in the *west*.—TR.]

† [The theory that Rephidim is to be sought in er-Raha (advocated by Knobel, Keil, Lange, and others), is certainly open to the objection that that plain is close by Mt. Sinai itself, and is in all probability the camping-place "before the mount," mentioned in xix. 1, 2. Palmer (p. 112) and Robinson (I., p. 155) are emphatic in the opinion that the plain of Sebaiyeh, south-east of Jebel Musa, is quite insufficient to have accommodated the Israelitish camp. Rephidim, therefore, being (according to xix. 2) at least a day's march from the place whence Moses went up to receive the law, cannot well have been er-Raha. Stanley (*Sinai and Palestine*, p. 40) and Palmer defend the old view that it is to be looked for at Feiran, near Mt. Serbal. Palmer argues that the distance, apparently much too great to have been traversed in a single day, is no insuperable objection, provided that by "the wilderness of Sinai" we understand the mouth of Nagb Hawa, which may have been reached in a single day by the direct route from Feiran.—TR.]

‡ [On this point see the last note. A good map of the whole peninsula is to be found in Smith and Grove's *Atlas of Ancient Geography*.—TR.]

§ "The Arabs call the well *exitium, interitus*, probably in accordance with the notion that that which is bitter is deadly (2 Kings iv. 40)." Knobel. The Arabs may make humorous remarks about bad wells of water, like the Germans on bad wines, in hyperbolical expressions which are not to be taken literally.

ference to the means of spiritual recovery, dietetics), **then I will put none of the diseases upon thee which I have put upon the Egyptians, for I am Jehovah, thy physician.**—But how can it be added, "and there he proved them?" The whole history has been a test of the question, whether the people would obey the directions of Jehovah given through Moses, and particularly whether, after the singular means employed by Moses, they would drink in faith. Every test of faith is a temptation for sinful man, because in his habituation to the common order of things lies an incitement not to believe in any extraordinary remedy, such as seems to contradict nature. But out of the actual temptation which the people had now passed through, proceeded this theocratic sanitary law, as a temptation perpetually repeating itself. There is even still a temptation in the principle of the theocratic therapeutics, that absolute certainty of life lies in absolute obedience to God's commands and directions. According to Keil, the statute here spoken of does not consist in the divine utterance recorded in ver. 26, but in an allegorical significance of the fact itself: the leading of the Israelites to bitter water which the natural man cannot and will not drink, together with the making of this water sweet and wholesome, is to be a חֹק, that is, a statute and a law, showing how God at all times will lead and govern His people, and a מִשְׁפָּט, that is, an ordinance, inasmuch as Israel may continually depend on the divine help, *etc.* If this is so, then the text must receive an allegorical interpretation not obviously required.

Furthermore, it is a question whether, after the tremendous excitements through which the people had passed, bitter and salty water like that at Marah, might not have been more beneficial than hurtful to them. Salt water restores the digestion when it has been disturbed by excitement. Notice, moreover, the stiff-neckedness or stubbornness peculiar to the disposition of slaves just made free, as it gradually makes its appearance and increases. It was in their distress at Pi-hahiroth that they first gave utterance to their moroseness; true, they cried to Jehovah, but quarrelled with Moses. They seemed to have forgotten the miracle of deliverance wrought in the night of Egypt's terror. Here they even murmur over water that is somewhat poorer than usual. The passage through the Red Sea and the song of praise seem to be forgotten. In the wilderness of Sin the whole congregation murmurs against Moses and Aaron, *i. e.*, their divinely appointed leaders, from fear of impending famine, probably because the supplies brought from Egypt were running low;—the ample refreshment enjoyed at Elim seems to be forgotten. In Rephidim they murmur on account of want of water;—the miraculous supply of manna and quails seems to be forgotten. On the other hand, however, the wise augmentation of severity in the divine discipline becomes prominent. At Marah nothing is said of any rebuke uttered by Jehovah, as is done later, Num. xi. 14, 20. Especially noticeable is the great difference between the altercation at Marah, in the wilderness of Sin, and the mutiny at Kadesh, Num. xx. The altercation there is expressly called a striving with Jehovah, ver. 18.

2. *Elim.* Chap. xv. 27.

A fine contrast with Marah is afforded here, both in nature, and in the guidance of the people of God, and in the history of the inner life. In Elim, Baumgarten and Kurtz find a place expressly prepared for Israel, inasmuch as by the number of its wells and palm trees it bears in itself the seal of this people: every tribe having a well for man and beast, and the tent of each one of the elders of the people (xxiv. 9) having the shade (according to Baumgarten, the dates) of a palm-tree. Even Keil finds this too supernaturalistic; at least, he observes that, while the number of the wells corresponds to the twelve tribes of Israel, yet the number of the palm trees does not correspond to that of the elders, which, according to xxiv. 9, was much (?) greater. On neither side is the possibility of a symbolical significance in the numbering thought of; without doubt, however, the emphasis given to the number seventy is as significant as that given to the number twelve. Keil's allusion to the 23d Psalm is appropriate. See particulars about Elim in Knobel, p. 161; Tischendorf, p. 36.*

3. *The Wilderness of Sin.* Chap. xvi. 1–36.

Notice first the aggravated character of the murmuring. Now the whole congregation murmurs. And not against Moses alone, but against Moses and Aaron, so that the murmuring is more definitely directed against the divine commission of the two men, and so against the divine act of bringing them out of Egypt, that is, against Jehovah Himself. Moreover, the expression of a longing after Egypt becomes more passionate and sensual. At first they longed resignedly for the graves of Egypt, in view of the danger of death in the desert. The next time, too, they say nothing about their hankering after the Nile water in view of the bitter water of Marah. But now the flesh-pots of Egypt and the Egyptian bread become prominent in their imagination, because they conceive themselves to be threatened with famine. Corresponding to the aggravation of the murmuring are the beginnings of rebuke. Says Knobel, "What the congregation had brought with them from Egypt had been consumed in the thirty days which had elapsed since their exodus (ver. 1), although the cattle brought from Egypt (xii. 38) had not yet all been slaughtered or killed by thirst (?), since after their departure from the wilderness of Sin they still possessed cattle at Rephidim, which they wished to save from thirsting to death (xvii. 3). For the herds had not been taken merely to be at once slaughtered; and meat could not take the place of bread. In their vexation the people wish that they had died in Egypt, while filling themselves from the flesh-pots, 'by the hand of Jehovah,' *i. e.*, in the last plague inflicted by Jehovah upon Egypt, rather than gradually to starve to death here in the

* [Wilson, (*Lands of the Bible*, Vol. I., p. 174), would identify with Elim, not Wady Ghurundel, but Wady Waseit (Useit), five or six miles south of Wady Ghurundel.—Tr.]

wilderness." In the verb used (לִין Niph.) is expressed a murmuring just passing over into contumacy. Yet here too Jehovah looks with compassion upon the hard situation of the people, and hence regards their weakness with indulgence.

The natural substratum of the double miracle of feeding, now announced and brought to pass, is found in the food furnished by the desert to nomadic emigrants. The manna is the miraculous representative of all vegetable food; the quails denote the choicest of animal prey furnished by the desert. The first element in the miracle is here too the prophetic foresight and assurance of Moses. The second is the actual miraculous enhancement of natural phenomena; the third is here also the trustful acceptance of it: the miracle of faith and the religious manifestation answering to it. The ultra-supernaturalistic view, it is true, is not satisfied with this. It holds to a different manna from that provided by God in nature, and ought, in consistency, to distinguish the quails miraculously given from ordinary quails.

In this case, too, the trial of faith was to be a temptation (ver. 4), to determine whether the people would appropriate the miraculous blessing to themselves in accordance with the divine precept, and so recognize Jehovah as the giver, or whether they would go out without restraint and on their own responsibility to seize it, as if in a wild chase. Here, therefore, comes in the establishment of the fundamental law concerning the healing of life; and this is done by the ordaining of the seventh day as a day of rest, the Sabbath. As man, when given over to a merely natural life, is inclined to seek health and recuperation without regarding the inner life and the commandments of God, so he is also inclined to yield himself passionately and without restraint to the indulgence of the natural appetite for food, and, in his collection of the means of nourishment, to lose self-collection, the self-possession of an interior life. As a token of this the Sabbath here comes in at the right point, and therefore points at once from the earthly manna to the heavenly manna, (*vid.* John vi.).*

The announcement of the miracle. **I will rain.** The first fundamental condition of the feeding: recognition of the Giver, comp. James i. 17.—**From heaven.** Though this in general might also be said of bread "from the earth," yet here a contrast is intended. From the sky above, *i. e.*, as a direct gift.—**The people shall go out and gather.** A perpetual harvest, but limited by divine ordinance.—**A daily portion every day.** Reminding one of the petition, "Give us this day," *etc.* An injunction of contentment.—**On the sixth day.** They will find, on making their preparation of the food, that the blessing of this day is sufficient also for the seventh.—**At even.** A gift of flesh was to precede the gift of manna. Thereby they are to understand that Jehovah has led them out of Egypt, that He has provided for them a substitute for the flesh-pots of Egypt. But on *the next morning* they shall see *the glory of Jehovah, i. e.*, they shall recognize the glorious presence of Jehovah in the fact that He has heard their murmuring against Moses and Aaron, and has applied it to Himself, in that He presents them the manna.—**For what are we?** Thus do the holy men retire and disappear behind Jehovah.—But the people also must come to this same conviction, must repent of their murmurings, and feel that they have murmured against Jehovah, not against His servants. Thus with perfect propriety is a sanction of the sacred office interwoven into the same history into which the history of the Sabbath is interwoven. Hence it follows also that the true sacred office must authenticate itself by miraculous blessings. Both are sealed by a specially mysterious revelation. It is significant that in this connection Aaron must be the speaker (ver. 9), that he must summon the people before Jehovah to humble themselves before His face on account of their murmuring. Equally significant is it, that the congregation, while Aaron speaks, sees the manifestation of Jehovah's glory in the cloud. Especially significant, however, is it, that they see this glory rest over the wide wilderness, as they turn and look towards it. A most beautiful touch! With the wilderness itself the way through the wilderness is transfigured at this moment. If we assume (with Keil) that the summons to appear before Jehovah is equivalent to a summons to come out of the tents to the place where the cloud stood, then it must be further assumed, that the cloud suddenly changed its position, and removed to the wilderness, or else appeared in a double form. Neither thing can be admitted. Hereupon follows the last solemn announcement of the miraculous feeding, as the immediate announcement of Jehovah Himself.

The double miracle itself.—**The quails came up.**—This narrative has its counterpart in the narrative of the quails in Num. xi. 4 sqq., just as the chiding on account of want of water at Rephidim has its counterpart in the story of the water of strife (Meribah), distinctively so-called in Num. xx. The relation of the narratives to one another is important. The murmuring of the people in the beginning of their journey through the wilderness is treated with the greatest mildness, almost as a child's sickness; but their murmuring towards the end of the journey is regarded as a severe offence, and is severely punished; it is like the offence of a mature man, committed in view of many years' experience of God's miraculous help. At the water of strife even Moses himself is involved in the guilt, through his impatience; and the gift of quails in abundance is made a judgment on the people for their immoderate indulgence. Another difference corresponds to the natural features of the desert: the quails do not keep coming; but the people find themselves accompanied by the manna till they are tired of eating it.—**Came up.**—עָלָה. The coming on of a host of locusts or birds has the optical appearance of a coming up.—הַשְּׂלָו, "with the article of a word used collectively of a class" (Keil). LXX.

* Further on follows the fundamental law of warfare in self-defence against heathen enemies, as well as the fundamental law for the unhesitating appropriation of heathen wisdom.

ὀρτυγομήτρα, Vulg. *coturnices*. Large quails, whose name in Arabic comes from their fatness —שְׂלָו, fat. Says Knobel: "They become very fat, increase enormously, and in the spring migrate northward, in the autumn southward. Here we are to conceive of a spring migration. For the events described took place in the second month, *i. e.* about our May (xvi. 1; Num. x. 11), and the quails came to the Israelites from the south-east, from the Arabian Gulf (Ps. lxxviii. 26 sq.; Num. xi. 31). In his journey from Sinai to Edomitis in March, Schubert (II., p. 360 sq.) saw whole clouds of migratory birds, of such extent and denseness as never before; they came from their southern winter-quarters, and were hastening toward the sea-coast (?). Probably they were quails, at least in part." Further particulars on the abundance of quails in those regions, see in Knobel (p. 166) and Keil (II., p. 66). "They are sometimes so exhausted that they can be caught with the hand" (Keil). Some identify the fowl with the *kata* of the Arabs [a sort of partridge]. Of course it must be assumed that the Israelites in the wilderness were no more confined to the quails for meat than to the manna for bread.

The manna. Vers. 13, 14. **A layer of dew.** A deposit or fall of dew.—**A dust,** *i. e.* an abundance of small kernels. If the *ἅπαξ λεγ.* מְחֻסְפָּס is explained simply according to the verb חָסַף, to peal off, scale off, we get the notion of scaly or leaf-shaped kernels, but not that of coagulated kernels. But perhaps the notion of shelled kernels of grain is transferred, in accordance with appearance, to these kernels. "According to ver. 31 and Num. xi. 7," says Knobel, "the manna resembled in appearance the white coriander seeds (small, round kernels of dull white or yellowish green color) and the bdellium (resin)." Again he says: "According to the Old Testament, the dew comes from heaven (Deut. xxxiii. 13, 28; Prov. iii. 20; Zech. viii. 12; Hag. i. 10); with it the manna descended (Num. xi. 9); this seems therefore like bread rained down from heaven, and is called 'corn of heaven,' 'bread of heaven' (Ps. lxxviii. 24; cv. 40)." Further on Knobel relates that the ancients also supposed, that honey rained down from the air; hence he should more exactly distinguish between the notions of atmosphere and of heaven as the dwelling-place of God, comp. John vi. 31, 32.—**Man hu.**—The explanation that מָן is to be derived from מָנָה, to apportion, and that this expression therefore means: "a present is that" (Kimchi, Luther, Gesenius, Knobel, Kurtz), does not suit the context, which would make Moses repeat what the people had said before him, to say nothing of the fact that the derivation of the notion "present" from the verb is disputed. On the contrary, the interpretation of the LXX., Keil and others, *τί ἐστι τοῦτο*, perfectly accords with the connection. They said: "What is that?" because they did not know what it was. "מָן for מָה belongs to the popular language, and is preserved in Chaldee and Ethiopic, so that it is indisputably to be regarded as an old Shemitic form" (Keil).

The natural manna and the miraculous manna.—Comp. the articles in the Bible Dictionaries. Keil says: "This bread of heaven was given by Jehovah to His people for the first time at a season and in a place where natural manna is still found. The natural manna is now found in the peninsula of Sinai usually in June and July, often even as early as in May, most abundantly in the vicinity of Mt. Sinai, in Wady Feiran and Es-sheikh, but also in Wady Ghurundel and Tayibeh (Seetzen, Reisen, III., p. 76, 129), and some valleys south-east of Mt. Sinai (Ritter, XIV., p. 676), where it in warm weather oozes by night out of the branches of the tarfa-tree, a sort of tamarisk, and in the form of small globules falls down upon the dry leaves, branches, and thorns which lie under the trees, and is gathered before sunrise, but melts in the heat of the sun. In years when rain is abundant, it falls more plentifully for six weeks; in many years it is entirely wanting. It has the appearance of gum, and has a sweet, honey-like taste, and when copiously used, is said to be a gentle laxative (Burckhardt, *Syria*, p. 600; Wellsted in Ritter, p. 674). There are thus presented some striking points of resemblance between the manna of the Bible and the tamarisk manna. Not only is the place where the Israelites first received manna the same as that in which it is obtained now, but the time of the year is the same, inasmuch as the 15th day of the second month (ver. 1) falls in the middle of our May, or even still later. Also in color, form and appearance the resemblance is unmistakable, since the tamarisk manna, though of a dull yellow color, yet when it falls upon stones is described as white; the resemblance is likewise seen in the fact, that it falls in kernels upon the earth, is gathered in the morning, melts in the sun, and tastes like honey. While these points of agreement indubitably point to a connection between the natural and the Biblical manna, yet the differences which run parallel with all of the resemblances indicate no less clearly the miraculous character of the heavenly bread." Thus Keil leaves the matter, without reconciling the two positions. The miraculous manna, he says, was enjoyed by the Israelites forty years long everywhere in the wilderness and at all seasons of the year in quantity equal to the wants of the very numerous people. Hengstenberg's theory (*Geschichte des Bileam*, p. 280) that the natural manna which is formed on the leaves of the tarfa-bush by the sting of an insect (according to a discovery of Ehrenberg's), is the natural substratum of the miraculous abundance of manna, is combated by Kurtz III., p. 84. Kurtz can conceive that the people lived at Kadesh thirty-seven years in apostasy, and that nevertheless during all this time they received regularly their portion of manna for every man. By this method of distinguishing the miraculous from the natural manna, we come to the hypothesis, that the people of Israel were fed with two kinds of manna; for it will certainly not be assumed that the natural fall of manna during all this time was supernaturally suspended, as in a similar manner Keil on xvi. 10 makes out two pillars of cloud. Von Raumer and Kurtz, we may remark, go as much beyond Keil,

as Keil does beyond Hengstenberg. *Vid.* Keil, p. 72, and the note on the same page. Between the baldly literal interpretation and the embellishments of wonder-loving legends the view above described recognizes nothing higher; it does not understand the symbolic language of the theocratic religion, nor see how an understanding of this lifts us as much above the mythical as the literal interpretation. The defect of the latter consists, as to substance, in the circumstance that it identifies the conception of *nature* with that of the *common external world* raised by a Providential government only a little above a material system; as to form, it is defective in that it identifies the word and the letter, and cannot understand and appreciate the specific difference between the heathen myth and the symbolical expression of the theocratic spirit as it blends together ideas and facts. Kurtz refers to the miracle in John ii., without clearly apprehending that this miracle would be the merest trifle, if his notion of the miracle of the manna is the correct one, to say nothing of the evident conflict of this with John vi. 32. Knobel, whose learned disquisition on the manna (p. 171 *sqq.*) should be consulted, thus states the distinctive features of the miraculous manna, which he regards as a legendary thing: (a) The manna, according to the Biblical account, "comes with the mist and dew from heaven (xvi. 14);"—so Kurtz III., p. 28. But since the mist does not come down from the throne of God, the meaning is simply that it comes from above, not from below. (b) "It falls in such immense abundance that every person of the very numerous people daily receives an omer (vers. 16, 36)." The omer, however, is a very moderate hand measure, the tenth part of an ephah, originally hardly a definite quantity, *vid.* Keil II., p. 74. (c) Furthermore, "those who gather the manna collect always only just what they need, no more and no less." This is clearly to be symbolically explained of contentedness and community. (d) "The manna falls only on the six working-days, not on the seventh day, it being the Sabbath (ver. 26 sq.)." On this is to be observed that this extraordinary fact was needed only once, in order to sanction the Sabbath; the fact may also be explained by the circumstance that on the day before an extraordinary, double fall of manna took place. (e) "The manna which is kept over from one working-day to another becomes wormy and offensive (ver. 20), whilst that preserved from the sixth day to the seventh keeps good (ver. 24), for which reason, except on the sixth day, the manna must always be eaten on the day when it is gathered." This too is a singular, enigmatical fact; but it is cleared up by looking at it in its rich ideal light. The supply which heathen providence heaps up breeds worms, decays, and smells offensively: not so the supply required by the Sabbath rest, sacred festivities, and divine service. (f) "It is ground in the hand-mill, crushed in the mortar, and cooked by baking or boiling, made *e. g.* into cakes (ver. 23. Num. xi. 8). (g) It appears in general as a sort of bread, tasting like baked food (ver. 31, Num. xi. 8), and is always called לֶחֶם. even דָּגָן (*vid.* ver. 15), to say nothing of the miraculous doubling of the quantity (vers. 5, 22)." This latter feature comes at once to nothing, if we assume that on the sixth day there was a double fall of manna.* How far the manna, which contains no farinaceous elements, but only glucose, was mingled with farinaceous elements, in order to be used after the manner of farinaceous food, we need not inquire; at all events the Israelites could not afterwards have said, of a properly farinaceous substance, and that too of a superior kind, "Our soul loatheth this light food." The splendor with which faith, wonder, and gratitude had invested the enjoyment of the miraculous food had vanished. According to Keil, the connection of the natural manna with the miraculous manna is not to be denied, but we are also not to conceive of a mere augmentation, but the omnipotence of God created from the natural substance a new one, "which in quality and quantity as far transcends the products of nature as the kingdom of grace and glory outshines the kingdoms of nature." But Christ, in John vi., speaks of a manna in the kingdom of grace and glory, in contrast with the Mosaic manna.—According to Kurtz, who, especially in opposition to Karl Ritter, follows the opinion of Schubert, the manna was prepared by a miracle of omnipotence in the atmosphere; according to Schubert, that "tendency to the production of manna which at the right time permeated the vitalizing air, and with it all the vital forces of the land, has propagated itself still, at least in the living thickets of the manna-tamarisks." The natural manna, then, is a descendant of the Biblical manna, but a degenerate sort, developed by the puncture made by the cochineal insect in the branches of the tarfa-shrub!

We are specially to consider further (1) the preservation of a pot, containing an omer of manna, in the sanctuary; (2) the specification of the time during which the use of manna by the Israelites lasted. As to the first point, the object was to preserve the manna as a religious memorial; hence the expression of the LXX., στάμνος χρυσοῦς, is exegetical. "The historian here evidently anticipates the later execution of the charge now given. Comp. Hengstenberg, *Pentateuch* II., p. 169 sqq." (Kurtz). As to the second point, it is expressively said that Israel had no lack of the miraculous manna so long as they were going through the wilderness; but Kurtz infers from Josh. v. 11, 12, that the Jews did not cease to eat manna till after the passover in Gilgal, though they had other food besides. The correct view is presented in the Commentary on Joshua, ch. v. 12, where stress is laid on the contrast between Jehovah's immediate preservation of the food of the wilderness, on the one hand, and the historical development that took the place of this, on the other hand, *i. e.*, the natural order of things which belongs to civilized life; corresponding to the fact that the ark took the place of the pillar of cloud and fire, as leader of the people.

The question whether in this narrative the

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* [This reply, apparently not very clear, is the same as the one made above to specification (*d*) of Knobel. Lange distinguishes between a *miraculous* fall and an *extraordinary* fall, and supposes besides that the extraordinary (double) fall may have been limited to one occasion.—Tr.]

Sabbath is instituted for the first time (Hengstenberg), or again renewed (Liebetrut), is thus decided by Kurtz (III., p. 42): The observance of the Sabbath was instituted before the law, nay even in Paradise, but "the law of the Sabbath first *received* a *legal* character through the revelation on Sinai, and *lost* it again through the love which is the fulfilling of the law, in the new covenant (Col. ii. 16, 17)." In the fulfilment nothing indeed is lost, but every law becomes a liberating principle. It is noticeable how in the history of Moses, patriarchal customs, to which also probably the Sabbath belonged, are sanctioned by miraculous events and receive a legal character; as has already been seen in various instances (festivals, worship, sanitary laws, official rank, the Sabbath).

4. *Rephidim.*

a. Rephidim and the place called Temptation and Strife.

Following the route of the mountain road the Israelites now came out of the region of the red sandstone into that of porphyry and granite (Knobel, p. 174). They came thither "according to their day's journeys," *i. e.*, after several day's journeys. In Num. xxxiii. 12 the two stations Dophkah and Alush are mentioned. On the conjecture of Knobel (p. 174) concerning these places, *vid.* Keil II., p. 76.

According to Knobel (p. 176), "popular tradition transfers the occurrence here mentioned to Kadesh, therefore to a later time, (Num. xx. 8)." It is a universal characteristic of modern scientists that, not being free from the propensity to give predominant weight to sensible things, they are easily carried away with external resemblances, hence with allegories, and so may disregard the greatest internal differences of things. Thus as the external resemblance of man to the monkey is more impressive to the naturalist than the immense inward contrast, so Biblical criticism often becomes entangled in this modern allegorizing; even Hengstenberg pays tribute to it in identifying the Simon of Bethany with the Pharisee Simon on the Lake of Galilee, and so, the Mary of Bethany with the sinful woman who anointed Jesus.

As the sending of the quails in Num. xi. 5 sqq., forms a companion-piece to that in Ex. xvi., so the water of strife in Num. xx. 2 sqq., to the water of strife in Rephidim. There is a resemblance even in the sounds of the names of the deserts Sin (סִין thorn?), and Zin (צִן low palm). So also the want of water and the murmurs of the people, and in consequence of this the seemingly identical designation of the place; also the giving of water out of the rock. Aside from the difference of time and place, the internal features of the two histories are also very different; even the difference in the designations is to be observed, the place Massah and Meribah (temptation and strife), and the water Meribah, over which the children of Israel strove with Jehovah, and He was sanctified (shown to be holy) among them. In the first account Jehovah is only tempted by the people; in the second, He is almost denied. In the one, Moses is said to smite the rock, away from the people, in the presence of the elders; in the other, he and Aaron are said to speak with the rock before all the people. Also the summary description of the journey in Deut. i. 37, leaves no doubt that the second incident is entirely different from the first. Likewise in Deut. xxxiii. 8, two different things are mentioned, and the temptation at Massah is distinguished from the strife at the water of strife, (comp. Ps. xcv. 8). It lies in the nature of the case that the religious mind would celebrate in a comprehensive way its recollection of the most essential thing in the two events, *viz.*, the miraculous help of Jehovah, Deut. viii. 15, Is. xlviii. 21, Ps. lxxviii. 15, 20, cv. 41, cxiv. 8, Neh. ix. 15. **Why chide ye with me?**—The true significance of this chiding with him Moses at once characterizes: it is a tempting of Jehovah. This he could do after what he had affirmed in xvi. 8, 9. After the giving of the quails and the manna, designed to confirm the divine mission of Moses and Aaron, they had now to do with Jehovah, when they quarrelled with Moses. But how far did they tempt Jehovah? Not simply "by unbelieving doubt of the gracious presence of the Lord" (Keil). They sinfully tested the question whether Jehovah would again stand by Moses, or would this time forsake him. Hence their reproach against Moses reaches the point of complaining that *he* is to blame for their impending ruin—a complaint which might well have been followed by stoning. Jehovah's command corresponds with this state of things. Moses is to go confidently away from the people to the still distant Horeb, but to take with him the elders of the people as witnesses, and there to smite the rock with his rod. But Jehovah is to stand there before him on the rock. Does this mean, as Keil represents, that God humbles Himself like a servant before his master? He rather appears as Moses' visible representative, who rent the rock and produced the miraculous spring. The rock that followed them, says Paul, was Christ (1 Cor. x. 4). Thence again is seen the divine-human nature of the miracle, a mysterious synthesis of natural feeling and prophecy of grace. On Tacitus' invidious narrative of Moses' having discovered a spring of water by means of a drove of wild asses, see Kurtz III., p. 48.

b. Rephidim and Amalek. Hostile Heathendom.

As in the account of Amalek we see typically presented the relation of the people of God to the irreconcilably hostile heathendom; so in that of Jethro their relation to heathendom as manifesting a kindly disposition towards the theocracy.

Exhaustive treatises on the Amalekites may be found in the dictionaries and commentaries, especially also in Hengstenberg (*Pentateuch* II., p. 247 sqq., and Kurtz III., p. 48). In the way nations used to be formed, Amalek, a grandson of Esau, might quite well have become a nation by Moses' time (*vid.* Gen. xxxvi.), Edomite leaders forming a nucleus around which a conglomerate multitude gathered. The Edomite tendency to barbarism was perpetuated in Amalek, and so in his descendants was developed a nation of Bedouin robbers, who might have spread from

Idumea to Sinai, and perhaps in their capacity as waylayers had come to give name to a mountion of the Amalekites in the tribe of Ephraim (Judg. xii. 15). Thus might a little people, which was kindred to Israel in the same way as Edom was, after Israel was regenerated to be the people of God, be the first to throw themselves hostilely in their way, and thus become the representative of all hostile heathendom, as opposed to the people and kingdom of God. In accordance with this was shaped the theocratic method of warfare against Amalek, and the typical law of war (see Keil II., p. 77). It is significant that the Midianites in the branch represented by Jethro should present heathendom on friendly terms with Israel, although the relationship was much less close. On the denial of the identity between the Amalekites and the above-mentioned descendants of Esau, see Kurtz III., p. 49. The descendant of Esau might, however, have received his name Amalek by transfer from the Bedouin horde which became subservient to him.

Then came Amalek. According to Deut. xxv. 18, the attack of the Amalekites was a despicable surprise of the feeble stragglers of the Israelites. "We have to conceive the order of the events to be about as follows: The murmuring on account of want of water and the relief of that want took place immediately after the arrival at Rephidim of the main part of the host which had hurried forward, whilst the rear, whose arrival had been delayed by fatigue, was still on the way. These were attacked by the Amalekites" (Kurtz). The several features in the contest now beginning are these: Joshua with his chosen men; Moses on the mountain; the victory; the memorial of the fight; the altar Nissi and its typical significance—eternal war against Amalek!

Joshua. Jehovah is help, or *salvation*. Thus, according to Num. xiii. 16, his former name, *Hoshea* (*help*, or *salvation*) was enriched; and perhaps the present war and victory occasioned the change.—**Choose us out men.** It was the first war which the people of God had to wage, and it was against a wild and insidious foe. Hence no troops of doubtful courage could be sent against the enemy, but a select company must fight the battle, with Joshua at the head, whose heroic spirit Moses had already discovered. Precipitancy also was avoided. They let the enemy remain secure until the following day. The host of warriors, however, had to be supported by the host of spirits in the congregation interceding and blessing, as represented by Moses in conjunction with Aaron and Hur. See my pamphlet "*Vom Krieg und vom Sieg.*"

The completed victory was to be immortalized by the military annals ("the book") and by the living recollections of the host ("in the ears of Joshua").—The altar *Nissi* (Jehovah my banner), however, was to serve the purpose of inaugurating the consecration of war by means of right military religious service. Accordingly, the two essential conditions of the war were, first, Jehovah's summoning the people to the sacred work of defense, secondly, Jehovah's own help. And also the war against Amalek is perpetuated until he is utterly destroyed only in the sense that Amalek typically represents malicious hostility to the people and kingdom of God.

"Hur comes repeatedly before us (xxiv. 14, xxxi. 2) as a man of high repute, and as an assistant of Moses. Josephus (*Ant.* III. 2, 4), following a Jewish tradition, of the correctness of which there is much probability, calls him the husband of Miriam, Moses' sister" (Kurtz). According to xxxi. 2, he was the grandfather of Bezaleel, the architect of the tabernacle, of the tribe of Judah, and the son of Caleb (Chron. i. 17.)

It is clear that the transaction with the rod of Moses was in this case too a symbolic and prophetic, a divine and human, assurance of victory. Therefore the rod must be held on high, and inasmuch as Moses' hands cannot permanently hold it up, they must be supported by Aaron and Hur. In the holy war the priesthood and nobility must support the prophetical ruler. Thus is produced an immovable confidence in Jehovah Nissi, afterwards called Jehovah Sabaoth (of hosts). From His throne, through Moses' hand, victorious power and confidence flow into the host of warriors. The book begun by Moses, in which the victory over Amalek is recorded, is important in reference to the question concerning the authority of the Bible. "When Jehovah further commands Moses to intrust to Joshua the future extirpation of Amalek, it becomes evident even now that he is destined to be Moses' successor" (Kurtz). A conjecture about the hill where Moses stood may be found in Knobel, p. 177; Keil, II., p. 79. Subsequent wars waged against Amalek by Saul and David are narrated in 1 Sam. xv., xxvii., xxx. Kurtz regards the elevated hand of Moses not as a symbol of prayer to Jehovah, but only of victorious confidence derived from Jehovah, III., p. 51. Keil rightly opposes the separation of the bestowment of victory from prayer, p. 79, but goes to the other extreme when he says, "The elevated rod was a sign not for the fighting Israelites, since it cannot even be made out that they, in the confusion of battle, could see it, but for Jehovah." In all human acts of benediction prayer and the impartation of the blessing are united.

c. Jethro, and heathendom as friendly to the people of God.

Inasmuch as chap. xix. records the establishment of the theocracy, or of the typical kingdom of God, it is in the highest degree significant that the two preceding sections fix the relation and bearing of the people of God towards heathendom. Out of *one* principle are to flow two opposing ones, in accordance with the twofold bearing of heathendom. The heathen, represented by Amalek, who are persistently hostile, wage war against Jehovah Himself; on them destruction is eventually to be visited. The heathen, however, represented by Jethro, who are humane and cherish friendship towards the people of God, sustain towards Christianity, as it were, the relation of catechumens. The people of God enter into commercial and social intercourse with them under the impulse of religion and humanity; similarly James defines the relation of Christianity to Judaism. [There is nothing about this in his Epistle. Is the reference to Acts xv. 20, 21?—Tr.]

(i.) The pious heathen as guest, relative, and protector of Moses' family, and as guardian of the spiritual treasures of Israel. Vers. 1-4.

It seems like too legal a conception, when Keil calls Jethro the "first-fruits among the heathen that seek the living God," and incidentally adduces his descent from Abraham. Jethro did not become a Jew, but remained a priest in Midian, just as John the Baptist did not become, properly speaking, a Christian, but remained a Jew. It is more correct, when Keil says that Amalek and Jethro typify and represent the twofold attitude of the heathen world towards the kingdom of God. In opposition to the special conjectures of Kurtz and Ranke, especially also the assumption that there was not time enough in Rephidim for this new incident, see Keil, II. p. 84.*

(ii.) The pious heathen as sympathetic friend of Moses and of the people of God in their victories. Vers. 5-9.

Notice the delicate discretion which both men observe, with all their friendship towards each other. Jethro does not rush impetuously forward; he sends word of his approach. Moses receives him with appropriate reverence, but first leads him into his tent; for whether and how he may introduce him to his people, is yet to be determined.

(iii.) Religious song and thank-offering of the pious heathen. Vers. 10-12.

The lyrical,† festive recognition of the greatness of Jehovah in His mode of bringing the Egyptians to confusion through their very arrogance does not involve conversion to Judaism; neither does the burnt-offering and the thank-offering: but they do indicate ideal spiritual fellowship, aside from social intercourse.

(iv.) The religious and social fellowship of the people of God, even of Aaron the priest, and of the elders, with the pious heathen. Ver. 12.

A proof that the religious spirit of the Israelites was as yet free from the fanaticism of the later Judaism is seen in the fact that Aaron and the elders could take part in a sacrificial feast with Jethro. Common participation in the Passover meal would have been conditioned on circumcision.

(v.) The political wisdom and organizing talent of the pious heathen thankfully recognized and humbly used by the great prophet himself. Vers. 13-26.

Jethro's advice given to Moses, like political institutions and political wisdom, is not a gift of immediate revelation, but a fruit of the *sensus communis*. But observe that Jethro acknowledges the prophetic vocation of Moses, and Jehovah's revelation in regard to all great matters (questions of principle), just as Moses acknowledges the piety of his political wisdom. Moses and Jethro came nearer together than the mediæval church and ordinary liberalism. Vers. 17 and 18 contain very important utterances concerning the consequences of such a hierarchy. On the distribution of the people according to the decimal system, see Keil, II., p. 87. The decimal numbers are supposed by him to designate approximately the natural ramifications of the people [ten being assumed to represent the average size of a family]. A further development of the institution (comp. Deut. i. 9) took place later, according to Num. xi. 16.

(vi.) Distinct economies on a friendly footing with each other. Ver. 27.

Analogous to this occurrence is the covenant of Abraham with Abimelech; the friendly relations maintained by David and Solomon with Hiram, king of Tyre, the queen of Sheba, *etc.*

* [Kurtz's conjecture is that what led Jethro to visit Moses was the report of the victory of the Israelites over Amalek; to which the reply is that nothing is said of this, but, on the contrary, that it was the report of the deliverance fr m Egypt that occasioned the visit. Ranke's conjecture is that Jethro's visit took place after the giving of the law, on the ground that the stay at Rephidim was too short; to which it is replied that, if (as is assumed from xvi. 1 and xix. 1) half a month intervened between the arrival at the wilderness of Sin and the arrival at the wilderness of Sinai, ample time is afforded for all that is recorded in chap. xviii.—Tr.]

† [Lange regards xviii. 10, 11 as poetic in form.—Tr.]

SECOND DIVISION: MOSES AND SINAI.

FOUNDATION IN THE LARGER SENSE.

CHAPTERS XIX.—XXXI.

FIRST SECTION.

The Arrival at Sinai and the Preparation for the Giving of the Law. The Covenant People and Covenant Kingdom. Institution of the Covenant.

CHAP. XIX. 1-25.

1 In the third month when [after] the children of Israel were gone forth out of
2 the land of Egypt, the same day came they *into* the wilderness of Sinai. For they were departed [And they journeyed] from Rephidim, and were come [and came] *to* the desert of Sinai, and had pitched [and encamped] in the wilderness, and there
3 Israel camped [was encamped] before the mount. And Moses went up unto God, and Jehovah called unto him out of [from] the mountain, saying, Thus shalt thou

4 say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and *how* I bare you on eagles' wings, and brought you unto 5 myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people [peoples]: for all the 6 earth *is* mine: And ye shall be unto me a kingdom of priests, and an [a] holy nation. 7 These *are* the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces 8 [before them] all these words which Jehovah commanded him. And all the people answered together, and said, All that Jehovah hath spoken we will do. And Moses 9 returned [brought back] the words of the people unto Jehovah. And Jehovah said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee and believe [trust] thee for ever. And Moses told the 10 words of the people unto Jehovah. And Jehovah said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes, 11 And be ready against the third day: for [for on] the third day Jehovah will come 12 down in the sight of all the people upon mount Sinai. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, *that ye* go *not* up [Beware of going up] into the mount, or touch [touching] the border of it: whoso- 13 ever toucheth the mount shall be surely [surely be] put to death. There shall not an [no] hand touch it [him],[1] but he shall surely be stoned, or shot through; whether *it be* beast or man, it [he] shall not live: when the trumpet soundeth long, they 14 shall come up to the mount. And Moses went down from the mount unto the peo- 15 ple, and sanctified the people; and they washed their clothes. And he said unto the people, Be ready against the third day: come not at *your* wives [near a woman]. 16 And it came to pass on the third day, in the morning [when morning came], that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the [a] trumpet exceeding loud; so that [and] all the people that *was* 17 [were] in the camp trembled. And Moses brought forth the people out of the camp to meet with [to meet] God; and they stood at the nether part [the foot] of 18 the mount. And mount Sinai was altogether on a smoke [all mount Sinai smoked], because Jehovah descended upon it in fire; and the smoke thereof ascended as the 19 smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder [And the voice of the trumpet waxed louder and louder], Moses spake [speaking] and God answered [answer- 20 ing] him by a voice.[2] And Jehovah came down upon mount Sinai, on [to] the top of the mount; and Jehovah called Moses *up* to the top of the mount; and Moses went 21 up. And Jehovah said unto Moses, Go down, charge the people, lest they break 22 through unto Jehovah to gaze [behold], and many of them perish. And let the priests also, which [who] come near to Jehovah, sanctify themselves, lest Jehovah 23 break forth upon them. And Moses said unto Jehovah, The people cannot come up to mount Sinai: for thou chargedst [hast charged] us, saying, Set bounds about 24 the mount, and sanctify it. And Jehovah said unto him, Away [Go], get thee down; and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto Jehovah, lest he break forth upon 25 them. So Moses went down unto the people, and spake unto [told] them.

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 13. The repetition of the word "touch" (נָגַע) naturally suggests the thought that the object is the same as in the preceding verse, viz., "mount." But this cannot be the case. For (1) if this were so, it is not probable that the word "hand" would be used, especially after the more general prohibition. The second prohibition would be weaker than the first, for one would most naturally touch the mountain with the foot, not the hand. But (2) more decisive still is the consideration that the conjunction כִּי does not admit of this construction. It can here only have the meaning "but" in the sense of the German "sondern," *i. e*, "but on the contrary." As the verse stands in A. V., a reader would most naturally understand "but" to be equivalent to "but that," and the meaning to be, "No hand shall touch it without his being stoned," *etc.*, which, however, cannot have been the meaning of the translators, and certainly not of the Hebrew author. On the other hand, it makes no sense to say, "No hand shall touch the mountain, but on the contrary he shall be stoned." The meaning must be: "No hand shall touch him," *i. e.*, the offender; "but he shall be killed without such contact by being stoned or shot."—TR.].

[2] [The last two verbs in this verse are in the Imperfect tense, and hence express continued action. The Hebrew does not say, "*when* the voice . . . . waxed louder and louder, [then] Moses spake," *etc.*, especially not, if "when" is understood to be equivalent to "after." We have endeavored to give the true sense by the participial rendering.—TR.]

EXEGETICAL AND CRITICAL.

1. *Sinai and the Arrival there.*

A full geographical treatise on the whole Horeb group, and especially Sinai, is given by Ritter VIII. 2, p. 527 sqq.; Robinson, I., p. 140 sqq.; Tischendorf, *Aus dem heiligen Lande*, p. 61 sqq.; Strauss, p. 133 sqq. See also the lexicons and commentaries. We quote from Zeller's *Biblisches Wörterbuch*, II., p. 482: "A few remarks on the question respecting the *scene of the giving of the law*. There are two different localities which have their advocates. Some find the place in Sinai proper, Jebel Musa and the plain es-Sebaiyeh lying south of it; others, in the northern terrace of Sinai, that which is now called Horeb, especially the peak of Ras es-Safsafeh, with the plain er-Rahah, which stretches out before it in the north. Both plains would be in themselves suitable for the purpose; for they are about equally large, and furnish room for the marshalling of a large multitude. Each is so sharply distinguished from the mountain rising up from it that the latter might in the most literal sense be said to be touched by one in the plain;—which gives an excellent illustration of the expression used by Moses (Ex. xix. 12): 'whosoever *toucheth* the mount,' *etc.* Yet perhaps the weight of the evidence is in favor of the southern plain, es-Sebaiyeh. For (1) the mountains within which the plain reposes, like a secluded asylum, rise up from it in an amphitheatrical form and very gradually, and therefore its slopes could have been used for the marshalling of the people if at any time there was not quite space enough in the plain itself; whereas the mountains bordering on the plain er-Rahah are so abrupt and steep that they could not have been used for this purpose. (2) The plain er-Rahah has a water-shed from which the ground to the north falls away more and more, so that to the view of those standing there, Ras es-Safsafeh must have become less and less prominent, whereas the plain es-Sebaiyeh rises higher and higher towards the south, and Jebel Musa or Sinai becomes more and more majestic in appearance. (3) The view on the south side of Sinai, where this mountain towers up perpendicularly nearly 2000 feet, like an immense altar, is decidedly more grand. (4) In Ex. xix. 17 it is said that Moses brought the people out of the camp to meet God. Now we can hardly conceive a place better fitted for a camping-place than the plain er-Rahah with the valleys and pastures of the environs, especially the wady es-Sheikh closely adjoining it. But if this was the camping-place, and at the same time the place where the people were drawn up at the time of the giving of the law, how are we to conceive of that bringing forth *out of* the camp? This expression would have no meaning. Whereas this expression becomes full of appositeness, if we assume the plain er-Rahah on the north of Horeb to be the camping-place, but the plain es-Sebaiyeh south of Jebel Musa to be the standing-place of the people when the law was given. From that northern plain 600,000 men (for children and minors, as well as women and old men doubtless remained behind in the camp) might well have gone in the course of a day through the short wadies es-Sebaiyeh and Shoeib into the southern plain, and back again into the camp; for the distance is only a short hour's journey."—On the difficulties attending the combination of both places, see Keil, II., p. 94. The expression, "Israel camped before the mount" (ver. 2), is certainly opposed to the assumption of two camps over against two mountains. Comp. the graphic description in Strauss. On the relation between the names Sinai and Horeb, comp. Knobel, p. 188. Note: (1) that the whole region is named, after the mountain where the law was given, sometimes Sinai, sometimes Horeb; (2) that Horeb, being reached while the people were in Rephidim, may include Sinai; (3) that Horeb, as a separate mountain, lies to the north of Sinai, and therefore was first reached by the Israelites. See also Keil, p. 90, and Philippson, p. 403.—This group of lofty granite mountains cannot primarily be designed to serve as a terror to sinners; it rather represents the majesty and immovable fixedness of God's moral revelation, of His law, in a physical form; it is therefore a positive, imposing fact, which disseminates no life, yet on which the sinner's false life may be dashed to destruction.—"Lepsius' hypothesis, that Sinai or Horeb is to be looked for in Mt. Serbal, has rightly met no approval. In opposition to it consult Dieterici, *Reisebilder*, II., p. 53 sqq.; Ritter, *Erdkunde*, XIV., p. 738 sqq.; and Kurtz, *History*, *etc.*, III., p. 93" (Keil).

The Arrival at Sinai.—**In the third month.** Two months then have passed thus far, of which probably the greater part belongs to the encampment in Elim and Rephidim. **The same day.**—According to the Jewish tradition this means on the first day of the third month, but grammatically it may be taken more indefinitely = "at this time."

2. *Jehovah's Proposal of a Covenant, and the Assent of the People.* Vers. 3–8.

And Moses went up.—On Sinai Moses received his commission from Jehovah to lead out the people. Therefore he must now again appear before Jehovah on Sinai, to complete his first mission, and receive Jehovah's further commands. It is a characteristic feature of the following transaction concerning the covenant, that Jehovah calls out to Moses as he goes up. A covenant is a coming together of two parties. It has been said indeed, that בְּרִית, διαθήκη, *testamentum*, means, not *covenant*, but *institution*. It is true, the divine institution is the starting-point and foundation, but the product of this institution is the covenant. This is true of all the covenants throughout the Bible. They everywhere presuppose personal relations, reciprocity, freedom; *i. e.*, free self-determination.

So here the people are induced by Jehovah's proposal to declare their voluntary adoption of the covenant (ver. 8). After this general adoption of the covenant, there follows a special adoption of the covenant law, xxiv. 8. Not till after this does the solemn covenant transaction take place, in which the people again avow their assent, their free subjection to the law of Jehovah (xxiv. 7). This relation is so far from being an absolute enslavement of the human individuality

by the majesty of the divine personality, as Hegel imagines (Vol. xi. 2, 46), that on the basis of this relation the notion of a bridal and conjugal relation between Jehovah and His people gradually comes to view. But the characteristic feature of the law is, that it rests, in general, on a germ of ideality, of knowledge, of redemption, but, in particular, everywhere requires an unconditional, and even blind, obedience.. Hence it may be said: In general it is *doctrine* (Thorah), in particular it is *statute*. The ideal and empirical basis is the typical redemption: I am Jehovah, thy God, that have brought thee out of Egypt, *etc.*, as a fact of divine goodness and grace; and the spirit of it is expressed in the rhythmically solemn form in which the covenant is proclaimed in vers. 3-6. The parallel phrases, "House of Jacob," and "Children of Israel," present in conjunction the natural descent of the people, and the spiritual blessings allotted to them. **Ye have seen.**—A certain degree of religious experience is essential in order to be able to enter into covenant relations with Jehovah. This experience is specifically an experience of the sway of His justice over His enemies, and of His grace over His chosen people. **Eagles' wings.**—"The eagle's wings are an image of the strong and affectionate care of God; for the eagle cherishes and fosters her young very carefully; she flies *under them*, when she takes them out of the nest, in order that they may not fall down upon rocks and injure themselves or perish. Comp. Deut. xxxii. 11, and illustrations from profane writers, in Bochart, *Hieroz.* II., pp. 762, 765 sqq." (Keil).—**And brought you unto myself.**—Knobel: to the dwelling-place on Sinai. Keil: unto my protection and care. It probably means: to the revelation of myself in the form of law, symbolized indeed by the sanctuary of the lawgiver, *viz.*, Sinai. But that is a very outward conception of Keil's, that the pillar of cloud probably retired to mount Sinai. **Now therefore, if ye will obey my voice indeed.**—According to Keil the promise precedes the requirement, "for God's grace always anticipates man's action; it demands nothing before it has given." But here evidently the requirement precedes the promise; and this is appropriate to the legal religion of Moses in the narrower sense. In the patriarchal religion of Abraham the promise precedes the requirement; under Moses the requirement precedes the promise, but not till after the fulfilment of a former patriarchal promise, an act of redemption, had preceded the requirement. The requirement is very definite and decided, accordant with the law.—The promise is, first: **Ye shall be a peculiar treasure unto me.**—Keil says: סְגֻלָּה signifies not possession in general, but a precious possession, which one saves, lays up (סָגַל), hence treasure of gold and silver, 1 Chron. xxix. 3, *etc.* (λαὸς περιούσιος, *etc.* Mal. iii. 17; Tit. ii. 14; 1 Pet. ii. 9). We translate, "above all people," not, "out of all people," in accordance with the following words: **for all the earth is mine.**—"This reason for choosing Israel at once guards against the exclusiveness which would regard Jehovah as merely a national God" (Keil). It may be observed that the people are to be as distinctively the lot (κλῆρος) of Jehovah, as Jehovah desires to be the lot of His people.—In the second place, the first promise, or the סְגֻלָּה, is explained: **Ye shall be unto me a kingdom of priests.**—The LXX. translate, βασίλειον ἱεράτευμα; so Peter, 1 Pet. ii. 9. Onkelos: "kings, priests." Jonathan: "crowned kings, ministering priests." According to the Hebrew text, the kingdom as a unit, or the realm as a body of citizens, is a nation of priests. The individuals are priests; the unity of their commonwealth is a kingdom, whose king is Jehovah. It is therefore a kingdom whose royal authority operates every way to liberate and ennoble, to sanctify and dignify; the priests are related to the king; in their totality under the king they constitute the priesthood, but only under the condition that they offer sacrifice as priests. The N. T. term, "a royal priesthood," derived from the LXX., merges the several priests in the higher unity of a single priesthood, whose attribute, "royal," expresses the truth that the king, through his royal spirit, has incorporated himself into the midst of his people. All this, now, the Israelites are to be, in their general attitude, first in the typical sense, which points forward to the actual fulfilment, and prophetically includes it. Keil, therefore, is wrong in saying that "the notion of theocracy or divine rule (referring to the preceding explanations, II., p. 97), as founded by the establishment of the Sinaitic covenant, does not at all lie in the phrase מַמְלֶכֶת כֹּהֲנִים ['kingdom of priests']. The theocracy established by the formation of the covenant (chap. xxiv.) is only the means by which Jehovah designs to make His chosen people a kingdom of priests." Whilst here the theocracy is made not even a type, but only the medium of a type, of the New Testament kingdom of heaven, the people of Israel are raised high above their typical significance (p. 98), much as is done in the Judaizing theories of Hofmann and others. The relations are rather quite homogeneous: a typical people, a typical kingdom of God, a typical law, a typical sacrifice, *etc.* On the other hand, Keil's sentiment, that Israel, as a nation of priests, has a part to act in behalf of other people, is every way accordant with the Old Testament prophecy and with the New Testament. (Isa. xlii.; Rom. xi. 15; xv. 16.) **And a holy nation.**—The notion of the holiness of Jehovah first appears in chap. xv. Here the notion of a holy people. The holiness of Jehovah is the originating cause of the creation of a holy people. On the various explanations of the notion of holiness, *vid.* Keil, p. 99. Neither the notion of newness or brilliancy, nor that of purity or clearness satisfies the concrete import of holiness. Jehovah keeps Himself pure in His personality, He protects His glory by His purity, His universality by His particularity—thus is He the Holy One. And so He creates for Himself a holy people that in a peculiar sense exist for Him, separated from the ungodly world, as He in a peculiar sense exists for them, and keeps Himself aloof from notions and forms of worship that conflict with true views of His personality. The opposite of קָדוֹשׁ is חֹל, κοινός,

profanus" (Keil). See the passages 1 Pet. i. 15; comp. Lev. xi. 44; xix. 2.—**And all the people answered together.** Thus a historical, positive, conscious obligation is entered into, resting, it is true, on an obligation inherent in the nature of things.

3. *Provisions for the Negotiation of the Covenant.* Vers. 9–13.

First: Jehovah will reveal Himself to Moses in the thick cloud. The people are to listen while He talks with Moses. Keil seems to assume that the people also are to hear with their own ears the words of the fundamental law. But vers. 16-19 show what is meant by the people's hearing. The sound of thunder and of the trumpet which the people hear sanctions the words which Moses hears. In consequence of this the people are to believe him for ever. The perpetual belief in Moses is the perpetual belief in the revelation and authority of the law. What follows shows that *mediately* the people did hear the words.

Secondly: The people, in order to receive the law, are to be sanctified for three days, *i. e.*, are to dispose themselves to give exclusive attention to it. The symbolical expression for this consists in their washing their garments, ceremonially purifying them. It shows a want of appreciation of propriety to include, as Keil does, the explanatory precept of ver. 15 among the immediate requirements of Jehovah.

Thirdly: The people are to be kept back by a fence enclosing the mountain. That is, the restraining of the people from profaning the mountain as the throne of legislation serves to protect them; comp. the significance of the parables in Matt. xiii. The transgressor is exposed to capital punishment; but inasmuch as his transgression finds him on the other side of the limit, no one could seize him without himself becoming guilty of the transgression; hence the direction that he should be killed from a distance with stones or darts.* Consistency requires that the same should be done with beasts that break through. Reverence for the law is thus to be cultivated by the most terrifying and rigorous means. **When the trumpet.** שׁוֹפָר—קֶרֶן הַיֹּבֵל, הַיֹּבֵל. "To draw out the horn [as the Hebrew expresses it] is the same as to blow the horn in prolonged notes" (Keil). *Vid.* Winer, *Realwörterbuch*, Art. *Musikalische Instrumente.* It is a question when the prohibition to come near the mountain was to be terminated. According to Keil, a signal was to be given summoning the people to approach, and that then the people, as represented by the elders, were to ascend the mountain. But nothing is anywhere said of such a signal. It is simpler, with Knobel, thus to understand the direction: "When at the close of the divine appearances and communications an alarm is sounded, and so the people are summoned to start, to separate."† When the tabernacle was finished, this became the sacred meeting-place of the people, to which they were called. Soon afterwards the trumpets summoned them to set forth, perhaps re-enforced, on account of the importance of the occasion, by the jubilee horn, or itself identified with it.

4. *The Preparation of the People.* Vers. 14, 15.

The direction given by Jehovah respecting the sanctification of the people is further explained by Moses. The distinction between the divine revelation and the human expansion of it appears here as in 1 Cor. vii.

5. *The Signs accompanying the Appearance of Jehovah, the Lawgiver, on Sinai.* Vers. 16-19.

And it came to pass on the third day. Here is another prominent element in the miracle of Sinai, that is generally overlooked, *viz.*, the fact that Moses through divine illumination so definitely predicted that the miraculous occurrence would take place in three days. By identifying him all along with God's revelation the miraculous mystery of his inner life is obliterated. **That there were thunders and lightnings.**—All this animated description of the miraculous event Keil takes literally, and following Deut. iv. 11, v. 20 (23), expands the account, although if the mountain was burning in the literal sense of the word so that its flame ascended up to heaven, there would be no place for clouds and cloudy darkness. In a thunder-storm are united both nocturnal darkness and flaming light. Keil quotes various conjectures concerning the trumpet sound. No reference is had to the trumpet sound made by the voice of God in the ghostly sphere of the remorseful conscience of a whole people. But comp. John xii. 29. That the darkness indicates the invisibility and unapproachableness of the holy God who veils Himself from mortals even when He discloses Himself, is evident from all the analogies of clouds up to the sacred one in which Christ ascended. Fire has a twofold side, according to man's attitude towards the divine government; it is therefore, as Keil says, at once the fire of the zeal of anger and the zeal of love. To unite both ideas in one, it is the fire of the power that sanctifies, which therefore purges, transforms, vivifies, and draws upward, as is shown by the ascension of Elijah and the phenomena of the day of Pentecost. The same is true of thunder. Since the law is now given for the first time, this can have nothing to do with the thunder of the last judgment. *Vid.* on Revelation, p. 197.—**All the people trembled.** While in this mood they are led by Moses out of the camp to the foot of the mountain. It is, to be sure, hardly to be supposed that this denotes a march from the plain of Rahah into that of Sebaiyeh. "The people, *i. e.*, the men," says Keil,—a limitation for which there is little reason.—**And all mount Sinai smoked.**—The view of the scene is renewed and intensified, the nearer the people come to the foot of the mountain. **Moses speaking, and God answering.**—Glorious definition of the nature of law! All of God's commands are, so to speak, answers to the commands and questions of God's chosen servant; they grow out of a reciprocal action of God and the inmost heart of humanity.

6. *The Calling of Moses alone up to the Mount, etc.* Vers. 20-25.

And Jehovah said unto Moses.—There must be some significance in the fact that Moses

* This is perhaps in general the reason for stoning.

† [There seems to be no inconsistency between Knobel's view and that of Keil. The latter understands the sound of the trumpet (ver. 13) to be the signal, and so does Knobel. And both assume that the signal was to follow the promulgation of the law.—Tr.]

is required again to descend from Sinai, in order repeatedly to charge the people not to cross the limit in order to gaze, because by this sin many might perish. This direction is now even extended to the priests; and in accordance with their position they are exposed to the sentence of death even in the camp unless they sanctify themselves; only Aaron is permitted to go up in company with Moses. So sharp a distinction is made between the theocratic life of the people, between the sphere of sacerdotal ordinances (which, therefore, already exist), and the sphere of revelation, of which Moses is the organ. That Aaron is allowed to accompany him when the first oral revelation of the law is made, indicates that in and with him the priests, and gradually also the whole priestly nation, which begins to assume a priestly relation to mankind in the near presence of the law, are to be lifted up into the light of revelation. Various views of this passage, especially a discussion of Kurtz's opinion, are to be found in Keil. Knobel finds here "an interpolation of the Jehovist."

Inasmuch now as the narrative makes the law of the ten commandments follow immediately, whilst Moses seems to be standing below with the people, a literal interpretation concludes that Jehovah communicated the ten commandments down from Mt. Sinai immediately to the people, and so "the fundamental law of the theocracy has a precedence over all others" (Knobel; see also Keil, p. 106). The fact that Jehovah has already given answer to Moses on the mountain, is overlooked; as also the passages xxiv. 15 sqq.; xxxiv.; Deut. v. 5, xxxiii. 4, to say nothing of Gal. iii. and other passages. It is true, the representation here is designed to make the impression that the law of the ten commandments, although mediated by Moses, has yet the same authority as if Jehovah had spoken it directly to the people from Sinai; and no less does it express the pre-eminent importance of the ten commandments. The following distinctions are marked: As oral (or spiritual) words Moses receives the divine answers on the mountain (xix. 19). Then God addresses the same words from Sinai in the voices of thunder to the people at the foot of the mountain; and Moses, who stands below with the people, is the interpreter of these voices, as is clearly shown by Deut. v. 5. This oral, spiritual law of principles, which is echoed in the conscience of all the people, as if Jehovah were directly talking with them, is the foundation for the establishment and enforcement of the written law engraved on the stone tablets.

SECOND SECTION.

The Threefold Law of the Covenant for the Covenant People on the Basis of the Prophetic, Ethico-religious Divine Law of the Ten Commandments. Historical Prophecy.

CHAPTERS XX.—XXXI.

A.—THE TEN WORDS, OR THE ETHICAL LAW; AND THE TERRIFIED PEOPLE, OR THE RISE OF THE NEED OF SACRIFICIAL RITES.

CHAPTER XX. 1–21.

1, 2 AND God spake all these words, saying, I *am* Jehovah thy God, which [who]
3 have brought thee out of the land of Egypt, out of the house of bondage. Thou
4 shalt have no other gods before me [over against me].[1] Thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or

TEXTUAL AND GRAMMATICAL.

[1] [The exact meaning of עַל־פָּנָי here and in Deut. v. 7 is disputed. The rendering "before me" was doubtless meant by our Translators to convey the notion, "in my presence" — לְפָנָי. Perhaps the ordinary reader is apt to understand it to mean, "in preference to me." Luther, Kalisch, Geddes, Keil, Knobel, Bunsen, and Riggs (*Suggested Emendations*), following the LXX. (πλὴν ἐμοῦ), translate, "besides me." De Wette, Rosenmüller, Maurer, Philippson, Fürst, Arnheim, Bush, Murphy, Cook (in Speaker's Commentary), and Lange, following the Vulgate ("*coram me*"), translate "before me," *i. e.*, in my presence. In order to a satisfactory settlement of the question, it is necessary to investigate the use of the phrase עַל־פְּנֵי in general. An examination of all the passages in which it occurs yields the following result: The phrase, followed by a Genitive or a Pronominal Suffix, occurs 210 times. In 125 of these cases, it has its literal sense of "upon the face (*or* surface) of;" as, *e. g.*, 2 Sam. xvii. 19, "The woman took and spread a covering over the well's mouth;" Gen. l. 1, "Joseph fell upon his father's face;" or it is merely a longer form for the simpler עַל (upon); as, *e. g.*, Job v. 10, "Who ... sendeth waters upon the fields." The remaining 85 cases are divided as follows: (1) 28 times עַל־פְּנֵי is used in describing the *relation of localities to each other*. *E. g.*, Judg. xvi. 3, "Samson .... carried them up to the top of an hill that is before Hebron." Sometimes (and more properly) in such cases the phrase is rendered "over against" in the A. V. The other pas-

5 that *is* in the earth beneath, or that *is* in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I Jehovah thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto [upon]
6 the third and [and upon the] fourth *generation* of them that hate me; And show-
7 ing mercy unto thousands of them that love me and keep my commandments. Thou shalt not take the name of Jehovah thy God in vain; for Jehovah

sages in which עַל־פְּנֵי is thus used are Gen. xxiii. 19; xxv. 9, 18; xlix. 30; l. 13; Num. xxi. 11; xxxiii. 7; Deut. xxxii. 49; xxxiv. 1; Josh. xiii. 3, 25; xv. 8; xvii. 7; xviii. 14, 16; xix. 11; 1 Sam. xv. 7; xxvi. 1, 3; 2 Sam. ii. 24; 1 Kings xi. 7; xvii. 3, 15; 2 Kings xxiii. 13; Ezek. xlviii. 15, 21; Zech. xiv. 4. It is a mistake to suppose, as some do, that in these connections עַל־פְּנֵי means "to the east of," according to the Hebrew mode of conceiving of the cardinal points. For in Josh. xviii. 14 we read of "the hill that lieth before (עַל־פְּנֵי) Beth-horon *southward*;" and in Josh. xv. 8, of "the top of the mountain that lieth before the valley of Hinnom *westward*." We are rather to suppose that the phrase indicates such a relation of two places as is expressed by "over against," the physical conformation of the localities naturally suggesting such a description.—(2) We observe, next, that 13 times עַל־פְּנֵי is used of the *position of things* in relation to *buildings*. *E. g.*, 1 Kings vi. 3, "the porch before the temple." In the same verse עַל־פְּנֵי occurs twice more in the same sense. The other passages are 1 Kings vii. 6 (*bis*); viii. 8; 2 Chron. iii. 4 (*bis*), 8, 17; v. 9; Ezek. xl. 15; xlii. 8. In these cases the meaning is obvious: "on the front of," "confronting."—(3) Six times עַל־פְּנֵי is used in the sense of "towards" or "down upon" after verbs of looking, or (once) of going. *E. g.*, Gen. xviii. 16, "The men .... looked toward (עַל־פְּנֵי, down upon) Sodom." So Gen. xix. 28 (*bis*), Num. xxi. 20; xxiii. 28; 2 Sam. xv. 23. Here עַל־פְּנֵי may be regarded as a fuller form of עַל as sometimes used after verbs of motion.—(4) Five times it is used after verbs signifying "pass by," and is rendered "before." *E. g.*, Ex. xxxiii. 19, "I will make all my goodness pass before thee." So Ex. xxxiv. 6; Gen. xxxii. 22 (21); 2 Sam. xv. 18; Job iv. 15. In these passages עַל־פְּנֵי differs from לִפְנֵי as used, *e. g.*, in 2 Kings iv. 31, "Gehazi passed on before them;" where לִפְנֵי indicates that Gehazi went on *in advance* of the others; whereas, *e. g.*, in 2 Sam. xv. 18, the meaning is that the king stopped, and the others *went by* him.—(5) In 12 passages מֵעַל־פְּנֵי is used after verbs meaning to "cast out," and is usually rendered "from the presence (*or* sight) of." They are 1 Kings ix. 7; 2 Kings xiii. 23; xvii. 18, 23; xxiv. 3, 20; 2 Chron. vii. 20; Jer. vii. 15; xv. 1; xxiii. 39; xxxii. 31; lii. 3. Possibly also Gen. xxiii. 3, "Abraham stood up *from before* his dead," *i. e.*, went away from the presence of; but we may understand it more literally, *viz.*, "stood up from upon the face of." There is a manifest difference between מֵעַל־פְּנֵי and מִלִּפְנֵי. The former is used of a removal from a state of juxtaposition or opposition. The latter is used in the stricter sense of "from before." *E. g.*, in Deut. ix. 4, "For the wickedness of these nations the Lord doth drive them out from before thee (מִלְּפָנֶיךָ)." Here it is not meant that the relation between the Jews and the other nations was to be broken up, but rather that it was never to be formed; whereas, *e. g.*, in Jer. vii. 15, "I will cast you out of my sight," the implication is that the people had been near Jehovah, but were now to be banished.—(6) Four times עַל־פְּנֵי is used with the meaning, "to the face of." *E. g.*, Is. lxv. 3, "A people that provoketh me to anger continually to my face." So Job i. 11 (parallel with ii. 5, where אֶל־פְּנֵי is used); vi. 28 (as correctly rendered); xxi. 31. Here the notion of *hostility*, often expressed by the simple עַל, is involved.—Similar to these are (7) the three passages, Ezek. xxxii. 10, Nah. ii. 2 (1), and Ps. xxi. 13 (12), where עַל־פְּנֵי is used after verbs descriptive of hostile demonstrations, and means either, literally, "against the face of," or "over against," in defiance.—(8) In Ex. xx. 20, where the A. V. renders, "that his fear may be before your faces," the meaning clearly is the same as in such expressions as Ex. xv. 16, where the simple עַל is used. So Deut. ii. 25.—(9) In one case, Ps. xviii. 43 (42), עַל־פְּנֵי is used of the dust "before" the wind, just as לִפְנֵי is used in Job xxi. 18, "They are as stubble before the wind."—(10) The passage, Job xvi. 14, "He breaketh me with breach upon (עַל־פְּנֵי) breach," has no precise parallel. But here, too, it is most natural to understand עַל־פְּנֵי as a fuller, poetic form for עַל. Comp. Gen. xxxii. 12 (11), "the mother with (עַל) the children;" Amos iii. 15, "I will smite the winter-house with (עַל, *i. e.*, together with, in addition to) the summer-house."—(11) There are three passages (possibly four), in which עַל־פְּנֵי has a peculiar meaning, as denoting the relation of two persons to each other. Haran, we are told, Gen. xi. 28, "died before (עַל־פְּנֵי) his father Terah." This seems to mean, "died before his father did." But though such a priority is implied, it is not directly expressed. לִפְנֵי is sometimes used to denote such priority in time, *e. g.*, Gen. xxx. 30; Ex. x. 14; Josh. x. 14; but עַל־פְּנֵי is nowhere clearly used in this sense, so that it is more natural to understand it (as the commentators do) here to mean either "in the presence of," or "during the life-time of." The next passage, Num. iii. 4, illustrates the meaning: "Eleazar and Ithamar ministered in the priest's office in the sight of (עַל־פְּנֵי) Aaron their father." It is hardly possible that pains would be taken to lay stress on the fact that Aaron *saw* them acting the part of priests, especially as the verb כִּהֵן hardly means anything more than "to be priest." Not more admissible is the interpretation of Gesenius and others, who here translate עַל־פְּנֵי "under the supervision of." There is not the faintest analogy for such a meaning of the phrase. At the same time, it is hardly supposable that it can be literally translated, "during the life-time of." The notion of physical presence, or nearness, is so uniformly involved in עַל־פְּנֵי that we must, in strictness, here understand it to mean, "over against," "in view of," the point of the expression, however, not consisting in the circumstance that Aaron watched them in their ministrations, but that they performed them *over against* him, *i. e.*, as coupled with him, together with him, (and so) during his life-time. Here belongs also probably Deut.

8 will not hold him guiltless that taketh his name in vain. Remember the sab-
9 bath day, to keep it holy. Six days shalt thou labor, and do all thy work;
10 But the seventh day *is* the sabbath of [a sabbath unto] Jehovah thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant,
11 nor thy maid-servant, nor thy cattle, nor thy stranger that *is* within thy gates: For *in* six days Jehovah made heaven and earth, the sea and all that in them *is*, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it.

xxi. 16, "He may not make the son of the beloved first-born before (עַל־פְּנֵי) the son of the hated." One might naturally understand "before" here to mean, "in preference to;" and this certainly would yield an appropriate sense—a sense certainly involved, yet probably not directly expressed. At least there is no clear analogy for such a meaning, unless we find it in the passages now under consideration, *viz.*, Ex. xx. 3 and Deut. v. 7. The best commentators understand עַל־פְּנֵי in Deut. xxi. 16, to mean "during the life-time of." An analogous use of לִפְנֵי is found in Ps. lxxii. 5, where it is said of the king, "They shall fear thee as long as the sun and moon endure," literally "before (לִפְנֵי) the sun and moon." Similarly ver. 17.—The other of the four passages above mentioned is Gen. xxv. 18. There we read: "He (*i. e.*, Ishmael) died (literally, fell) in the presence of (עַל־פְּנֵי) his brethren." There is now, however, general unanimity in translating נָפַל here "settled" rather than "died," so that the passage is to be reckoned in the following class, in which also the relation of persons to each other is expressed, but in a somewhat different sense.—(12) Knobel explains עַל־פְּנֵי in Gen. xxv. 18 as — "to the east of." So Del., Lange, Keil, Maurer, De W., and others. But, as we have already seen, עַל־פְּנֵי does not have this meaning. This passage is to be explained by the parallel one, Gen. xvi. 12, where it is also said of Ishmael, "He shall dwell in the presence of (עַל־פְּנֵי) all his brethren." Here the context is, "His hand will be against every man, and every man's hand against him; and he shall dwell עַל־פְּנֵי all his brethren." Keil and Lange are unable to satisfy themselves with the interpretation "east of" here; and it is clear that that would not be a statement at all in place here, even if עַל־פְּנֵי ordinarily had the meaning "east of." Evidently the angel expresses the fact that the Ishmaelites were to dwell *over against* their brethren as an independent, defiant, nation. If so, then xxv. 18 is to be understood in the same way, as a statement of the fulfilment of the prophecy here made. In addition to these two passages there are three others in which the relation of persons to each other is expressed. They are Lev. x. 3, Ps. ix. 20 (19), and Jer. vi. 7. In the first we read that Jehovah said, "Before (עַל־פְּנֵי) all the people I will be glorified;" this is preceded by the statement, "I will be sanctified in them that come nigh me." The verse follows the account of the destruction of Nadab and Abihu. To render "in view of," or "in the presence of," would make good and appropriate sense; and certainly it is implied that by the summary punishment of the presumptuous priests Jehovah intended to glorify Himself in the sight of His people. Yet, while men are frequently represented as being or acting before (לִפְנֵי) Jehovah, it is extremely unusual to speak of Jehovah as being or doing anything before (in the sight of) men. And since, if that were here meant, לִפְנֵי would probably have been used, it is much better here to understand the meaning to be "over against," implying separation and contrast. Likewise Ps. ix. 20 (19): "Let the heathen be judged in thy sight (עַל־פָּנֶיךָ)." Certainly the meaning cannot simply be: Let the heathen be judged, while God looks on as a spectator. God is Himself the judge; and the heathen are to be judged *over against* Him; *i. e.*, in such a way as to exhibit the contrast between them and Him. There remains only Jer. vi. 7, "Before me (עַל־פָּנַי) continually is grief and wounds." The context describes the prospective destruction of Jerusalem. Her wickedness is described in ver. 7: "As a fountain casteth out her waters, so she casteth out her wickedness; violence and spoil is heard in her; before me continually is grief and wounds (sickness and blows)." Undoubtedly this implies that the manifestations of the wickedness of the people were in Jehovah's sight; but here, too, there is implied the notion that these things are *over against* Him: on the one side, Jehovah in His holiness; on the other, Jerusalem in her wickedness. This conception is naturally suggested by the representation that Jehovah is about to make *war* upon her.

Having now given a complete exhibition of the use of עַל־פְּנֵי in all the other passages, we are prepared to consider what it means in the first commandment. Several things may be regarded as established: (i) עַל־פְּנֵי is far from being synonymous with לִפְנֵי. The latter is used hundreds of times in the simple sense of "before" in reference to persons; the former is used most frequently of places, and in all cases עַל has more or less of its ordinary meaning, "upon," or "against" (over against). (ii) The phrase has nowhere unequivocally the meaning "besides." The nearest approach to this is in Job xvi. 14, under (10), where עַל־פְּנֵי may be rendered "in addition to." But this is not quite the same as "besides," and the phrase has there evidently a poetic use. A solitary case like this, where too not persons, but things, are spoken of, is altogether insufficient to establish the hypothesis that עַל־פְּנֵי in the first commandment means "besides." (iii) The most general notion conveyed by the phrase in question is that of one object *confronting* another. Leaving out of account, as of no special pertinency, those instances in which it verges upon the literal sense of "upon (or against) the face of," and those in which the meaning of עַל predominates, (*viz.*, classes (3), (6), (7), (8), (10), we find that all others are sufficiently explained by this generic notion of *confronting*. Thus, in all the cases where places are spoken of as עַל־פְּנֵי one another, class (1); where objects are described as in front of buildings, class (2); and where persons are spoken of as passing in front of others, class (4).—So, too, in the cases in which מֵעַל־פְּנֵי is used, class (5), in every instance it follows a verb which implies a previous state of *hostility*; men are to be removed from being *over against* Jehovah, from *confronting* Him with their offensive deeds.—So the instance in Ps. xviii. 43 (42), class (9); the dust *before* the wind is compared with God's enemies destroyed

12 Honor thy father and thy mother: that thy days may be long upon the land which
13, 14 Jehovah thy God giveth thee. Thou shalt not kill. Thou shalt not commit
15, 16 adultery. Thou shalt not steal. Thou shalt not bear false witness against thy
17 neighbor. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass,
18 nor anything that *is* thy neighbor's. And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when
19 the people saw *it*, they removed [reeled backward], and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with
20 us, lest we die. And Moses said unto the people, Fear not; for God is come to prove you, and that his fear may be before your faces [upon you], that ye sin not.
21 And the people stood afar off, and Moses drew near unto the thick darkness where God *was*.

by Him; the dust confronting the wind illustrates the powerlessness of men confronting an angry God.—So the examples under (12). The translation "over against" satisfies all of the cases. A relation of contrast and opposition is implied.—Likewise, also, the three passages under (11). The son of the beloved wife (Deut. xxi. 16) is not to be invested with the rights of primogeniture *over against* the son of the hated one, *i. e.*, in contrast with, distinction from, the other one, while yet by natural right the latter is entitled to the privilege. The phrase עַל־פְּנֵי may here, therefore, be understood to mean "in preference to," or "in the life-time of," but neither one nor the other literally and directly, yet both one and the other by implication. In Num. iii. 4 Aaron's sons are represented as being priests *over against* their father, *i. e.*, not succeeding him, but together with him, as two hills, instead of being distant from one another, are, as it were, companions, confronting each other. So in Gen. xi. 28 Haran is said to have died *over against* his father. In his death he *confronted* his father, *i. e.*, did not, as most naturally happens, die after him, when his father would have been taken away from being with him. By thus anticipating his father in his decease he, as it were, passed *in front of* him, confronted him, so that this case is quite analogous to those under class (4). In this case, therefore, as in some others, the meaning of עַל־פְּנֵי closely borders upon that of לִפְנֵי, yet is not the same.

The application of this discussion to Ex. xx. 3 and Deut. v. 7 is obvious. Israel is to have no other gods "over against" Jehovah. The simple meaning "before," *i. e.*, in the presence of, would have little point and force, and besides would have been expressed by לְפָנַי. The meaning "besides" would have been expressed by זוּלָתִי, בִּלְעָדַי, or some other of the phrases having that meaning. The meaning "over against," the usual meaning of the phrase, is perfectly appropriate here. All false gods are *opposed* to the true God. The worship of them is incompatible with the worship of Jehovah. The command therefore is, "Thou shalt have no other gods to confront me," to be set up as rival objects of service and adoration. All that is pertinent in the other two renderings is involved here. Gods that are set up over against Jehovah may be said to be before Him, in His sight; that they are gods besides, in addition to, Him, is a matter of course: but, more than this, they are gods opposed to Him.—Tr.]

EXEGETICAL AND CRITICAL.

Analysis.—The whole Mosaic legislation is typical and Messianic. *Typical*, as is evident from the existence of Deuteronomy, inasmuch as this presents the first instance of an interpretation which gives to the law a more profound and spiritual meaning. *Messianic*, for the ten commandments contain a description of Christ's active obedience, whilst the sacrificial rites contain the leading features of His passive obedience. Everywhere in the three books are shadowed forth the three offices of the Messiah. The first book comprises, together with the prophetico-ethical covenant law of the ten commandments, also the outlines of the ceremonial and social (civil) law, because those two subjects of legislation flow as consequences out of the ethical law. The priesthood (or the church) and the state depend, in their unity as well as in their diversity, on the ethico-religious legislation of the life of the God-man.

The first form of elemental ethico-religious, but therefore all-embracing legislation, comprises the law, the festivals, and the house, of the covenant (chaps. xx.–xxxi.). It is different from the second form of the legislation (chaps. xxxii.–xxxiv. sqq.) on account of the breaking of the covenant.

This first legislation, the law or book of the covenant in the narrower sense, is evidently the outline of the whole legislation. The presentation of the prophetico-ethical law is found in the ten commandments (xx. 1-17); the outline of the ceremonial law and the reasons for it follow on (vers. 18-26); in conclusion comes the third part, the outline of the social laws of the Israelites (xxi.-xxiii.).

Three questions are here to be settled: (1) How are the several acts of legislation related to the history? (2) How are the several groups of laws related to each other? (3) How is there indicated in this relation a gradual development of legislation?

As to the ten commandments in particular, we are to consider: (1) the form of the promulgation; (2) the relation of the law in Exodus to the phase it presents in Deuteronomy; (3) the analysis of the ten commandments themselves.

That the laws are not artificially introduced into the history of Israel, as *e. g.* Bertheau assumes, is shown by their definite connection with the historical occasions of them. Thus, *e. g.*, the law of the ten commandments is occasioned by the vow of covenant obedience made beforehand by the people. The ceremonial law as a law of atonement is occasioned by the fright and flight of the people at the thunders of Sinai (chap. xx. 21). Thus the holy nation is established; and

not till now is there occasion for the theocratico-social legislation, according to which every individual is to be recognised as a worthy member of this nation. The setting up of the golden calf furnished historical occasion for special precepts. The gradually progressive legislation recorded in the Book of Numbers most markedly illustrates the influence of historical events. We have before become acquainted with similar instances. This is true in a general way of the Passover and the unleavened bread. The commands concerning the sanctification of the first-born and concerning the reckoning of time refer to the exodus from Egypt. The hallowing of the seventh day is connected with the gift of manna; the bitter water occasions the fundamental law of hygienics, ch. xv. The attack of Amalek is the actual foundation of the ordinance concerning holy wars. So in earlier times the Noachian command (Gen. ix.) was a law which looked back to the godless violence of the perished generation; it connected the command to reverence God with the precept to hold human life sacred. So the fundamental command of the covenant with Abraham, the command of circumcision, as a symbol of generation consecrated with reference to regeneration, appears after the history of the expulsion of Ishmael, who was born according to the flesh (comp. Gen. xvii. with Gen. xvi.). But that the book of Deuteronomy—according to the memorabilia on which it is founded—grew out of the danger that Israel might be led by the giving of the law to decline into observance of the mere letter, we have already elsewhere noticed. It may be remarked by the way that the Song of Moses and Moses' Blessing at the close of Deuteronomy seem like the heart's blood of the whole book, a song of cursing, and a song of blessing; in the Psalter and prophetic books scarcely anything similar can be found.

How are the individual groups of laws related to one another? That they essentially and unconditionally require one another, and that accordingly they could not have appeared separately, is not hard to show. The decalogue, taken by itself, would lead into scholastic casuistry; the system of sacrifice, taken by itself, into magic rites; the political marshalling of the host, into despotism or greed of conquest. Compare Schleiermacher's argument in his "Dogmatik," to show that the three offices of Christ require each other.

From what has been said it follows also that the development of the legislation was gradual. We may distinguish four stages in the Mosaic period: (1) The Passover as the foundation of the whole legislation, and the several special laws up to the arrival at Sinai (primogeniture, reckoning of time, sanitary regulation, Sabbath); (2) the covenant law, or book of the covenant, before the covenant was broken by the erecting of the golden calf; (3) the expansion and modification of the law, on account of the breach of the covenant, in the direction of the hierarchy, the ritual, and the beginning of the proclamation of grace in the name of Jehovah; (4) the deeper and more inward meaning given to the law in Deuteronomy, as an introduction to the age of the Psalms and Prophets.

The Form of the Promulgation of the Decalogue.

We assume that this form is indicated in xix. 19. The passage, Deut. v. 4, "Jehovah talked with you face to face in the mount," is defined by ver. 5, "I stood between Jehovah and you at that time, to show you the word of Jehovah." In spite of this declaration and the mysterious passages, Acts vii. 53, Gal. iii. 19, Heb. ii. 2, the notion has arisen, not only among the Jews, but also within the sphere of Christian scholastic theology, that God spoke audibly from Mt. Sinai to the whole people. *Vid.* Keil, II. p. 106 sqq. Buxt.: "*Hebræorum interpretes ad unum pæne omnes: deum verba decalogi per se immediate locutum esse, dei nempe potentia, non autem angelorum opera ac ministerio voces in aëre formatas fuisse.*" The interpolation of spirits of nature by von Hofmann (*vid.* Keil, p. 108) must be as far from the reality as from the literal meaning of the language. It must not be forgotten that Moses, at the head of his people in the breadless and waterless desert, moves, as it were, on the border region of this world. A sort of symbolical element is without doubt to be found even in the Rabbinical tradition, that God spoke from Sinai in a language which divided itself into all the languages of the seventy nations, and extended audibly over all the earth;—evidently a symbol of the fact that the language of the ten commandments gave expression to the language of the conscience of all mankind.

The Relation of the Law in Exodus to the Form of it in Deuteronomy.

First of all is to be noticed that in the most literal part of the Holy Scriptures, where everything seems to depend on the most exact phraseology, *viz.*, in the statement of the law, there is yet not a perfect agreement between the two statements; just as is the case in the N.T. with the Lord's Prayer, and in church history with the ecumenical symbols, which, moreover, have failed to agree on a seven-fold division of it. Keil rightly makes the text in Exodus the original one; whilst Kurtz, in a manner hazardous for his standpoint, inverts the relation, making the form in Deuteronomy the original one. Both of them overlook the fact that according to the spirit of the letter the one edition is as original as the other. We have already (Genesis, p. 92) attempted to explain the reason of the discrepancies which Keil in note 1, II., p. 105, has cited. In the repetition of the Sabbath law the ethical and humane bearing of it is unmistakably made prominent (Deut. v. 15), as in relation to the tenth commandment the wife is put before the house. In the form of the command to honor father and mother, the blessing of prosperity is made more emphatic. The expressions עֵד שָׁוְא for עֵד שֶׁקֶר, תִתְאַוֶּה for the repetition of תַחְמֹד (in the second part of the tenth commandment) savor also of a spiritualizing tendency. By the copula ו, moreover, the commandment, "Thou shalt not kill," and the following ones are, so to speak, united into *one* commandment.

Furthermore is to be noticed the difference between the first oral proclamation of the law through the mediation of Moses and the engraved inscription of it on two tablets. This begins after

the solemn ratification of the covenant, xxiv. 15, xxxi. 18, xxxii. 19, xxxiv. 1. Thus at this point also in the giving of the law the oral revelation precedes the written, although at the same point the revealed word and the written word blend intimately together, in order typically to exhibit the intimate relation between the two throughout the Holy Scriptures. A positive command of Holy Scripture has already been made, xvii. 14: eternal war against Amalek, in a typical sense. The fact also is of permanent significance, that Aaron the priest was making the golden calf for the people at the same time that Moses on the mount was receiving the tables of the law. That the ten commandments were written on the two tables, that therefore the ethico-religious law of the covenant is divided into ten commandments, is affirmed in Ex. xxxiv. 28, and Deut. x. 4. But on the question, how they are to be counted, and how divided between the two tables, opinions differ. Says Keil: "The words of the covenant, or the ten commandments, were written by God on two tables of stone (xxxi. 18), and, as being the sum and kernel of the law, are called as early as in xxiv. 12 הַתּוֹרָה וְהַמִּצְוָה [the law and the commandment]. But as to their number, and their twofold division, the Biblical text furnishes neither positive statements nor certain indications—a clear proof that these points are of less importance than dogmatic zeal has often attached to them. In the course of the centuries two leading views have been developed. Some divide the commandments into two divisions of five each, and assign to the first table the commandments respecting (1) other gods, (2) images, (3) the name of God, (4) the Sabbath, and (5) parents; to the second those concerning (1) murder, (2) adultery, (3) stealing, (4) false witness, and (5) covetousness. Others assign to the first table three commandments, and to the second, seven. They specify, as the first three, the commandments concerning (1) other gods, (2) the name of God, (3) the Sabbath; which three comprise the duties owed to God: and, as the seven of the second table, those concerning (1) parents, (2) murder, (3) adultery, (4) stealing, (5) false witness, (6) coveting one's neighbor's house, (7) coveting a neighbor's wife, servants, cattle, and other possessions; as comprising the duties owed to one's neighbor.—The first opinion, with the division into two tables of five commandments each, is found in Josephus (*Ant.* III., 5, 8) and Philo (*Quis rer. divin. hær.* § 35, *De Decal.* § 12 *et al.*). It is unanimously approved by the church fathers of the first four centuries, and has been retained by the Oriental and Reformed churches to this day. The later Jews also agree with this, so far as that they assume only *one* commandment respecting covetousness, but dissent from it in that they unite the prohibition of images with the prohibition of strange gods, but regard the introductory sentence, "I am Jehovah, thy God," as the first commandment. This method of enumeration, of which the first traces are found in Julian, the Apostate, quoted by Cyril of Alexandria, *adv. Julianum*, Lib. V. *init.*, and in a casual remark of Jerome on Hos. x. 10, is certainly of later origin, and perhaps propounded only from opposition to the Christians; but it still prevails among the modern Jews.

The second leading view was brought into favor by Augustine; and before him no one is known to have advocated it. In *Quæst.* 71 *in Exod.*, Augustine expresses himself on the question how the ten commandments are to be divided: ("*Utrum quatuor sint usque ad præceptum de Sabbatho, quæ ad ipsum Deum pertinent, sex autem reliqua quorum primum: Honora patrem et matrem, quæ ad hominem pertinent: an potius illa tria sint et ista septem*") after a further presentation of the two views, as follows: "*Mihi tamen videntur congruentius accipi illa tria et ista septem, quoniam Trinitatem videntur illa quæ ad Deum pertinent, insinuare diligentius intuentibus;*" and he then aims to show, further, that by the prohibition of images the prohibition of other gods is only explained "*perfectius*," while the prohibition of covetousness, although "*concupiscentia uxoris alienæ et concupiscentia domus alienæ tantum in peccando differant*," is divided by the repetition of the "*non concupisces*" into two commandments. In this division Augustine, following the text of Deuteronomy, generally reckoned the command not to covet one's neighbor's wife as the *ninth*, though in individual passages, following the text of Exodus, he puts the one concerning the neighbor's house first (*vid.* Geffken, *Ueber die verschiedene Eintheilung des Dekalogs*, Hamburg, 1838, p. 174). Through Augustine's great influence this division of the commandments became the prevalent one in the Western church, and was also adopted by Luther and the Lutheran church, with the difference, however, that the Catholic and Lutheran churches, following Exodus, made the *ninth* commandment refer to the house, while only a few, with Augustine, gave the preference to the order as found in Deuteronomy.*

We have the more readily borrowed the language of a decided Lutheran on this question, inasmuch as he, in distinction from some others who seem to regard adherence to the mediæval division as essential to Lutheran orthodoxy, displays a commendable impartiality. The leading reasons for the ancient, theocratic division are the following: (1) The transposition of the first object of covetousness in Exodus and Deuteronomy, "thy neighbor's house," "thy neighbor's wife." The advocates of the ecclesiastical view would here rather assume a corruption of the

* In modern discussions of this subject, the Augustinian division is defended by Sonntag, in the *Theol. Studien und Kritiken*, 1836, p. 61 sqq. and 1837, p. 243 sqq., and by Kurtz in his *History of the Old Covenant*, III., p. 123 sqq., and in the *Kirchl. Zeitschrift* of Kliefoth and Meier, 1835, parts 4–6. The Lutheran view, by C. W. Otto, *Dekalog. Untersuchungen*, Halle, 1857. The Reformed view, as the original one, and the one borne out by the text, by Züllig, in the *Theol. Studien und Kritiken*, 1837, p. 47 sqq.; J. Geffken, in the above-mentioned treatise, which fully treats the historical testimony; Bertheau, *Die 7 Gruppen mosaischer Gesetze*, Göttingen, 1840, p. 10 sqq.; Oehler, in *Herzog's Realencyklopädie*, Art. *Dekalog*; by anonymous writers in the *Evang. Kirchenzeitung*, 1857, No. 62 sq., and in the *Erlanger Zeitschrift für Protestantismus*, Vol. 33, parts 1 and 2; finally, by F. W. Schultz, in a full, thorough, and candid treatment of the question in Rudelbach and Guericke's *Zeitschrift*, 1858, part 1, and in his Comm. on Deut. v. 6 sqq.—E. in the *Erlanger Zeitschrift*, Vol. 36, part 4, p. 298 sqq.; and Knobel on Ex. xx., enter the lists for the Rabbinical view. Finally, E. Meier, *Die ursprüngliche Form des Dekalogs* (Mannheim, 1836) launches out into arbitrary conjectures" (Keil). See more on Rabbinical and Catholic divisions in Keil II., p. 111, and Bertheau, p. 13. [Comp. also Stanley, *Jewish Church*, Lect. VII., and the Article *Ten Commandments* in Smith's *Bible Dictionary*, and *Decalogue* in Kitto's *Cyclopedia*.—Tr.]

text, even in the tables of the law, than see in this transposition a weaving of the two precepts into *one* commandment. (2) The difference, amply established by sacred history, as well as by the history of religion in general, between the worship of symbolic images, and the worship of mythological deities: in accordance with which distinction the two prohibitions are not to be blended into *one* commandment. (3) Of very special importance is the brief explanation of the law given by Paul in Rom. vii. 7 with the words, "Thou shalt not covet." According to this explanation, the emphasis rests on the prohibition of covetousness, and the expansion "thy neighbor's house," *etc.*, serves merely to exemplify it. But when the commandment is divided into two, the chief force of the prohibition rests on the several objects of desire, so that these two last commandments would lead one to make the law consist in the vague prohibition of external things, and need to be supplemented by a great "*etc.*;" whereas the emphasizing of covetousness as an important point leads one to refer the law to the inward life, and, so understood, looks back to the spiritual foundation of the whole law in the first commandment, whilst a kindred element of spirituality is found in the middle of the law, connected with the precept to honor father and mother.—As to the distribution of the law into two ideal tables, the division into two groups of five commandments each is favored especially by the fact that all the commandments of the second table from the sixth commandment on are connected by the conjunction ו ["and;" in the A. V. rendered, together with the negative, "neither"] in Deuteronomy (ver. 17, *etc.*). Moreover, in favor of the same division is the consideration that parents in the fifth commandment stand as representatives of the Deity and of the divine rule. As the first commandment expresses the law of true religion, and the second, the requirement to make one's religious conceptions spiritual and to keep them pure; so the three following commandments evidently designate ramifications of religious conduct: the duty of maintaining the sanctity of religious knowledge and doctrine; of religious humanity (or of worship), and of the most original nursery of religion, the household, and of its most original form, piety. Nevertheless, when one would divide the ten commandments between the two actual tables of Moses, he fails to find distinct indications; hardly, however, can the assumption be established that only the precepts themselves stood on the tables, but not the reasons that are given for some of them.

As to the whole system of the Mosaic legislation, we are to consider the arrangement which Bertheau has made in his work "*Die sieben Gruppen mosaischer Gesetze in den drei mittleren Büchern des Pentateuchs*" (Göttingen, 1840). According to him, the number 7, multiplied by 10, taken seven times, lies at the foundation of the arrangement. We have already observed that we do not regard as well grounded the dissolution of the Mosaic code of laws from history as its basis. Moreover, a clear carrying out of the system would show that we could regard the origin of it only as instinctive, not as the conscious work of Rabbinic design. The ten commandments, Ex. xx. 1-17, form the introduction of this arrangement. But the ritual law follows immediately, beginning with a group, not of ten, but of four laws, xx. 23 sqq.

1. *The Lawgiver*. That Jehovah is the lawgiver does not exclude the mediation mentioned Gal. iii. 19 and elsewhere. Comp. Comm. on Genesis, vi. 1-8. Quite as little, however, does this mediation obscure the name of the lawgiver, Jehovah. Keil (II. p. 114) inconclusively opposes the view of Knobel, who takes the first words, "I am Jehovah," as a confession, or as the foundation of the whole theocratic law. Just because the words have this force, are they also the foundation of the obligation of the people to keep the theocratic commandments. For the lawgiver puts the people under the highest obligation by their recognising him as benefactor and liberator. An absolute despot as such is no lawgiver. Israel's law is based on his typical liberation, and his obedience to the law on faith in that liberation. The law itself is the objective form in which for educational purposes the obligations are expressed, which are involved in its foundation.

2. *The first Commandment*. The absolute negation לֹא stands significantly at the beginning. So further on. Antithetic to it is the absolute אָנֹכִי ["I"] of Jehovah at the opening of His commandments.—יִהְיֶה אֱלֹהִים, the gods *become*, spring up gradually in the conceptions of the sinful people, hence לְךָ· אֲחֵרִים in connection with אֱלֹהִים is to be explained as $=$ *ἕτεροι* (according to Gal. i. 6) with the LXX. and the Vulgate (*alieni*, foreign), not $=$ *alii*, other. עַל-פָּנָי may mean *before* my face, *over against* my face, *against* my face, *besides* my face, *beyond* it. The central feature of the thought may be: beyond my personal, revealed form, and in opposition to it—recognizing, together with the error a remnant of religiosity in the worship of the gods.—The "*coram me*" of the Vulgate expresses one factor of the notion, as Luther's "*neben mir*" ["by my side"] does another. [*Vid.* under "Textual and Grammatical"].

8. *The Prohibition of Image Worship*, vers. 4-6. Image, פֶּסֶל, from פָּסַל, to hew wood or stone. It therefore denotes primarily a plastic image. תְּמוּנָה does not signify an image made by man, but only a form which appears to him, Num. xii. 8, Deut. iv. 12, 15 sqq., Job iv. 16, Psalm xvii. 15. In Deut. v. 8 (comp. iv. 16) we find פֶּסֶל כָּל-תְּמוּנָה, "image of any form." Accordingly וְכָל-תְּמוּנָה is here to be taken as explanatory of פֶּסֶל, and ו as explicative, "even any form" (Keil). "Image" is therefore used absolutely in the sense of religious representation of the Deity, and the various forms are conceived as the forms of the image. Comp. Deut. iv. 15, "for ye saw no manner of similitude [no form] on the day that Jehovah spake unto you in Horeb." The medium of legislation therefore continued to be a miracle of hearing; it became a miracle of sight only in the accompanying phenomena given for the purpose of perpetually

preventing every kind of image-worship.—**In heaven.** Keil says: "on the heaven," explaining it as referring to the birds, and not the angels, at the most, according to Deut. iv. 19, as perhaps including the stars. The angels proper could not possibly have been meant as copies of Jehovah, since they themselves appear only in visions; and even if the constellations were specially meant, yet they too were for the most part pictorially represented [and in this sense only is the worship of them *here* prohibited]. The worship of stars as such is covered by the first commandment. Comp. Rom. i.—**Under the earth.** Beneath, under the level of the solid land, lower than it. Marine creatures are therefore meant. This commandment deals throughout only with religious conduct. The *bowing down* designates the act of adoration; the *serving* denotes the system of worship. Keil quotes from Calvin: "*quod stulte quidam putarunt, hic damnari sculpturas et picturas quaslibet, refutatione non indiget.*" Still it is clear from Rom. i. that the gradual transition from the over-estimate of the symbolical image to the superstitious reverence for it is included.

According to Keil the threat and promise following the second commandment refer to the two first as being embraced in a higher unity. But this higher unity is resolvable in this way, that the sin against the second commandment is to be regarded as the source of the sin against the first. With image worship, or the deification of symbols, idolatry begins. Hence image worship is condemned as being the germ of the whole succeeding development of sin. That which in the classical writings of the Greeks and Romans is signified by ὕβρις, the fatal beginning of a connected series of crimes which come to a conclusion only in one or more tragic catastrophes, is signified in the theocratic sphere by עָוֹן, *perversion, perverseness.* The evil-doing of the fathers has a genealogical succession which cannot be broken till the third or fourth generations (grandchildren and great-grandchildren) are visited. This is shown also by the Greek tragedy, and the third and fourth generation is still to be traced in the five acts of the modern tragedy. Now the image-worshipper is worse than the idolater in that he makes this fatal beginning. But as the ὕβρις proceeds from an insolence towards the gods which may be called hatred, so also image-worship arises out of an insolent apostasy from the active control of the pure conception of God, from the control of the Spirit. In the Old Testament, it is the golden calves of Jeroboam at Dan and Beersheba which are followed by such catastrophes in Israel. It may also be asked: What has the mediæval image-worship cost certain European nations in particular? That the hereditary guilt thus contracted forms no absolute fatality, is shown by the addition, "of them that hate me." This is a condition, or limitation, which is echoed in the ἐφ' ᾧ πάντες ἥμαρτον of Rom. v. 12. But the condition cannot be made the foundation, as is done by Keil, who says that by the words לְשֹׂנְאַי and לְאֹהֲבַי ["of them that hate me" and "of them that love me"] the punishment and the grace are traced back to their ultimate ground. This would vitiate the force of what he afterwards says of the organic relations of humanity. The organic hereditary conditions of guilt, of which even the heathen know how to speak (*vid.* Keil, p. 117), are limited by morally guilty actions. Because reference is here made to organic consequences, the fathers themselves are not mentioned. Because the transmission of the curse is hindered by the counter influence of ethical forces and natures, checks grow up as early as between the third and fourth generations. The sovereignty of grace is concerned in this, as also in the opposite parallel, "unto the thousands," *i. e.*, unto a thousand generations. This wonderfully subtle and profound doctrine of original sin is not Augustinian, inasmuch as it assumes special cases of sin and individual and generic counteracting influences within the sphere of the general condition of sin. It is, however, still less Pelagian; yet, as compared with the notion of guilt embodied in the Greek tragedians, it is exceedingly mild. The hereditary descendants of such a guilty parentage fill up the measure of the guilt of their fathers, Matt. xxiii. 32. In this passage also the notion of guilt, as distinguished from that of sin, is brought out. Guilt is the *organic* side of sin; sin is the ethical side of guilt. The whole judicial economy, moreover, is founded on the jealousy of God; *i. e.*, as being the absolute personality, He insists that persons shall not dissolve the bond of personal communion with Him, that they shall not descend from the sphere of love into that of sensuous conceptions.

4. *The third commandment.* The sin against the first commandment banishes the name of Jehovah by means of idol names; the sin against the second obscures and disfigures it; the sin against this third one abuses it. Here then the name, the right apprehension, or at least knowledge and confession, of the name, are presupposed; but the correctness of the apprehension is hypocritically employed by the transgressor of this commandment in the interest of selfishness and vice. According to Keil נָשָׂא שֵׁם does not mean "to utter the name," and שָׁוְא does not mean "lie." But to lift up a name must surely mean to lift it up by uttering it, though doubtless in a solemn way; and though שָׁוְא signifies wasteness and emptiness, yet it is here to be understood of wasteness and emptiness in speech. The moral culmination of this sin is perjury, Lev. xix. 12; hypocrisy in the application of sacred things to criminal uses, especially also sorcery in all forms. —Here the punitive retribution is put immediately upon the person who sins, as an unavoidable one which surely finds its object, and whose law rests on the nature of Jehovah Himself.

5. Vers. 9-11. Here is to be considered: (1) *The significance of the law of the Sabbath;* (2) *the institution of the Sabbath;* (3) *the ordinance of the Sabbath;* (4) *the reason for the Sabbath.* The idea of the Sabbath will never be rightly apprehended, unless it is seen to be a union of two laws. The first is the ethical law of humanity, which here predominates; the second is the strictly religious law, which is made prominent in Lev. xxiii. The law of the Sabbath would not stand in the decalogue, if it did not have a moral principle to establish as much as the commandments not to kill, commit adultery, or steal. The physical

nature shall not be worn out, dishonored, and slowly murdered by restless occupation. Hence the specification: "No kind of work or business;" and that, not only in reference to son and daughter, man-servant and maid-servant, but also in reference to the beasts themselves and the stranger within the gates of Israel (*i. e.*, in their cities and villages, not in the houses of the stranger), as the foreigner might imagine that he could publicly emancipate himself from this sacred humane ordinance. This point is brought out in Deut. v. 14, 15; Ex. xxiii. 12. It is seen further on, in the sabbatical year and in the great year of jubilee. Reference is made to it in Deut. xvi. 11.—That there existed already a tradition of the Sabbath rest, may be inferred from the tradition of the days of creation; so also circumcision as a custom prevailed before the institution of it as a sacrament. But that circumcision, as a patriarchal law, symbolically comprehending all the ten commandments, continued to outrank the Mosaic law of the Sabbath, which was not till now raised to the rank of one of the chief ethical commandments, is shown by the Jewish custom as indicated in Christ's declaration, John vii. 22, 23.—The ordinance of the Sabbath first specifies the subjects of the command: "Those who are to rest are divided into two classes by the omission of the conjunction ו before עַבְדְּךָ" (Keil). Next, the degree of rest: "מְלָאכָה, business (comp. Gen. ii. 2), in distinction from עֲבֹדָה, labor, means not so much the lighter work (Schultz) as rather, in general, the accomplishment of any task, whether hard or easy; עֲבֹדָה is the execution of a particular work, whether agricultural (Ps. civ. 23), or mechanical (Ex. xxxix. 32), or sacerdotal, including both the priestly service and the labor necessary for the performance of the ritual (Ex. xii. 25 sq., Num. iv. 47). On the Sabbath, as also on the day of atonement (Lev. xxiii. 28, 31) every employment was to cease; on the other feast-days, only laborious occupations, מְלֶאכֶת עֲבֹדָה (Lev. xxiii. 7 sqq.), *i. e.*, occupations which come under the head of toilsome labor, civil business, and the prosecution of one's trade" (Keil).—The reason: "for in six days," *etc.* "This implies that God blessed and hallowed the seventh day because He rested on it" (Keil). According to Schultz man should, in a degree, make the pulsations of the divine life his own. So much is certainly true, that the rhythmical antithesis between labor and rest in the divine creation should be not only the prototype, but also the rule for human activity. All the more, inasmuch as not only human nature, but nature in general, needs intervals of rest to keep it from being consumed with disquietude. Hence the commandment contains an ethical principle, a law designed to secure vigor of life, as the sixth commandment protects life itself, xxiii. 12, Deut. v. 14 sq. Furthermore is to be considered that the seventh day of God has a beginning, but no end; accordingly man's day of rest should have its issue, not in time, but in eternity (*vid.* Heb. iv. 10, Rev. xiv. 13). Keil would here make a distinction between the labor of Paradise and labor after the fall; but the typical days of creation preceded the fall. The positive side of the day of rest, the solemn celebration, first appears in the form of the ritual law of the Sabbath. The ritual makes the day of rest a festival. And, inasmuch as the festival is the soul of the day of rest, a day in which man should rest, and keep holy day in God, as on that day God rests and keeps holy day in man, it could also be transformed from the Jewish Sabbath into the Christian Sunday.

6. Ver. 12. *The fifth commandment.* This concludes the first table, and forms at the same time a transition to the second. "In the requisition of honor to parents it lays the foundation for the sanctification of all social life, in that it teaches us to recognise a divine authority in it" (Oehler, in Herzog's *Real-Encyclopädie*, under "*Dekalog*"). In the parental house the distinction between the dynamical majority that is to train and govern, and the numerical majority which is to be subject to the other, becomes conspicuous: one pair of parents, and perhaps two, three, or four times as many children. Here the government of an absolute majority would be an absolute absurdity. On the fifth commandment *vid.* Keil, p. 122.

7. *The sixth commandment.* The protection of life in its existence. It is at the same time the basis of all the following commandments. Lev. xix. 18, "Thou shalt love thy neighbor as thyself." Hence killing, when permitted or even commanded, is to be regarded as in principle a consequence of the duty of the preservation of life in the higher sense. So the seventh commandment serves to protect marriage as the source of life and the means of keeping it pure; the eighth commandment, to protect property and equity, as the condition of the dignity of life; the ninth commandment, to protect truth and the judiciary against falsehood and slander, as being the spiritual vitiation of life; the tenth commandment, to guard the issues of life from within outwards. The progress from violence to seduction, and thence on to fraud, prepares the way for the transition to the chief sin of the tongue and the chief sin of the thought, primarily as related to one's neighbor. On this "*mirum et aptum ordinem*," as Luther calls it, see Keil II., p. 123. Thus the circle is formed; the law returns to the beginning: only by the sanctification of the heart according to the tenth commandment can the worship of God according to the first commandment be secured.—**Not kill.** Every thing belonging here is taught in the catechism; *vid.* also Keil, p. 123 (comp. Gen. ix. 6). In the exposition, suicide, the killing of beasts, *etc.*, are to be considered. By the omission of the object the emphasis lying on the notion of killing is strengthened. In so far as the beast has no complete life, it cannot be killed in the same sense as a man can be. But every form of cruelty to beasts is an offence against the image of human life.

8. **Not commit adultery.** This commandment holds the same relation to the sixth as the second to the first. Idolatry proper corresponds with the murder of one's neighbor, the latter being an offence against the divine in man. Im-

age-worship, however, corresponds with adultery, as this too rests on a subtle deification of the image of man; it is spiritual idolatry, as image-worship is spiritual adultery, Lev. xx. 10. Here observe also the expansion of the thought in the catechism, according to which simple whoredom too in all its forms, as well as unchastity, is included.

9. **Not steal.** *Vid.* the expansion, ch. xxi. 33, xxii. 18, xxiii. 4, 5, Deut. xxii. 1-4. The correspondence between this commandment and the misuse of the name of God, which robs God of His honor, is also not to be overlooked. In the case of false oaths in business the two offences coalesce.

10. **Bear false witness against thy neighbor.** עֵד שָׁקֶר, Deut. עֵד שָׁוְא, an intensification of the expression. "Not only every lying, but in general every untrue and unfounded, testimony is forbidden; also not only testimony before the judge, but in general every untrue testimony" (Keil). Aside from the fact that the judicial oaths in court form a sort of religious ceremony, which reminds one of the law of the Sabbath, it is also the office of the Sabbath to suppress the false excitements of the week of labor, out of which sins of the tongue, especially also false testimony, proceed.

11. **Thou shalt not covet.** The emphasis lies on coveting, not on the several objects of coveting. This emphasis of the inward state is made secure by reckoning the commandment as *one*. "The repetition of לֹא תַחְמֹד ['thou shalt not covet'] no more proves that the words form two distinct commandments than the substitution of תִתְאַוֶּה ['desire'] for תַחְמֹד ['covet'] in Deut. v. 18 (21)" (Keil). The repetition in Exodus gives prominence to the thought that the house, the sum total of domestic life, as a unit, is superior to the individual; in Deut., that the wife, ideally considered, is superior to the house (Prov. xii. 4, xxxi. 10). *Vid.* Keil's note in reply to Kurtz, who regards the text in Exodus as corrupt.* The relation between the fifth and the tenth commandment is less marked, yet it may be said: a genuine pupil of a pious house will not covet his neighbor's house. The house of God in the pious family keeps peace with the house of the neighbor. Every house is to the pious man a house consecrated by justice, like a house of God.

The Effect.

Vers. 18-21; Deut. v. 23-33. According to Keil, the frightful phenomena under which the Lord manifested His majesty made the designed impression on the people. It was indeed designed that the people should be penetrated with the fear of God, in order that they might not sin; but not that in their fear they should stand off and beg Moses as their mediator to talk with God. Hence it is said, "God is come to try you." A trial is always a test, which, through the influence of false notions, may occasion a twofold view of it. That the Jews as sinners should be startled by the phenomena of the majesty of God, was the intent of this revelation; but that they should retire trembling and desire a mediator, was a misunderstanding occasioned by their carnal fear and spiritual sluggishness. Here, therefore, is the key to the understanding of the hierarchy. The *lay* feeling of the people desired a mediating *priesthood*, which the person of Moses first had to represent. For the priest is the man who can dare *to approach God* without being overwhelmed with the fear of death (Jer. xxx. 21). The people now, although they have found out by experience that men can hear God speak without dying, yet yield to the fear that they will be destroyed by fire when in immediate intercourse with God (Deut. v. 24, 25). And because this is now their attitude of soul, Jehovah complies with it (Deut. v. 28), just as He afterwards gave to the people a king. This origin of the Old Testament hierarchy explains why immediately afterwards mention is made of altars. In consequence of that arrangement, therefore, the people now *stood* henceforth afar off: Moses had for the present assumed the whole mediatorship.

* [The note is not given in the English edition. Kurtz argues that lusting after one's neighbor's wife, and coveting his possessions, are two quite distinct sins; hence he regards the use of two distinct verbs for the two sins in Deuteronomy as the most accurate form of the commandments, and therefore conjectures that through some copyist the text of Exodus has been changed. He confesses, however, that there is no external evidence of any weight in favor of the conjecture.—Tr.]

B.—THE FIRST COMPENDIOUS LAW OF SACRIFICE.

Chapter XX. 22–26.

22 And Jehovah said unto Moses, Thus shalt thou say unto the children of Israel,
23 Ye have seen that I have talked with you from heaven. Ye shall not make with
24 me gods of silver, neither shall ye make unto you gods of gold.[1] An altar of earth

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 23. If we follow the Masoretic punctuation, the literal translation would be: "Ye shall not make with me; gods of silver and gods of gold ye shall not make unto you." With this division of the verse, an object must be supplied in the first clause, *e. g.*, "Ye shall not make anything," *i. e.*, any gods, "with me," *i. e.*, to be objects of worship together with me. In favor of this construction also is the consideration that in the rendering of the A. V. an unwarranted distinction seems to be made between "gods of silver" and "gods of gold." On the other hand, however, the parallelism of the clauses favors the rendering of the A. V. The latter is adopted by LXX. (where, however, we find ὑμῖν instead of σὺν ἐμοί) and Vulg. (where אִתִּי is left entirely untranslated). But the majority of scholars prefer the other division.—Tr.]

thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen: in all places where I record my name I 25 will come unto thee, and I will bless thee. And if thou wilt make [thou make] me an altar of stone, thou shalt not build it of hewn stone; for if thou lift up thy tool 26 upon it, thou hast polluted it. Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

EXEGETICAL AND CRITICAL.

We have to do here with an altogether peculiar section, the germ of all Leviticus, or even of the whole ritual law. This is too little recognized when Keil gives as one division: chaps. xx. 22–xxiv. 2, under the title, "Leading Features in the Covenant Constitution," and then makes the subdivision: (1) The general form of Israel's worship of God; (2) The laws of Israel. Knobel has observed the turning-point in one respect at all events: "The frightful phenomena amidst which Jehovah announces the fundamental law of the theocracy, fill the people with terror; hence another mode of revelation is employed for the further divine disclosures. They beg that Moses rather than God should speak with them, inasmuch as they are filled with mortal dread, and fear for their lives. In this way the author explains why Jehovah revealed the other laws to Moses, and through him brought them to the people, whereas He had addressed the ten commandments immediately to the people." How little more was needed in order to discern the genesis of the hierarchical mediatorship.

Vers. 22, 23. **Have talked with you from heaven.**—This is the basis for the negative part of the theocratic ritual, and at the same time the explanation of the worship of images and idols. This rests on the fancy that Jehovah cannot approach men from heaven, and that man cannot hear the word of Jehovah from heaven; that therefore images of gods and heavenly objects are necessary as media between the Deity and mankind. It is to be inferred from the foregoing that this prohibition does not exclude the mediatorship of Moses, still less the mediatorship of Christ in the New Covenant, for it is through this real mediation that heaven is to be brought to earth, and humanity united in the Holy Ghost. Furthermore, it is to be noticed that this prohibition is given here as a law respecting worship, whereas in the decalogue it has a fundamental ethical significance. Hence we read here: "Ye shall not make אִתִּי, with me," by which is designated the adoration of images in religious services, as involving the germ of idolatry. It is here incidentally suggested that images are prohibited because Jehovah was veiled in a cloud, and, "as a heavenly being, can be pictured by no earthly material." (Keil.)

Ver. 24. *The positive law of worship.* Regarding it as certain that there had been already a traditional service of God, connected with sacrificial rites, we cannot fail to discern here a design to counteract extravagances, and to present in the simplest possible form this ritual devoted to theocratic worship. It may be taken as significant for the service of the Church also, that this fundamental, simple regulation did not exclude further developments, or even modifications. Of course the modifications of this outward manifestation of piety must have an inward ground. How then did the altar of the tabernacle grow out of the low altar of earth or of unhewn stones? First, it is to be considered that the altar of the tabernacle was threefold: the altar of burnt-offering in the court (xxvii. 1); the altar of incense in the sanctuary (xxx. 1); and the mercy-seat in the Holy of holies (xxvi. 34; xxv. 21). The altar of burnt-offering was of acacia wood, overlaid with copper, and three cubits high. The altar of incense, also of acacia wood, was overlaid with gold; finally, the mercy-seat was of pure gold. This gradation points back from the gold through the gilding and the copper to the starting-point, the altar of earth or of stone. This primitive form continued to be the normal type for the altars which, notwithstanding the fixed centre in the exclusive place of worship, were always prescribed for extraordinary places of revelation (Deut. xxvii. 5; Josh. viii. 30; Judg. vi. 26). Not only the right, but also the duty, of marking by altars real places of revelations, was therefore reserved; the worship in high places easily followed as an abuse. Only in opposition to this abuse was the central sanctuary the exclusive place of worship; but it was to be expected that a permanent altar in the sanctuary could not continue to be so much like a natural growth, but had to be symbolically conformed to its surroundings in the sanctuary.

An altar of earth.—"The altar, as an elevation built of earth or unhewn stones, symbolizes the elevation of man to the God who is enthroned on high, in heaven" (Keil). Most especially it is a monument of the place where God is revealed; then a symbol of the response of a human soul yielding to the divine call, Gen. xii. 7; xxii. 9; xxviii. 18; Ex. iii. 12, *etc.* Hence it is said: "In all places where I cause my name to be remembered." "Generally," says Knobel, "the passage is referred to the altar of the tabernacle, which subsequently was to stand now here, now there. But this will not do. For (1) The author in no way points to this single, particular altar, but speaks quite generally of any sacrificial worship of Jehovah, and gives no occasion to bring in the tabernacle here contrary to the connection. (2) The altar of burnt-offering in the tabernacle was not made of earth, but consisted of boards overlaid with copper (xxvii. 1 sq.). (3) Jehovah could not say that He would come to Israel at every place where the tabernacle stood, because He dwelt in the tabernacle, and in it went with Israel (xiii. 21 sq., *etc.*)." But though the tabernacle denotes the legal and symbolical residence of Jehovah, yet that does not mean that Jehovah in a human way and perpetually dwells in the tabernacle. The tabernacle was only the place where He was generally to be found, more than elsewhere, and for the whole people; but Jehovah was not confined to the ta-

bernacle. The designation of the altar of burnt-offering as one of copper shows that a rising scale was formed: from the earth to stone, and from stone to copper, and from this still higher to gold plate and to solid gold. So in the way of self-surrender, of offerings under the fire of God's self-revelation, out of the man of earth is formed the second man, the child of golden light. On the original form of altars, earth enclosed with turf, *vid.* Knobel, p. 211. As simple as the original form of the altar are the original forms of offerings: burnt-offerings and thank-offerings. Both constitute the first ramification of the Passover, which in the Levitical ritual branches out still further.

Ver. 25. **An altar of stone.**—The aspiration of religious men after more imposing forms of worship is not prohibited by Jehovah, but it is restricted. The stone altar was to be no splendid structure. By any sharp iron (חֶרֶב, generally *sword*) the stone is desecrated—*i. e.*, under these circumstances; for how can the worshipper, when receiving a new revelation from God, be thinking of decking the altar? "The precept occurs again in Deut. xxvii. 5 sq.; and altars of unhewn stone are mentioned in Josh. viii. 31; 1 Kings xviii. 32; 1 Macc. iv. 47. They were found also elsewhere, *e. g.*, in Trebizond." (Knobel.) The opinion that hewn stone was looked on as spurious can hardly be maintained, considering the recognition of culture and art in other relations. But *vid.* Knobel, p. 212.* Connected with the first restriction in regard to the splendor of the stone altar is the second: **Neither . . . by steps.**—The more steps, the more imposing the altar; therefore no steps! The reason is: "that thy nakedness be not uncovered before it." Before it, as being the symbol of God's presence. [But the Hebrew says: "on it."—Tr.] As the sacrifice symbolically covers the sin of man before God, so the nakedness of the offerer should remain covered, as a reminder of his sinfulness before God and before His altar. The ethical side of the thought is this: that a knowledge of this exposure might disturb the reverence of the offerer. But inasmuch as the later altar of the ritual service in the tabernacle was three cubits high, and therefore probably needed steps (Lev. ix. 22), the priests had to put on trowsers (xxviii. 42).

* ["It would seem that the stone which was unhewn, therefore uninjured and unfashioned, found in the condition in which the Creator left it, was regarded as unadulterated and pure, and was therefore required to be used. Similar are the reasons for the commands not to offer castrated animals (Lev. xxii. 24), to receive into the congregation a mutilated man (Deut. xxiii. 1), to propagate mongrel beasts and grain (Lev. xix. 19), nor to put on the clothes of the opposite sex (Deut. xxii. 5)." Knobel, *l. c.*—Tr.]

C.—FIRST FORM OF THE LAW OF THE POLITICAL COMMONWEALTH.

Chapter XXI. 1—XXIII. 33.

a. Right of Personal Freedom (*according to Bertheau, ten in number*).

1 Now these *are* the judgments [ordinances] which thou shalt set before them.
2 If [when] thou buy [buyest] an Hebrew servant, six years he shall serve: and in
3 the seventh he shall go out free for nothing. If he came [come] in by himself, he
shall go out by himself: if he were [be] married, then his wife shall go out with
4 him. If his master have given [give] him a wife, and she have borne [bear] him
sons or daughters, the wife and her children shall be her master's, and he shall go
5 out by himself. And if the servant shall plainly say, I love my master, my wife,
6 and my children; I will not go out free: then his master shall bring him unto the
judges [God]; he shall also bring him to the door, or unto the door-post; and his
master shall bore his ear through with an awl; and he shall serve him forever.
7 And if [when] a man sell [selleth] his daughter to be a maid-servant, she shall not
8 go out as the men-servants do. If she please not her master who hath betrothed
her to himself,[1] then shall he let her be redeemed: to sell her unto a strange nation
9 he shall have no power, seeing he hath dealt deceitfully with her. And if he have
betrothed [betroth] her unto his son, he shall deal with her after the manner of
10 daughters. If he take him another *wife;* her food, her raiment, and her duty of

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 8. The Hebrew here, according to the K'thibh, is לֹא, and if this were followed, we should have to translate with Geddes, Rosenmüller and others: "so that he hath not betrothed (or will not betroth) her." The K'ri reads לוֹ, "unto him" or "unto himself." This yields much the easiest sense, and is especially confirmed by the consideration that יָעַד of itself means, not "betroth," but "appoint," "destine." Followed by the Dative, it may in the connection convey the notion of betrothal; but used absolutely, it cannot convey it.—Tr.]

11 marriage [marriage due] shall he not diminish. And if he do not these three unto her, then shall she go out free [for nothing], without money.

b. On Murder and Bodily Injuries. Sins against the Life of one's Neighbor. (Ten in number, according to Bertheau.)

12 He that smiteth a man, so that he die [dieth], shall be surely put to death.
13 And if a man lie not in wait, but God deliver *him* into his hand [make it happen
14 to his hand[2]]; then I will appoint thee a place whither he shall flee. But [And] if [when] a man come [cometh] presumptuously upon his neighbor, to slay him
15 with guile; thou shalt take him from mine altar, that he may die. And he that
16 smiteth his father, or his mother, shall be surely put to death. And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to
17 death. And he that curseth [revileth][3] his father, or his mother, shall surely be
18 put to death. And if [when] men strive together, and one smite [smiteth] another [the other] with a stone, or with *his* fist, and he die [dieth] not, but keepeth
19 his bed: If he rise again, and walk abroad upon his staff, then shall he that smote *him* be quit: only he shall pay *for* the loss of his time, and shall cause *him* to be
20 thoroughly healed. And if [when] a man smite [smiteth] his servant, or his maid, with a rod, and he die [dieth] under his hand; he shall be surely punished.
21 Notwithstanding, if he continue a day or two, he shall not be punished: for he *is*
22 his money. If [And when] men strive, and hurt a woman with child, so that her fruit depart *from her* [depart], and yet no mischief follow: he shall be surely punished [fined], according as the woman's husband will [shall] lay upon him:
23 and he shall pay as the judges *determine*.[4] And if *any* mischief follow, then thou
24 shalt give life for life, Eye for eye, tooth for tooth, hand for hand, foot for foot,
25, 26 Burning for burning, wound for wound, stripe for stripe. And if [when] a man smite [smiteth] the eye of his servant, or the eye of his maid, that it perish
27 [and destroyeth it]: he shall let him go free for his eye's sake. And if he smite out his man-servant's tooth, or his maid-servant's tooth; he shall let him go free for his tooth's sake.

c. Injuries resulting from Relations of Property. Through Property and of Property. Acts of Carelessness and Theft. (Ten, according to Bertheau.)

28 If [And when] an ox gore [goreth] a man or a woman, that they die, then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox
29 *shall be* quit. But if the ox were [hath been] wont to push with his horn [to gore] in time past, and it hath been testified to his owner, and he hath not kept him in [keepeth him not in], but that he hath killed [and he killeth] a man or a woman;
30 the ox shall be stoned, and his owner also shall be put to death. If there be laid on him a sum of money [ransom], then he shall give for the ransom [redemption]
31 of his life whatsoever is laid upon him. Whether he have gored a son, or have
32 gored a daughter, according to this judgment shall it be done unto him. If the ox shall push [gore] a man-servant or maid-servant, he shall give unto their master
33 thirty shekels of silver, and the ox shall be stoned. And if [when] a man shall open a pit, or if [when] a man shall dig a pit, and not cover it, and an ox or an
34 ass fall therein; The owner of the pit shall make *it* good, *and* [good; he shall] give
35 money unto the owner of them; and the dead *beast* shall be his. And if [when] one man's ox hurt [hurteth] another's, that he die [dieth]; then they shall sell the live ox,
36 and divide the money [price] of it; and the dead *ox* also they shall divide. Or if

[2] [Ver. 13. אִנָּה cannot mean "deliver," and no object is expressed. It is therefore unwarrantable to render, with A. V., "deliver him," or even with Lange, "let him accidentally fall into his hand." The object to be supplied is the indefinite one suggested by the preceding sentence, *viz.* homicide.—Tr.]

[3] [Ver. 17. קַלֵּל, though generally rendered "curse" in A. V., yet differs unmistakably from אָרַר in being used not merely of cursing, but of evil speaking in general, *e. g.* Judg. ix. 27 and 2 Sam. xvi. 9. The LXX. render it correctly by κακολογέω. And this word, where the passage is quoted in the New Testament, is rendered by the same Greek word, *viz.* Matt. xv. 4.—Tr.]

[4] [Ver. 23. The Heb. reads בִּפְלִלִים, lit. "with judges" or "among judges." Some render "unto the judges;" others "before the judges;" but the preposition does not naturally convey either of these senses. The A. V. probably expresses the true meaning: "with judges," *i. e.* the fine being judicially imposed.—Tr.]

it be known that the ox hath used to push [hath been wont to gore] in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

CHAP. XXII. 1 IF [WHEN] a man shall steal [stealeth] an ox, or a sheep, and kill [killeth] it, or sell [selleth] it; he shall restore [pay] five oxen for an ox, and four sheep
2 for a sheep. If a [the] thief be found breaking up [in], and be smitten that he die
3 [so that he dieth], *there shall* no blood *be shed* [no blood-guiltiness] for him. If the sun be risen upon him, *there shall be* blood *shed* [blood-guiltiness] for him; *for* he [him; he] should make full restitution; if he have nothing, then he shall be sold
4 for his theft. If the theft be certainly found in his hand alive, whether it be ox,
5 or ass, or sheep; he shall restore [pay] double. If [When] a man shall cause [causeth] a field or vineyard to be eaten [fed upon], and shall put in his beast [letteth his beast loose], and shall feed [and it feedeth] in another man's field; of the best
6 of his own field, and of the best of his own vineyard, shall he make restitution. If [When] fire break [breaketh] out, and catch [catcheth] in thorns, so that the stacks of corn [grain], or the standing corn [grain], or the field, be [is] consumed *therewith;* he [consumed; he] that kindled the fire shall surely make [make full] restitution.

d. Things Entrusted and Things Lost.

7 If [When] a man shall deliver unto his neighbor money or stuff to keep, and it be [is] stolen out of the man's house; if the thief be found, let him pay double.
8 If the thief be not found, then the master of the house shall be brought unto the judges [unto God], *to see* whether he have put [have not put] his hand unto his
9 neighbor's goods. For all manner of trespass [In every case of trespass], *whether it be* for ox, for ass, for sheep, for raiment, *or* for any manner of lost [any lost] thing, which *another* challengeth to be his [of which one saith, This is it], the cause of both parties shall come before the judges [God]; *and* [he] whom the judges
10 [God] shall condemn, he [condemn] shall pay double unto his neighbor. If [When] a man deliver [delivereth] unto his neighbor an ass, or an ox, or a sheep, or any beast, to keep; and it die [dieth], or be [is] hurt, or driven away, no man seeing
11 *it: Then* shall an [the] oath of Jehovah be between them both, that [whether] he hath not put his hand unto his neighbor's goods; and the owner of it shall accept
12 *thereof* [it], and he shall not make *it* good [make restitution]. And if it be stolen from
13 him, he shall make restitution unto the owner thereof. If it be torn in pieces, *then* let him bring it *for* witness; *and* [witness;] he shall not make good that which was
14 torn. And if [when] a man borrow [borroweth] *aught* of his neighbor, and it be [is] hurt, or die [dieth], the owner thereof *being* not with it, he shall surely make
15 *it* good [shall make full restitution]. *But* if [If] the owner thereof *be* with it, he
16 shall not make *it* good: if it *be* an hired *thing*, it came for his [its] hire. And if [when] a man entice [enticeth] a maid [virgin] that is not betrothed, and lie [lieth]
17 with her, he shall surely endow her to be his wife. If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.

e. Unnatural Crimes. Religious and Inhumane Abominations. (Arranged according to Bertheau.)

18, 19 (1) Thou shalt not suffer a witch to live. (2) Whosoever lieth with a beast
20 shall surely be put to death. (3) He that sacrificeth unto *any* god, save unto Jehovah only, he [only,] shall be utterly destroyed [devoted to destruction].
21 (4) Thou shalt neither vex [wrong] a stranger, nor oppress him: for ye were
22 strangers in the land of Egypt. (5) Ye shall not afflict any widow, or fatherless
23 child. If thou afflict them in any wise, and they cry at all unto me, I will surely
24 hear their cry; And my wrath shall wax hot, and I will kill you with the sword;
25 and your wives shall be widows, and your children fatherless. (6) If thou lend money to *any of* my people *that is* poor by thee [with thee that is poor], thou shalt not be to him as an usurer; neither shalt thou [shall ye] lay upon him usury [interest].
26 (7) If thou at all take thy neighbor's raiment to pledge, thou shalt deliver [restore]
27 it unto him by that the sun goeth down: For that *is* his covering only [only covering], it *is* his raiment for his skin: wherein shall he sleep? And it shall come to

28 pass, when he crieth unto me, that I will hear; for I *am* gracious. (8) Thou shalt
29 not revile the gods [God], nor curse the [a] ruler of [among] thy people. (9)
Thou shalt not delay *to offer* [not keep back] the first of thy ripe fruits and of thy
liquors [the first-fruits of thy threshing-floor and of thy press]:[5] the first-born of
30 thy sons shalt thou give unto me. Likewise shalt thou do with thine oxen, *and*
with thy sheep: seven days it shall be with his [its] dam; on the eighth day thou
31 shalt give it me. (10) And ye shall be holy men unto me; neither shall ye [and
ye shall not] eat *any* flesh *that is* torn of beasts in the field; ye shall cast it to the
dogs.

f. Judicial Proceedings.

XXIII. 1 (1) Thou shalt raise [carry] a false report: (2) put not thine [thy] hand
2 with the wicked to be an unrighteous witness. (3) Thou shalt not follow a multitude to *do* evil; neither shalt thou speak in a cause to decline [turn aside] after
3 many [a multitude] to wrest *judgment:* (4) Neither shalt thou countenance [be
4 partial to] a poor man in his cause. (5) If [When] thou meet [meetest] thine
enemy's ox or his ass going astray, thou shalt surely bring it back to him again
5 [to him]. (6) If [When] thou see [seest] the ass of him that hateth thee lying
under his burden, and wouldest forbear to help him [thou shalt forbear to leave
6 him], thou shalt surely help [release *it*] with him.[6] (7) Thou shalt not wrest the
7 judgment of thy poor in his cause. (8) Keep thee far from a false matter; and
8 the innocent and righteous slay them not: for I will not justify the wicked. (9)
And thou shalt take no gift [bribe]: for the gift [a bribe] blindeth the wise [the
9 seeing], and perverteth the words of the righteous. (10) Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in
the land of Egypt.

g. Rules for Holidays and Festivals.

10 (1) And six years thou shalt sow thy land, and shalt gather in the fruits thereof:
11 But the seventh *year* thou shalt let it rest and lie still [fallow]; that the poor of
thy people may eat: and what they leave the beasts of the field shall eat. In like
12 manner thou shalt deal with thy vineyard, *and* with thy olive-yard. (2) Six days
thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and
thine ass may rest, and the son of thy handmaid, and the stranger may be refreshed.
13 And in [unto] all *things* that I have said unto you be circumspect [take heed]:
and make no mention of the name of other gods, neither let it be heard [gods; let it
14 not be heard] out of thy mouth. (3) Three times thou shalt keep a feast unto me in
15 the year. (4) Thou shalt keep the feast of unleavened bread: thou shalt eat
unleavened bread seven days, as I commanded thee, in the time appointed [at the
set time] of [in] the month Abib; for in it thou camest out from Egypt: and
16 none shall appear before me empty: (5) And the feast of harvest, the [of the] first
fruits of thy labors, which thou hast sown [sowest] in the field: (6) and the feast
of ingathering, *which is* in [ingathering, at] the end of the year, when thou hast
17 gathered [thou gatherest] in thy labors out of the field. (7) Three times in the
18 year all thy males shall appear before the Lord GOD [Jehovah]. (8) Thou shalt
not offer the blood of my sacrifice with leavened bread; neither shall the fat of my
19 sacrifice [feast] remain until the morning. (9) The first of the first-fruits of thy
land thou shalt bring into the house of Jehovah, thy God. (10) Thou shalt not seethe
[boil] a kid in his [its] mother's milk.

h. The Promises.

20 (1) Behold, I send an angel before thee, to keep thee, in [by] the way, and to

[5] [XXII. 29. Literally: "thy fullness and thy tear." The phrase "ripe fruits" is objectionable as including too much; "liquors" as suggesting a wrong conception. The first refers to the crops generally, exclusive of the olive and the grape, from which oil and wine, the liquid products ("tear"), were derived. Cranmer's Bible renders, not inaptly: "thy fruits, whether they be dry or moist."—TR.]

[6] [XXIII. 5. The rendering of A. V.: "and wouldest forbear," is utterly untenable. Not less so is the rendering of עָזַב by "help." The simplest explanation assumes a double meaning of עָזַב, *viz.* to "loose," and to "leave." We might borrow a vulgar phrase, and read: "Thou shalt forbear to cut loose from him, thou shalt cut loose with him." De Wette and Murphy attempt to avoid the double meaning by emphasizing "with." Thus: "Thou shalt forbear to leave it to him: thou shalt leave it *with* him." But this is a nicety quite alien from the Hebrew.—TR.]

21 bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not: for he will not pardon your trangressions: for my name
22 *is* in him. But [For] if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversa-
23 ries. (2) For mine angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the
24 Jebusites: and I will cut them off. Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and
25 quite break down their images. (3) And ye shall serve Jehovah your God, and he shall [will] bless thy bread and thy water; (4) and I will take sickness away
26 from the midst of thee. (5) There shall nothing [no one] cast their [her] young,
27 nor be barren, in thy land; (6) the number of thy days I will fulfil. (7) I will send my fear [terror] before thee, and will destroy [discomfit] all the people to whom
28 thou shalt come, and I will make all thine enemies turn their backs unto thee. (8) And I will send [send the] hornets before thee, which [and they] shall drive out the
29 Hivite, the Canaanite, and the Hittite, from before thee. (9) I will not drive them out from before thee in one year; lest the land become desolate, and the beast
30 of the field multiply against thee. By little and little I will drive them out from
31 before thee, until thou be increased, and inherit the land. (10) And I will set thy bounds from the Red Sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your
32 hand; and thou shalt drive them out before thee. Thou shalt make no covenant
33 with them, nor with their gods. They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.

EXEGETICAL AND CRITICAL.

This section is very clearly to be distinguished from the two preceding, so that after the purely religious and ethical legislation, and after the ritual, now the social and political legislation is instituted. The genuinely theocratic character of this legislation here at once appears. It is not a criminal law in the first instance, but a system of legal regulations for a people that is to be trained for freedom. Hence these ordinances begin at once very significantly with the regulating of the laws concerning emancipation; and indirectly all the main points of this law point to the rights of freedom. Just as the sacrificial usages were found already existing, and were thenceforth theocratically regulated, so now the relations of slavery, found as an existing fact, were regulated in the spirit of the typical people of God. So Keil entitles the section: "The fundamental rights of the Israelites in their civil and social relations." Less satisfactorily Knobel: "The further rights, *i. e.* laws," *etc.* But the parallels which he draws between the Jewish legislation and that of other ancient people, and of heathen people in general, as also of the modern Mohammedan Arabs, are excellent. We divide thus: (*a*) The law of personal freedom. That this may correspond with the first commandment of the decalogue, the duty of holding sacred the divine personality, is obvious. (*b*) The second division, on murder and bodily injuries, quite as unmistakably aims to secure the human form from abuse or disfigurement, as the second commandment to keep the divine image from being deformed; but it is also connected with the commandment: Thou shalt not kill. (*c*) The third division, on injuries which result from the relations of property, points to the commandment: Thou shalt not steal. (*d*) Akin to the foregoing, and yet different, are the regulations concerning goods put in another's care, and goods lost. (*e*) The regulations concerning unnatural crimes, offences against religion and humanity are more specially connected with the first and with the fifth and tenth commandments. (*f*) The section on judicial processes reminds us of the prohibition of false witness. (*g*) The division relating to holidays and feast-days reminds us of the third commandment, but is more especially an unfolding of the law of the Sabbath. (*h*) Also the promises which are annexed to the fifth and second commandments are in the last division expanded into a fuller form.

Here must be noticed one more circumstance. When regulations of similar import are found in different sections of the law, this is not to be regarded as mere repetition, still less as confusion. The moral law of the Sabbath, *e. g.*, comes here (xxiii. 12) under consideration again, from a social point of view; in Leviticus still again as connected with the ceremonial law. For the Sabbath, there are moral and ritual reasons, and likewise social or civil reasons, the latter uniting the two former. In like manner the great festivals of the Israelites are here regarded from a national, or civil, point of view; in Leviticus they are associated with the idea of worship. The occasional precepts concerning purification and sacrifice in the book of Numbers relate to the keeping pure of the social commonwealth of Jehovah, and are therefore not primarily ceremonial. The tabernacle is found in Exodus, not in Leviticus, because it is primarily the house of the theocratic lawgiver, and is the repository of the decalogue; only secondarily the place of worship, the place where the lawgiver meets his people.

a. Law of Personal Freedom.

(1) The Hebrew man-servant, vers. 1–6; (2) The Hebrew maid-servant, vers. 7–11. The further development of, and reasons for, the law of emancipation, *vid.* in Deut. xv. 12–18. "The Hebrew man-servant after six years of service is to receive his freedom *gratis.* According to Deut. xv. 12 this holds also of the Hebrew maid-servant. The attributive עִבְרִי designates the servant as an Israelite (comp. אָחִיךָ in Deut.) in distinction from the slaves derived from non-Israelitish foreign nations, to whom this law does not apply" (Keil). The law evidently tends towards securing the universality of personal freedom. But it also knows that within the theocracy, in the servitude which is mitigated by it, there is an element susceptible of education. Therefore the servant is not compelled to become free in the seventh year. We are to consider that the sons of the household also then stood in the relation of strict subjection, so that a dutiful servant became more and more like them. *Vid.* xxiii. 12, Lev. xxv. 6, *etc.* The servant might also be led by devotion to his wife, given to him by his master during his servitude, and to her children, to remain a servant. With reference to this the three cases in vers. 3 and 4 were to be distinguished. The fixing of the seventh year as the year of emancipation is connected with the sabbatical year, but does not coincide with it. How one could become a slave among the Israelites is told in xxii. 3, Lev. xxv. 39. But how the emancipation was to be beautified and enriched is seen in the parallel passage in Deuteronomy [xv. 12–15]. On the manner of emancipation *vid.* Keil p. 130. **Unto God.**—Not to the priests, but to the court of the assembly, which passed judgment in the name of God, and whose sentence was a divine dispensation. Similar expressions *vid.* in Knobel, p. 214. There had therefore to be a public declaration that the servant voluntarily remained a servant. "The boring of the ears was among the Orientals a sign of slavery" (Knobel). The ear-rings among the Carthaginians from being a symbol of slavery came to be an ornament, like the cross among Christians. The case mentioned in Lev. xxv. 39 is probably a modification, but according to Knobel is a contradiction, of the law before us.—Vers. 7–11: *The Israelitish daughter as servant and concubine.* Knobel makes no distinction between concubinage as it is found among the patriarchs, and the usual custom of the Jews. But in reply see the Commentary on Genesis, p. 80. **She shall not go out as the men-servants do.**—It follows from the nature of her position that it is a benefit to her if she can remain in the house of her master, provided that the rights of the concubine are respected. It is therefore presupposed either that he takes her for himself, or gives her to his son, or maintains her honor by the side of his son's wife. In the first case, he must let her be redeemed; in the second case, he must accord to her the domestic rights of an associate wife. If he is not willing to give her this protection, he must let her go free for nothing. In this connection the precepts of Deut. xv. 12 are also to be considered. Vers. 8, 9. **Who hath betrothed her to himself.**—"The לֹא before יְעָדָהּ belongs to the 15 passages designated by the Massorah in which לֹא stands for לוֹ" (Keil; compare Knobel). **To sell her unto a strange people.**—Knobel: "The Greek, too, did not sell a Greek slave to go beyond the boundary of the land." **Seeing he hath dealt deceitfully with her.**—It would certainly create a difficulty to translate, "on account of his infidelity towards her," as if this unfaithfulness were the only reason why an Israelitess might not be sold to heathen. Therefore the emphasis probably lies on the thought that his injustice would be doubly great if even in this case, in which he has gone so far as to send her away, he should also in his treachery to her violate the theocratic law. That the word בָּגַד has a specially important meaning, is seen from Ps. lxxiii. 15. Comp. Deut. xxi. 14, and the account of the Arabian customs in Knobel, p. 216. **If he betroth her unto his son.**—Comp. Knobel also on a Persian or Arabian custom of a similar sort. As his son's concubine she is to be regarded by him as a daughter. Ver. 9. **If he take him another wife.**—That is, the father for his son. So Keil; but Knobel understands it to mean: If he takes another for himself. Keil well disposes of the views, according to which either the son is the subject, or the father takes for himself.* **Her food,** *etc.*—All of her domestic rights are to remain secure. שְׁאֵר, meat, as the chief article of food, "because the lawgiver has men of wealth in mind." (Keil). To understand עֹנָה, which properly means lying, of cohabitation, yields no tolerable sense. How could the father in this thing control the son? Or how could the son be obliged to conduct himself towards several wives in the same way as towards *one.* Either, therefore, the expression has in it something figurative, meaning: She must not as wife be neglected; or it refers to a seat, a resting-place (see the meaning of עִין), which would well harmonize with the reference to food and raiment. It is therefore assumed that under the conditions imposed she has in the house of her servitude a much better position than if she should be dismissed, especially if she has borne children who belong to the permanent members of the household.

b. On Murder, Homicide, and Bodily Injuries.

(1) Homicide proper, vers. 12–14. (*a*) Simple homicide in consequence of beating; (*b*) unintentional, resulting from misfortune and mistake; (*c*) murder proper. (2) Spiritual homicide. (*a*) Smiting of parents; (*b*) deprivation of freedom (as spiritual fratricide); (*c*) cursing of parents (spiritual suicide). (3) Bodily injuries. (*a*) Of uncertain, perhaps fatal result; (*i*) to a free man; (*ii*) a man-servant or maid-ser-

* [The reasons are thus stated by Keil: "If the language in ver. 9 is referred to the son, so as to mean, 'when he takes to himself another wife,' then there must be assumed a change of subject of which there is no indication; but if we understand the language to mean that the father (the purchaser) takes to himself another wife, then this precept ought to have been given before ver. 9."—Tr.]

vant; (*iii*) a pregnant woman, in which connection is to be noticed that the *jus talionis* is laid down in close connection with an extremely humane law of protection, vers. 22–25; (*b*) local injuries to men-servants or maid-servants.

Ver. 12. **He that smiteth a man.**—Says Keil: "Higher than personal freedom stands life." It may then be asked, why is capital punishment prescribed (ver. 16) for the violent taking away of freedom? The slavery treated of in the preceding section was no innovation, but as a traditional custom it was restricted, and moreover in great part was based on guilt or voluntary assent; it had besides an educational end. It is true, the law of retaliation, as instituted in Gen. ix. 6, underlies all this section; but it is noticeable that this law is expressly prescribed just where the protection of a pregnant woman is involved. It is repeated (Lev. xxiv. 17) in connection with the ordinance that the blasphemer shall be stoned. The reason for the repetition is the principle that in respect to these points perfect equality of rights should be accorded to the stranger and the Israelite; and it was occasioned by the fact that the blasphemer was a Jew on his mother's side, but an Egyptian on his father's side. **So that he dieth.**—Three cases are specified: first, the severe blow which in fact, but not in intention, proves mortal; secondly, the unfortunate killing through mistake, a providential homicide; thirdly, intentional, and hence criminal and guileful, murder.

Ver. 13. **And if a man lie not in wait.**—When, therefore, not only the murderous blow, but any blow, was unintentional, so that the case is one of severe divine dispensation. **I will appoint thee a place.**—A place of refuge, with reference to the avengers of blood who pursue him. A check, therefore, upon the custom, prevalent in the East, of avenging murder. It is worthy of notice, from a critical point of view, that no place is now fixed; this was done later, *vid.* Num. xxxv. 11; Deut. xix. 1–10. Here too the innocent homicide is expressly distinguished from the violent one, Num. xxxv. 22 sqq. Together with the prescribed place of refuge for the one who kills by mistake is found the stern provision that a real murderer, who has committed his murder with criminal and guileful intent, cannot be protected even by fleeing to the altar of the sanctuary, as it was customary in ancient times for those to do whom vengeance rightly or wrongly pursued, because, as some would say, the altar was a place of expiation. Even from the altar of God he is to be torn away. The expression יָזִד is not adequately represented by "behave viciously, or arrogantly." It denotes the act of breaking through, in ebullient rage, the sacred restraints which protect one's neighbor as God's image. Particular cases, Num. xxxv. 16, Deut. xix. 11. Murder could be expiated only with death, Num. xxxv. 31. Examples of fleeing to the altar, 1 Kings i. 50; ii. 28. This was also customary among the Greeks.

Ver. 15. **Smiteth his father.**—The simple act of smiting, committed on a father or mother, is made equivalent to man-slaughter committed on one's neighbor. "Parricide, as not occurring and not conceivable, is not at all mentioned" (Keil). Similar ordinances among the Greeks, Romans, and Egyptians are mentioned by Knobel, p. 217. The two following provisions rest on the same ground. The parents are God's vicegerents for the children; the neighbor is God's image; hence a violent abuse of his person is equivalent to murder, *vid.* Deut. xxiv. 7. We explain the insertion of the prohibition of man-stealing between verses 15 and 17 by the fact that in cursing his parents the curser morally destroys himself, *vid.* Lev. xx. 9, Deut. xxvii. 16. The order is: undutifulness, man-stealing, self-destruction.* See various views of ver. 16 in Keil, p. 133.

Ver. 18 sq. **And when men strive.**—The section concerning bodily injuries as such is distinguished from the section beginning with ver. 12 in that there injuries are spoken of which result in death. The injuries here mentioned would accordingly also be punished with death if they resulted in death. This is shown especially by ver. 20. Here, then, an injury is contemplated which only confines the injured one to his bed. The penalty is twofold: First, the offender must make good his sitting still, *i. e.* what he might have earned during this time; secondly, he must pay the expenses of his cure, ver. 19. In the case of a man-servant or maid-servant a different custom prevailed. If man-slaughter took place, the manhood of the slain one is fully recognized, *i. e.* the penal retribution takes place. Probably sentence was to be rendered by the court, which was to decide according to the circumstances. According to Jewish interpretations capital punishment was to be inflicted with the sword; but *vid.* Knobel for a different view.† On the one hand, the danger of a fatal blow was greater than in other relations, for it was lawful for a master to smite his slave (*vid.* Prov. x. 13; the rod was also used on children); but on the other hand an intention to kill could not easily be assumed, because the slave had a pecuniary value. Furthermore, the owner is exempted from punishment, if the beaten one survives a day or two; and the punishment then consists in the fact that the slave was his money, *i.e.* that in injuring the slave he has lost his own money. The Rabbins hold that this applied only to slaves of a foreign race, according to Lev. xxv. 44. This is not likely, if at the same time, in case of death, execution by the sword was to be prescribed; also according to this view there would have been a great gap in the law as regards Hebrew slaves. It is true, reference is here had only to injuries inflicted by the rod. When one was killed with an iron instrument, an intention to kill was assumed, and then capital punishment was inflicted unconditionally, Num. xxxv. 16, Lev. xxiv. 17, 21,

* [This explanation of the order of the verses can hardly be regarded as satisfactory. In fact, any attempt to discover deep metaphysical or psychological reasons for the order and number of these laws is open to suspicion as implying a degree of subtlety and regard for logical order which was quite alien from the Hebrew spirit.—Tr.]

† [*Viz.* that the omission of the direction, "he shall surely be put to death," implies that his punishment was something milder; as does also the spirit of the precept in ver. 21.—Tr.]

Deut. xix. 11 sqq. On the Egyptian, Greek, and Roman legislation, see Knobel, p. 219.*

Vers. 22-25. Special legal protection of pregnant women. It might often happen that in quarrelling men would injure a pregnant woman, since wives on such occasions instinctively interpose, Deut. xxv. 11. In the latter passage the rudenesses which the woman, protected by law, might indulge in are guarded against.—**So that her fruit depart.** Literally: so that her children come out; *i. e.*, so that abortion takes place. According to Keil, the expression designates only the case of her bearing real children, not a fetus imperfectly developed; *i. e.*, a premature birth, not an abortion, is meant. "The expression יְלָדֶיהָ is used for the sake of indefiniteness, since possibly there might be more than one child in her body." Strange interpretation of the precept, according to which the plural in individual cases denotes indefiniteness! According to this view, the most, and perhaps the worst cases, would not be provided for, since women far advanced in pregnancy are most apt to guard against the danger of such injuries. The plural may also indicate that the capacity for bearing was injured. "If no other injury results from the quarrel, reparation is to be made, according as the husband of the woman imposes it on the perpetrator, and the latter is to give it 'with judges,' *i. e.*, in company with, on application to them, in order that excessive demands may be suitably reduced. The amount of indemnity demanded doubtless was determined by the consideration, whether the injured man had many or few children, was poor or rich, *etc.* The law stands appropriately at the end of the cases which relate to life and the inviolability of the person. The unborn child is reckoned as belonging to, and, as it were, a part of, the mother" (Knobel).—Ver. 23. **And if any mischief follow.** It is to the credit of the legislation that the law of retaliation (*vid.* Lev. xxiv. 19, Deut. xix. 21) is here so particularly laid down. In its connection it reads: The injury of such a woman must be most sternly expiated according to the degree of it. But even this explication of the law of retaliation must be guarded from a lifeless literalism, as is shown by the provisions in vers. 26 and 27. It would surely have been contrary to nature to put out the eye of a master who had put out his servant's eye, or to make him lose tooth for tooth. Keil says, "The principle of retaliation, however, is good only for the free Israelite, not for the slave." In the latter case, he adds, emancipation takes place. Emancipation, even on account of a tooth knocked out, has nevertheless the force of retaliation, which, even in the relations of free Israelites, could not have been everywhere literally applied, *e. g.*, in the case of burns. On the *jus talionis* in the ancient heathen world, and generally in the Orient, *vid.* Knobel, p. 220.

c. Injuries resulting from Property relations. Specially from acts of Carelessness. Chs. xxi. 28—xxii. 6.

We follow in general Bertheau's classification, which makes property the determining thought. Keil and Knobel divide otherwise. Keil with the words, "Also against danger from cattle is man's life secured." The conflict between life and property, and the subordination of property is here certainly everywhere observed. In a critical respect it may not be without significance that there is here no trace of horses; also the dog is not mentioned. At the time of Solomon and Ahab the case was quite different. First are to be considered the accidents occasioned by oxen that hook, vers. 28-32. But this list is connected with the following one, which treats of the misfortunes which men may suffer in respect to their oxen or asses through the fault of neighbors, in which case a distinction is made between the injuries resulting from carelessness and those resulting from theft, ver. 33-xxii. 4. Then follow injuries done to fields or estates through carelessness in the use of cattle or of fire, vers. 5 and 6. Then the criminal misuse of goods held in trust constitute a separate section, vers. 7-17, which we do not, like Bertheau, make a subdivision of the division (*c*), but must distinguish from it.

Ver. 28. *First case.* **And if an ox.**—The instinct of oxen to hook is so general that every accident of this sort could not be foreseen and prevented. Therefore when an ox has not been described to the owner as properly a goring ox, the owner is essentially innocent. Yet for a possible want of carefulness he is punished by the loss of his animal. But the ox is stoned to death. Legally it would involve physical uncleanness to eat of the flesh. But the stoning of the ox does not mean that the ox is "tainted with capital crime" (Keil), but that he has become the symbol of a homicide, and so the victim of a curse (חֵרֶם). It is therefore an application of Gen. ix. 6 in a symbolical sense, on account of the connection of cattle with men. Comp. also Lev. xx. 15. Similar provisions among the Persians and Greeks *vid.* in Knobel, p. 220.

Ver. 29. *Second case.* The owner has been cautioned that his ox is given to hooking. In this case he himself is put to death as well as his ox. This is the rule. But as there may be mitigating considerations, especially in the case of the injured family; as in general the guilt was only that of carelessness, not of evil intention, the owner might save his life by means of a ransom imposed on him by the relatives of the man that had been killed. Probably with the mediation of the judges, as in ver. 22. Reference to the Salic law made by Knobel. **Ransom.**—כֹּפֶר, covering, expiation.

Ver. 31. *Third case.* The son or the daughter of a freeman are treated in the same manner as, according to the foregoing, he himself is treated.

Ver. 32. *Fourth case.* The ox gores a man-servant or a maid-servant to death. The stoning of the ox is still enjoined, but the owner in this case is not doomed to death. He must pay the master of the slave 30 shekels of silver. "Probably the usual market price of a slave, since the ransom money of a free Israelite amounted to 50 shekels, Lev. xxvii. 8." (Keil). On the

* [According to whom, the Egyptians punished all murders with death; the Greeks punished all murders, but punished the murder of a slave only by requiring certain expiatory rites; the Roman law, however, until the time of the emperors, allowed masters to treat their slaves as they pleased.—Tr.]

value of the shekel (שֶׁקֶל σίκλος) *vid.* Winer, *Realwörterbuch*, p. 438 sqq.* The result of the perplexing investigation is that its value is 25 or 26 silver groschen.† The shekel afterwards used for the revenue of the temple and of the king was different from that used in common life. This legal inequality [between the slave and the freeman] is to be explained by the consideration that the capital punishment inflicted on the owner formed an offset to the revenge to which otherwise the relatives of the murdered man might resort. But this revenge for bloodshed was in no danger of being exercised in the case of a murdered slave, since he was removed from the circle of his relations. The seemingly great difference in the penalty amounts finally to this, that the ransom money for a free man was 50 shekels, and that for a slave 30 shekels. On the estimate of the Attic slave, *vid.* Knobel; but the great difference in the period of time must be taken into account. "In the legal codes of other ancient nations also are found laws concerning the punishment of beasts that have killed or injured a man. Comp. Clericus and Knobel on this passage. But no nation had a law which made the owner of such a beast responsible, because none of them had recognized the divine image in human life" (Keil). The responsibility of the owner could certainly be grounded only on the mysterious solidarity of the Hebrew household ("thy man-servant, nor thy maid-servant, nor thy cattle"), a unity which was not taken into account where a more atomistic view of liberty prevailed.

Vers. 33, 34. *Fifth case.* **And when a man shall open a pit** (cistern). This is connected with the foregoing cases as coming under the head of punishable carelessness. The ox or ass are named as examples of domestic animals in general. In this case only property is destroyed; and the careless man has to pay for it, but receives the dead beast, of which he could only use the skin and other such parts, since the flesh was unclean.

Ver. 35. *Sixth case.* A specially fine provision. In the ox that has killed another ox there is nothing abominable, but yet a stain; the sight of him is obnoxious. He is therefore sold and comes into another place where his fault is not known. But the two owners share the price of sale and the dead animal. This is an alleviation of a misfortune that is common to both parties. Without doubt the dead ox also must have hooked.

Ver. 36. *Seventh case.* But here too is to be considered the special circumstance that the ox may have been a notorious hooker. In this case the owner must make full compensation for the loss with a live ox, in return for which he receives the dead beast.

Chap. xxii. 1–4. *Eighth case.* The cattle-thief. Five-fold indemnity for the stolen ox; four-fold for the stolen sheep or goat. In the case of the five-fold indemnity any kind of large animal may be delivered over. The difference of five-fold and four-fold points to the greater guilt of the greater theft. "The four-fold restitution is also mentioned in 2 Sam. xii. 6: the seven-fold, Prov. vi. 31, is not to be understood literally, but only in a general way as manifold" (Knobel). From the five-fold and four-fold restitution is distinguished the two-fold, which is prescribed in case the thief has not yet slaughtered or sold the animal, but is able to return it alive. The reasons for this distinction are differently given; *vid.* Keil; also his note, II. p. 137.* In the latter case the thief had not carried out his purpose to the full extent, especially as he has not put the object of his theft out of the way. The case differed therefore materially from the other. *Vid.* Knobel on the Roman laws. Others indicating the value set on ploughing oxen, Knobel, p. 222.

Vers. 2, 3. **If the thief be found breaking in.**—This is obviously an incidental interpolation, which properly belongs to the class (*b*). **There shall be no blood to him**; *i. e.* no blood-guiltiness is incurred by the homicide; *vid.* Num. xxxv. 27; Deut. xix. 10; Job xxiv. 16. One might understand this chiefly of an attack on the fold, since the topic is the stealing of cattle; at all events a nocturnal irruption is meant, *vid.* ver. 3. Accordingly the watchman, or the one who is awaked, is in a condition of defense. He must protect his property, and therefore fight; and the thief is liable to become a robber and murderer. **If the sun be risen upon him.**—It might be thought that this refers to the early dawn or early day, when he might recognize the thief, or frighten him away unrecognized, or with the help of others capture him. But inasmuch as further on it is assumed that the thief has really accomplished his theft, the expression probably means: If some time has elapsed. If in this case the owner kills the thief, he incurs blood-guiltiness; but on account of the great variety in the cases the sentence of death is not here immediately pronounced upon him. Since the life of the thief is under the protection of the law, the case comes before the criminal court, *vid.* xxi. 20. For Calvin on the "*ratio disparitatis inter furem nocturnum et diurnum,*" *vid.* Keil, p. 137. The real punishment for the thief is determined by the law concerning restitution, xxii. 1, 3. But in case the thief can restore nothing, he is sold for the theft, for that which is stolen, *i. e.* for the value of it. "This can mean only a sale for a period of time. The buyer reckoned the restitution which the thief was to render, and used the thief as a slave until the whole loss was made good" (Knobel). Similar arrangements among the Romans *vid.* in Knobel, p. 223. Likewise laws concerning theft, p. 224. The thief could not be sold to a foreigner, according to Josephus, *Ant.* XVI. 1, 1.

* [See also Smith's *Bible Dictionary*, Art. *Weights and Measures.*—Tr.]

† [*I. e.*, about 60 or 62½ cents. Mr. Poole, in the article above referred to, makes the silver shekel = 220 grains, *i. e.*, about 53½ cents, or 2 shillings and 2 pence.—Tr.]

* ["The difference," says Keil, *l. c.*, "cannot be explained by the consideration 'that the animal slaughtered or sold was lost to its owner, while yet it may have had for him a special individual value' (Knobel), for such regard for personal feelings is foreign to the law, to say nothing of the fact that an animal when sold might have been regained by purchase; nor by the consideration that the thief in that case has carried his crime to a higher point (Baumgarten), for the main thing was the stealing, not the disposition or consumption of the stolen object. The reason can have lain only in the educational aim of the law, *viz.*, to induce the thief to think of himself, recognize his sin, and restore what he has stolen."—Tr.]

Ver. 5. *Ninth case.* **A field or a vineyard to be fed upon.**—There are various views of this. (1) *Si læserit quispiam agrum vel vineam, etc.* (Vulg.). Luther: "When any one injures a field or vineyard, so that he lets his cattle do damage." (2) Knobel: "When one pastures a field or a vineyard by sending his cattle to it." (3) Keil: "When any one pastures a field or a vineyard, and lets his cattle loose." שַׁלַּח bears either meaning, to send away, or to let go free; but according to the connection only the latter can be meant here. The sense given to it by the Vulgate might accordingly be accepted: he injures the field or vineyard of his neighbor so that (in that) *etc.* But it is more obvious to assume an *incidental* carelessness to be meant. The beast feeds on his field (perhaps also on the grass between the grape-vines); from this pasture ground he lets him pass over so that he does damage to his neighbor. Knobel even affirms that an intentional damage is meant. And yet only a simple, though ample, indemnity is to be rendered from the best of his field and of his vineyard. Keil rightly contends against Knobel's theory. Talmudic provisions on this point are found in Saalschütz, *Mosaisches Recht*, p. 875 sq.

Ver. 6. *Tenth case.* This is about a fire in a field, which might the more readily sweep over into the neighbor's field, inasmuch as it was likely to be kindled at the edge of the field, in the thorn-hedge. Clearly an act of carelessness is meant; comp. Is. v. 5. **He that hath kindled the fire.**—The carelessness is imputed to him as a virtual incendiary, because he did not guard the fire.

d. Things entrusted and lost.

Ver. 7. *First case.* The money or articles or stuff (on כֵּלִים see Deut. xxii. 5) left for safe keeping are stolen from the keeper, but the thief is discovered. The affair is settled by the thief being required to pay back double, *vid.* ver. 4.

Ver. 8. *Second case.* The thief is not discovered. In this case suspicion falls on the keeper; he may have embezzled the property entrusted to him. Therefore such a case must come before the court, which was esteemed a divine court, hence the expression, אֶל־הָאֱלֹהִים. The penalty is paid according to the decision of the case. The man under suspicion must approach unto God. Such an approach produced an excitement of conscience. The true high-priest is the one who may approach unto God. In case the keeper is adjudged guilty, he has to pay double.

Ver. 9. The foregoing provision is designated as an example for a general rule. The cleansing of the suspected man was probably often effected by an oath of purification. The LXX. and Vulgate interpolate καὶ ὀμεῖται, *et jurabit*. In all cases in which the concealer made a confession, an oath was unnecessary. Also dishonesty respecting objects found is placed under this rule. On the oath among the Arabs and Egyptians, see Knobel, p. 225. Knobel seems to assume without reason that the plaintiff also is meant in the words, "whom God shall condemn." *etc.**

Vers. 10, 11. *Third case.* This is about beasts put in others' care, which die in their possession, or are mutilated in the pasture, or injure themselves, or are driven away by robbers. Here the oath is positively required, in case the guardian alone has seen the thing; but it is also decisive. On a similar Indian law *vid.* Knobel.

Ver. 12. *Fourth case.* **Stolen from him.**—It is assumed that the thief is not found. "Here," says Knobel, "restitution is prescribed, but not in ver. 8, because he who has an animal in charge is the guardian of it, whereas he who has things in charge cannot be regarded as exactly a watchman." But according to ver. 9 the judges could even adjudge a double restitution, while here only simple restitution is spoken of. There a complication was referred to, in which the approach of the master of the household to God and the attitude of his conscience formed the main ground for the judicial sentence. In the case described in vers. 10 and 11 the oath determines the main decision; in the present case the simple restitution is prescribed upon the simple declaration: "stolen."

Ver. 13. *Fifth case.* The production of the animal torn by a beast of prey (not, "or a part of it," as Keil says) proved not only the fact itself, but also that the guardian had watched, and had driven off the beast of prey by a violent exertion. From this we see the severity of Laban who, according to Gen. xxxi. 39, required his son-in-law in such cases to make the loss good. Comp. 1 Sam. xvii. 34, Amos iii. 12. On the Indian law, *vid.* Knobel, p. 227.

Ver. 14. *Sixth case.* A hired beast is injured, or dies, when the owner is not present. The sentence requires restitution, because neglect may be presumed.

Ver. 15. *Seventh case.* The owner is present when the accident occurs. In that case it belonged especially to himself to prevent the accident, if prevention was possible.

Eighth case. The borrower is in the hired service of the owner of the beast. In this case he gets the dead beast instead of his pay; it is subtracted from his pay. For the owner as a hired laborer would have had to do only with himself; and a hired servant with a hired beast cannot be meant. It is therefore a day-laborer to whom the animal of the owner has been entrusted. שָׂכִיר can hardly (with Stier and Keil) be referred to the hired beast. Knobel has a forced explanation, in which the hired servant becomes the one who lets the beast.*

* [This is a mistake. Knobel translates: "If God makes (one) a malefactor, (*i. e.* if the court decides that a misdemeanor has been committed), then he shall restore double to his neighbor." And in opposition to the translation, "whichever one God condemns, he shall restore double," he says, "How could the plaintiff be condemned to make *restitution*, if he, even though the complaint was ungrounded, had yet taken nothing from the other?"—Tr.]

* [The majority of interpreters (like the A. V.) regard שָׂכִיר as referring to the beast, not the borrower. Knobel explains thus: "If the beast was not merely lent out of kindness, but let for pay, the loss comes upon the hire by the receipt of which the owner is paid. In fixing the hire he had regard to the danger of the loss, and, when the loss takes place, must content himself with the hire." So Keil. The explanation of Knobel's above referred to by Lange, is a second one, evidently not preferred by Knobel, but merely stated as possible, especially in view of the fact that שָׂכִיר everywhere else is used of men.—Tr.]

Ver. 16. *Ninth case.* The seducer of an unbetrothed virgin (the case is different with the seduction of a betrothed one (Deut. xxii. 23), who has entrusted to him the wealth of her virginity, valuable not only in a moral, but in a civil point of view, must make restitution to her by marrying her, and to her father by giving a dowry.

Ver. 17. *Tenth case.* The seducer himself cannot refuse the settlement; but the father of the seduced maiden may have reasons for refusing it. In this case the seducer must pay him the dowry (*vid.* Gen. xxxiv. 12), with which she is, in a sort, reinstated as a virgin, and as afterwards a legally divorced woman. The case is not differently provided for in Deut. xxii. 28, as Knobel affirms. There only the price of sale is fixed, *viz.*, at 50 shekels; the right of the father to refuse his daughter to the seducer is simply not repeated. The dowry was not properly a price of sale.

"The precepts in ver. 18 and onwards," says Keil, "differ in form and contents from the foregoing laws; in form, by the omission of כִּי [when], with which the foregoing are almost without exception introduced; in substance, by the fact that they impose on the Israelites, on the ground of their election to be the holy people of Jehovah, requirements which transcend the sphere of natural law." Yet the two divisions are not to be distinguished as natural and supernatural. But Keil has correctly found a new section here, whilst Knobel begins a new section, poorly defined, with ver. 16.

e. Unnatural Crimes. Abominations committed against Religion and Humanity.

Ver. 18. *First offence.* The sorceress is condemned to death. This term is not to be made synonymous with witch, as Knobel makes it. The mediæval witch *may* practice, or wish to practice, sorcery; but she may also be a calumniated woman. She gets her name from the popular conception, whereas the sorceress gets her name from the real practice of a lying, dark art. She operates on the assumption that demoniacal powers co-operate with her, and so she promotes radical irreligion. She injures her neighbor in body and life, as being the instrument of hostile passions, which she nourishes; or, when she enters into the mood of the questioner, she nourishes ruinous hopes (Macbeth) or despair (the soothsayer of Endor), and often from being a mixer of herbs becomes a mixer of poisons (Gesina). "The sorceress is named instead of the sorcerer, as Calovius says, not because the same thing is not punishable in men, but because the female sex is more addicted to this crime" (Keil). According to Knobel the expression, "not suffer to live," intimates that perhaps a foreign sorceress might be punished with banishment; but Keil supposes that she may have been allowed to live, if she gave up her occupation. Sorcery was connected not only with simple idolatry, but in many ways with the worship of demons, and the sorceress was regarded as seducing to such things.

Ver. 19. *Second offence.* Sexual intercourse with a beast. Comp. Lev. xviii. 23; xx. 15; Deut. xxvii. 21. This unnatural thing also was punished with death, like the kindred one of sodomy, a prominent vice of the Canaanites, Lev. xx. 13.

Ver. 20. *Third offence.* Idolatry. Keil's explanation, "Israel must not sacrifice to foreign gods, but must not only tolerate foreigners in the midst of them," *etc.*, almost seems intended to intimate that the heathen in Israel had an edict of tolerance for their offerings. Opposed to this conception is the Sabbath law, and the ordinance in xxiii. 24. In both cases, however, the explanation is that a public worship of strange gods was not tolerated in Israel; but an inquisition to ferret out such worship secretly carried on is not countenanced by the Mosaic law. The words are: "whosoever *sacrificeth* unto any god." The addition, "save unto Jehovah only" (as likewise xx. 24), is a mild expression also as regards the theocratic offerings, and also secures a right understanding of the word "Elohim."—He is to be devoted, *i. e.*, to the judgment of Jehovah sentencing him to death. Here the notion of חֵרֶם (*hherem*, ban) comes out distinctly. Every capital punishment was essentially a *hherem;* but here is found the root of the notion: an idolater by his offering has withdrawn from Jehovah the offering due to Him alone; he has, so to speak, removed the offering away from the true divine idea, and perverted it into its opposite. "He is to be devoted by death to the Lord, to whom in life he would not devote himself" (Keil). It may be that a sort of irony lies in the notion of the *hherem;* as being consecration reversed, it secures to God the glory belonging to Him alone; but it does this also as being consecration to the judging God in His judgment. "No living thing," says Knobel, "devoted to Jehovah could be redeemed, but had to be destroyed, Lev. xxvii. 28 sq.; 1 Sam. xv. 3." But only when it was a case of *hherem, vid.* Deut. xiii. 12 sqq.

Ver. 21. *Fourth offence.* A beautiful contrast to the foregoing is formed by the statement of offences against humanity. Maltreatment of the foreigner is put first of all. He must not be wronged, "for ye were strangers," *etc.* A moral principle which re-appears in the N. T. (Matt. vii. 12), as also in Kant. The particular rules concerning the treatment of aliens are given by Knobel, p. 228, who also gives the appropriate references to Michaelis and Saalschütz. *Vid.* iii. 9, Deut. xxvi. 7. Knobel says, "The persons meant are the Canaanitish and non-Canaanitish strangers who staid as individuals among the Israelites; the Canaanites as a whole are, according to this lawgiver also, to be extirpated (*vid.* xxiii. 33)." It belongs to the definition of the "stranger," that he is dissociated from his own nationality, and has become subject to another, *i. e.* here, to the national laws of the Israelites. The failure to affix a penalty to this law implies that the noble emotion of gratitude was probably depended on to secure its fulfilment.

Vers. 22-24. *Fifth offence.* Against widows and orphans. On this point see Knobel's collection of the various passages, p. 229. God takes the place of the deceased fathers and husbands by His special protection; whence follows that they on their part when living are to exercise a divine protection in the house over wife and

children. And because, through the selfishness of the strong, widows and orphans were so liable to be oppressed, being easily despoiled on account of their impotence, chief prominence is given to the significance of their crying. This need not always be a conscious prayer uttered in one's extremity, for crying, on the part of living things and before God, has a special meaning, even down to the crying of the young ravens. The threatened punishment, in the first place, is connected with the guilt, and in the second place corresponds with it. Despotism begins with the oppression of the weak (widows and orphans), and reaches its consummation in unrighteous wars and military catastrophes, out of which again widows and orphans are made. *Vid.* Isa. ix. 17.

Ver. 25. *Sixth offence.* Prohibition of usury, by which the exigency of the poor is abused, Lev. xxv. 36. Two grounds: the poor man belongs to the people of God as a free man, and has lost his freedom through his troubles. By usury he is burdened.

Vers. 26, 27. *Seventh offence.* Excessive taking of pawn. The lender may require a pledge of the creditor, but his covering (outer garment) he must return to him before sunset, lest he suffer from the nocturnal cold. The mantle marks the extreme of poverty in general, *vid.* Deut. xxiv. 6 sqq. The compassion which Jehovah here promises to the helpless ones that cry has an obverse side for the pitiless. The expression in ver. 27 becomes even a rhetorical plea for the poor, Matt. v. 7, James ii. 13. "The indigent Oriental covers himself at night in his outer garment. Shaw, *Travels*, p. 224, Niebuhr, *Arabien*, p. 64" (Knobel). On the pawning of clothes, see Amos ii. 8, Job xxii. 6, Prov. xx. 16, xxvii. 13.

Ver. 28. *Eighth offence.* Contempt of the Deity and of princely magistrates. Keil says, "Elohim means neither the gods of the other nations, as Josephus (*Ant.* IV. 8, 10, *contra Apionem* II. 33), Philo (*vita Mos.* III. 864) and others explain the word in their dead and Pharisaic monotheism; nor the magistrates, as Onkelos, Jonathan, Aben Ezra and others think; but God, the Deity in general, whose majesty is despised in every transgression of Jehovah's commands, and should be honored in the person of the prince. Comp. Prov. xxiv. 21; 1 Pet. ii. 17," *etc.* So Knobel. This explanation is certainly favored by the context, particularly the following; especially also by the fact that the prince (the exalted, the high one) is mentioned next to God. Yet this is to be observed in the line of Josephus and Philo's opinion, that the theocracy does not reject the divine element in the religions themselves, but the false ideal images of the gods (Elilim), and the actual idols, and that even in this sphere there are reservations in reference to Satan (Epistle of Jude). There are two reasons for it: first, the element of truth which underlies the errors; secondly, the moral injury of the religious feelings of the neighbor who is in error. We prefer to render, "the Deity;" at all events the reviling of the Deity, which may have many degrees, is sharply distinguished from the positive reviling of Jehovah (Lev. xxiv. 15, 16). The world of to-day would perhaps invert the order of guilt in this relation. Luther's translation transposes the meanings of the verbs ["*Den Göttern . . . . nicht fluchen, und den Obersten . . . nicht lästern,*" "not curse the gods, and not revile the magistrates"]. The princes are under God as His vicegerents. Passages relative to the defamation of princes are given by Knobel. The word קָלֵל comprehends all forms of evil-speaking of God.

Vers. 29, 30. *Ninth offence.* Holding back of the natural products due to the sanctuary. "מְלֵאָה means the produce of grain (Deut. xxii. 9), and the word דֶּמַע, which occurs only here, properly 'tear,' something flowing, *liquor stillans*, is a poetic designation of the produce of the wine-vat, the wine and the oil, comp. *δάκρυον τῶν δένδρων*. Theoph.: *arborum lacrymæ;* Pliny XI. 6." (Keil.) *Vid.* xxiii. 19; Deut. xxvi. 2–11; Num. xviii. 12. These gifts to the temple retained their festal character and their value only as they were freely and joyfully presented. **The first-born of thy sons.**—Repetition of the precept to sanctify the first-born to Jehovah, xiii. 2, 12. In the passage before us, however, the precept is put under the point of view of the civil commonwealth. This needs religious institutions in order to its perpetuity. Knobel attempts in vain to make out a difference between this passage and others which prescribe the redemption of the first-born. A week of existence with the dam must also be secured to the sacrificial victims taken from the cattle and from the sheep or goats.

Ver. 31. *Tenth offence.* Use of unclean meat. As men of holiness consecrated to the sanctuary, they must refrain from the use of unclean meat, especially of that which is torn of beasts. The carcass is to be given to the dogs, whose characteristic here appears. Comp. xix. 6; Lev. xvii. 15.

f. Legal Proceedings.

Chap. xxiii. 1. *First precept.* Against rashness in cherishing and uttering suspicions. Comp. Lev. xix. 16; Deut. xxii. 13 sqq. *Vid.* the references to Michaelis and Saalschütz in Knobel.

Second precept. No one shall allow himself to be misled by wicked men into the utterance of false witness.

Ver. 2. *Third precept.* Base compliance with the judgment of the multitude.

Ver. 3. *Fourth precept.* Not to favor the poor man in his suit. Affectation in sympathy with the lowly. The error of many modern minds. Against Knobel's conjecture, *vid.* Keil.*

Ver. 4. *Fifth precept.* To keep even an enemy from suffering loss. One's enemy is in this case a brother, according to Deut. xxii. 1. Neglect of this duty is positive and culpable violation of law.

Ver. 5. *Sixth precept.* It is still harder to labor in company with the enemy (the hater), in

* [Knobel's conjecture is that instead of וְדָל ("and a poor man") we should read גָּדֹל ("a great man")—since in Lev. xix. 15 it is the "mighty" who is not to be "honored," and partiality to the poor "was not to be anticipated, and needed not to be forbidden." Keil replies that this is sufficiently answered by the fact that the same passage has a command not to "respect the person of the poor."—Tr.]

order to help him in his extremity. In this case the inclination to avoid the enemy must be overcome. On the pun see Gesenius under עָזַב. Comp. Bertheau, p. 41. The neglect of this difficult self-denial also comes into the category of violation of law.

Ver. 6. *Seventh precept.* Of thy poor.—The poor must be the *protegé* of the rich. But the temptations to violate his rights, to pervert it this way and that, is strong, since he is defenceless. Hence Moses puts him specially under the protection of the law. Comp. Deut. xxvii. 19; 1 Sam. viii. 3; Lam. iii. 35.

Ver. 7. *Eighth precept.* This looks like the first. But there the subject is false testimony—here, the false judge; because his conduct may possibly bring death to the innocent man. Here, therefore, judicial murder is specifically treated of, with the declaration that God will not acquit the wicked one, *i. e.*, will judge him; and the wicked judge is probably meant. Bertheau, dividing this one precept into two, fails to make out the tenth—wherefore Keil is led to pronounce his hypothesis of decades to be arbitrary throughout.

Ver. 8. *Ninth precept.* Prohibition of the taking of presents in law-suits. Out of such presents corruption grows. They pervert the cause of the righteous—make right wrong.

Ver. 9. *Tenth precept.* This is not identical with the general precept in xxii. 21, since here the question is about law-suits. It should be considered especially in courts of law how a stranger feels. He is timid, faint-hearted, and readily surrenders a part or the whole of his just claim before the mighty judge. Israel is to learn this from his experience in Egypt. *Vid.* Deut. xxiv. 17; xxvii. 19.

g. Ordinances concerning Feast-days and Days of Rest.

Vers. 10, 11. *First ordinance.* The land must rest the seventh year. It is the Sabbath of the years, the continuation of the Sabbath of the months, as of the Sabbath of the days, while they all look back to the Sabbath of God's creation, and look forward to the Sabbath of the generation, the great year of jubilee, the type of the future foundation and completion of the Sabbath by Christ. The civil side of the religious ordinances here made should not be overlooked, as is done by Keil and Knobel. In Lev. xxv. the ordinance bears a predominantly religious aspect. What the land produces of itself, without culture, belongs to all as a common possession to be freely enjoyed; likewise to the stranger and to the cattle, and even to the wild beasts. Thus this festal year forms a reflex of Paradise. And if this festal year in point of fact was poorly observed in Israel, critics may well infer that this law was written long before the time of the later national life of the Israelites. In its ideal significance, however, it belongs to all times: not only the field, but also the forest, the river, and the mine, may be spoiled by unintermittent labor.

Vers. 12, 13. *Second ordinance.* Man and beast must rest on the seventh day. The humane object of the Sabbath in its civil aspect comes out prominently in the text. Mention is first made even of the rest needed by the ox and the ass, then of the hand-maid's son, *i. e.*, the one born a slave, and the stranger; they must on the Sabbath have a breathing-spell, as the verb properly means. Ver. 13 enjoins the proper celebration for this sacred list of feast-days, strictly excluding the names of all heathen deities, and containing a suggestion for the revision of the Christian calendar in view of the medieval deifications. Says Knobel: "The most important point is the exclusive adoration of Jehovah. The Hebrew is not even to mention—*i. e.*, utter—the name of another god; not to take it into his mouth, still less recognize or reverence such a god. So, too, the strict worshippers of Jehovah did (Ps xvi. 4; Hos. ii. 17; Zech. xiii. 2). Accordingly the Hebrew was to swear only by Jehovah (Deut vi. 13; x. 20; Jer. xii. 16). So the Phenician could not swear ὅρκους ξενικούς (Josephus *c. Apionem* I. 22)." But we must distinguish between the proper meaning of this command and the superstitious Jewish interpretation of it, which has even imposed a penalty on the utterance of the name of Jehovah. The so-called "killing by silence" [*Todtschweigen*], generally a sin, has therefore here, too, its moral side.

Ver. 14. *Third ordinance.* Three annual festivals are to be celebrated in accordance with the wants of God's people in their civil capacity. At the head stands the feast of unleavened bread, as the festival of freedom; then follow the two principal harvest festivals, of which the second at the same time marks the close of the year with reference to the notion of the civil year. *Vid.* xxxiv. 23; Deut. xvi. 16; 2 Chr. viii. 13. "Otherwise," says Knobel, "the Elohist, on which point see Lev. xxiii." But it must be observed that there the festivals are spoken of in their relation to religion and religious rites. Therefore, at that place special prominence is given to the Passover and the day of atonement. The arrangement of the three festivals, however, was, for the most part, prophetic, since in the wilderness there could be no harvesting, nor even sacrifices, *vid.* Lev. xxiii. 10.

Ver. 15. *Fourth ordinance.* The feast of unleavened bread as the birth-day festival of the people and of their freedom; whereas the Passover stands at the head of their religious offerings, *vid.* xii. 40 sqq. On Hitzig's view in his "*Ostern und Pfingsten*," *vid.* Knobel,* p. 233; Bertheau, p. 57.—"Not empty," *i. e.*, not with empty hands, but with sacrificial gifts. Even the general festival offerings had to come from the sacrificial gifts of the people—a fact which Knobel seems to overlook; to these were added the peace-offerings made by individuals. So the Oriental never came before his king without presents; *vid.* the citations from Ælian and Paulsen in Keil. The offering is the surplus of the gain

* [Hitzig *l. c.* holds that חֹדֶשׁ הָאָבִיב means the *new moon* of the month of green ears—to which Knobel replies that in that case the phrase "time appointed" would be superfluous; that the Hebrew expression, if חֹדֶשׁ means "new moon," would have to be rendered "new moon of the green ears"—a very improbable translation; and that according to Lev. xxiii. 6 the festival was to begin on the fifteenth day of the month, *i. e.*, at the time of the full moon.—Tr.]

which God has blessed, and by the effort to secure this surplus a barrier is built against want in civil life. While the offerings serve to maintain the religious rites, they also serve indirectly to maintain the common weal. The same holds of the true church and of its wants.

Ver. 16. *Fifth ordinance.* **The feast of harvest.**—Here named for the first time, as also the third feast, *vid.* Lev. xxiii. 15: Num. xxviii. 26. Also called the feast of weeks, because it was celebrated seven weeks after the feast of unleavened bread; or the feast of the first fruits of the wheat-harvest, because the loaves offered as first-fruits at that time were to be made of wheat flour, xxxiv. 22. On the Pentecost, see the lexicons.

Sixth ordinance.—**The feast of ingathering.**—Gathering or plucking characterizes this harvest: the fruit-harvest and vintage. Further particulars, as that it is to be held on the 15th day of the 7th month, seven days like that of unleavened bread, a feast of rich abundance in contrast with that of great privation, see in Lev. xxiii. 34, Num. xxix. 12, Winer, *Realwörterbuch*, Art. *Laubhüttenfest*, [Smith's *Bible Dictionary*, Art. *Tabernacles, Feast of*]. **In the end of the year.**—Knobel, on account of this passage, assumes that the Hebrews had two new-years, the one in autumn, when the agricultural season of the year ended with the harvesting of the fruits, and the following one, beginning with the ploughing and sowing of the fields. The former, he says, seems to have been the usual mode of reckoning in the East; and he cites many proofs, p. 235. His view that this is a contradiction of the Elohist, who puts the beginning of the year in the spring (xii. 2), is not perspicuous; neither, on the other hand, is Keil's—that reference is here made only to the agricultural year, by which he must mean the natural seasons, II. p. 148. We find here a new proof that the Mosaic law distinguishes the civil from the religious ordinances. But because the civil is subordinate to the religious, the determinative regulation proceeds from the feast of Passover, as is seen especially from Num. xxix. 12. That in Lev. xxiii. 34 the date is religious, is self-evident.

Ver. 17. *Seventh ordinance.* **Three times in the year**; *i. e.* of course at the three abovementioned feasts. The place where the Israelites are to appear before Jehovah, *i. e.* in the place where He reveals Himself, is not yet fixed, an omission explained by the fact that they were still wandering. That only the males are held obliged to do this, shows the civil side of this legislation. זָכוּר for זָכָר, thy males. "Probably," says Keil, "from the twentieth year and upwards, those who were included in the census. Num. i. 3. But this does not prohibit the admission of the women (comp. 1 Sam. i. 3 sqq.) and boys (Luke ii. 41 sqq.)." More exactly: by the side of the civil ordinance the religious custom was developed in a natural way. Knobel thinks he finds here another discrepancy, p. 235.

Ver. 18. *Eighth ordinance.* **Not offer with leavened bread.**—The duty of keeping sacred things pure is enjoined especially by references to the feast of the Passover. The connection of the feast of unleavened bread with the Passover is here assumed. Backwards and forwards the paschal feast is to be kept pure in view of the fact that the blood of the offering (*i. e.* of the offering emphatically so called, the Passover offering) belongs to Jehovah, that therefore the surrender must be unmixed. In reference to the past, therefore, everything leavened must be removed (xii. 15, 20). In reference to the future, the fatty parts of the paschal offering, which also belong to Jehovah, must not remain over night, and so serve for ordinary food. They must therefore be burned in the night. That cannot mean, as Knobel understands it, that the fatty pieces are to be at the outset separated from the paschal lamb, as was done with other offerings, since the lamb was to remain whole; but it was natural that the fatty parts would be for the most part left over; and then they were to be burned with the other things left over. Thus these fatty remains, which, however, were not burnt on the altar, became a type of the fatty pieces which were from the first designed for the altar. So then this regulation is made to refer to the more detailed laws of the festivals as found in Lev. ii. 11, *etc.* As the Passover was to be contrasted with the ordinary mode of life, so also with the feast of unleavened bread. The three stages are: (1) the old life (leaven); (2) the offering of life (Passover); (3) the beginning of the new life (unleavened bread).

Ver. 19. *Ninth ordinance.* Precept in reference chiefly to the feast of weeks, or the first feast of harvest, but with a more general significance. "The pentecostal loaves (Lev. xxiii. 17) are meant," says Knobel. Keil with reason understands the precept of a bringing of firstlings in general, *vid.* Num. xviii. 12, Dt. xxvi. 2 sqq. "The sheaf of barley which was to be offered on the second day of the feast of unleavened bread (Lev. xxiii. 10) belongs to the same" [Keil]. It may be asked how the expression רֵאשִׁית־בִּכּוּרֵי is to be understood; whether, according to the LXX., followed by Keil, as the first of the first fruits, the first gathering of the first fruits; or, according to Aben Ezra and others, including Knobel (p. 236), as the best, the choicest, of the first fruits. Inasmuch as not the very first that came to hand was also the best, the latter explanation is to be taken as a more precise statement of the other: the first, provided it was the best, or the first-fruits, properly so called (for not even every first-born beast was a true firstling). The chronological element in the term "first," however, takes precedence, and forbids every delay and sequestration, according to xxii. 29. The meaning of these offerings is seen from the liturgical forms prescribed for them in Deut. xxvi. 3 sqq., 13 sqq. Everything is a gift from Jehovah; therefore the first fruits are brought back to Him, and their acceptance is effected by the priest, who, however, represents also the Levites, the widows and orphans, and the stranger. As in the N. T. Christ pictures Himself to His church as poor, in the person of the poor and the little ones, so Jehovah in the O. T. symbolically pictures Himself as in a human state of want, in the priests under whose protection all, especially all needy

ones stand. So then the church ought continually to care for the poor, as a religious duty.

Ver. 19. *Tenth ordinance.* **Not boil a kid.**—This precept seems strange, probably for the reason that it may be in a high degree symbolical. First, we must pronounce incorrect Luther's translation: "Not boil the kid while it is at its mother's milk" (*vid.* 1 Sam. vii. 9). Other incorrect interpretations see in Knobel: (1) not to cook and eat meat and milk together; (2) injunction not to use butter instead of the oil of trees; (3) prohibition of an odious barbarity and cruelty. According to Knobel there is a reference to a custom of heathen religions which is to be kept away from the worship of Jehovah. *Vid.* his commentary, p. 237, where are accounts of Jewish opinions and Arabian usages. "Aben Ezra and Abarbanel," he says, "mention the boiling of the kid in milk by the Arabs of their time; and they are right. Up to the present day the Arabs generally boil the flesh of lambs in sour milk, thus giving to it a peculiar relish (Berggren, *Reisen, etc.*)." Further on Knobel, following Spencer, professes to give proofs that a peculiar superstition underlay the custom. But the heathen element, if there was one in the practice, might have been excluded without prohibiting the practice itself. If we assume that the precept in ver. 18 referred to the first feast, and was designed to prevent the profanation of the offering, and that the one in ver. 19 referred to the second one, and was designed to prevent the neglect of the peace-offering and the priesthood with its family of Levites and of the poor, it is natural, with Abarbanel and others, to refer this precept especially to the third feast; and because this was in the highest degree the joyous feast of the Israelites, it is furthermore probable that this prohibition was designed to prevent a luxury which was inconsistent with simple comfort, and which moreover was hideous in a symbolical point of view, the kid here being, as it were, tortured even in death by the milk of the dam. The same precept condemns all the heathen refinements of festive gormandizing, such as are still practiced (*e. g.* roasting live animals). This epicurism might also pitch upon the eating of unclean animals or other *haut goût; vid.* Deut. xiv. 21, where the same prohibition is connected with the one before us. Keil's explanation, that the practice marked a reversal of the divine order of things in regard to the relation between old and young, is less intelligible than that the kids were a very favorite article of food, according to Gen. xxvii. 9, 14; Judg. vi. 19, xiii. 15; 1 Sam. xvi. 20. To be sure, the usage considered in its symbolical aspect was a sort of unnature such as the keen sense of natural fitness which characterized the Mosaic laws rejected in every form, so that it even denounced the production of hybrid animals and grains, the mixing of different materials in cloth, as well as human misalliances, Lev. xix. 19, 20.

h. The Promises. Vers. 20–33.

That this last division also of the religio-civil legislation relates to the political commonwealth, is seen from the whole contents of it, especially from vers. 22, 24 sqq., 27, 33. Knobel calls them "Some more promises;" Keil, "The conduct of Jehovah towards Israel." The promises here given are not *some*, but a whole; not, however, the whole of Jehovah's promises, but the sum of the civil and political blessings conditioned on good behavior. (1) Protection of angelic guidance, of the religion of revelation; and invincibility founded on religious obedience. (2) Victory over the Canaanites. Possession of the holy land on condition of their purifying the land from idolatry. (3) Abundance of food. (4) Blessing of health. (5) Fertility of man and beast. (6) Long life. (7) The respect and fear of all neighboring peoples. (8) Mysterious control of natural forces in favor of Israel, ver 28. (9) The subjected Canaanites themselves made to serve for the protection of the growth of Israel. (10) Wide extent of territory and sure possession of it on condition of not mingling with the Canaanites and their idolatry.

Vers. 20-22. *First promise.* **I send an angel.**—That which the people, as the religious congregation of God, afterwards have imposed upon them as a check on account of their misbehavior (chap. xxxiii.), is here promised to the civil congregation as a protection. This cannot well be an anticipation, and cannot, with Knobel, be accounted for on the theory of "another narrator" who calls this angel פְּנֵי יְהוָֹה. For in xxxiii. 2, 3 two forms of revelation are clearly distinguished. In xxxiii. 18, 19 this distinction is between the *glory of Jehovah* and the *goodness of Jehovah.* Further on it is said that no one can see the glory in its full display, *i. e.* Jehovah's face, but can see its reflected splendor as it passes by in sacred obscurity (ver. 23). It is therefore a private relation between Jehovah and Moses, when Jehovah speaks with him face to face (xxxiii. 11), and hence in Moses' consciousness the two degrees of revelation go together. The prophet Moses stands as Abraham's son higher than Moses the lawgiver. So Paul (in Gal. iii.) distinguishes positively between the form of revelation which Abraham received and the form of revelation by which the people of Israel received the law (vers. 16 and 19). This difference in degree is presented antithetically as early as in Jer. xxxi. 32-34. It harmonizes entirely with this distinction, when the angel of Jehovah first appears to Hagar, Gen. xvi. 7; also in the circumstance that he directs her to return to the household to which she legitimately belonged. Comp. Gen. xxi. 17. Later also the immediate revelations made by God to Abraham are distinguished from the appearance of the angel of Jehovah in a legal aspect, Gen. xxii. 1, 11. The difference resembles that between inspiration and manifestation, as these two through ecstatic vision are made to assume forms different in degree. The angel of Jehovah is therefore the revelation of Jehovah for the people of Israel in a predominantly legal relation; hence also the form of the political theocracy as it is instituted through the mediation of Moses and Aaron, chiefly of Moses. The salvation of the people will depend on their obedience to the theocratic religion, as shaped by the higher form of the ceremonial revelation. This angel prepares the way for the Israelites, and conducts them to their goal. His counte-

nance in the theocratic legal institutions is turned towards Israel; Jehovah's name, the revelation of His essential being, is within him, under the cover of this angelic form. He requires awe; he can be easily offended; he punishes acts of disloyalty, for he is legal; hence he goes before Israel as the terror of God to intimidate the enemies. Knobel identifies this Angel of the Lord with the pillar of cloud and fire; and in fact this was a sign of the hidden presence of the angel, xxxiii. 9.

Vers. 23, 24. *Vid.* Gen. xv. 18 sqq. Annihilation of the public heathen worship in Canaan after its conquest by Israel. That the system of worship was connected with the morals, which were horrible and criminal, is even thus early made prominent. *Vid.* the parallel passages in Knobel, p. 238.

Ver. 25. The pure service of Jehovah is the condition of well-being and health; *vid.* xv. 26; comp. Lev. xxvi. 16, 25; Deut. xxviii. 20. Bread and water, the most important articles of nutrition, symbols of all kinds of welfare.

Ver. 26. Prevention of miscarriages. Only one item in a whole category: diminution of the population through miscarriages, unchastity, conjugal sins against procreation, exposure of children, *etc.;* comp. Lev. xxvi. 9; Deut. xxviii. 11; xxx. 9; *vid.* Is. xxv. 8; lxv. 23. Respecting the blessing of long life, *vid.* chap. xx.; Deut. v.; 1 Cor. xv. 51.

Ver. 27. **My fear.**—This marks the sphere of intimidating influences exerted by the religious power of Israel on the heathen in general; whereas the hornets (ver. 28) represent the terrifying or destructive effects of this power in particular. *Vid.* Gen. xxxv. 5; Ex. xv. 14; Ps. xviii. 41 (40); xxi. 13 (12); Josh. vii. 8, 12.

Ver. 28. **Hornets.**—*Vid.* Deut. vii. 20; Wisdom of Solomon xii. 8. Says Knobel: "According to Josh. xxiv. the kings of the Amorites, Sihon and Og, were driven out not by Israel's weapons, but by the צִרְעָה. Elsewhere neither the word nor the thing occurs in the O. T." Different explanations: (1) The promise is literally meant. So Jarchi, Clericus, and others. (2) Plagues in general. So Saadias, Michaelis, and others. (3) The expression is figurative. So most modern interpreters. Yet the text evidently does not mean to identify the hornets with the great general terror of God, as Knobel holds, but distinguishes them from it as small, isolated, but very powerful evils, as Keil, following Augustine, has correctly observed. It is a question even whether the hornets are not meant to represent the same thing as the bees, Deut. i. 44; Ps. cxviii. 12; Isa. vii. 18. The bee frightens by the multitude of the irresistible swarm; the hornets by the frightful attack and sting of the individual insect. In the petty religious and moral conflicts between Judaism and heathenism, civilized Christian nations and barbarians, Indians, and other savages, it is just these hornets, these thousand-fold particular sources of terror, moral thorns, and even physical stings, under which the enemies gradually succumb. The three Canaanitish nations which are here named denote the totality; perhaps, however, in the heathen trinity may be found a reference to the spiritual impotence of heathenism.

Ver. 29. **Not in one year.**—Comp. Deut. vii. 22; Lev. xxvi. 22; Ezek. xiv. 15, 21; 2 Kings xvii. 25; Josh. xiii. 1–7. From this it appears that the destruction denounced by Jehovah on the Canaanites was intended primarily for them in their collective and public capacity, not for the individuals. The individuals, in so far as they submit, Jehovah will allow, as individuals, to live; and to live, in so far as they remain heathen and enemies, for the purpose of preventing the wild beasts from getting the upper hand and diminishing the number of the people of Israel, which as yet is far too small to subdue the wild beasts, and the wildness of nature in general. The higher races of mankind are still indebted for this service to the lowest races throughout the five continents. Even savages constitute still a sort of barrier against what is monstrous in nature, which without them would lapse into wildness. These Canaanites serve this purpose only as being incorrigible. In proportion as nature is reclaimed, they sink away. It was therefore not the fact that these individuals continued to live in Israel, but that the Israelites mingled with them, which led to ruinous consequences. Comp. Judg. i. and ii.

Ver. 31. **Set thy bounds.**—*Vid.* Gen. xv. 18. The Red Sea on the south—the sea of the Philistines, or Mediterranean Sea, on the west—the Arabian desert on the east (Deut. xi. 24), the Euphrates on the north. These ideal boundaries are assured to the Israelites, in so far as they conduct themselves in relation to the heathen according to the ideal standard. Forming alliances with the heathen and recognizing their political existence would not of itself be actual apostasy, but it would be a snare to the Israelites through which they would be drawn into idolatry by way of false consistency in the policy of toleration. The lesson is to be applied even at the present day. The several precepts are given by Knobel, p. 241.

D.—THE FEAST OF THE COVENANT COMMANDED.

CHAP. XXIV. 1-2.

1 AND he said unto Moses, Come up unto Jehovah, thou, and Aaron, Nadab, and 2 Abihu, and seventy of the elders of Israel; and worship ye afar off. And Moses alone shall [let Moses alone] come near Jehovah: but they shall not [let them not] come nigh; neither shall [and let not] the people go up with him.

EXEGETICAL AND CRITICAL.

The connection of this passage with the foregoing is correctly stated by Keil in opposition to Knobel. In xx. 22 God spoke through Moses to the people. What He now speaks at the end of the giving of the law is for Moses himself, although he must communicate with the people about it. After Jehovah has proclaimed the law of the covenant to the people, the feast of the covenant must be celebrated. It is presupposed, first, that God has spoken from Sinai the ten commandments to Moses and the people at the foot of the mountain (xix. 25). Then that He gave the ceremonial laws and the civil laws for the people, while the latter had removed from the mountain, but Moses was standing in the darkness of the mountain; by which, however, is not exactly meant that he was on the mountain (xx. 21). It is therefore not to be supposed (with Keil and Knobel) that Moses, according to xx. 21, had again betaken himself to the mountain; for in this case it would have to be assumed that the descent had been forgotten. But now an ascending to Jehovah takes place, with most significant distinctions. Moses, the prophet, alone is permitted to go to the top of the mountain, and approach Jehovah. At the declivity of the mountain the priests must stop, represented by Aaron and his sons, Nadab and Abihu; and with a like limitation, but also with a like right, the state, the popular assembly, represented by the seventy elders. They occupy a middle position between the prophet above and the people below. On Nadab and Abihu *vid.* Lev. x. 1 sqq.

E.—RATIFICATION OF THE COVENANT.

CHAP. XXIV. 3-8.

3 AND Moses came and told the people all the words of Jehovah, and all the judg-4 ments [ordinances]: and all the people answered with one voice, and said, All the words which Jehovah hath said [spoken] will we do. And Moses wrote all the words of Jehovah, and rose up early in the morning, and builded an altar under 5 the hill [mountain], and twelve pillars, according to the twelve tribes of Israel. And he sent young [the young] men of the children of Israel, which [and they] offered burnt-offerings, and sacrificed peace offerings of oxen [bullocks] unto Jehovah. 6 And Moses took half of the blood, and put *it* in basins; and half of the blood he 7 sprinkled on the altar. And he took the book of the covenant, and read in the audience [hearing] of the people: and they said, All that Jehovah hath said [spoken] 8 will we do, and be obedient. And Moses took the blood, and sprinkled *it* on the people, and said, Behold, the blood of the covenant which Jehovah hath made with you concerning all these words.

EXEGETICAL AND CRITICAL.

Ver. 3. **And Moses came.**—That is, out of the darkness of the mountain, not exactly from the mountain itself. **And told the people.**—"Not the decalogue (as Delitzsch holds, *Hebräerbrief*, p. 414), for the people had heard this immediately from the mouth of God, but the words of xx. 22-26, and all the laws" (Keil). But evidently the report must have included the whole threefold law (therefore not only the decalogue), because the covenant now to be concluded was to relate to the whole law. But it is also self-evident that Moses was a better hearer of the ten commandments than the people were, and had to be for them a mediator of the law which they themselves had heard. Once more the assent of the people is given to the law of the covenant unanimously—with *one* voice; prac-

tically, the third expression of compliance (*vid.* xx. 19 and xix. 8). How then can there be any more thought of despotic subjection of the people? Thus far everything has been done orally; and for the first time Moses makes a provisional copy of the law.—Ver. 4. The covenant is concluded, and now it is sealed by the feast of the covenant. Moses builds early on the following morning an altar (for Jehovah), and in addition twelve pillars for the twelve tribes of Israel. "As the altar," says Keil, "being the place where the Lord comes to bless His people (xx. 24), indicates the presence of Jehovah, so the twelve pillars, or signal stones, were not to serve as mere memorial signs of the ratification of the covenant, but, as the dwelling-place of the twelve tribes, to represent their presence." *Vid.* Gen. xxviii. 18, xxxi. 45 (Knobel on Gen. xxi. 31), Josh. iv. (memorial stones), Josh. xxii. 11 sqq. (the altar a symbol of unity).

Ver. 5. **And he sent the young men.** The young men must officiate in offering the sacrifices of ratification. Why? Different views: (1) As first-born children, who constitute the natural basis for the priesthood (Onkelos), or even the sons of Aaron (Augustine). (2) Vigorous men, as Moses' assistants in making the offering (Knobel: first-born youths). (3) As representatives of the youthful people (Kurtz III., p. 143). The young men of the nation stand midway between the children and the men; they share with the first their innocence, and with the latter their strength, and, as being the bloom of the national life, are the fittest representatives of an incipient national life. When the national life is to be restored by wars of liberation or defence, the young men enter the lists. Thus Israel concludes its covenant with Jehovah through the bloom of its national life, the young men—according to a general law of the life of nations, which Kurtz has at least suggested (but criticised by Keil, note 1, p. 157).* It is, however, an observation needed only by the high-churchly, when Kurtz lays stress on the fact that the bringing and slaying of the victims was not a sacerdotal function. For as yet "the universal priesthood" officiates, although Moses alone as yet exercises the function of high-priest. Archæological notes on the young men offering, *vid.* in Knobel, p. 242.—**Burnt-offerings and peace-offerings.** The burnt-offerings symbolize Jehovah's part of the festive solemnities: the peace-offerings that of the people.—**Bullocks.** The great covenant cannot be ratified by the sacrifice of sheep or goats.—**Half of the blood.** On the division of the blood, *vid.* Keil, p. 158.† We have no hesitation, in spite of superstitious interpretations of the Lord's Supper and of the ritual, to conceive of the one-half of this blood as a sacrifice, and the other as a sacrament typically foreshadowed. In accordance with this reference the sacrificial element is traceable in the burnt-offering, the sacrament in the שְׁלָמִים, peace-offerings, or thank-offerings. Keil, referring to Bähr and Knobel, rightly opposes the adducing of the analogy of heathen usages, in so far as thereby an identification of the usage is intended (*vid.* Knobel, p. 243); but an affinity of the profane with the theocratic sacrificial usages cannot be denied. Keil is also incorrect, when, in reference to these offerings, he speaks of expiation in the proper sense of the word. This could least of all be applied to the peace-offerings, or festive-offerings. The offerings in general, it is true, rest on the consciousness of the sinfulness which leads man, with his good will, and in symbolic form, to bring to God, as confession, prayer, and vow, what in his real condition as sinful in his spiritual life he cannot bring Him—in the burnt-offering the sinless consecration of his whole life, in the peace-offering the sinless consecration of all his prosperity and enjoyment. It is quite in accordance with the legal stand-point that Moses at first pours out the blood designed for God at the altar of God; thereby he symbolically effects a general and complete surrender of the people to God. But not till after he has read the book of the covenant, the laws of chs. xx.-xxiii., and the people have given their fullest assent (*vid.* the translation), does he sprinkle the people with the other half of the blood of the offering, which till then was kept in the basin, while he calls it the blood of the covenant that has been completed. It can hardly be correct, with Keil, to understand the blood to have been halved only because the blood sprinkled on the altar could not be again taken from it and sprinkled on the people; but he is right in assuming that the halves belong together. Clearly there is formed out of the identity of the blood a contrast *in actu*. In this contrast, however, the thought comes out that surrender in general, in accordance with the conditions of grace, must precede obedience in particular, according to the law. This is the patriarchal and evangelical seal impressed on the law, such as also introduces the decalogue—the language about the redeeming God. The expression, "blood of the covenant," is, it is true, a marked one, denoting an ideally symbolical exchange of blood, as a foundation for blood relationship. But no human blood is here used, and still less can there be any thought of real blood of God, although, as sacrificial blood, it comes from God (and so far forth is a typical mystery), and is sprinkled upon men, symbolically expiating them and devoting them to sanctification, *vid.* xxix. 21, Lev. viii. 30.

* The English edition omits the note. Keil argues that there is nowhere any indication that a nation in general approaches Jehovah through an offering. These young men officiated, he thinks, merely as Moses' assistants, as is indicated by the circumstance that he *sent* them (ver. 5).—Tr.

† [Keil, *l. c.* says: "The halving of the blood has nothing in common with the heathen customs cited by Bähr (*Symbolik*, II., p. 421) and Knobel (on this passage) according to which the contracting parties mingled their own blood. For it is not two different kinds of blood that are mixed together, but *one* blood, and that, sacrificial blood, in which animal life is taken away instead of human life. . . . . Inasmuch as the blood is divided only because what is sprinkled on the altar cannot be taken up again from the altar and sprinkled on the people, the two halves of the blood are to be regarded as belonging together and so forming *one* blood, which is first sprinkled on the altar and then on the people, as was really done at the consecration of the priests, xxix. 21, Lev. viii. 30."—Tr.]

F.—FEAST OF THE COVENANT.

CHAP. XXIV. 9–11.

9 **Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders**
10 **of Israel: And they saw the God of Israel: and *there was* under his feet as it were a paved work of a sapphire stone [as it were work of bright sapphire], and as it**
11 **were the body of heaven [the very heaven] in *his* clearness [for clearness]. And upon the nobles of the children of Israel he laid not his hand: also [and] they saw God, and did eat and drink.**

EXEGETICAL AND CRITICAL.

A wonderfully beautiful, sublime, but also mysterious feature of the history of the giving of the law. In it we see the significance of the sprinkling of the blood further carried out. It is the communion festival of the law—a communion of the Israelites, in the persons of their noblest representatives, with Jehovah,—the other side of the picture presented by the communion of Moses, his brother Aaron, and the elders, with Jethro, Moses' heathen father-in-law, after the latter offered burnt-offerings and sacrifices, and doubtless also, as here, peace-offerings, xviii. 12.—A prophetic form of the communion feast is given by Isaiah, ch. xxv. 6-8. The first realization of it, the celebration of the Lord's supper, frequently made to point figuratively to the last supper of the kingdom of Christ (Matt. xix. 28), finds its last fulfilment in the marriage of the Lamb, Rev. xix. 7-9.

Ver. 9. Therefore the representatives of Israel went up, according to the prophetic, ceremonial, and political elements of the community. Aaron's sons mark the genealogical succession of the Levitical priesthood; the prophets have no genealogical succession; the elders must grow up to attain their dignity, and from the whole of them seventy are chosen as representatives, according to the sacred number seventy. *Vid.* Gen. xlvi. 27.

Ver. 10. **And they saw the God of Israel.** It is not said that they saw Jehovah, though He is meant; for Jehovah is the God of Israel. Therefore not כְּבוֹד יְהוָֹה, as Knobel conceives, referring to xvi. 10. He says, "According to the chief narrator this favor was shown only to Moses, and that too later than this, and at his special request." Two discrepancies are said to be found here: (1) That Moses "does not see the glory of Jehovah till afterwards, xxxiii. 18:" (2) That "according to the chief narrator the people themselves at the proclamation of the ten commandments perceived only thunder, lightning, clouds, noise of trumpets, and the voice of Jehovah;" but here also the כְּבוֹד יְהוָֹה [glory of Jehovah], according to ver. 17! The narrative evidently brings out two marked contrasts. The first is the seeing of Elohim, and the seeing of Jehovah; the second is the heavenly clearness above the mountain during the feast of the covenant, and the subsequent darkening of the mountain by cloud and fire which took place when the law was drawn up. The vision of Jehovah in its several stages of development is marked by Isa. vi. 1 and Ezek. i. 26, Dan. vii. 9-13 (comp. Num. xii. 8). During the feast of the covenant at the declivity of the mountain (according to ver. 1 prescribed before the covenant was formed) the representatives of Israel saw the God of Israel. It was a *vision*, for which no objective image is furnished. But the sign of the objective image is called the image of a work or footstool under God's feet, of brilliant sapphire, of sky blue therefore, like the heaven in its full brightness, as is added by way of further explanation. This ethereally delicate picture of the vision of the covenant God of Israel in His grace and covenant faithfulness has been coarsened and obscured in two directions. According to Knobel, the figure under God's feet is "like a work of sapphire slabs;" and he refers to Ezek. i. 26, and reads לִבְנַת, *vid.* p. 244. According to Baumgarten there was no image of God, because the vision of the men was imperfect. According to Hofmann the fire was separated from the cloud and turned into a form. According to Keil they saw also a form of God, which, however, is not described, "inasmuch as Moses, according to Num. xii. 8, saw the form of Jehovah." But here we are told of a vision of the supermundane God as the God of Israel, not of a vision of Jehovah becoming incarnate. This is the first contrast. The second is the fact that at the feast of the covenant the cloud and the darkness are entirely gone, that the heavens open themselves, as it were, to the transported gazers in the full splendor of the heavenly blue, as at the baptism of Jesus; whereas immediately afterwards, at the beginning of the drawing up of the law, the mountain was obscured again, even more than before, as was the case when the ten commandments were first proclaimed. This is now again a phenomenal image of the glory of *Jehovah* as a law-giver, the same one who also in ch. xxxiii. does not show Moses, the law-giver, the face of His glory, but only its reflected splendor. The exegetical assumption that an external image must correspond to a vision of God, or that the sight must always be an external seeing, has no Biblical basis, although even here the inward vision is connected with the sight of an outward corresponding sign.

Ver. 11. **He laid not his hand.** It is dangerous for sinful man to approach God, because the holiness and justice of God repel him; hence the true priest is he who can summon courage to approach God (Jer. xxx. 21). But the view of the countenance of Jehovah annihilates, as it were, the sinful man (slays the old man); hence the Jewish popular saying, that no one can see God without dying, *vid.* Judg. xiii. 22. At that very place the error in the popular notion is corrected by Manoah's wife; yet the full revelation of Jehovah is still dangerous and agitating even for one who sacerdotally approaches and sees Him (*vid.* Rev. i.). Hence to the legal mind of the narrator it is an astonishing and joyous wonder of grace that the God of Israel did not punish the nobles of Israel for their temerity. In the enjoyment of this theocratic peace of God "the nobles of the children of Israel" received a pledge that the people of Israel themselves were also called to this dignity. They received this peace for the benefit of Israel. **And they saw God.**—Luther's translation makes the sentence describe two successive events: "and when they had seen God, they ate and drank." But the two are simultaneous; the seeing of God and the eating and drinking are intimately connected, forming a prelude of sacramental enjoyments. Fear might report: "they saw God and died;" but instead of that faith reports: "they saw God, and ate and drank." In ver. 14 is found an indication that the nobles of Israel were on a declivity of the mountain, which, as contrasted with the summit, might be regarded as in the valley, and from which they could keep up their connection with the people. According to Keil, Moses also had first left the mountain with them, and afterwards ascended it again. This assumption may be favored by the fact that Joshua now comes into company with Moses. Moses needed his servant, since there was now to be a longer stay on the mountain. Knobel also understands the command, "Tarry here," of the stay at the foot of Sinai.

G.—THE SUMMONS TO COMMIT THE LAW TO WRITING.

CHAPTER XXIV. 12–18.

12 And Jehovah said unto Moses, Come up to me into the mount, and be there: and I will give thee [thee the] tables of stone, and a [the] law, and commandments [the commandment] which I have written, that thou mayest teach [written, to 13 teach] them. And Moses rose up, and his minister Joshua: and Moses went up 14 into the mount of God. And he said unto the elders, Tarry ye here for us, until we come again [back] unto you: and behold, Aaron and Hur *are* with you: if any 15 man have any matters to do [whosoever hath a suit], let him come unto them. And 16 Moses went up into the mount, and a [the] cloud covered the mount. And the glory of Jehovah abode upon mount Sinai, and the cloud covered it six days: and 17 the [on the] seventh day he called unto Moses out of the midst of the cloud. And the sight [appearance] of the glory of Jehovah *was* like devouring fire on the top 18 of the mount in the eyes of the children of Israel. And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.

EXEGETICAL AND CRITICAL.

Ver. 12. **And Jehovah said.** The particular legislative relation of *Jehovah* here becomes again prominent, whereas heretofore the seventy elders of Israel may have represented Israel's vocation to become a shepherd of the nations in their relation to *Elohim.* Moses is now summoned to a longer stay on the summit of the mountain. The mere reception of the tables is related in xxxi. 18. No very long stay was needed for that. What Moses as mediator of the law did upon the mountain, Jehovah did indeed do through him.* But besides this there was added a new, grand task: the construction of the tabernacle. **The law** (or, the instruction) **and the commandment.** Not as two parts, but as two fundamental forms of the legislation. The law is originally oral instruction (*thorah*), but is written down as commandment only by Jehovah as the proper author, and is again to be transferred into living instruction for the people by the mouth of the prophet.

Ver. 13. **And Joshua.** *Vid.* xvii. 9, xxxii. 17, xxxiii. 11. **Mount of God.** *Vid.* iii. 1.

Ver. 14. **Tarry ye here for us.** At the foot

* [In representing the commandments as committed to writing by Moses, and not by Jehovah, Lange certainly has to strain the language of the text. It is true that God may be said to do what He commands Moses to do. But that would not justify the narrator in declaring with such particularity that the two tables were "written with the finger of God" (xxxi. 18), and that "the tables were the work of God, and the writing was the writing of God" (xxxii. 16). A man may be said to write what an amanuensis writes at his dictation; but if he expressly states that certain things are written with his own hand, it is unreasonable to suppose that they are written by the hand of another.—TR.]

of the mountain? That they were not to go any further with the people must have been quite self-evident. Moses goes now through the flame and the darkness as it were to death; he therefore institutes for the interim a government, which, standing between the mountain and the people, represents the outward sanctuary which was still wanting, and at the same time governs the people. Aaron and Hur (*vid.* xvii. 12) are nominated as chief magistrates to settle suits that might arise.

Ver. 15 sqq. Moses ascends the mountain, and is concealed by the cloud for six days. It is the cloud which at once reveals and conceals the glory of Jehovah, identical in significance with the pillar of cloud, but different from it in form, since it covers the mountain. On the seventh day Jehovah calls Moses to Himself out of the cloud, and the cloud is now transformed, to the people at the foot of the mountain, in its outward appearance, into the radiance of a consuming fire. Into this fiery radiance Moses enters, through the fiery flame, as it were, of the unapproachable justice of God (Heb. xii. 18, 29), as it were, through the lightnings of the flaming sword of the cherubim (Gen. iii.), in order to receive the fiery law (Deut. xxxiii. 2) which goes through the world's history under the protection of the cloudy darkness and of the fire (Ps. xviii. 8-13, civ. 4, Isa. vi. 2-4, Zeph. i. 15, Zech. xiv. 7, Mal. iv. 1, Matt. xxiv. 29, 2 Pet. iii. 10, Rev. xviii.), in order to sanctify the people of God by means of judgment and deliverance, and to prepare for the reconstruction of the old world. The lawgiver had to be familiar with this design of the sacred fire, whose typical significance reaches its climax and turning-point in the life of Elijah. So then he seemed to the people to have disappeared; and after his stay of forty days and nights on the mountain where he had a vision of the tabernacle, the image of the kingdom of God, the people might imagine that he had perished in the terrors of the mountain. Knobel confounds the first stay of forty days on the mountain with the second. The origin of the idea of the tabernacle on the mountain coincides in time with the origin of the golden calf, and so there arises a contrast, in which nevertheless the tabernacle outweighs the golden calf. On the significance of the forty days, *vid.* the Introduction, as also the Introduction to Revelation.

H.—THE VISION OR THE IDEAL OF THE TABERNACLE. THE ORDERING OF THE ARK AND OF THE HOUSE OF THE COVENANT; OF THE LIVING PRESENCE OF THE LAW AND OF THE DWELLING-PLACE OF THE LAW-GIVER.

Chapters XXV.—XXXI.

I. Contributions for the Building. Preliminary Condition.

1, 2 And Jehovah spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart 3 [whose heart maketh him willing] ye shall take my offering. And this *is* the of- 4 fering which ye shall take of them; gold, and silver, and brass, And blue, and pur- 5 ple, and scarlet, and fine linen, and goats' *hair*, And rams' skins dyed red, and 6 badgers' [seals'] skins, and shittim [acacia] wood, Oil for the light, spices for 7 anointing [the anointing] oil, and for sweet [the sweet] incense, Onyx stones, and 8 stones to be set in [set, for] the ephod, and in [for] the breast-plate. And let them 9 make me a sanctuary that I may dwell among them. According to all that I shew thee, *after* [thee,] the pattern of the tabernacle, and the pattern of all the instruments [furniture] thereof, even so shall ye make *it*.

II. The Structure itself. The Place of Worship.

1. *The Ark.*

10 And they shall make an ark *of* shittim [acacia] wood: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit 11 and a half the height thereof. And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown [moulding] of 12 gold round about. And thou shalt cast four rings of gold for it, and put *them* in the four corners [feet] thereof; and two rings *shall be* in [on] the one side of it, and 13 two rings in [on] the other side of it. And thou shalt make staves *of* shittim 14 [acacia] wood, and overlay them with gold. And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them [to bear the 15 ark with]. The staves shall be in the rings of the ark: they shall not be taken

16 from it. And thou shalt put into the ark the testimony which I shall give thee.
17 And thou shalt make a mercy-seat *of* pure gold: two cubits and a half *shall be* the
18 length thereof, and a cubit and a half the breadth thereof. And thou shalt make
two cherubims [cherubim] *of* gold, *of* beaten work shalt thou make them in [at]
19 the two ends of the mercy-seat. And make one cherub on [at] the one end, and
the other cherub on [at] the other end: *even* of [of one piece with] the mercy-seat[1]
20 shall ye make the cherubims [cherubim] on [at] the two ends thereof. And the
cherubims [cherubim] shall stretch forth *their* wings on high, covering the mercy-seat with their wings, and their faces *shall look* [with their faces] one to another:
21 toward the mercy-seat shall the faces of the cherubims [cherubim] be. And thou
shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the
22 testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims [cherubim] which *are* upon the ark of the testimony, of *all things* which I will give thee in commandment unto the children of Israel.

2. *The Table.*

23 Thou shalt also make a table *of* shittim [acacia] wood: two cubits *shall be* the length
thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.
24 And thou shalt overlay it with pure gold, and make thereto a crown [moulding] of gold
25 round about. And thou shalt make unto it a border of an [a] handbreadth round about,
and thou shalt make a golden crown [moulding] to the border thereof round about.
26 And thou shalt make for it four rings of gold, and put the rings in [on] the four
27 corners that *are* on [belong to] the four feet thereof. Over against [Close by] the
28 border shall the rings be for places of [for] the staves to bear the table. And thou
shalt make the staves *of* shittim [acacia] wood, and overlay them with gold, that
29 the table may be borne with them. And thou shalt make the dishes [plates]
thereof, and spoons [the cups] thereof, and covers [the flagons] thereof, and bowls
[the bowls] thereof, to cover [pour out] withal: *of* pure gold shalt thou make them.
30 And thou shalt set upon the table shew-bread before me alway.

3. *The Candlestick.*

31 And thou shalt make a candlestick *of* pure gold: *of* beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers
shall be of the same [of beaten work shall be made the candlestick, its base and
32 its shaft: its cups, its knobs, and its flowers shall be of one piece with it].[2] And
six branches shall come out [coming out] of the sides of it: three branches of the
candlestick out of the one side [one side of it], and three branches of the candle-
33 stick out of the other side [side of it]: Three bowls [cups] made like unto almonds [almond-blossoms] *with* a knop and a flower in one branch [in one branch,
a knob and a flower]; and three bowls [cups] made like almonds [almond-blossoms] in the other branch, *with* [branch,] a knop [knob] and a flower: so in
34 [for] the six branches that come out of the candlestick. And in the candlestick
shall be four bowls [cups] made like unto almonds, *with* [almond-blossoms,] their
35 [its] knops [knobs] and their [its] flowers. And *there shall be* a knop [knob]
under two branches of the same [of one piece with it], and a knop [knob] under two
branches of the same [of one piece with it], and a knop [knob] under two branches
of the same [of one piece with it], according to [for] the six branches that proceed

TEXTUAL AND GRAMMATICAL.

[1] [XXV. 19. מִן־הַכַּפֹּרֶת, *etc.* Literally, "From the mercy-seat shall ye make the cherubim." This is understood by some to mean: "rising up from the mercy-seat." But the simple מִן hardly conveys that notion; it has, perhaps, somewhat of its original import, "part," so that the direction is to make the cherubim a part of the mercy-seat, *i. e.*, of one piece with it.—TR.]

[2] [XXV. 31. The change proposed in the punctuation is one required by the Masoretic accentuation, as well as by the sense, though adopted by only a few commentators (Knobel, De Wette, Bunsen). When it is said, "its base and its shaft, *etc.*, shall be made of the same," the question arises, the same with what? For the several specifications include the *whole* of the candlestick. The direction thus would be to make all the several parts of the candlestick of the same piece with the candlestick—which is senseless.—TR.]

36 [come] out of the candlestick. Their knops [knobs] and their branches shall be of the same [of one piece with it]: all it [all of it] *shall be* one beaten work *of* pure
37 gold. And thou shalt make the seven lamps thereof; and they shall light [set up]
38 the lamps thereof, that they may give light over against it. And the tongs [snuf-
39 fers] thereof, and the snuff-dishes thereof, *shall be of* pure gold. *Of* a talent of pure
40 gold shall he make it [shall it be made], with all these vessels [instruments]. And look [see] that thou make *them* after their pattern, which was shewed thee in the mount.

4. *The Dwelling* (*the Tent*).

CHAP. XXVI. 1. MOREOVER thou shalt make the tabernacle *with* ten curtains *of* [curtains: of] fine twined linen, and blue, and purple, and scarlet: *with* [scarlet, with] cherubims [cherubim] of cunning work [the work of a skilful weaver] shalt
2 thou make them. The length of one [each] curtain *shall be* eight and twenty cubits, and the breadth of one [each] curtain four cubits: and every one of the
3 [all the] curtains shall have one measure. The five [Five of the] curtains shall be coupled together one to another; and *other* [the other] five curtains *shall be* cou-
4 pled one to another. And thou shalt make loops of blue upon the edge of the one [first] curtain from the selvedge [at the border] in the coupling [the set of curtains]; and likewise shalt thou make in [so shalt thou do with] the uttermost edge of *another* curtain [the edge of the outmost curtain] in the coupling of the second [in the second
5 set of curtains]. Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that *is* in the coupling of the second [in the second set of curtains]; that the loops may take hold one of [the loops shall be
6 opposite one to] another. And thou shalt make fifty taches [clasps] of gold, and couple the curtains together [one to another] with the taches [clasps]; and it shall
7 be one tabernacle [the tabernacle shall be one]. And thou shalt make curtains *of* goat's *hair* to be a [for a] covering [tent] upon [over] the tabernacle: eleven cur-
8 tains shalt thou make. The length of one [each] curtain *shall be* thirty cubits, and the breadth of one [each] curtain four cubits: and [cubits:] the eleven curtains
9 *shall be all* of [shall have] one measure. And thou shalt couple five curtains by themselves and six curtains by themselves, and shalt double [fold together] the
10 sixth curtain in the forefront [front] of the tabernacle [tent]. And thou shalt make fifty loops on the edge of the one curtain *that is* outmost in the coupling [*first* set of curtains], and fifty loops in the edge of the curtain which coupleth the second
11 [is the second set]. And thou shalt make fifty taches [clasps] of brass, and put the taches [clasps] into the loops, and couple the tent together, that it may [and it
12 shall] be one. And the remnant [excess] that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the back-side [back] of the
13 tabernacle. And a [the] cubit on the one side, and a [the] cubit on the other side of that which remaineth in the length of the curtains of the tent, it [tent,] shall hang over the sides of the tabernacle on this side and on that side, to cover it.
14 And thou shalt make a covering for the tent *of* rams' skins dyed red, and a cover-
15 ing above *of* badgers' skins [of seal-skins above]. And thou shalt make boards
16 [the boards] for the tabernacle *of* shittim [acacia] wood standing up. Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one
17 [each] board. Two tenons *shall there be* in one [each] board, set in order one against [equally distant from one] another: thus shalt thou make for [do unto] all
18 the boards of the tabernacle. And thou shalt make the boards for the tabernacle,
19 twenty boards on [for] the south side southward. And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his [its]
20 two tenons, and two sockets under another board for his [its] two tenons. And for the second side of the tabernacle on [for] the north side *there shall be* twenty
21 boards: And their forty sockets *of* silver; two sockets under one board, and two
22 sockets under another board. And for the sides [rear] of the tabernacle westward
23 thou shalt make six boards. And two boards shalt thou make for the corners of
24 the tabernacle in the two sides [in the rear]. And they shall be coupled together [be double] beneath, and they shall be coupled together[3] above the head of it unto

[3] [XXVI. 24. The A. V. rendering (favored also by Kalisch, Gesenius, Glaire, De Wette, Fürst, and Canon Cook) assumes

one ring [and together they shall be whole up to the top of it, unto the first ring]:
25 thus shall it be for them both; they shall be for the two corners. And they [there] shall be eight boards, and their sockets *of* silver, sixteen sockets; two sockets under
26 one board and two sockets under another board. And thou shalt make bars *of*
27 shittim [acacia] wood; five for the boards of the one side of the tabernacle, And five bars for the boards of the other side of the tabernacle, and five bars for the
28 boards of the side of the tabernacle, for the two sides [the rear] westward. And the middle bar in the midst [middle] of the boards shall reach [pass through] from
29 end to end. And thou shalt overlay the boards with gold, and make their rings *of*
30 gold *for* places for the bars: and thou shalt overlay the bars with gold. And thou shalt rear [set] up the tabernacle according to the fashion thereof which was [hath been] shewed thee in the mount.

5. *The Veil.*

31 And thou shalt make a veil *of* blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims [linen: with cherubim, the work of a
32 skilful workman] shall it be made. And thou shalt hang it upon four pillars of shittim [acacia] *wood* overlaid with gold: their hooks *shall be of* gold, upon
33 four sockets of silver. And thou shalt hang up the veil under the taches [clasps], that thou mayest bring [and shalt bring] in thither within the veil the ark of the testimony: and the veil shall divide unto you between the holy
34 *place* and the most holy [the holy of holies]. And thou shalt put the mercy-seat
35 upon the ark of the testimony in the most holy *place* [holy of holies]. And thou shalt set the table without the veil, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the
36 north side. And thou shalt make an hanging [a screen] for the door of the tent, *of* blue, and purple, and scarlet, and fine twined linen, wrought with needle-work
37 [the work of the embroiderer]. And thou shalt make for the hanging [screen] five pillars *of* shittim [acacia] *wood*, and overlay them with gold; *and* their hooks *shall be of* gold: and thou shalt cast five sockets of brass for them.

6. *The Altar of Burnt-offering.*

CHAP. XXVII. 1. AND thou shalt make an [the] altar *of* shittim [acacia] wood, five cubits long, and five cubits broad; the altar shall be four-square: and the
2 height thereof *shall be* three cubits. And thou shalt make the horns of it upon the four corners thereof: his [its] horns shall be of the same [of one piece with it]:
3 and thou shalt overlay it with brass. And thou shalt make his [its] pans [pots] to receive his [to take away its] ashes, and his [its] shovels, and his [its] basins, and his [its] fleshhooks, and his [its] firepans: all the vessels thereof thou shalt
4 make *of* brass [copper]. And thou shalt make for it a grate [grating] of network *of* brass [copper]; and upon the net shalt thou make four brazen [copper] rings in
5 [on] the four corners thereof. And thou shalt put it under the compass of the altar beneath [below, under the ledge of the altar], that the net may be even to the
6 midst [and the net shall reach up to the middle] of the altar. And thou shalt make staves for the altar, staves *of* shittim [acacia] wood, and overlay them with
7 brass [copper]. And the staves [staves thereof] shall be put into the rings, and
8 the staves shall be upon the two sides of the altar, to bear it [in bearing it]. Hollow with boards shalt thou make it: as it was [hath been] shewed thee in the mount; so shall they make *it*.

7. *The Court.*

9 And thou shalt make the court of the tabernacle: for the south side southward *there shall be* hangings for the court *of* fine-twined linen of an hundred [linen a hundred] cu-
10 bits long for one side: And the twenty pillars thereof and their twenty sockets *shall be*

תַּמִּים to be a contracted form of תְּאֹמִים. But it is singular (if this is the case) that both forms should occur in the same verse, and more singular still that there should be the same conjunction of the two forms in the parallel passage xxxvi. 29. So long as at the best the obscurity of the description is not relieved by such an assumption, it seems much more reasonable to take תַּמִּים in its natural sense of "perfect," "whole," and elucidate the meaning, if possible, on that assumption.—TR.]

11 *of* brass [copper]; the hooks of the pillars and their fillets [rods] *shall be of* silver. And likewise for the north side in length *there shall be* hangings of an hundred [hangings a hundred] *cubits* long, and his [its] twenty pillars and their twenty sockets *of* brass 12 [copper]; the hooks of the pillars and their fillets [rods] *of* silver. And *for* the breadth of the court on the west side *shall be* hangings of fifty cubits [hangings fifty 13 cubits long]: their pillars ten, and their sockets ten. And the breadth of the court 14 on the east side eastward *shall be* fifty cubits. The hangings of one side *of the gate shall be* fifteen cubits [Fifteen cubits of hangings *shall be* on one side *of the gate*]: 15 their pillars three, and their sockets three. And on the other side *shall be* hangings fifteen *cubits* [fifteen cubits of hangings]: their pillars three, and their sockets three. 16 And for the gate of the court *shall be* an hanging [a screen] of twenty cubits, *of* blue, and purple, and scarlet, and fine-twined linen, wrought with needle-work [linen, embroidered work]: *and* their pillars *shall be* four, and their sockets four. 17 All the pillars round about the court [of the court round about] *shall be* filleted with silver [joined with rods of silver]; their hooks *shall be of* silver, and their 18 sockets *of* brass [copper]. The length of the court *shall be* an [a] hundred cubits, and the breadth fifty everywhere, and the height five cubits, *of* fine-twined linen, 19 and their sockets *of* brass [copper]. All the vessels [furniture] of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court *shall be of* brass [copper].

III. The Persons and Things occupying the Building. The Ritual Worship.

1. *The Oil for the Lamp.*

20 And thou shalt command the children of Israel, that they bring thee pure oil olive beaten [beaten olive oil] for the light, to cause the [a] lamp to burn always [conti- 21 nually]. In the tabernacle of the congregation [tent of meeting] without the veil, which *is* before the testimony, Aaron and his sons shall order [trim] it from evening to morning before Jehovah: *it shall be* a statute forever unto [throughout] their generations on the behalf of [on the part of] the children of Israel.

2. *The Clothing of the Priest and of his Sacerdotal Assistants.*

CHAP. XXVIII. 1 AND take thou [bring thou near] unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office [that he may be a priest unto me], *even* Aaron, Nadab 2 and Abihu, Eleazar and Ithamar, Aaron's sons. And thou shalt make holy [sacred] 3 garments for Aaron thy brother for glory [honor] and for beauty. And thou shalt speak unto all *that are* wise-hearted [all the skilful-hearted], whom I have filled with the spirit of wisdom [skill], that they may make Aaron's garments to consecrate [sanctify] him, that he may minister unto me in the priest's office [that he 4 may be a priest unto me]. And these *are* the garments which they shall make: a breastplate, and an ephod, and a robe, and a broidered [checkered] coat, a mitre [turban], and a girdle: and they shall make holy [sacred] garments for Aaron thy brother, and [and for] his sons, that he may minister unto me in the priest's office 5 [that he may be a priest unto me]. And they shall take gold, and blue, and purple, 6 and scarlet, and fine linen. And they shall make the ephod *of* gold, *of* blue, and *of* purple, *of* scarlet, and fine-twined linen, with cunning work [linen, the work of a 7 skilful weaver]. It shall have the two shoulder-pieces thereof joined at [have two shoulder-pieces joined to] the two edges thereof: and *so* it [and it] shall be joined 8 together. And the curious girdle of the ephod [the embroidered belt for girding it], which *is* upon it, shall be of the same [same piece], according to the work thereof; 9 *even of* gold, *of* blue, and purple, and scarlet, and fine-twined linen. And thou shalt take two onyx stones and grave [engrave] on them the names of the children of 10 Israel: Six of their names on one stone, and *the other* six names of the rest [and the 11 names of the six remaining ones] on the other stone, according to their birth. With the work of an engraver in stone, *like* the engravings of a signet, shalt thou engrave the two stones with [according to] the names of the children of Israel: thou shalt 12 make them to be set [inclosed] in ouches [settings] of gold. And thou shalt put

the two stones upon the shoulders [shoulder-pieces] of the ephod *for* stones of memorial unto [as memorial stones for] the children of Israel: and Aaron shall bear
13 their names before Jehovah upon his two shoulders for a memorial. And thou shalt
14 make ouches [settings] *of* gold; And two chains *of* pure gold at the ends; *of* wreathen work shalt thou make them [pure gold; like cords shalt thou make them, of wreathen work]: and fasten [and thou shalt put] the wreathen chains to the ouches
15 [on the settings]. And thou shalt make the breastplate of judgment, with cunning work [the work of a skilful weaver]; after [like] the work of the ephod thou shalt make it; *of* gold, *of* blue, and *of* purple, and *of* scarlet, and *of* fine twined linen, shalt
16 thou make it. Four square it shall be *being* doubled [It shall be square and double];
17 a span *shall be* the length thereof, and a span *shall be* the breadth thereof. And thou shalt set in it settings of stones, *even* four rows of stones: *the first* row *shall be* a sardius, a topaz, and a carbuncle: *this shall be* [stones: a row of sardius, topaz,
18 and emerald shall be] the first row. And the second row *shall be* an emerald, [car-
19 buncle], a sapphire, and a diamond. And the third row a ligure, an agate, and an
20 amethyst. And the fourth row a beryl [chrysolite], and an onyx, and a jasper:
21 they shall set in gold in their inclosings. And the stones shall be with [according to] the names of the children of Israel, twelve, according to their names, *like* [names: *like*] the engravings of a signet; every [signet, every] one with [according
22 to] his name shall they be according to [be for] the twelve tribes. And thou shalt make upon the breast-plate chains at the ends [like cords] *of* wreathen work *of* pure
23 gold. And thou shalt make upon the breast-plate two rings of gold, and shalt put
24 the two rings on the two ends of the breast-plate. And thou shalt put the two wreathen
25 *chains* of gold in [on] the two rings *which are* on the ends of the breast-plate. And *the other* two ends of the two wreathen *chains* thou shalt fasten in the two ouches [put on the two settings], and put *them* on the shoulder-pieces of the ephod before it [on
26 the front of it]. And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breast-plate, in [on] the border thereof which *is* in [to-
27 ward] the side of the ephod inward. And two *other* rings of gold thou shalt make, and shalt put them on the two sides [shoulder-pieces] of the ephod underneath, toward [on] the fore-part thereof, over against [close by] the *other* coupling [the coupling] thereof, above the curious girdle of the ephod [the embroidered belt of the
28 ephod]. And they shall bind the breast-plate by the rings thereof unto the rings of the ephod with a lace [cord] of blue, that *it* may be above the curious girdle [the embroidered belt] of the ephod, and that the breast-plate be not loosed from the
29 ephod. And Aaron shall bear the names of the children of Israel in the breast-plate of judgment upon his heart, when he goeth in unto the holy *place*, for a me-
30 morial before Jehovah continually. And thou shalt put in the breast-plate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before Jehovah: and Aaron shall bear the judgment of the children of
31 Israel upon his heart before Jehovah continually. And thou shalt make the robe
32 of the ephod all *of* blue. And there shall be an hole in the top of it, in the midst thereof [And its opening for the head shall be in the middle of it]: it shall have a binding of woven work round about the hole of it [its opening], as it were the hole
33 of an habergeon [like the opening of a coat of mail], that it be not rent. And *beneath* upon [And upon] the hem of it [its skirts] thou shalt make pomegranates *of* blue, and *of* purple, and *of* scarlet, round about the hem [skirts] thereof; and bells
34 of gold between them round about: A golden bell and a pomegranate, a golden bell
35 and a pomegranate, upon the hem [skirts] of the robe round about. And it shall be upon Aaron to minister [for ministering]: and his sound [the sound thereof] shall be heard when he goeth in unto [goeth into] the holy *place* before Jehovah,
36 and when he cometh out, that he die not. And thou shalt make a plate *of* pure gold, and grave [engrave] upon it, *like* the engravings of a signet, HOLINESS
37 TO JEHOVAH. And thou shalt put it on a blue lace [cord], that it may be [and it shall be] upon the mitre [turban]; upon the forefront [front] of the mitre
38 [turban] it shall be. And it shall be upon Aaron's forehead, that Aaron may [and Aaron shall] bear the iniquity of the holy [sacred] things, which the children of Israel shall hallow in all their holy [sacred] gifts; and it shall be always upon his

39 forehead, that they may be accepted before Jehovah. And thou shalt embroider [weave] the coat of fine linen, and thou shalt make the mitre [turban] *of* fine linen,
40 and thou shalt make the [a] girdle *of* needle-work [embroidered work]. And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and
41 bonnets [caps] shalt thou make for them, for glory [honor] and for beauty. And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate [ordain] them, and sanctify them, that they may minister
42 unto me in the priest's office [and they shall be priests unto me]. And thou shalt make them linen breeches to cover their [the flesh of their] nakedness; from the
43 loins even unto [loins unto] the thighs they shall reach: And they shall be upon Aaron, and upon his sons, when they come in unto [come into] the tabernacle of the congregation [tent of meeting], or when they come near unto the altar to minister in the holy *place;* that they bear not iniquity, and die: *it shall be* a statute for ever unto him and his [and unto his] seed after him.

8. *The Consecration of the Priests.*

CHAP. XXIX. 1 AND this *is* the thing that thou shalt do unto them to hallow them, to
2 minister unto me in the priests' office [to be priests unto me]: Take one young bullock, and two rams without blemish, and unleavened bread, and cakes unleavened tempered [mingled] with oil, and wafers unleavened anointed with oil: *of* wheaten
3 flour shalt thou make them. And thou shalt put them into one basket, and bring
4 them in the basket, with the bullock and the two rams. And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation [tent of meet-
5 ing], and shalt wash them with water. And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breast-
6 plate, and gird him with the curious girdle [embroidered belt] of the ephod. And thou shalt put the mitre [turban] upon his head, and put the holy crown upon the
7 mitre [turban]. Then shalt thou [And thou shalt] take the anointing oil, and pour *it*
8 upon his head, and anoint him. And thou shalt bring his sons, and put coats upon
9 them. And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets [bind caps] on them: and the priests' office [priesthood] shall be theirs for [by] a
10 perpetual statute: and thou shalt consecrate Aaron and his sons. And thou shalt cause a bullock to be brought [bring the bullock] before the tabernacle of the congregation [tent of meeting]: and Aaron and his sons shall put their hands upon
11 the head of the bullock. And thou shalt kill the bullock before Jehovah, *by* the
12 door of the tabernacle of the congregation [tent of meeting]. And thou shalt take of the blood of the bullock, and put *it* upon the horns of the altar with thy finger,
13 and pour all the blood beside the bottom [at the base] of the altar. And thou shalt take all the fat that covereth the inwards, and the caul *that is* above [lobe above] the liver, and the two kidneys, and the fat that *is* upon them, and burn *them*
14 upon the altar. But the flesh of the bullock, and his skin, and his dung, shalt thou
15 burn with fire without the camp: it *is* a sin-offering. Thou shalt also take one [the one] ram; and Aaron and his sons shall put [lay] their hands upon the head
16 of the ram. And thou shalt slay the ram, and thou shalt take his blood, and sprinkle
17 *it* round about upon the altar. And thou shalt cut the ram in pieces, and wash the inwards of him [his inwards], and his legs, and put *them* unto his pieces, and
18 unto his head. And thou shalt burn the whole ram upon the altar: it *is* a burnt-offering unto Jehovah: it *is* a sweet savor, an offering made by fire [a fire-offering]
19 unto Jehovah. And thou shalt take the other ram; and Aaron and his sons shall
20 put [lay] their hands upon the head of the ram. Then shalt thou kill the ram, and take of his blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.
21 And thou shalt take of the blood that *is* upon the altar, and of the anointing oil, and sprinkle *it* upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and
22 his sons' garments with him. Also thou shalt take of the ram the fat and the rump [the fat tail], and the fat that covereth the inwards, and the caul *above* [lobe of] the liver,

and the two kidneys, and the fat that *is* upon upon them, and the right shoulder; for it
23 *is* a ram of consecration: And one loaf of bread, and one cake of oiled bread, and one
24 wafer out of the basket of the unleavened bread that *is* before Jehovah: And thou shalt put all [the whole] in the hands of Aaron, and in the hands of his sons; and shalt
25 wave them *for* a wave-offering before Jehovah. And thou shalt receive [take] them of [from] their hands, and burn *them* upon the altar for a [upon the] burnt-offering, for a sweet savor before Jehovah: it *is* an offering made by fire [a fire-offering] unto
26 Jehovah. And thou shalt take the breast of the ram of Aaron's consecration [of Aaron's ram of consecration], and wave it *for* [as] a wave-offering before Jehovah:
27 and it shall be thy part. And thou shalt sanctify the breast of the wave-offering, and the shoulder of the heave-offering, which is waved, and which is heaved up, of the ram of the [of] consecration, *even* of *that* which *is* for Aaron, and of *that* which
28 is for his sons: And it shall be Aaron's and his sons' by a statute for ever from the children of Israel; for it *is* an [a] heave-offering: and it shall be an [a] heave-offering from the children of Israel of the sacrifice of their [Israel of their] peace-offerings,
29 *even* their heave-offering unto Jehovah. And the holy garments of Aaron shall be
30 his sons' after him, to be anointed therein, and to be consecrated in them. *And* that son that is priest in his stead shall put them on seven days [Seven days shall he of his sons who is priest in his stead put them on], when he cometh into the ta-
31 bernacle of the congregation [tent of meeting] to minister in the holy *place*. And thou shalt take the ram of the [of] consecration, and seethe [boil] his flesh in the
32 [a] holy place. And Aaron and his sons shall eat the flesh of the ram, and the bread that *is* in the basket, *by* the door of the tabernacle of the congregation [tent
33 of meeting]. And they shall eat those things wherewith the [wherewith] atonement was made, to consecrate *and* to sanctify them; but a stranger shall not eat *thereof*,
34 because they *are* holy. And if aught of the flesh of the consecrations [consecration], or of the bread, remain unto [until] the morning, then thou shalt burn the re-
35 mainder with fire: it shall not be eaten, because it *is* holy. And thus shalt thou do unto Aaron and to his sons, according to all *things* which [all that] I have commanded thee: seven days shalt thou consecrate them.

4. *Consecration and Design of the Altar of Burnt-offering.*

36 And thou shalt offer every day a bullock *for* a sin-offering for atonement: and thou shalt cleanse the altar, when thou hast made an [by making] atonement for
37 it, and thou shalt anoint it, to sanctify it. Seven days thou shalt make an [make] atonement for the altar, and sanctify it; and it shall be an altar most holy: what-
38 soever toucheth the altar shall be holy. Now this *is that* which thou shalt offer upon the altar: two lambs of the first year [a year old] day by day continually.
39 The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer
40 at even: And with the one lamb a tenth deal [part] of flour mingled with the fourth part of an [a] hin of beaten oil; and the fourth part of an [a] hin of wine
41 *for* a drink-offering. And the other lamb thou shalt offer at even, and shalt do thereto according to the meat-offering of [shalt offer with it the same meal-offering as in] the morning, and according to the drink-offering thereof [and the same drink-offering], for a sweet savor, an offering made by fire [a fire-offering] unto Jehovah.
42 *This shall be* a continual burnt-offering throughout your generations *at* the door of the tabernacle of the congregation [tent of meeting] before Jehovah; where I will
43 meet [meet with] you, to speak there unto thee. And there I will meet with the
44 children of Israel, and *the tabernacle* [and it] shall be sanctified by my glory. And I will sanctify the tabernacle of the congregation [tent of meeting], and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office
45 [to be priests unto me]. And I will dwell among the children of Israel, and will be
46 their God. And they shall know that I *am* Jehovah their God, that brought them forth out of the land of Egypt, that I may [might] dwell among them: I *am* Jehovah their God.

5. *The Altar of Incense.*

CHAP. XXX. 1. AND thou shalt make an altar to burn incense upon: *of* shittim
2 [acacia] wood shalt thou make it. A cubit *shall be* the length thereof, and a cubit

the breadth thereof; four-square shall it be: and two cubits *shall be* the height
3 thereof: the horns thereof *shall be* of the same [of one piece with it]. And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto [for] it a crown of gold round
4 about. And two golden rings shalt thou make to [for] it under the crown of it, by the two corners [upon the two flanks] thereof, upon the two sides of it shalt thou
5 make *it;* and they shall be for places for the staves to bear it withal [with]. And thou shalt make the staves *of* shittim [acacia] wood, and overlay them with gold.
6 And thou shalt put it before the veil that *is* by the ark of the testimony, before the
7 mercy-seat that *is* over the testimony, where I will meet with thee. And Aaron shall burn thereon sweet incense every morning: when he dresseth [trimmeth] the
8 lamps, he shall burn incense upon it. And when Aaron lighteth [setteth up] the lamps at even, he shall burn incense upon it [burn it], a perpetual incense before
9 Jehovah throughout your generations. Ye shall offer no strange incense thereon, nor burnt-sacrifice [burnt-offering], nor meat-offering [meal-offering]; neither shall
10 ye pour [and ye shall pour no] drink-offering thereon. And Aaron shall make an [make] atonement upon [for] the horns of it once in a [the] year with the blood of the sin-offering of atonements: once in the year shall he make atonement upon [for] it throughout your generations: it *is* most holy unto Jehovah.

6. *The Contributions for the Sanctuary* (*Poll-tax*).

11, 12 And Jehovah spake unto Moses saying, When thou takest the sum of the children of Israel after [according to] their number, then shall they give every man a ransom for his soul unto Jehovah, when thou numberest them; that there be [may
13 be] no plague among them, when *thou* numberest them. This they shall give, every one that passeth among [over unto] them that are numbered, half a shekel after [according to] the shekel of the sanctuary: (a shekel *is* twenty gerahs): an [a] half
14 shekel *shall be* the offering of [unto] Jehovah. Every one that passeth among [over unto] them that are numbered, from twenty years old and above, shall give
15 an offering unto Jehovah [Jehovah's offering]. The rich shall not give more, and the poor shall not give less than half a [the half] shekel, when *they* give an offering unto Jehovah [give Jehovah's offering], to make an [make] atonement for your
16 souls. And thou shalt take the atonement money of [from] the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation [tent of meeting]; that it may be [and it shall be] a memorial unto [for] the children of Israel before Jehovah, to make an [make] atonement for your souls.

7. *The Laver.*

17, 18 And Jehovah spake unto Moses, saying, Thou shalt also make a laver *of* brass [copper], and his foot *also of* brass [its base *of* copper], to wash *withal* [in]: and thou shalt put it between the tabernacle of the congregation [tent of meeting] and
19 the altar, and thou shalt put water therein. For Aaron and his sons shall wash
20 their hands and their feet thereat [from it]: When they go into the tabernacle of the congregation [tent of meeting], they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire [a
21 fire-offering] unto Jehovah: So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, *even* to him and to his seed throughout their generations.

8. *The holy Anointing Oil.*

22, 23 Moreover Jehovah spake unto Moses, saying, Take thou also unto thee principal spices [the chief spices], of pure [flowing] myrrh five hundred *shekels*, and of sweet cinnamon half so much, *even* two hundred and fifty *shekels*, and of sweet
24 calamus two hundred and fifty *shekels*, And of cassia five hundred *shekels*, after [ac-
25 cording to] the shekel of the sanctuary, and of oil olive an [olive oil a] hin: And thou shalt make it an oil of holy ointment [a holy anointing oil], an ointment compound [compounded] after the art of the apothecary [a perfumed ointment, the work of the

26 perfumer]: it shall be an [a] holy anointing oil. And thou shalt anoint the tabernacle of the congregation therewith [therewith the tent of meeting],
27 and the ark of the testimony, And the table and all his vessels [its furniture], and the candlestick and his vessels [its furniture] and the altar of incense,
28 And the altar of burnt-offering with all his vessels [its furniture], and the laver
29 and his foot [its base]. And thou shalt sanctify them, that they may be most
30 holy: whatsoever [whosoever] toucheth them shall be holy. And thou shalt anoint Aaron and his sons, and consecrate them, that *they* may minister unto
31 me in the priest's office [to be priests unto me]. And thou shalt speak unto the children of Israel, saying, This shall be an [a] holy anointing oil unto me through-
32 out your generations. Upon man's flesh shall it not be poured, neither shall ye make *any other* like it, after the composition of it [and ye shall make none like it with its
33 proportions]: it *is* holy, *and* it shall be holy unto you. Whosoever compoundeth *any* like it, or whosoever putteth *any* of it upon a stranger, shall even [he shall] be cut off from his people.

9. *The Incense.*

34 And Jehovah said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; *these* sweet spices with pure frankincense: of each shall there be a
35 like *weight* [an equal part]: And thou shalt make it a perfume, a confection, after the art of the apothecary, tempered together [make of it an incense, a perfume, the
36 work of the perfumer, salted], pure, *and* holy: And thou shalt beat *some* of it very small [it fine], and put of it before the testimony in the tabernacle of the congregation [tent of meeting], where I will meet with thee: it shall be unto you most holy.
37 And *as for* the perfume [And the incense] which thou shalt make, ye shall not make to [for] yourselves according to the composition [with its proportions]: it shall be
38 unto thee holy for [unto] Jehovah. Whosoever shall make [make any] like unto that, to smell thereto [thereof], shall even [he shall] be cut off from his people.

IV. The Architects. The Master-workman Bezaleel and his Vocation. Sacred Art.

Chap. XXXI. 1, 2. And Jehovah spake unto Moses, saying, See, I have called by
3 name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge,
4 and in all manner [kinds] of workmanship, To devise cunning [skilful] works, to
5 work in gold, and in silver, and in brass [copper], And in cutting of stones, to set *them* [stones for setting], and in carving of timber, to work in all manner [kinds]
6 of workmanship. And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise-hearted I have put
7 wisdom, that they make all that I have commanded thee: The tabernacle of the congregation [tent of meeting], and the ark of the testimony, and the mercy-seat
8 that *is* thereupon, and all the furniture of the tabernacle [tent], And the table and his [its] furniture, and the pure candlestick with all his [its] furniture, and the altar
9 of incense, And the altar of burnt-offering with all his [its] furniture, and the laver
10 and his foot [its base], And the cloths [garments] of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office [as
11 priests], And the anointing oil, and sweet incense for the holy *place:* according to all that I have commanded thee shall they do.

V. The Condition of the Vitality of the Ritual. The Sabbath.

12, 13 And Jehovah spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it *is* a sign between me and you throughout your generations; that *ye* may know that I *am* Jehovah that doth
14 sanctify you. Ye shall keep the sabbath therefore [And ye shall keep the sabbath]; for it *is* holy unto you: every one that defileth [profaneth] it shall surely be put to death: for whosoever doeth *any* work therein, that soul shall be cut off from among
15 his people. Six days may work be done; but in [on] the seventh *is* the [a] sabbath of rest, holy to Jehovah: whosoever doeth *any* work in [on] the sabbath day,
16 he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations *for* [as] a perpetual
17 covenant. It *is* a sign between me and the children of Israel for ever: for *in* six

days Jehovah made heaven and earth, and on the seventh day he rested, and was 18 refreshed. And he gave unto Moses, when he had made an end of communing [speaking] with him upon mount Sinai, two [the two] tables of [of the] testimony, tables of stone, written with the finger of God.

EXEGETICAL AND CRITICAL.

The origin of the tabernacle is twice recorded in Exodus: first, (considered from its divine side) as a command of God, or (considered from its human side) as a vision or ideal (the tabernacle which God showed Moses on the mount), xxv.-xxxi.; secondly, as the historical fact of the execution of the building of the work commanded by Jehovah, but interrupted by the history of the golden calf, xxxv.-xl.

The tabernacle is not merely a place of worship; but, as being the house of the ark of the covenant or of the tables of the law, and as being the house of the Lord of the covenant who manifests Himself in the Holy of holies, it is first of all the centre of the whole legislation and the residence of the lawgiver Himself, who holds sway between the cherubim over His law, and will not let it become a dead ordinance, but makes sure that from out of the Holy of holies it shall grow into a living power. Hence, therefore, the history of this institution properly stands in Exodus, not in Leviticus. Jehovah has redeemed His people out of the house of bondage, and brought them to His holy house, which is at once palace, temple, and court-house, or public gathering-place—the house in which Jehovah meets with His people.

The tabernacle has been called a nomadic temple. It is indeed the preliminary form of the temple, but itself continued, after the people ceased their wanderings, for a long time to change its location in Israel until Solomon's temple was built. As the prototype and opposite of garish heathen temples; as the historical model of the Israelitish temple in its three principal historical forms (temples of Solomon, Zerubbabel, and Herod); as the religious model, or outline, the type of Christian places of worship; and as the symbol of the proportions of the kingdom of God, both outwardly and inwardly considered; accordingly, as the fundamental form of every real sanctuary, the tabernacle preserves an imperishable significance—almost more significant in its naked simplicity than with its ornamentation and wealth. When the outward glory of the temple is gone, God will rebuild the tabernacle of David (Amos ix. 11, 12).

The tabernacle as Moses' idea, which indeed he owes to divine revelation, characterizes Moses as also a great and original man in Hebrew art. Bezaleel was only the artist or master-workman who carried out the idea, working according to Moses' plan; and even Michel Angelo, who chiselled the figure of Moses, worked, as architect, according to the theocratic outline which had been introduced into the world through Moses.

Of the numerous treatises on this sanctuary comp. besides Bähr (*Symbolik des mosaischen Kultus* I. p. 53 sqq.) and Keil (*Bibl. Archäologie* 1, § 17 sqq.), especially Leyrer in Herzog's *Real-Encyklopädie*, Art. *Stiftshütte*, which gives a condensed view of all the opinions and conjectures which have been propounded respecting its structure and significance. The latest monograms are: Wilh. Neumann, *Die Stiftshütte in Bild und Wort gezeichnet*, Gotha, 1861 (rich in fantastic hypotheses derived from the discoveries at Nineveh), and C. J. Riggenbach, *Die mosaische Stiftshütte mit drei lithogr. Tafeln.* (Basel, 1862–4). *Vid.* Knobel, Commentary, pp. 249–257. Popper, *Der biblische Bericht über die Stiftshütte, etc.* (Leipzig, 1862). Wangemann, *Die Bedeutung der Stiftshütte. Wissenschaftlicher Vortrag, etc.* (Berlin, 1866). Also Winer's *Reallexicon* and Zeller's *Biblisches Wörterbuch.* [To these may be added, besides Smith's *Bible Dictionary* and Kitto's *Cyclopedia*, Kurtz, *Sacrificial Offerings of the O. T.;* Haneberg, *Die religiösen Alterthümer der Bibel* (Munich, 1869); T. O. Paine, *Solomon's Temple* (Boston, H. H. & T. W. Carter, 1870); and E. E. Atwater, *History and Significance of the Sacred Tabernacle of the Hebrews* (Dodd & Mead, New York, 1875).—Tr.]

I. GENERAL VIEW OF THE IDEAL PLAN OF THE BUILDING. CHAPS. XXV.–XXXI. 11.

External Prerequisites. Building Materials. Assessments for the Building. Chap. xxv. 1–9.

a. The Divine Side of the Dwelling.

1. The Ark of the Covenant, with the Mercy-seat and the Cherubim, as the chief thing in the whole Building, vers. 10–22. Object of it: the continual, living Revelation of God. Ver. 22. *The Holy of Holies.*
2. The Table of Shew-bread (of Communion with God, consecrated to God, ver. 30), and the Candlestick with its Appurtenances (the Divine Illumination in accordance with the Ideal, ver. 40), vers. 23–40.
3. *The Sanctuary. Divine and Human.* The Tent, or the Dwelling itself, chap. xxvi. 1–30. Conformed to the Ideal, ver. 30.
4. The Veil to distinguish and divide the Holy of Holies from the Sanctuary, vers. 31–37.

b. The Human Side of the Dwelling.

1. The Altar of Burnt-offering. Chap. xxvii. 1–8. Conformed to the Ideal, ver. 8.
2. The Court, vers. 9–19.

c. Functions Connected with the Building.

1. Bringing of the holy Oil, and the Preparation of the Candlestick, vers. 20, 21.
2. Equipment of the Priest, the High priest and his Assistants, chap. xxviii. 1–43. Object of it, vers. 35, 43.
3. Consecration of the Priests and the Sacrificial Functions of the Priest, chap. xxix. 1–46. Object, vers. 43–46.
4. Altar of Incense, and its Use, chap. xxx. 1–10.

5. Assessment for the Sanctuary as a Continual Memorial for the People, vers. 11–16.
6. The Brazen Laver in the Court for the Priests to wash from, vers. 17–21.
7. The Anointing of the Holy Things. The most holy Ointment, vers. 22–33.
8. The Most Holy Incense, vers. 34–38.

d. The Master-workmen.

Chapter xxxi. 1–11.

CONCLUSION.—The fundamental condition on which the meeting between Jehovah and His people ideally rests: the Sabbath, vers. 12–17. The addition of the Directions concerning the Tabernacle to the completed written Law, ver. 18.

II. GENERAL VIEW OF THE ACTUAL CONSTRUCTION OF THE BUILDING.

Foundation: The Sabbath as Prerequisite to the Tabernacle. Chap. xxxv. 1–3 (Chap. xxxi. 14–17).
1. The Assessments for the Building, and the Preparation of the Material made under the direction of the Master-workmen, xxxv. 4—xxxvi. 7 (xxv. 1–9; xxxi. 1–11).
2. The Work on the Dwelling, xxxvi. 8–38 (xxvi. 1–37).
3. The Ark of the Covenant, the Mercy-seat, and the Cherubim, xxxvii. 1–9 (xxv. 10–22).
4. The Table, with its Appurtenances, xxxvii. 10–16 (xxv. 23–30).
5. The Candlestick, xxxvii. 17–24 (xxv. 31–40).
6. The Altar of Incense, the Incense, and the Anointing Oil, xxxvii. 25–29 (xxx. 1–10, 23–38).
7. The Altar of Burnt-offering, xxxviii. 1–7 (xxvii. 1–8).
8. The Brazen Laver, and the Court, xxxviii. 8–20 (xxvii. 9–19).
9. The Reckoning of the Material used, xxxviii. 21–31.
10. The official Garments of the Priests, xxxix. 1–31 (xxviii. 1–43). The Consecration of the Priests, and the Ordinance of the Sacrifices, xxix. 1–46.
11. The Presentation of the Constituent Parts of the Dwelling, xxxix. 32–43.
12. The Erection of the Dwelling, and the Heavenly Consecration of it by means of the Pillar of Cloud and Fire, the Sign of the Veiled Presence of the Glory of the Lord, chap. xl.

Knobel calls attention "to the exact reckoning in xxxviii. 21 sqq. and the extraordinary circumstantiality and diffuseness which is found in no other narrator to the same degree. So extended a repetition does not occur elsewhere in all the Old Testament." As to the diffuseness, the O. T. everywhere gives details when the sanctuary is concerned, as becomes the symbolical significance of the sanctuary and the religious spirit of the Israelites, *vid.* 1 Sam. iv.–vii.; 1 Kings v.–ix. 15: 2 Kings xii.; 2 Chron. ii.–vii.; Ezek. xl.–xlvii.; the whole of Haggai; Zech. iii., iv. It is taken for granted that here in every individual feature there is to be recognized the reflection of a religious thought. As to the repetition, however, stress is to be laid on the general consciousness of connection between ideal and real worship, as well as the special consciousness that the real tabernacle was built exactly according to the idea of it. Moreover, the second account is not a mere repetition of the first. In the presentation of the idea, the master-workmen come at the end; in the narrative of the actual erection of the building, at the beginning,—quite in accordance with the relations of real life. In the execution of the work of the tabernacle the sacerdotal garments are described, and even the calculation of the cost of the building—the church account, so to speak. So the denunciation of a severe penalty on the manufacture, for private use, of the holy anointing oil and of the incense, is one of the means used to prevent the profanation of a legally prescribed system of worship. Even the hinderance in the execution of the work prescribed in the mount, occasioned by the golden calf, is not without meaning. How often it is a golden calf which hinders the execution of pure ideal ecclesiastical conceptions! Here, however, is everywhere manifested this feature of revelation, that the idea must become fact, and that the fact must answer to the idea.

We make five general divisions in the things commanded: I. The Prerequisite—the Materials. II. The Precept concerning the Structure itself. III. The Persons and Things occupying the Building. IV. The Architects and their Work. V. The Condition of the Vitality of the Institution—the Sabbath.

I. PREREQUISITES: THE MATERIALS; THE ASSESSMENTS. CHAP. XXV. 1–9.

As the real temple of God must consist in believing hearts which offer themselves and build themselves into a temple of the Spirit of God, so the typical sanctuary must be built of voluntary offerings of the people of God: "Every one whose heart maketh him willing."

On the assessments for the building (תְּרוּמָה, heave-offering), the blue purple (תְּכֵלֶת), the purple proper, the white cloth (שֵׁשׁ, βύσσος, fine linen), *etc.*, comp. Keil, II., p. 163. There is dispute concerning the *Tahash* skins (תַּחַשׁ according to some, the seal; according to others, the badger), the shittim wood (probably acacia; see Keil's note, p. 164), the *Shoham* stone (beryl, or onyx), the garment for the shoulder (ephod), and the breastplate. The materials were: (1) The metals. *Vid.* Knob., p. 257. Iron came into use later.* (2) The materials for cloths. (3) The woven fabrics (brocades, variegated cloths, plain cloths). (4) Skins. (5) Wood. (6) Oil. (7) Spices. (8) Precious stones. These materials were to be made into the sanctuary, Jehovah's dwelling-place, in which He is to dwell in the midst of His people, and meet with them.—"According to all that I show thee;" not, "have shown thee." The ideal significance of the pattern is contested by Keil in such a way as really leaves only a meaningless model for a meaningless structure; though afterwards this view is modified, II., p. 165.

* [So Knobel says. But the use of iron is ascribed to Tubal-cain (Gen. iv. 22), and iron instruments are referred to in Num xxxv. 16, to say nothing of the frequent mention of iron in Deuteronomy and Joshua.—TR.]

II. THE BUILDING ITSELF. CHAPTERS XXV. 10—XXVII. 19.

1. *The Ark.* Vers. 10–22.

The Holy of holies in the strictest sense—the essential, principal thing in it. Three items are here to be considered: (1) The Ark; (2) The Mercy-seat; (3) The Cherubim. In other words: the preservation of the law as expressing the divine will in its special demands; the altar in its highest form, *viz.*, the mercy-seat (*kapporeth*), as a symbol of God's gracious willingness to accept expiation as such a fulfilment of His general will as covers and removes the demands imposed by the law, or the special will, on account of guilt; finally, the two cherubim as symbols of God's righteous dominion in the world, proceeding out of God's gracious will and the law, in order to the maintenance of the justice which is represented by the union of the ark and the cover [the mercy-seat]. The whole is accordingly the place where God reveals Himself in His glory under the conditions according to which the high-priest is to appear before Him. For a description of the ark *vid.* Keil, II., p. 167.—Why are the tables of the law which are to be put in it called the *testimony* (so xxxi. 18; xxxiv. 29)? Because they are to be a witness of the foundation of the covenant which Jehovah has made with Israel,—the original records, therefore, of the exact phraseology of the covenant. So, too, they might become a witness for Jehovah against Israel.—Why is the lid called כַּפֹּרֶת? Certainly not simply because it covers the ark. But when Keil (p. 168) denies that the religious significance of the term originated with that of covering, on the ground that this older meaning cannot be substantiated, the literal sense of כָּפַר in Gen. vi. 14 is against him; and when in 1 Chron. xxviii. 11 the Holy of holies is called בֵּית הַכַּפֹּרֶת, that may indeed not mean "lid-house," but it does not therefore for that reason mean house of expiation, but house of the *kapporeth*, of the lid of expiation. The transition, too, from the first meaning to the second is very natural. The covering up of the demands of specific law formulated in commandments, and the covering up of guilt itself are reciprocal notions. The verb כִּפֶּר, when relating to guilt, is construed with the Accus., Ps. lxxviii. 38; also with עַל, Jer. xviii. 23. The word in relation to persons is construed with לְ, with עַל, and with בְּעַד, all in the general sense of "for." From the last preposition ["in behalf of"] it clearly follows that the senseless explanation which makes כִּפֶּר denote a covering (concealing) of the sinful person himself from the eyes of Jehovah, an explanation which aims to invalidate the doctrine of the atonement, is entirely untenable. The transaction indicated by כִּפֶּר is performed by the priest both on the part of man and on the part of Jehovah.—Examples of the full construction, Lev. v. 18; iv. 26.—On the ἱλαστήριον see Commentary on Rom. iii.—The symbol of the cherubim was gradually developed out of the passage Gen. iii. 24; *vid.* Comm. on Genesis, p. 241. Here there are as yet only two forms, as also in 2 Chron. iii. 13; the full development is found in the symbol of Ezekiel, ch. i. From Ezekiel we might be led to conjecture that the first two forms were the face of a man and that of a lion; but it is of chief importance to maintain that the central thought is not that of representative forms of animal life, but only of representative mundane forms symbolizing the divine sovereignty as protecting the ark of the covenant; they are forms which come forth out of the substance of the mercy-seat. On these forms see Keil, p. 168, the lexicons, and works on archæology. On the staves see Knobel, who without reason denies that by "testimony" the two tables are meant. These, he says, were already prepared; but the context disproves this. That the images of the cherubim are to be conceived as hollow, does not agree with the representation that they are of beaten work, of one piece with the mercy-seat.—Finally, the tent under the designation אֹהֶל מוֹעֵד, "tent of meeting," means somewhat more than that Jehovah therein has a fixed place of meeting with Moses and Israel, just as מִשְׁכַּן הָעֵדוּת cannot mean tabernacle of attestation, *i. e.*, God's place of revelation, but tabernacle of the testimony; for Jehovah's revelation was not confined to this place in Israel.

2. *The Table.* Vers. 23–30.

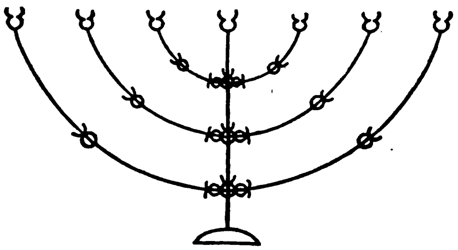
The symbol of communion between Jehovah and His people. See Revelation of John. On the two crowns (rims) of the table see Keil. The vessels belonging to the table were plates for the shew-bread, bowls for the incense (Lev. xxiv. 7), pitchers to hold the wine, and goblets for the drink-offering.—The "bread of the face," or shew-bread, is, according to Keil, "symbol of the spiritual food which Israel was to produce," referring to John vi. 27, and doubtless also to Hengstenberg. But what spiritual food was Israel, according to John vi. 27, to produce? A food which the Son of God would give them, the bread which came from heaven. We must also avoid confounding, with Keil, the shew-bread with the bloodless offerings, *vid.* Lev. ii. The shew-bread was one of the permanent institutions of the temple, not one of the special offerings of the people. "The table," says Knobel, "stood in the holy place on the north side (xxvi. 35), while the candlestick belonged on the south side (ver. 35), and the altar of incense in the middle (xxx. 6)." Archæological observations *vid.* in his Comm, p. 266, especially on the dishes. On the use to which the pitchers and the goblets or bowls were put, Keil and Knobel come to opposite conclusions, the latter with grammatical proofs.*

3. *The Golden Candlestick.* Vers. 31–40.

First is to be considered the form of the golden

* [Their conclusions are different only as regards the קְשׂוֹת and מְנַקִּית, Keil making the first mean the bowls from which the wine was poured out as a drink-offering; the second, the pitchers in which the wine stood on the table. Knobel reverses this relation, arguing that מְנַקִּית is derived from נָקָה, to pour out. With him agree Gesenius and Fürst.—Tr.]

candlestick; next, its use; finally, its significance. The candlestick has been often described and pictured (*vid.* Thenius, *Bücher der Könige*, Tab. III., 11). Comp. Winer, *Reallexicon;* Zeller's *Wörterbuch*, and the Commentaries. [More especially, Reland, *de Spoliis templi Hierosolymitani in arcu Titiano*, TR.]. On the base, which must necessarily have had feet, stood the candlestick, first as a single thing. It extended upwards in the form of a middle shaft, which had on each side three shafts in one plane, bending around in the form of quarter-circles,—a unit, therefore, branching out into the sacred number, seven.



The general form is easily pictured: a base; a perpendicular central shaft, the trunk, as it were, of the luminous tree; and proceeding out of it at regular distances three branches on either side. The description is made obscure or difficult by the ornaments. The principal feature of the ornamentation is the almond-shaped cup; it is divided into the knob, or apple, and the flower. The main shaft has four such cups; out of the lowest proceeds the shaft itself, as well as the first pair of branches. Out of the second proceeds the second pair of branches; out of the third, the third; its fourth cup is its top. The six branches, or side shafts, have each three cups. The one forms the top; the second may have been in the middle of the curve of the branch; the third seems to have lain against one of the three divisions, or cups, of the main shaft. The seven cups which form the top stand in a horizontal line; the lamps are set up into their flowers. But the explanations of the difficult passage are various.*

But the main shaft is distinguished by having four cups. So the one unit branches into the three, the three into the seven, and the seven into the twenty-two. "The golden candlestick was placed on the south side in the holy place of the tabernacle. For the south is the direction from which the light comes, and is therefore called also דָּרוֹם. The seven lamps of the candlestick were set up every evening at the time of the evening incense offering, and were kept burning until morning" (Knobel). They lighted the whole sanctuary, but cast their light especially northwards towards the altar of incense and the table of shew-bread; for the life of prayer and the communion of salvation are conditioned on the light of revelation, enlightenment. Keil's explanation of the candlestick is, in our opinion, as mistaken as that of the table: "In the shining lamps, as receivers, bearers of light, Israel is to present itself continually to Jehovah as a people that lets its light shine in the night of this world." Did the nocturnal darkness of the sanctuary symbolize "the night of this world?" Israel is indeed appointed to bear light, but the light which it is to diffuse is the light of the revelation of Jehovah, and the bearers of the light are primarily the select ones, the prophets of God. Keil himself urges that the oil is a symbol of God's Spirit, as also the olive-tree described in Zech. iv., and the seven candlesticks in Rev. i. 20. The significance of the sacred numbers, as well as that of the pure gold, is obvious. On the almond flowers, comp. Keil and Knobel. On the appurtenances of the candlestick see Knobel.

4. *The Tent, or the Dwelling itself.* Chap. xxvi. 1–30.

i. The Component Parts of the Tent as to Form.

a. The tent itself. (1) Ten curtains of byssus each 28 cubits long, and 4 cubits wide. (2) Fifty loops to each curtain, to connect together five curtains. (3) Five times fifty golden clasps, to connect the loops *

b. The covering of the tent. *First* covering, of goats' hair: eleven curtains, each 30 cubits long, and 4 cubits wide, divided into sets of 5 and 6. For them 50 [or rather, 100] loops and 50 copper clasps. One curtain is folded double on the front side of the tent. The surplus cubits hang over on the two sides. A similar excess hangs over on the back end of the tent.—*Second* covering, rams' skins dyed red.—*Third* covering, the outer one, seal-skins.

c. The supports of the tent. The boards of acacia wood. Each board 10 cubits long, 1½ cubits wide. Two tenons in each board. Twenty boards on the south side resting on forty silver sockets (feet).—Twenty boards on the north side with the same number of sockets. Six boards for the rear. Two boards for the corners of the rear. In addition, the bars (cross-bars or connecting bars), 5 for each side, the middle one passing the whole length of the framework. The bars and boards gilt. Also the rings for the bars.†

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* [According to some (*e. g.*, Philippson) the line connecting the seven lamps formed a curve, not a straight line. It would seem probable that the ornamental flowers were not crowded together on the central shaft, as Lange conceives, but put at equal intervals from one another. It is also probable that there were three flowers on each branch between the main shaft and the lamp, and that the fourth flower of the main shaft was between its lamp and the upper branch. —TR.].

* [This is incorrect. Fifty loops to each curtain would make five hundred loops, whereas there were only one hundred. For these loops were not to connect the five curtains to one another, as Lange says, but to connect the one curtain made up of five (coupled together we are not told how) with the curtain made up of the other five. Accordingly, also, there were only fifty clasps, not two hundred and fifty.—TR.]

† [Lange says nothing about the shape of the tabernacle, or about the manner in which the curtains are arranged. It is a vexed question. The following are the principal views: (1) It being clear and undisputed that the board framework was 30 cubits long, 10 broad, and 10 high, one theory is that the ten curtains, called "the tabernacle" in xxvi. 1, were so joined together side to side as to form two curtains of equal size, each 28 cubits long, and 20 cubits broad; that these two were looped together (ver. 5), and the whole was spread horizontally over the tops of the boards, thus hanging down 9 cubits on each side, *i. e.*, within one cubit of the ground, since the two sides (each 10 cubits) and the width (10 cubits) together are equal to 30 cubits. The breadth of both curtains

ii. The Component Parts as to material. Byssus, linen, goats'-hair, and the two kinds of skin. Acacia wood, gold, silver, copper.

iii. The Colors. Especially significant. The covering proper of the tent contains the four colors: white, purplish-blue, purplish-red, crimson.

iv. The Work of the Curtains. The work of skilful weavers, *i. e.*, with figures interwoven, *viz.*, with figures of cherubim.

v. The different kinds of woven work.

5. *The Veil.* Vers. 31–37.

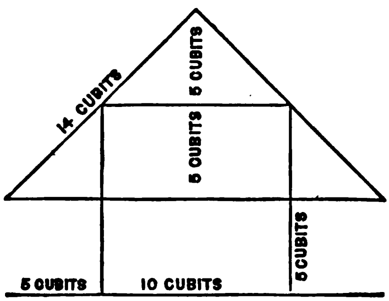
The division between the holy place and the Holy of holies. According to modern notions there is no difference between the wide, savage world and the court, no difference between the court and the holy place, none, in fine, between the holy place and the most holy. The Biblical notions are infinitely purer and finer. Even between the holy place and the most holy hangs a thick curtain, as between the Old and New Testament. The passage from the holy place into the Holy of holies has been made free to His people by Christ.

As the heaven of heavens is to be conceived as a high heaven consisting of individual heavens, the age (*æon*) of ages (*æons*) as an age which consists of individual ages, the Sabbath of Sabbaths as one whose several week days are seven Sabbaths; so the Holy of holies is a sanctuary of sanctuaries, קֹדֶשׁ קָדָשִׁים, and so, most holy. Especially is it to be observed that the three principal features of the holy place, *viz*., the table of shew-bread, the candlestick, and the altar of incense, here coalesce into one.

As there were three altars, so three curtains. The first screened the court; the second, the holy place; the third, the Holy of holies. The latter was the principal one. Keil and Knobel give details about the construction and arrangement of the curtain, as also about the Arab tents and Egyptian temples.*

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being 40 cubits, and the length of the wooden structure only 30, and the entrance (according to vers. 9 and 36) being provided with a special curtain, it follows that 10 cubits must have hung down on the west (back) end, and so the curtain just reached the ground. (2) Another view (brought into favor by Bähr) differs from this in that the lower (linen) curtains are conceived as hanging down inside, not outside, of the boards. (3) Saalschütz supposes that the curtains formed a roofed *tent* above the boards, the bottom of the under-curtain just touching the top of the boards. This roof would reach about 13 cubits above the top of the boards, the ridge having an angle of about 40°. Paine's theory is somewhat similar, but in its details is so fantastical and arbitrary as hardly to merit a full statement. (4) Fergusson (in Smith's *Bible Dictionary*, Art. *Temple*) also holds that there was a ridge above the boards and half-way between them, so that the goats'-hair curtain formed a *tent* proper (as it is called in xxvi. 7, where A. V. mistranslates, "covering"). But his view differs from that of Saalschütz, in that he makes the angle at the ridge a *right* angle (the more natural angle for a roof), so that the two sides of the roof projected beyond the boards, the lower point being 5 cubits above the ground and 5 cubits horizontally from the boards. He also assumes that the roof extended 5 cubits beyond the boards in the front and in the rear, so that the extra 10 cubits did not hang down at all over the west end. The accompanying diagram exhibits a section of the tabernacle according to Fergusson's theory. The apparent absence of all allusion to a ridge-pole Fergusson would supply by explaining "the middle bar" of ver. 28 as



referring not to a bar like the others at the side, but to the ridge-pole. He supposes also (though no express mention is made of it) that the sides of the verandah and the western end were enclosed with curtains, and that the ridge-pole must have been supported at the middle by a pillar.—The principal reasons urged by Mr. Fergusson for this theory are the following: (1) According to the common view only about one-third of the inner or ornamental curtain would have been visible. Bähr's theory obviates this difficulty, but creates another, *viz.*, by making out that the gilded boards were almost entirely covered up. If so, why so expensively constructed? (2) The curtains spread flat over the boards would have been no protection against the rain. The skins above the cloth and hair curtains would, when wet, only have depressed the centre and torn the curtains under them. (3) The common view contradicts the description in xxvi. 9, 12, 13, according to which only two cubits of the goats'-hair curtain hung over at the west end, and only one cubit at each side; whereas the other theory assumes that 10 cubits hung down on every side but the front.—The latter argument may be met by the supposition that the Biblical statements referred to only assert that the goats'-hair curtain hung over the *tabernacle*, *i. e.*, the linen curtain, half a cubit at the west end, and one cubit at each side.—The second reason is undoubtedly the strongest one. The tabernacle, according to the traditional view, is an ungainly structure, ill protected against rain or snow, and unlike either house or tent; while yet a part of it is distinctly called a tent.—Mr. Atwater points out the most obvious objection to Mr. Fergusson's theory, *viz.*, that, according to xxvi. 33, the veil of the Holy of holies was hung under the clasps that connect the two parts of the covering. These must have been 20 cubits from the front of the building, and 10 cubits from the rear, according to the traditional view, entirely in accordance with the supposed position of the veil, the Holy of holies being in the form of a cube, 10 cubits in every direction, while the holy place was 20 cubits long. But Fergusson's theory would bring the clasps 15 cubits from each end, though he distinctly adopts the view that the veil was 10 cubits from the western end. This difficulty seems entirely to have escaped his attention. Mr. Atwater calls it "fatal," and deems it useless to consider the theory any further, remarking that "nothing is more certain in regard to the tabernacle, than that the two apartments into which it was divided by this partition-veil were of unequal size, the eastern being thirty feet long and fifteen wide, and the western an exact cube of fifteen feet in dimension." It might be asked, however, how is it made so certain that the two apartments were of the size specified? The Bible nowhere gives the slightest information respecting this matter, excepting the statement of xxvi. 33 above cited. Where the clasps were, depends on what disposition was made of the curtains; and if we choose to adopt Mr. Fergusson's theory respecting them, it would follow that the building was equally divided; and where is the proof that it was not? Only Josephus's assertion, and the corresponding apartments of Solomon's temple, in which the Holy of holies was half the size of the other part of the sanctuary. It must be admitted that these two items of evidence are very weighty; but they by no means prove the theory so incontestably as to make it unwarrantable to hold a different one. At all events, if any stress had been meant to be laid upon the dimensions of the Holy of holies, it is singular that they were not plainly given, instead of being left to be inferred from the very indefinite directions concerning the position of the curtains.—Tr.].

* ["The temples of the ancient Egyptians were constructed as follows: First, a square in front 100 or less feet wide and three or four times as long; then porticoes (προπύλαια), indefinite in number; next the νεώς itself with a πρόναος, and finally the σηκός with a sacred animal as the object of worship (Strabo, 17, p. 805). The Egyptian temples still preserved confirm in general this description. A large gateway leads into the court, surrounded with pillars; then follows a 'portico, and often a second one; then two or three halls, in the last of which the sacred animal or the idol-image stood.' Heeren, *Ideen*, II. 2, p. 173." Knobel, Comm., p 275.—Tr.]

6. *The Altar of Burnt-offering.* Chap. xxvii. 1–8.

The fact that the altar of burnt-offering was separated not only from the Holy of holies, but also from the holy place, and stood in the court, serves to express this religious idea: that faith begins with the first approach to God, with obedience to His law and surrender to His judgment; but that it does not for that reason entitle one to an entrance into the interior communion with God in the sanctuary, still less to a complete union with God in the Holy of holies; although it has this as its aim, and is a preparation for it, and also through religious fellowship with the high-priest gives to him who makes the offering a conditional participation in the blessing of the Holy of holies, and gives him a hope of future entrance into the Holy of holies itself.

This distance between the holy place and the Holy of holies is also represented by the gradations in the value of the metallic ornamentations. The altar of burnt-offering was overlaid with copper: the seven-branched candlestick in the holy place consisted of fine or hollow vessels; the table of shew-bread was gilt; the ark of the covenant was gilt inside and outside, while its lid and the cherubim on it, as also the rim of the ark, were of solid gold. A similar relation exists between the curtains. The veil of the Holy of holies was the work of a skilled weaver, adorned with figures of cherubim in which the reflection of the cherubim in the Holy of holies appears. The second curtain, which screened the holy place, was simply woven in variegated colors, striped, or perhaps checkered; so also the screen at the entrance of the court. Significant special features in the altar of burnt-offering are particularly its horns, the points of the corners, the permanent power of the altar, so to speak, in contrast with the fire which now appears and now disappears; "hence," as Keil says, "the blood of the sin-offering was put upon them (Lev. iv. 7), and also those who sought the protection of their lives at the altar seized hold of them (*vid.* xxi. 14)." Among the vessels bowls appear again, but here to be used for sprinkling the blood. Special mention, moreover, is made of the grating of the altar under the ledge or rim (כַּרְכֹּב), and of this ledge itself. "Upon the *karkob*, the ledge or rim, the priest stepped when an offering was made, or when he wished to add more wood, or do anything else on the altar" (Keil). Knobel has a different view, holding [that the rim was only an ornament, that such a ledge to step on would have disfigured the altar, and moreover] that the altar was so high that it could not have been served without steps; which is contrary to xx. 26. Keil, on the contrary, supposes that the earth was slightly heaped up, so that the priest could step from it to the ledge. Neither does the height of the altar in Solomon's temple (2 Chron. iv. 1) exclude the assumption of such a gradual ascent. The grating was an enclosure to protect the altar; the rings by which the altar was carried were also fastened to it. The altar itself was a wooden structure consisting of four plane sides overlaid with copper, forming a hollow square, which was probably filled with earth, gravel, or stones (*vid.* xx. 24). The place for the fire had to be adequately separated from the wooden border.

7. *The Court.* Vers. 9–19.

The hangings which enclosed the court were not wrought in the four sacred colors, like the covering of the tabernacle itself, but were simply white. Moreover, they formed no roof, as that did, but only a boundary, an enclosure. The pillars here, moreover, have copper sockets, not silver ones; only the hooks of the pillars and the rods connecting them were of silver, the latter perhaps only overlaid with silver, as the pillars at the entrance of the tabernacle were gilt. It is to be further observed, that the court properly unites the notions of a porch and of a quadrangular wall of enclosure, since it passed around the tabernacle from east to west.

III. THE PERSONS AND THINGS OCCUPYING THE BUILDING. THE RITUAL WORSHIP. CHAPS. XXVII. 20–XXX. 38.

In speaking now exclusively of the features of the ritual worship, it is to be observed that we must distinguish the general worship of the house of God from the specific, Levitical worship, the sacrificial ritual described in Leviticus.

1. *The Oil for the Light. The Lamps.* Chap. xxvii. 20, 21.

The first condition of life, in the house of the Lord as well as elsewhere, is light; and the prerequisite of that is oil. Light is the spirit in action, symbolized by oil, which is a symbol of the spiritual life itself. The first business of the priest was to be to prepare and produce light—even in the Old Testament. How is it in this respect with the sacrificial priesthood of the present time? The text says that this is to be a perpetual statute. On the oil *vid* Knobel.*

2. *The Sacerdotal Vocation. The Priest—his Assistants and Apparel.* Chap. xxviii.

The consecration of the priests is not treated of here, as Knobel thinks, but the priestly calling and its symbolic representation by means of the clothing; the consecration is not distinctly spoken of till the next chapter.

First, then, the *vocation of the Priest*, vers. 1–5. That Aaron is to be the priest (*i. e.*, high priest), is presupposed; or, rather, it is Jehovah's commandment which is fulfilled by his coming before Moses, the prophet of God. The prophetic order is therefore perpetually the medium through which, and the condition on which, the priestly order officiates. But the priest is essentially only one—a truth which in the N. T. is fulfilled in the high-priesthood of Christ. His sons therefore must approach with him, as being his descendants and legal successors, and as being his

* "The oil which the children of Israel were to bring to Moses was to be *oil of the olive tree*, זָךְ, *pure*, *i. e.*, made of olives which, before being crushed, were cleansed from leaves, twigs, dust, *etc.*; and כָּתִית, *beaten*, *i. e.*, obtained from crushed olives. The olives, when plucked, were beaten and crushed, and put into a basket; thence the oil was allowed to run out of itself. This was the finest of all kinds; what was secured afterwards by pressing was poorer, and the more so the longer the olives were pressed." Knobel, p. 279.—TR.]

actual assistants. So they are first publicly presented to the congregation, and the latter take part in their appointment by furnishing men of sacred skill able to prepare the sacred garments which are to portray the symbolic phenomenon of the sacerdotal vocation, and by furnishing the materials for them (all of which is shadowed forth in Christianity, but not in the least in the "infallible" Pope). The main particulars are given in a significant order. As in the house of Jehovah the chief thing is the ark, so in the service of Jehovah is the breast-plate of the high-priest, with which, however, the shoulder-piece or ephod is immediately connected; for the priest is not only as a sympathizing intercessor to bear his people on his heart, but also, as a fellow-sufferer and laborer, on his shoulders. The shoulder-piece and the breast-plate form substantially one whole, whose most important part is the breast-plate; just as the mercy-seat is connected with the ark of the law, and yet forms in itself the principal thing in the Holy of holies, being, so to speak, the New Testament in the Old. So also in the breast-plate the eternal intercession of the eternal High Priest is adumbrated. Then follow the robe, the coat, the turban, and the girdle.

Next, therefore, is described the *shoulder-piece* or *ephod*, this being designed to underlie the breast-plate, vers. 6–14. From the whole cast of the precept it is evident that the culminating feature was its serving to bear the breast-plate. The material of the shoulder-piece is of as costly work, in all the four colors of the covenant, as the veil of the Holy of holies, "except that instead of the figures of cherubim woven into the veil, this is to be artistically inwrought with gold, *i. e.*, gold threads" (Keil). According to Knobel, the ephod consisted of one piece, which had holes slit in it for the arms. But this leaves us no clear conception of it, for in this case there must have been another slit for the head too; and moreover in that case the symbolic reference to the two shoulders would be lost. According to Keil's representation, the two shoulder-pieces seem to be too much separated; but they are not "connecting" so much as connected. The Rabbinical conception which he accepts seems quite untenable. It seems almost necessary to suppose that there was a connection not only on the front side, but also on the back; for only on this condition could the girdle, of like material and color, fasten the ephod.* The girdle itself also is of one piece with the ephod; for firmness and collectedness are necessary in order to bear the burden of the people on the shoulders. That this was to be done by the high-priest, is expressed by the onyx (*shoham*) stones which were fastened on the right and left shoulder-pieces and had engraved on them the names of the sons of Israel in the order of age—a foreshadowing of the names on the breast-plate, as the cherubim in the veil foreshadow the cherubim in the Holy of holies itself, and the altar of burnt-offering (used also for sin and trespass-offerings, and for the great sin-offering) foreshadows the propitiatory lid or mercy-seat. Finally in the ephod are to be considered the golden settings or rings, with their golden chains, by means of which the breast-plate is to be fastened to the ephod.

Now follows the most important article—the *breast-plate*—vers. 15–30: the breast-plate of judicial sentence. By this phrase would we represent the meaning of מִשְׁפָּט, because it comprises both factors, light and right [Urim and Thummim], the sentence of salvation or of righteousness, and the sentence of judgment. The source and combination of both elements is found in the sympathy of the high-priest with the people of God. The material of the breast-plate is like that of the shoulder-pieces. Its form is square; for the people of God signify symbolically God's perfect world; they are eventually to dwell in the Holy of holies (Rev. xxi. 24). The doubling of it, aside from any other reference (*e. g.*, to make it a pocket for the stones used in drawing lots), may have this meaning: that the inner fold represents the divine justice; the outer one, the people. The people are laid upon the heart of the high-priest, with the twelve precious stones set in four rows: four, the mundane number [the four points of the compass], multiplied by three, the number of the spirit [intellect, feelings, will], thus pointing to the world as made complete in and by the people of God. The twelve precious stones denote the variety, manifoldness, and totality of the natural and gracious gifts bestowed on the people of God, and united in the one spirit of heavenly preciousness. This wonderful idea goes from the twelve sons of Jacob through the whole Bible, and at last, proceeding from the number of the twelve apostles, attains its complete expression in the Apocalypse, *vid.* Comm. on Revelation, p. 385. The rows are as follows:

SARDIUS. (Flesh Color.)	TOPAZ. (Golden-Yellow.)	EMERALD. (Brilliant Green.)
CARBUNCLE. (Red.)	SAPPHIRE. (Sky-Blue)	DIAMOND. (Transparent or Reddish-Yellow.)
LIGURE (HYACINTH?) (Pale—Variegated.)	AGATE. (Glistening—Variegated.)	AMETHYST. (Mostly Violet.)
BERYL (CHRYSOLITE.) (Yellow-Green.)	ONYX (BERYL.) (Greenish.)	JASPER. (Dull-Red—Cloudy.)

* [The meaning of this apparently is that the shoulder-pieces were joined not merely to the two parts of the ephod, but also to one another, both in front of, and behind, the neck, so that the girdle passing around at the bottom of the ephod would close it together thoroughly, not leaving the upper parts loose, as they would be if they were only connected by two disconnected pieces passing over the shoulders.—Tr.]

For archæological and other details, see Knobel, p. 283, and my *Vermischte Schriften*, I. p. 18.

The fastening of the breast-plate to the ephod was an important task; no part was to be injured in the process. The description is hard to understand. We find a clue by the use of two suggestions. First, by determining that two golden chains hang down from the ephod towards the breast-plate. Secondly, by determining that the breast-plate must be loose at the top, as a pocket, for which reason also only two corners, *viz.*, those at the bottom, are spoken of. On these corners two golden rings are fixed, into which the golden chains of the ephod are inserted, they themselves passing down by the breast-plate and then returning into the connecting hooks of the ephod. Thus the breast-plate is held secure from falling, but may still become displaced. Hence two more golden rings have to be put upon the corners of the edge of the pocket, towards the inner part, *i. e.*, on the inside part of the pocket, in order that the pocket itself may be left open. These rings correspond to two golden rings on the ephod which are fixed upon the breast side of it above where the two parts are joined together. These corresponding rings are tied fast together with a purplish-blue cord. So much importance and particularity belong to the business of fastening the breast-plate to the high-priest's breast; and this fact has doubtless its significance. Knobel has a different conception.* The ordinance that Aaron must appear with the breast-plate before Jehovah (ver. 29) is designed to be a symbolical reference to the high-priestly intercession; and so the opposite of this is quite appropriate, *viz.*, the direction that he shall proclaim light and right to the people in the name of Jehovah, with royal authority, as it were, after he has consecrated this commission in Jehovah's presence, ver. 30. *Vid.* Num. xxvii. 21; Deut. xxxiii. 8. Comp. Comm. on John, xi. 51. On the various explanations of אוּרִים and תֻּמִּים [Urim and Thummim] see the Dictionaries and Commentaries. Luther's translation, *"Licht und Recht"* ["light and right (justice)"] is much better than that of the LXX., δήλωσις καὶ ἀλήθεια, or that of the Vulg., *doctrina et veritas.* We translate: "Lights and decision," connecting תֹּם with the meaning "to be finished," "to be at an end," which תָּמַם has in Kal; and "to finish," "to terminate," in Hiphil. So also Symmachus and Theodotion translate φωτισμοὶ καὶ τελειώσεις. As to the question what the object of them was, as stated in Num. xxvii. 21, the Urim and Thummim mark a kind of permanent judgment-hall where prophetico-royal decisions were rendered. There were not always prophets in Israel, and also not always kings; but the priest was always to be found, and so also the living God, who was the King of Israel, and after whose will Israel was always to inquire. Hence it was the high-priest's duty, when the prophetic voice was wanting, always to give answer when the people asked what was to be done. Herein the priest was the vicar of the prophet, as in other cases the reverse happened. But because the priest was a hereditary one, he was as such neither prophet nor king, and could therefore give answer only through a special medium, the oracle of the Urim and Thummim. In many cases the answer of Jehovah was at once light and right; in favorable cases, when the inquirers were pious, as is assumed in the case mentioned in Num. xxvii. 21, it was Urim; also in the worst case, such as is implied in John xi. 51, the decision, necessary in all cases, took the form of Thummim in bringing on judgment. It was regarded as a condition of peculiar distress when there was at hand neither a prophet, nor a king, nor the priest with Urim and Thummim (Ezra ii. 63; Neh. vii. 65), or when the oracle Urim gave no answer—a circumstance which might grow out of the institution itself (1 Sam. xiv. 37), or out of a variance between the high-priest and the inquirer. As to the question what the Urim and Thummim were, they could not have consisted in the stones of the breast-plate themselves, which, as Josephus and Saalschütz suppose, inspired the high-priest as he looked down upon them; still less in two small oracular images, teraphim, which, as Philo probably or perhaps conceives, were inserted in the orifice of the breast-plate. The Urim and Thummim must certainly have been an object distinct from the breast-plate itself, and something which Moses was to put into it. The Rabbins conceived that in the inside of the breast-plate was the sacred tetragrammaton (Jehovah), and that this illuminated the names on the breast-plate; the Cabbalists assumed, instead of this, two similarly efficacious names of God. Züllig understands the object to have been two diamond dice to be used in drawing lots (*Apokalypse*, I. p. 408). So much is established, that the phrase "to ask of Jehovah" may be explained both by the phrase "ask of the Urim and Thummim," and by the notion of decision by lot (1 Sam. x. 20; xiv. 36). It is noticeable that in 1 Sam. xxviii. 6 the lot is not mentioned in connection with Urim. Comp. on the lot Winer, *Realwörterbuch*, II. p. 31. On the derivation of the Urim and Thummim from an Egyptian judicial symbol, *vid.* Winer, II. p. 644 [and Smith's *Bible Dictionary*, Art. *Urim and Thummim*]. Reference can only be assumed to something analogous in the Egyptian institution. The main point is that the resolute spirit of the Holy Scriptures regarded hesitation as the evil of evils—*e. g.*, in the life of Saul and of Judas. Hence the lot, hence the need of decision. In accordance with his coarse anthropopathic conceptions, Knobel holds that the precious stones were in the proper sense to remind Jehovah of Israel, p. 287. The directions concerning the Urim and Thummim seem to have been intentionally made very brief and kept mysterious. *Vid.* more in Knobel.

The outer robe, ver. 31. Luther's translation is here very arbitrary, but was probably occasioned by the desire to leave the breast-plate

* [Knobel's description is as follows: The two chains which pass down from the shoulder-pieces of the ephod (vers. 13, 25) are connected with two rings at the *upper* corners of the breast-plate. Then two more rings at the lower corners of the same are connected by means of two more chains to two rings "underneath, on the fore part" of the ephod (ver. 27), *i. e.*, lower down than the shoulder-pieces, but "close by the coupling," *i. e.*, at the place where the shoulder-pieces are connected with the upper part of the ephod. Thus the lower part of the breast-plate is joined by the chains to the upper part of the ephod.—TR.]

uncovered: "Thou shalt also make the silk robe *under* the coat all of yellow silk." For if a מְעִיל, a covering (not to be *absolutely* confounded with the ordinary מְעִיל), was made for the ephod, such an over-garment must necessarily have covered the breast-plate also, if it was a long robe closely fitting (according to Keil), reaching to the knees, and, according to the Alexandrians, even reaching, as ποδήρης, to the feet. Against both assumptions is not only the fact that in that case the breast-plate would have been covered, but also the manner in which the robe was put on, *viz.*, over the head, by means of an opening (as in the case of a coat of mail)—which also implies the absence of sleeves. Besides, there would then come two girdles at nearly the same place, since the coat had its own girdle, *vid.* ver. 39. The representation in Lev. viii. 7 seems, it is true, somewhat inexact.* The significance of this hyacinth-colored, dark-blue, purple ornament may be sought in this, that the burden of the high-priest symbolized by the ephod was not to be made a spectacle to the world, but was to be hidden by a symbol of the royal splendor of his vocation. Two questions are raised by this conception of the covering for the ephod. First: If the robe was so short, what was the case with the rest of the garments? This is answered by ver. 39 and the parallel description, xxxix. 27. They made the coats (הַכְּתֹנֹת) of white byssus. Secondly: How could the bells ring, if they lay so high up that even the breast-plate was to be exposed? This question is solved if we take שׁוּלָיו ["its skirts"] in its original sense, *i. e.*, not as its hem, but its train, and assume that the robe was so cut that it left the breast-plate free, while it flowed out sidewise in trains.

On the various interpretations of the bells and pomegranates, *vid.* Keil.† According to Keil or Bähr, the pomegranates are symbols of the word and testimony of God; the bells, with their ringing, symbols of the sound of this word. But in this case Moses the prophet would have abdicated his functions to Aaron the priest. The symbolic meaning of the pomegranate is very hard to fix (*vid.* Friedrich, *Symbolik und Mythologie der Natur*); perhaps the most natural assumption is that in the alternation of pomegranates and bells is to be discerned the connection of nature, as represented in its abundance and beauty by the pomegranate, with the theocracy as designed to manifest itself in the sacrificial vocation of the high-priest through holy time, and through the awakening voice of the thunder, the trumpet, and the bells. The gifts of nature and of grace are the offerings which the high-priest brings to Jehovah over his shoulders.

The clause, "that he die not," can hardly mean that sudden death would follow the neglect of the precept, but that this would be an official misdemeanor worthy of death, an offence consisting chiefly in contempt of Jehovah and of the customs of the sanctuary, but also particularly in the fact that the connection between Jehovah and the congregation is not only effected in general by means of these bells, but is also enlivened by the sacred moment [the advent of which they announce]. From the farthest distance, as it were, the sound of the bells is heard, indicating holy time (as the organ indicates the holy place), although the large bell is not immediately derived from an enlargement of these small ones.

The *plate of gold* for the forehead, ver. 36. A plate of gold fastened to the turban by a dark-blue purple string, with the inscription, "Holiness (*or* holy) to Jehovah," and designated in xxxix. 30 as the holy crown. The meaning is that Aaron is to bear the expiation (עָוֹן, *i. e.*, expiation of the guilt) of the gifts of the sanctuary, which the children of Israel shall hallow, *etc.* That is, the high-priest has to effect the expiation of the expiations before Jehovah. The children of Israel also bring expiatory offerings of all kinds before Jehovah; but guilt cleaves even to their offerings; the high-priest, however, is symbolically to accomplish the expiation of all these guilt-stained expiations. Thus, then, the high-priest's plate of gold points to the chief function which he was to discharge on the great day of atonement, on which day, even on his entrance into the Holy of holies, he had, if not exactly to supplement, yet to complete, the whole abundance of the expiatory offerings of the children of Israel, to cleanse them from the stain of guilt (the negative guilt of deficiency, and the positive guilt of wrong-doing) which cleaves to them. How rich in instruction this symbol is in its relation to the high-priesthood and sacrifice of Christ! From the instituting of this plate to the fulfilment of the prophecy in Zech. xiv. 20 is a great distance. The general fulfilment is announced in John xvii.; the eschatological fulfilment is pictured in Revelation, ch. xxi. Knobel, referring to ancient heathen customs, resolves the thing itself wholly into sensuous conceptions, speaking of "external lapses of the children of Israel in connection with their offering of gifts—the conciliatory appearance of the high-priest," and referring to a custom of the ancients, in offering sacrifices to put garlands

* [Lange's notion of the robe seems to be rather peculiar, *viz.*, that it was a very short garment, covering the shoulder-pieces of the ephod, but leaving the breast-plate exposed under it. He seems to assume that the ephod and breast-plate were to be put on before the robe, though for what reason it is difficult to imagine. The reason cannot be found in the circumstance that the robe is described *after* the ephod and breast-plate; for the coat is described still later, and the linen breeches last of all. Besides, we have in Lev. viii. 7 a clear indication of the order in which these articles were put on. Josephus (*Ant.* III. 7, 4) says that the robe, though without sleeves, had arm-holes, and this sufficiently harmonizes all the apparent difficulties.—TR.]

† [Keil rejects the view propounded by the son of Sirach (xlv. 9, "that as he went there might be a sound, and a noise made that might be heard in the temple, for a memorial to the children of the people"), on the ground that the last clause of the verse is evidently borrowed from Ex. xxviii. 12, where the stones of the ephod are spoken of, and also on the ground that the clause "that he die not" is not explained by this hypothesis; for the assumption is that the high-priest's life would be endangered if he went into the Holy of holies without being accompanied by the prayers of his people—which would make his life depend on their caprice, irrespective of his own character. He also rejects as trivial the notion that the ringing of the bells was intended to be equivalent to rapping at the door, so as not to enter into the presence of Jehovah unannounced, as well as Knobel's notion that the sound was to stand for a reverential greeting and a musical ascription of praise. Keil holds that the reason for Aaron's not dying lies "in the significance that belongs to the ringing of the bells or the garments of Aaron, with their appendages of artificial pomegranates and ringing bells."—TR.]

on themselves and on the victims. But *vid.* the quotation from Calvin in a note in Keil, II. p. 204: ["The iniquity of the sacred offerings was to be borne and cleansed by the priest. It is a frigid explanation to say that whatever error crept into the ceremonies was remitted through the prayers of the priest. For we must look further back, and see that the iniquity of the offerings was obliterated by the priest for the reason that no offering, so far as it is man's, is wholly free from defect. It sounds harsh and almost paradoxical to say that holy things themselves are unclean, so as to need pardon; but it is to be held that there is absolutely nothing so pure but that it contracts some stain from us... Nothing is more excellent than the worship of God; and yet the people could offer nothing, even when it was prescribed by law, without the intervention of pardon, which they could obtain only through the priest."]

Aaron's coat, ver. 39. The tunic proper, with which also his sons were clothed. It reached to the ankles, and was also provided with sleeves. It was made of white byssus; but Aaron's coat was distinguished by being more artistically wrought. The girdle of his coat was also of variegated work. According to Josephus (*Ant.* III. 7, 2) purple and crimson flowers were woven into the linen girdles of the priests.

The clothing of the sons, ver. 40. Of Aaron's assistants, or the ordinary priests. It consisted in the coat of white byssus, the girdle, and the cap. These articles are not included in the description of Aaron's clothing, because there were differences. The sons do not receive the prerogatives of the high-priest; and Aaron's head-gear is the turban with the gold plate, while the sons receive caps. "מִגְבָּעָה is only used of the head-dress of the common priests, xxix. 9; xxxix. 28; Lev. viii. 13. The word is related to גָּבִיעַ, goblet, cup (xxv. 31), so that these head-tires seem to have had a conical form. This was also customary in reference to other sacerdotal persons of antiquity" (Knobel). The passage, 1 Sam. xxii. 18, seems to merge the whole family of priests into one, as inheriting in that capacity the high-priesthood, and therefore the ephod. A different point of view would lead critics to make a sharp distinction between the time of the original giving of the law and the time of Samuel.

The investment, anointing, and *consecration* of the priests, ver. 41. This equipment is common to all, but conferred wholly by Moses, not even in part by Aaron after he himself has been equipped. Nor does Aaron anoint even his sons, but the prophet does it. That which was genealogically transmitted from Aaron to his descendants must therefore be continually supplemented by the transmission of spiritual life in the theocracy. The clothes denote the dignity and burden of the office; the anointment is a symbol of the Spirit; the hands filled are the signs of the sacrificial gifts furnished by the congregation,—of the emoluments which they themselves first of all have to bring as an offering to Jehovah. With this investment is completed the potential sanctification or consecration; the strict, actual consecration of the priests is yet to follow.

The breeches and the object of them, vers. 42, 43. This ordinance forms a transition to the actual consecration of the priests. It is significant that it follows the official investment. The official clothing in the narrow sense conferred dignity and ornament; these, on the other hand, were only to avert dishonor and disgrace. The reason for this covering, according to Baumgarten, lay in the fact that "the sins of nature have their principal seat in the 'flesh of nakedness!'" According to Keil the physical members mentioned, "which subserve the natural secretions, are *pudenda*, or objects of shame, because in these secretions is made evident the mortality and corruptibility of the body which through sin has permeated human nature." Neither the first, theosophic explanation, nor the latter, most peculiarly orthodox one, can be derived from Gen. iii. The organs of the strongest impulses, those which through sin have been morbidly deranged, belong, even physiologically, to the dark side of life, and are therefore to be kept mysterious, like births themselves, in connection with which there can be no thought of lust; but in an ethical respect, affecting the whole human race, they are not objects of a dispassionate æsthetic contemplation, but confusing to the senses, for which reason also there is a difference between naked children and naked adults: religiously considered, finally, they are indeed signs of the moral nakedness of man, of his natural and hereditary guilt. Furthermore, "religious reverence demands that, when they officially approach the altar, they should cover still more the above-mentioned parts, which, even in common life, through natural bashfulness are carefully covered, whereas for the rest of the body a single covering suffices" (Knobel). But in a sense the altar also becomes to the mind of the priest, according to chap. xxiii., a symbol of God as seeing. This duty, too, is declared to be most holy for ever, and so it obtains also a symbolic character, signifying that everything sexual is to be avoided in the service of the sanctuary. It marks the opposite extreme of the voluptuous rites of the heathen, and of the commingling of sexual passion with the religious fanaticism. But as shamelessness in worship is particularly designated as a capital offence, so in general every other shameless act.

3. *The Consecration of the Priests.* xxix. 1–36.

The direction here given for the actual consecration of the priests is not carried out till Lev. viii.–x. This raises two questions: First, why does not the execution of the precept, as of all the preceding ones, follow in Exodus, where it might be regarded as simply omitted in ch. xxxix.? Secondly, why nevertheless are the calling and investment of the priests, which have been heretofore considered, described in Exodus? As to the first question, we see from ch. xl. that even the sanctuary had to be erected and arranged, and consecrated by the first-fruits of the offerings, not by Aaron, but by Moses, the royal prophet himself, just as he had also called and invested, or prepared, the priests. For the tabernacle was designed in a universal sense for Jehovah as presiding over all three forms of revelation, the prophetic, the ritual or Levitical, and the princely or royal, *i. e.*, Exodus, Leviticus, and Numbers; but the initiative belonged to the prophetic office. This rela-

tion would have been wholly altered if the actual consecration of the priests had preceded the erection of the tabernacle. Thus is answered also the second question, why the actual consecration of the priests is prescribed so early? The answer lies in the fact that the priesthood has a more universal significance than the merely ritual one. In relation to the prophetic office the priesthood has to represent symbolically religious ideas in itself, in its clothing, and in its functions; in relation to the ritual worship, however, it has not only to symbolize the ethical ideas of sacrifice, but also to conduct the educational training of the people of Israel—in the Middle Ages of the Old Testament—by means of the sacrificial service and the administration of the laws of purification; but in relation to the politico-theocratic side of the theocracy, the high-priest carries on his breast, for times of exigency, the oracular Urim and Thummim, which make good the temporary failure of the prophetic word and the royal government; and the Levites as bearers of the ark of the covenant have to attend to the banners of the host of the Lord. But since nevertheless the sacrificial worship is the chief vocation of the priests, the actual consecration of the priests serves to introduce the sacrificial system as developed in Leviticus.—Keil finds it most suitable to his purpose not to explain the consecration of the priests till Lev. viii. On this point, however, Knobel has yielded to the requirements of the text.

The *preparation of the offerings* which Aaron and his sons are to bring, vers. 1–3. The three fundamental forms of offering, already involved in the Paschal rites, are here indicated by the animals specified in the command: (1) The bullock is appointed for a sin-offering, the great sin-offering such as the guilty priest has to bring according to Lev. iv.; in this sin-offering the more specific sin-offering, the trespass-offering and the sin-offering of a lower grade, are implicitly included. The first ram is then made the centre of all the offerings. (2) The burnt-offering has likewise its ramifications, *viz.*, in the morning and evening sacrifices, in daily offerings, in offerings for the Sabbath and feast-days, according to Num. xxviii. The other ram is designed for an offering of abundance or heave-offering of the priests from the peace-offerings of the children of Israel, *i. e.*, it is the peace- or thank-offering of the priest, who has no property or means of earning it, and whose hands must therefore be filled by the congregation with a heave-offering or sacred tribute which is regarded as a surplus from the peace-offerings of the people. (3) The peace-offering also is subdivided into three parts: the thank-offering, the vow, and the free-will offering (Lev. vii.). A basket holds the three principal forms of the meal-offering or bloodless offering, as originally connected with the burnt-offering. The principal material of the three kinds of baked articles is wheat flour, prepared in three ways, but always unleavened. The bread and the cake are mixed with oil; but the wafer or flat cake is to be smeared with oil (on the preparation of them *vid.* Lev. ii. 4 sqq.). The meal-offering is subdivided still further into the meal-offering in the narrow sense, the drink-offering, and the offering of baken flour and of roasted fruits, and is to be as scrupulously supplemented with salt, oil, and frankincense, as it is to be kept free from honey and leaven, the last being excepted in case of the feast of harvest; on which point more hereafter.

The washing and the investment. Moses has to bring Aaron and his sons to the door of the tent, *i. e.*, into the court, and there administer to them a symbolic ablution. It is an interpolated notion of Keil's, that Moses had them wash themselves; and he also misconceives the symbolic nature of the initiatory act, when he says: "without doubt the whole body, not only the hands and feet." Were they to bathe themselves, or at any rate exhibit themselves naked, in the presence of the assembled congregation in the court? The washing is the symbolic expression of purification from the stains and defilement incurred in real life, whilst the sacrifices removed not only the daily weaknesses, but also the guilt of life down to its foundation in the sinful nature; *vid.* John xiii. 10. In the description of the investment every article is specially mentioned, and its import emphasized.

The unction. As the clothes symbolize the burden and the dignity of office, so the anointing with oil, profusely poured out on the high-priest's head, symbolizes the promises of official grace, of endowment with the Spirit of God. The anointing of Aaron's sons is not here treated of, as Keil assumes. Nor in Lev. viii. 10, where yet further on reference is made to a sprinkling of the sons of Aaron with the blood of the ram of consecration and with anointing oil, in connection with the sprinkling of their father, ver. 30. It is also a strange notion of Keil's (II. p. 337) that the vessels of the sanctuary were by the sprinkling made media and vessels of the blessings of grace and salvation.

Still harsher seems Keil's explanation of the notion of sanctifying. Even of the altar of burnt-offering, he says: "To sanctify means not merely to set apart to sacred uses, but to endow or fill with powers from God's sanctifying Spirit." Here is not only all distinction between the O. and N. Testaments obliterated, but also all distinction between the altar and the priest, to say nothing of the distinction between the different altars.

The investiture of Aaron and his sons as priests, vers. 8 and 9. The characteristic garment of the common priest is the white wrought coat, and with it the girdle of the coat, of embroidered work ornamented with the four colors of the sanctuary, and the white cap of the priest. In the girdle is exhibited the likeness of the common priest to the high-priest; in the white coat and the conical cap* is exhibited the likeness of the high-priest to the common priest. The dress in which, according to Lev. xvi. 4, the high-priest is to enter the Holy of holies is even inferior to that of the common priest. And though Aaron is distinguished by having the high-priestly unction, yet at the sacrifice by which he is purified and consecrated he must be as-

* [This can refer only to the *material* of the cap, not its form. At least, the head-gear of the high-priest is always called by a different name (מִצְנֶפֶת) from that of the common priest (מִגְבָּעָה). The former is commonly (also by Lange) called a turban, and therefore can hardly be conceived as conical.—Tr.]

sociated with his sons. Also his hands must be filled together with those of his sons. ["Fill the hands of"—the literal translation of the Hebrew phrase rendered in A. V. "consecrate," *e.g.*, xxviii. 41]. For the poor priest has nothing of his own; the congregation must provide for him, and, first of all, even the sacrificial gifts which he needs to offer. Thus then the hands of him and his sons are filled, they being declared to be the owners of the objects of sacrifice. And so Aaron does not make himself a priest. Moses, the servant of God, commissioned by Jehovah, must consecrate him to the office. The prophet stands as high priest over against the candidate for the priesthood: the future high-priest stands over against the prophetical Levite almost in the attitude of a layman.

The bullock for the sin-offering, vers. 10-14. Not every sacrifice is a confession of mortal guilt; but every sacrifice is a confession of such a culpability of the life as makes it unable, in real spirituality, to satisfy the righteousness of God; for which reason the symbolic representation of satisfaction by means of sacrifice is introduced,—sacrifice as a confession of guilt, as a longing after willingness to surrender one's self to the divine judgment, as a prayer for pardon, and as a vow. But as soon as the congregation of God is organized as symbolically holy, sacrifices assume a threefold purpose. (1) As *national* offerings, they assume the form of the discharge of a *legal obligation*, the expiation of a violated national law; and in this sense they may also be said to work justification. (2) As Mosaic offerings, they become a symbolic expression of moral offences against the law, and of the need of expiatory surrender. (3) As the continuation and symbolic expression of the Abrahamic faith, they become a *typical* adumbration of the absolute realization of the sacrificial idea in the future kingdom of the Messiah. *Vid.* Comm. on *Genesis*, pp. 256, 470.

In the act of laying his hand on the victim the offerer confesses as his own the debt of guilt which the animal pays for him as his symbolic substitute. The loss of the animal, the animal's innocence, its dying pain, form in their union an emphatic expression of his condition; the animal symbolically takes the place of his life. In all cases he lays symbolically his guilt and his deficiencies upon the animal—even in the case of the peace-offering. The hand in this connection is the symbolic and mystical conductor of the soul's life; as in other cases, of its spiritual fulness, so here, of its defects and need of expiation.

The killing of the animal is done by Moses before the Lord, *i. e.*, before the door of the tabernacle. But even the sin-offering is not the symbol of a death-sentence, but the expiation of a guilt which would have led to death if it had not been atoned for before the gracious Jehovah. For a known mortal sin (Num. xv. 30) is not expiated by offerings, but is punished with death; it makes the sinner a *kherem*. The system of sacrificial expiation in general is instituted only for sins committed in weakness (Lev. iv. 2. 27). Hence the sin-offering is composed of different elements. First, the offering of blood. Without the shedding of blood there is no expiation (Heb. ix. 22); it designates the deathly earnestness, the death-defying courage, by means of which all the disorders of the religious and moral nature are rectified. A part of the blood of the sin-offering is put on the horns of the altar, thus perfecting the sinner's refuge: the greater part of it is poured out at the base of the altar; *i. e.*, submission to the judgment of God constitutes expiation. It is an incorrect representation of Keil's that, "whereas, according to the general rule for the sin-offerings whose flesh was burned outside of the camp, the blood was brought into the holy place itself (Lev. vi. 23 [30]), it is here only put on the altar of burnt-offering, in order to give this sin-offering the character of a consecratory offering." This is contradicted by Lev. iv. 7, 18, 25, 30. The blood was always poured out at the foot of the altar of burnt-offering, while only a little of it comes into the holy place, especially upon the horns of the altar of incense, *vid.* Lev. iv. 7 sqq. The difference, therefore, can be only that here the blood of sprinkling was put upon the horns of the altar of burnt-offering, and it is to be remarked that nothing has yet been said of the altar of incense.—**And the fat.** The bloom of life, even in the case of the tragically guilty,—that which is deposited on his entrails, his physical nature, on his liver or on his nobler affections, on his reins, which through their effects might symbolize the conscience (Ps. xvi. 7),—this falls to Jehovah as His part; that it has ministered to Him in His actual government of men, is expressed by their being offered to Him in fire on the altar. Thus one feature of the burnt-offering belongs also to the sin-offering. The *fat* of the offering, or the bloom of life, all falls to Jehovah as His part (Lev. iv. 31, 35). But the sin-offering has also one feature that belongs to the *kherem:* the flesh, skin, and dung of the sin-offering are burnt outside before the camp; they are given back to the old earth of the old man as a symbol of the sinner's outward mode of life.—**It is a burnt-offering,** vers. 15-18. The first ram denotes the offering up to Jehovah of the whole conduct of life, not through death, but in life itself (Rom. xii. 1). Here the blood is sprinkled round about on the altar: this expresses one's complete, voluntary surrender, and readiness to die while yet living. The whole ram (after the removal of the skin and the unclean parts) is cut in pieces and burnt upon the altar together with the inwards and thighs; it all goes up in the fire of that gracious sovereignty which saves while it judges; and surely such an offering of life is a sweet savor, a fire-offering to Jehovah. The other ram, designed as an offering of consecration, or as Aaron's peace-offering, or as a *welfare offering* (vers. 19-28), is likewise offered in accordance with its design. The blood, or the readiness for death, is first of all put upon the ear-lap of Aaron and his sons: obedience, as spiritual hearing, is the first duty, especially of the priests. Next, the hand, as symbolizing human activity, is specially consecrated by being sprinkled with blood; finally, the great toe of the right foot, as symbolizing the walk of life in general. After this the blood, which in this case also is sprinkled around the altar, in order to express the most complete surrender, is taken again in part from the altar, and together with

some of the anointing oil is sprinkled upon Aaron and his clothes, and on his sons and their clothes. Devotion to God and to a spiritual life is to consecrate, first of all, the priests' character, but also their official life. Next follows the burnt-offering as a factor in the consecratory offering of the priests. Together with the fat already specified, the ram's tail also and the kidneys themselves are devoted to the fire; *i. e.*, the vigor of life, comfort, and conscientiousness are consecrated to God, being united with a part of the meal-offering, closely related as it is to the peace-offering, *viz.*, with three different articles from the basket. These sacrificial gifts, however, are not at once burnt up. It must be made evident that they are offerings of the priests; hence they are laid upon their hands. But, together with their hands, they are waved, *i. e.*, moved to and fro. What does that mean? It costs labor, a struggle, a shaking loose, before the priests are ready voluntarily to give back their emoluments, their fulness, to Jehovah; as history teaches. All the more then what is really offered is a sweet savor before the Lord, a fire-offering to Him. But now Moses himself gets his part of the priestly offering, the breast of the ram. History also amply proves that this part of the fulness of the sacerdotal revenue that is given back to the prophet and prince, to the spiritual and political life in the theocracy, must be waved, must be shaken loose. The thigh, however, falls to Aaron and his sons; in this connection the waving is less prominent than the heaving, or is altogether given up. As nothing is said of the disposition of other parts of the ram, it is probable that the neck and head were joined with the breast for Moses, and that all the rest of the body went with the thigh. In this sense the heave-offerings were to revert to Jehovah; they are taken away from the peace-offerings and heave-offerings of the children of Israel, and He gives them to His priests. *Vid.* also ver. 32.

The prerogatives of the priests, vers. 29-35 (*vid.* also ver. 28.) In the foregoing verse the reversion of the greater part of the consecratory offering to the priest is designated as also belonging to the sacerdotal prerogatives. It is the central item in his revenue, the particulars of which are specified afterwards. In what now follows the hereditary prerogatives of the priests are first named. The sacerdotal dignity of Aaron passes over, with its symbol, the sacred garments, to his sons, according to the right of primogeniture of course, and gives them a right to the anointing and to the filling of the hands. The rite of consecration is to last seven days. During this time Aaron and his sons live on the offering of consecration in the court; their food is exclusively sacred food belonging to priests and to festivals; hence what is left over is burnt. Furthermore one bullock a day is slaughtered as a sin-offering.

4. *The Sanctification of the Altar.* Vers. 36-46.

The consecration of the priests is accompanied by that of the altar. When Moses brings the sin-offering for the priests, he at the same time makes atonement for the altar, which, although holy in itself, was built by sinful men, and in a symbolic sense is to be cleansed from defilement. (*Vid.* Keil on Lev. viii. 15) [who explains the ceremonial uncleanness of the altar as caused by the sinfulness of the officiating priests]. But as yet there can be no reference to this source of impurity; for in that case how could the priests ever make atonement for the altar? It was to be consecrated by two acts: negatively, by the atonement, positively, by the anointment. The anointment of the altar can signify only that it is to be dedicated exclusively to the spiritual life, to the spiritual object of the altar service. At the same time the altar is declared to be designed for permanent use. Two yearling lambs are offered each day, one in the morning, the other at evening, *i. e.*, in their tender youth the people of God are to dedicate themselves to Jehovah, not only for the life of the day, but also for that of the night. The meal-offering, like the sacrifice, is the same for the morning as for the evening. The tenth part (of an ephah), or the *issaron* (an omer), as a measure of grain or flour is variously reckoned (*vid.* Knobel, p. 295): probably, according to Knobel, somewhat more than a Dresden measure, or 2¼ Dresden pounds.* The oil with which the flour is mingled is to be obtained by pounding. "In the case of no other offering is beaten oil prescribed" (Knobel). The *hin*, as a liquid measure, is the sixth part of a *bath*, and contains 12 *logs*, reckoned by Thenius (*Studien und Kritiken*, 1846) as equivalent to 3 Dresden cans [such a can containing about 71 cubic inches, or about 1 English quart]. The wheat symbolizes vital force, or even fat; the wine always symbolizes joy. This burnt-offering is the whole-offering, signifying that the life all goes up in self-surrender to Jehovah; hence also this will be responded to by a complete self-communication of Jehovah, a revelation of His glory, this itself having been in fact the cause of Israel's self-surrender or holiness (vers. 43, 44). The text plainly distinguishes a higher kind of sanctification from the symbolic one of the law, which proceeds from man. That higher sanctification is to proceed from Jehovah Himself. The place of the offering is to be sanctified by the glory of Jehovah; in particular, the tent, the altar, the high-priest and his sons. The aim of this institution points on into the N. T. and the Apocalypse: Jehovah desires to dwell in the midst of Israel and to be the God of His people.

5. *The Altar of Incense.* Chap. xxx. 1-10.

The reason why the directions concerning the altar of incense are given so late is seen in the design of it, which puts it among the things directly connected with the ritual worship; also in the fact that it marks the last point in the movement of the priest towards the Holy of holies, the highest point in the ritual before the entrance into the Holy of holies. This eminent position is even indicated in the circumstance that, being slender in form, gilt all over, adorned besides with a golden rim, furnished with golden rings, even with golden staves to carry it with, it stands at the middle of the veil of the Holy of holies, bearing a direct relation to the mercy-seat. For this reason we would rather find a

* [According to Smith's *Bible Dictionary*, Art. *Weights and Measures*, probably a little less than two quarts. But Josephus makes it about twice as much.—TR.].

theological idea than an archæological error in that passage of the Epistle to the Hebrews (ix. 4) which puts it in the Holy of holies. For this is the altar which by its incense symbolizes the prayer of the high-priest (Rev. v. 8; Heb. v. 7). On the day of atonement (according to Lev. xvi. 13) the incense is to be carried into the Holy of holies and fill the whole room. The morning and evening sacrifice on the altar of burnt-offering are here to find their higher expression in the fragrant incense which Aaron has to offer morning and evening in the holy place; and it is not without significance that this incense is intimately connected with those sacrifices. In the morning he is to burn incense when he trims the lamps, and in the evening when he lights them; for without illumination and the light of knowledge even his prayer does not attain its higher form of sacerdotal intercession. The incense, moreover, is to be a perpetual one before Jehovah, and so to continue throughout the future generations. This implies the exclusion, in the first place, of common incense, for not all prayers are true prayers, *e. g.* those of selfishness and fanaticism; secondly, of the burnt-offering, for here the material point is the offering of the heart, not mortifications of the body; finally, of meal-offerings and drink-offerings, for prayer requires abstemiousness. Finally, the altar of prayer is to have its horns sprinkled once a year with the blood of the sin-offering as an atonement. This doubtless was simultaneous with the sprinkling of the mercy-seat, but had not the same meaning. The expiation is offered to the mercy-seat; the altar of incense is covered with the expiation newly dedicated by it.

6. *The Assessments for the Temple. Vers.* 11–16.

It should be here observed that in this section there is no reference to the temporary work of building the tabernacle, but to those things which enter into the regular ritual service which is to continue through future time. It is therefore certainly an error when Keil and Knobel start out with the notion that the shekel or half-shekel of the sanctuary is to be expended once for all on the erection of the tabernacle. The tabernacle itself was to be built from voluntary contributions (xxxv. 5), not from legally imposed taxes, and in this voluntary way more was given than was needed (xxxvi. 5 sqq.). Moreover, the designation of the use of the money, עַל־עֲבֹדַת אֹהֶל מוֹעֵד ["for the service of the tent of meeting," ver. 16], does not mean: for the work of the building, but: for the perpetual service of God in the building. This is implied also in Luther's translation [and in the A. V.]. Moreover, it is said, that this tax is to be collected from the Israelites when the census of the adult males is taken. But such an enumeration did not take place till after the tabernacle was erected (Num. i. 1-18).* These enumerations, too, had to be repeated from time to time. The question is easily solved when we reflect on the continuous pecuniary demands made by the sacrificial service. Besides the personal occasions for special offerings (Lev. i. sqq.), a perpetual sacrificial service was ordained. For this service (xxix. 38 and in this place.), which is to be distinguished from the great offering at the dedication of the tabernacle (Num. vii.), and not less from the consecratory offerings or heave-offerings for the priests (Ex. xxix. 9 sqq.), a legally-imposed tax for the temple was necessary; for the priests had themselves no means for it. This explains also how this contribution serves for expiation (ver. 12); it did not do this directly, but because it served for the permanent expiation of the people by means of the offerings. In this connection it is important to observe the directions, that only adult men make the contribution for this expiation, and that every man, as representative of the whole congregation of the people, without distinction of poor and rich, contributed the same amount, *viz.* half a shekel. As a consequence of the census this tax had also to be paid by the Levites. The sacred shekel, different from the common one, is afterwards more exactly defined; and as the half-shekel amounted to 13 groschen [*i. e.*, 31 cents, or 1 shilling and 8 pence; but *vid.* note on p. 91], the tax could not fall heavily on any man able to bear arms. Only it is to be remarked, that the taxation—as well as the census itself—is imposed on the adult members of the political congregation of the people. By this payment the consecrated congregation of the people is distinguished from a people in the unconsecrated state of nature.—כֹּפֶר is the term applied to the payment on account of the use for which it was designed. So also the enumeration is indirectly an enumeration, or review, which Jehovah institutes with His people. It is true that in the voluntary gifts of silver for the building of the sanctuary the precept concerning the half-shekel was taken as a standard.*

7. *The Laver. Vers.* 17-21 (xxxviii. 8).

The command concerning the copper laver is not, as some would think, to be regarded as a supplementary direction: it is connected with the foregoing as being the last thing through the medium of which the regular services of the tabernacle were carried on. The expiation which the Israelites have to pay for with the half-shekel applies to the Levites and priests (comp. Matt. xvii. 25, where no exception seems to be made). Besides this there were special expiations for the priests, when they were consecrated, and on the day of atonement. But all this was not sufficient to make them appear as pure men in reference to their daily deportment. They were obliged on penalty of death to wash their hands and feet, when they were about to enter the inner sanctuary, or even only to approach the altar of burnt-offering to minister.

* [Keil and Knobel infer from xxxviii. 26 that a census was taken before the tabernacle was finished, and that the one mentioned in Num. i. is the same thing more formally executed and recorded. The identity of the numbers in xxxviii. 26 and Num. i. 46 seems to favor this supposition.—Tr.]

* [This refers to the above-mentioned correspondence between xxxviii. 26 and Num. i. 46. Lange apparently makes the former describe the voluntary contributions of the people for the construction of the tabernacle. But if it was, it is singular that a purely voluntary contribution, when summed up, should have proved to amount to exactly one-half a shekel for each adult male.—Tr.]

This washing symbolizes a purification from the daily (even unconscious) defilements. Later the Pharisees applied the practice of washing the hands also to preparation for the daily meals (Mark vii. 3 sqq.); and little as Christ sanctioned this ordinance, He yet made the washing of the feet a highly significant transaction before the Passover meal and the first Lord's supper.—As to the base (כֵּן) of the laver in particular, the passage xxxviii. 8 has led to extended discussions. The expression בְּמַרְאֹת, *etc.*, may mean "from [of] the mirrors," as the LXX. and Vulg. translate. This explanation is reduced to an ascetic or pietistic form by Hengstenberg, who says that what heretofore had served as a means of gaining the good-will of the world was henceforth to become a means of gaining the good-will of God. According to this, then, there ought to be no mirrors in pious households, and especially none in a pastor's robing-room. We would confidently [with Bähr] render: "[provided] *with* women's mirrors," were it not that brass itself had been used for metal mirrors, and that בְּ might also mean "as," "in the character of," according to which the passage would mean: "to serve as mirrors for women."*—Observing here again the general connection, we see that the topic is not the erection of the tabernacle, but life in the tabernacle as marked by the sacred utensils permanently belonging to it. Furthermore, it is clear that reference is made to crowds of women who were to come into the court. Keil, it is true, observes with regard to the character of these women: "The צֹבְאֹת are indeed, according to 1 Sam. i. 22, women; not washer-women, however, but women who devoted their lives to pious exercises," *etc.* But, it may be asked, might not the pious exercises consist just in the washing of the sanctuary and keeping it clean? Or could not the women who did the washing be pious women? Luther, it is well known, thought otherwise. Knobel remarks, with entire correctness, that before the erection of the tabernacle there could be nothing said of women coming into the court of the tabernacle; but he adds a most singular explanation of the passage. Furthermore, we must ask, what could here be the use of the expression, "out of the mirrors of the women," since it is related beforehand that all the materials for the building and its furniture were furnished voluntarily and in the mass?* The LXX. seem first to have invented this ascetic notion—one which in the connection has no sense at all. As to this connection, however, we are to observe that this base sustained the laver of the priests. If now they had to cleanse themselves in preparation for their service, is it not to be expected that a similar command was imposed on the women who kept the court in order? To be sure, they could not wash themselves in the court, at least not their feet, from considerations of modesty; and they did not need to do it, since they did not have to touch the altar. But they were quite fittingly reminded of their duty to appear comely by the mirrors of the base,† on which the laver rested, and in which the priests were to cleanse themselves. It is easy to see that this use of the base was for the purposes of symbolic admonition rather than of the toilette. We also find it more natural that the mirror, at its first appearance in the Scriptures, should receive this higher symbolic significance, according to which the law is also called a mirror, than that it should at the outset be proscribed with the remark, that henceforth the pious women used no more mirrors. In its spiritual sense the washing of the priests is also a perpetual ordinance.

8. *The Holy Anointing Oil.* Vers. 22-33.

In the case of the anointing oil, it is at once obvious that it is not designed to be used simply at the erection of the tabernacle. In the first place, direction is given of what materials and in what proportions it shall be compounded; next, the use of the oil is stated, *i. e.*, to anoint the several parts of the sanctuary; finally, there is enunciated the sternest prohibition against any imitation of this sacred anointing oil for common use. The number four being the mundane number [the four points of the compass], the union of four fragrant spices with olive oil indicates that the sanctuary is to be dedicated with the noblest of the world's products, as combined with the oil of unction, the spirit of the sanctuary. If one were to look for pairs of opposites, myrrh and cinnamon might be taken as related to one another; so calamus and cassia. It might be said of the myrrh, that it denotes that fine, higher kind of pain which enables one to overcome natural pain; cinnamon denotes the warmest feeling of light and life; the bitterness of calamus might also be noticed; but the significance of the cassia is difficult to determine.

* [This certainly is not a satisfactory explanation. Not to mention that grammatically it is the least probable, it is almost inconceivable that it should be said, that the laver was made of brass *in order that* it might serve as a mirror for the women who ministered at the tabernacle! If Hengstenberg's interpretation partakes of a pietistic spirit, surely this is the opposite extreme. Knobel renders מַרְאֹת, *etc.*, by "*Anblicken*," *i.e.*, views, or figures, "of women marching up to the door of the tabernacle." He adds: "Probably they were Levite women who at particular times presented themselves in a sort of procession at the sanctuary, in order there to wash, to clean, to furbish." But we can hardly agree with him that "such figures were appropriate on the vessel which was for the priests to wash from." Grammatically too this rendering is open to the same objection as that of Bähr's, *viz.* that בְּ cannot naturally be rendered "with," in the sense of "accompanied by" or "furnished with." Keil's statement, that בְּ "never signifies *with* in the sense of outward addition," is too strong (comp. Ps. lxvi. 13); but certainly that is a rare use of the preposition. The translation, "made the laver of brass . . . . of the mirrors," *etc.*, is the easiest; but it is not necessary in adopting it to adopt Hengstenberg's theory of the significance of the thing. —Tr.]

* [The use of the observation was to state a fact. And this supposition is in no way interfered with by the circumstance that the contributions for the tabernacle were made voluntarily.—Tr.]

† [Lange understands that only the base, not the whole laver, was made to serve for this purpose. The attempt made in what follows to meet the obvious objection to his theory, *viz.* that the use attributed to this copper base is quite out of keeping with the tenor of the narrative, is rather strained. The symbolic use certainly cannot exclude the literal use. The declaration, therefore, must stand that the base (or the whole laver) was made in order to serve for the purpose of mirrors for the attendant women. But if the symbolic use was the chief or only one, why confine it to the women? Did not the priests need such admonition as well as they?—Tr.]

With this ointment everything in the sanctuary is anointed, Aaron not excepted. But it is pronounced to be a most severe and punishable offence for *common men* to aspire to make this composition (this reconciliation) of the spiritual perfumes of the world and the spiritual oil of the sanctuary. On the anointing oil *vid.* Bähr, *Symbolik* II., p. 173. The correct method of preparing it is called a sacred art.

9. *The Holy Incense.* Vers. 34-38.

As in the anointing oil four kinds of spices are combined with oil as the base of the ointment and are subsidiary to it, so it is here the pure frankincense which constitutes the base; but the spices combined with it are three in number. Inasmuch as the incense certainly symbolizes prayer (Ps. cxli. 2), we may naturally look for three principal occasions of prayer. The first and noblest resembles the spontaneous exudation of trees, suggesting the breathings of prayer prompted by the higher life. The second substance is a pulverized shell of a mollusk—something obtained by crushing; the meaning of this is readily understood, *vid.* Ps. li. 19 [17]. "According to modern authorities, when burnt alone it (the onycha) has a bad odor; but everywhere, *e. g.*, in India, it is made the fundamental ingredient of incense, and imparts to the materials of the incense their real strength" (Knobel). The third substance, galbanum, being used as an antidote to the most diverse injurious forces, seems fitted to denote the divine remedial force in the soul, as being liable to be irritated by the most manifold injurious influences. Says Knobel: "I had the sacred incense of the Hebrews prepared in the laboratory of Prof. Mettenheimer in Giessen; I tested it, and found its odor strong, refreshing, and very agreeable." In this case the ingredients are of equal weight; the rigorous prohibition of imitation for common use is the same. This may symbolize that prayer is not to be used for selfish or worldly purposes. It is incorrect, with Knobel, to say that the incense consists of the same number of ingredients as the anointing oil.

IV. *The Architects.* Chap. xxxi. 1-11.

The summoning of Bezaleel and his assistants, Aholiab and other master-workmen, is at once a definition of sacred art and a recognition of natural artistic talent. The idea of the sanctuary is indeed a gift of Jehovah, transmitted by Moses to Bezaleel. Yet even in the wider sense the fact respecting art is that the artist exhibits himself more purely, the more he follows objective images, found in actual life, and formed by God. This limitation does not exclude the originality of the wise-hearted; but it shows itself in four ways: (1) In the plastic impulse, or the talent of construction, such as was shown by Wisdom, as artist, at the formation of the earth (Gen. i.; Prov. viii.). Wisdom effects the execution of the impulse in beautiful phenomenal forms. (2) But what she creates in general, must be realized in particular by perception, or good sense, in its patient studies. Then (3) in order to true creation there is needed furthermore, on the one hand, knowledge, in the form of ideal reflection, standing over the plastic impulse, and, on the other hand, (4) practical understanding, such as enables one to work up the material. But the artistic talent of the "wise-hearted" becomes sacred art only through the Spirit of God. Keil understands by this a supernatural endowment. It is not to be denied that there is something supernatural in every sanctification of a natural endowment. But it is a question whether he so meant it. As to the names Bezaleel and Aholiab, *vid.* the Encyclopedias. On the obscure expression בִּגְדֵי הַשְּׂרָד, comp. Keil. The context confirms his assumption, that this phrase denotes those garments which belonged to the high-priest alone, while the other garments belonged to him and his sons alike. See other very divergent explanations in Keil. Gesenius refers the word to the curtains of the tabernacle—an interpretation which does not accord with the explanatory expression, "to do service in the holy place" [xxxv. 19]. Perhaps, in accordance with the meaning of שְׂרַד II. [in Gesenius], the phrase may designate an exceptional kind of clothing, to be distinguished from all other garments.

V. *The Condition of Vitality in the Ritual Worship, the Sabbath,* vers. 12–17. *Conclusion,* ver. 18.

The reason why the observance of the Sabbath is here again so strictly inculcated, Keil finds in the fact that one might easily regard the neglect of the observance as permissible in the construction of a great work designed for the worship of Jehovah. Similarly Knobel. But the *perpetual* observance of the Sabbath is here enjoined—a fact which Keil himself afterwards notices, but which does not accord with this merely outward reason for the injunction. It should also be observed that in xxxv. 1 sqq. the command respecting the Sabbath recurs again, and this time precedes the order concerning the erection of the tabernacle. The Sabbath belonged as essentially to the tabernacle and the temple as the Christian Sunday to Christian worship.—**A sign between me and you.** *I. e.*, so to speak, the public symbol of the relation between Jehovah and Israel. Hence breaking the Sabbath is punished as a capital crime. This doom is twice denounced, and the Sabbath itself is called by the emphatic name שַׁבַּת שַׁבָּתוֹן. "Properly," says Knobel, "rest of restfulness [*Ruhe der Ruhigkeit*] *i. e.*, entire rest, complete abandonment of business, the combination of synonyms (?) enhancing the notion (*vid.* x. 22). This term is applied only to the Sabbath (xxxv. 2; Lev. xxiii. 3), the day of atonement (Lev. xvi. 31; xxiii 32), and to the Sabbatical year (Lev. xxv. 4)."—Keil feels constrained to take the words of ver. 18 literally. According to xxxii. 16 the tables also are a work of God. Only, he says, we are not to think of a bodily finger of God as implied in the statement about the tables being written with His finger. It is true that Moses' co-operation with Jehovah (for he did not need to be on the mountain forty days merely in order to receive the tables) is to be conceived as absolutely merged in God's authority and authorship. Conjectures

on the size of the tables *vid.* in Keil.* Alleged contradictions *vid.* in Knobel, p. 310.

* [The tables, Keil remarks, could hardly have been as long and wide as the interior of the ark (into which they were put); for two stone tablets, each four feet long and over two feet wide, and thick enough not to break with their own weight, must have been too heavy for any one but a Samson to carry down the mountain. As they were written on both sides, and had to contain only one hundred and seventy-two words, a length of about two feet and a width of one and a half feet would have been ample.—TR.]

THIRD DIVISION.

THE LEGISLATION AS MODIFIED BY THE LAPSE OF THE PEOPLE, AND THE INTENSIFIED DISTINCTION BETWEEN JEHOVAH AND ISRAEL AS EXPRESSED IN THE MORE HIERARCHICAL CONSTITUTION OF THE THEOCRACY.

CHAPS. XXXII.—XXXIV.

FIRST SECTION.

The Erection and Worship of the Golden Calf. God's Judgment and Moses' Intercession. His Anger. The Sentence of Destruction on the Golden Calf, and of Punishment on the People. The Conditional Pardon.

CHAP. XXXII. 1–35.

A.—THE GOLDEN CALF.

VERS. 1–6.

1 AND when the people saw that Moses delayed to come down out of [down from] the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods[1] which shall go before us; for *as for* this Moses, the man that 2 brought us up out of the land of Egypt, we wot [know] not what is become of him. And Aaron said unto them, Break [Pluck] off the golden ear-rings [rings], which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto 3 me. And all the people brake [plucked] off the golden ear-rings [rings] which 4 *were* in their ears, and brought *them* unto Aaron. And he received *them* at [took them from] their hand, and fashioned it with a graving tool, after he had made [and he made] it a molten calf:[2] and they said, These *be* [are] thy gods, O Israel, 5 which brought thee up out of the land of Egypt. And when Aaron saw *it*, he built an altar before it; and Aaron made proclamation, and said, To-morrow *is* a 6 feast to Jehovah. And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play.

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 1. אֱלֹהִים is here connected with a plural verb, and in ver. 4 with a plural pronoun, so that the A. V. certainly seems to be correct. Yet the term is used only of the golden calf, and there is no indication that it referred to anything else. Probably the plural verb and pronoun are used for the very purpose of distinguishing the calf as a *false* god—one of the many gods of polytheism. Yet in other cases, *e. g.*, Judg. xi. 24; xvi. 23, 24, the singular verb is used of a heathen god.—TR.]

[2] [We leave the A. V. rendering, only substituting "and he" for "after he had;" but it must be confessed that the passage is obscure. Fürst, Gesenius, Knobel, Maurer, Glaire, Rosenmüller, Cook, Kurtz, and others understand חֶרֶט to be = חָרִיט (*vid.* 2 Kings v. 23), meaning "a bag." It occurs only once more, *viz.*, Isa. viii. 1, where it means "a pen" (metal style). If the word here means "bag," then וַיָּצַר must mean "bound up," as indeed it most naturally does (coming from צוּר, not יָצַר), though it is also used (but rarely) in the sense of "form" or "fashion." We are therefore compelled to decide mainly according to the sense. Against the A. V. rendering is to be urged that a *molten* image would not be made with a *graving* tool. The reply, that the tool was used only to polish the image after it was cast, is a mere assumption, and moreover requires us to resort to the device, adopted by the A. V., but unwarranted by the grammatical construction, of inverting the natural relation of time between the two clauses, "fashioned it with a graving tool," and, "made it a molten calf." The other rendering would be: "He took it from their hands, and bound it up in a bag," *etc.*—TR.]

B.—GOD'S JUDGMENT, AND MOSES' INTERCESSION.

Vers. 7–14.

7 And Jehovah said unto Moses, Go, get thee down, for thy people, which thou broughtest out of the land of Egypt, have corrupted *themselves* [behaved corruptly]:
8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* [are] thy gods, O Israel, which have brought thee up out
9 of the land of Egypt. And Jehovah said unto Moses, I have seen this people, and
10 behold, it *is* a stiff-necked people: Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a
11 great nation. And Moses besought Jehovah his God, and said, Jehovah, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the
12 land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, For mischief [evil] did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from
13 thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I
14 have spoken of will I give unto your seed, and they shall inherit *it* for ever. And Jehovah repented of the evil which he thought [threatened] to do unto his people.

C.—THE TRIAL AND PUNISHMENT OF AARON.

Vers. 15–24.

15 And Moses turned, and went down from the mount, and the two tables of the testimony *were* in his hand: the tables *were* written on both their sides; on the one
16 side and on the other *were* they written. And the tables *were* the work of God,
17 and the writing *was* the writing of God, graven upon the tables. And when Joshua heard the noise of the people as they shouted, he said unto Moses,
18 *There is* a noise of war in the camp. And he said, *It is* not the voice of *them that* shout for mastery [noise of the cry of victory], neither *is it* the voice of *them that* cry for being overcome [the noise of the cry of defeat]: *but* the noise of *them that*
19 sing [of singing] do I hear. And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and
20 he cast the tables out of his hands, and brake them beneath the mount. And he took the calf which they had made, and burnt *it* in the [with] fire, and ground *it* to powder, and strawed [scattered] *it* upon the water, and made the children of
21 Israel drink *of it*. And Moses said unto Aaron, What did this people [hath this people done] unto thee, that thou hast brought so great a [a great] sin upon them?
22 And Aaron said, Let not the anger of my lord wax hot: thou knowest the people,
23 that they *are set* on mischief [evil]. For [And] they said unto me, Make us gods, which shall go before us: for *as for* this Moses, the man that brought us up out of
24 the land of Egypt, we wot [know] not what is become of him. And I said unto them, Whosoever hath any gold, let them break [pluck] *it* off. So they gave *it* me: then [and] I cast it into the fire, and there came out this calf.

D.—THE PUNISHMENT OF THE PEOPLE.

Vers. 25–29.

25 And when Moses saw that the people *were* naked [unrestrained], (for Aaron had made them naked unto *their* shame [had left them unrestrained for a hissing] among
26 their enemies:) Then Moses stood in the gate of the camp, and said, Who *is* on the LORD's side? [Whoso is for Jehovah,] *let him come* unto me. And all the sons of Levi
27 gathered themselves together unto him. And he said unto them, Thus saith Jehovah, God [the God] of Israel, Put [Put ye] every man his sword by his side, *and* go in and out [go to and fro] from gate to gate throughout the camp, and slay every man

28 his brother, and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses: and there fell of the people 29 that day about three thousand men. For Moses had [And Moses] said, Consecrate yourselves to-day to Jehovah, even every man upon [against] his son, and upon [against] his brother; that he may bestow upon you [so as to bring upon yourselves] a blessing this day.

B.—MOSES' INTERCESSION, AND JEHOVAH'S CONDITIONAL PARDON OF THE PEOPLE.

Vers. 30–35.

30 And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin; and now I will go up unto Jehovah; peradventure I shall make 31 an [make] atonement for your sin. And Moses returned unto Jehovah, and said, 32 Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin;—and if not, blot me, I pray thee, out of thy book 33 which thou hast written. And Jehovah said unto Moses, Whosoever hath sinned 34 against me, him will I blot out of my book. Therefore now go, lead the people . unto *the place* of which I have spoken unto thee: behold, mine angel shall go before 35 thee: nevertheless in the day when I visit I will visit their sin upon them. And Jehovah plagued [smote] the people, because they made the calf, which Aaron made.

EXEGETICAL AND CRITICAL.

One of the grandest contrasts contained in the Scriptures is presented in the fact that Moses on the top of the mountain was having his vision of the tabernacle, *i. e.*, was receiving the revelation of the true system of worship, and, as the central feature of it, the tables of the law, whilst the people at the foot of the mountain in their impatience resorted to the worship of the golden calf, and in this lapse even secured the services of the man just called to be high-priest. The Bible, it is true, is rich in kindred contrasts, *e. g.*, the transfiguration of Christ on the mount contrasted with the scene of the impotence of the disciples in relation to the demoniac in the valley; or the institution of the Lord's Supper contrasted with Judas's treason. But this Old Testament contrast is distinguished above others by its scenic and artistic grandeur. For all periods of the history of the kingdom of God and of the church the fact is here set forth, that every individual period of time has a double history—the one above on the mount, the other beneath in the valley: whenever the popular rabble, with the connivance of high-priests, are dancing around the golden calf, there is taking place above upon the mountain of light, of terror, and of salvation something new and mysterious, which also in due time manifests itself in judgment and deliverance.

a. The Golden Calf. Vers. 1–6.

Knobel calls the account of the tables of the law and of the golden calf a Jehovistic interpolation, p. 310. The manner in which he unfolds his thought strikingly illustrates the dulness in apprehending the spirit of the text which characterizes the theory that the text is a patchwork of two heterogeneous elements. According to him, xxxiii. 7–11 presents an account of the tabernacle, whereas the Elohist does not narrate the erection of it till as late as chap. xxxv. This style of criticism seems not to have the faintest conception of the reason why, in xxxiii. 7, Moses is said to have removed the tent (by which undoubtedly is meant the chief or central tent which as a matter of course any army must have had before the building of a tabernacle) far away outside of the camp, and erected it at a distance from the camp; although the reason is unfolded throughout chaps. xxxiii. and xxxiv. in the thought of a conditional separation between Jehovah and the camp of the sinful people, or of an intensified unapproachableness of Jehovah, expressed in a stricter form of the hierarchy. As the people at first (xx. 18, 19) gave provocation for the hierarchical mediatorship which Moses still provisionally administers, so now by their guilt they have made it stricter. Here belongs the circumstance that they could not endure the splendor on Moses' face. That the real tabernacle is not here treated of, is evident from the fact that Moses at once applied to this tent the name "tent (or tabernacle) of the testimony" in the sense that Jehovah was to be accessible to the people only at a distance from the camp.* According to the familiar style of criticism the idea of a sanctuary arises only in connection with the actual building, whereas, on the contrary, in fact the idea of the sanctuary long preceded the erection of the symbolic building, and might well have been all along provisionally represented. See further conclusions in Knobel, p. 310 sqq. It is to be considered, in reference to this theory of a combination of different documents, that each part by itself would yield only a caricature, though one may admit the thought of editorial changes to accord with further developments of the same institution. On the tables of the law *vid.* archæological observations in Knobel, p. 314.

Ver. 1. **When the people saw.**—Moses'

* [This is obscure. If the reference is (as apparently it is) to the tent spoken of in xxxiii. 7 sqq., then it is incorrect to say that Moses called it "the tent of the testimony." And even if he had so called it, it is not clear how that name would indicate that Jehovah was to be found only outside the camp.—TR.]

long absence made the people feel like a swarm of bees that have lost their queen. We must consider that they were waiting, idle, and in suspense, at the foot of the mountain; that they were accustomed to see in Moses a representative of the Deity that was now wanting; that all the way from Egypt they had in their memory visible signs from God, and were conscious that they were required to go onward from Sinai. Moreover, they had seen how Moses went into the darkness and fiery flames of the mountain, so that it was natural to imagine that he had perished. Furthermore, Aaron, on account of his personal weakness, could not satisfy them as Moses' representative. Therefore impatience, fear, sensuous religious conceptions, vexation at Moses' audacious marching into the terrors of Jehovah and into invisible regions,—these things, and in addition Aaron's weakness as a substitute for Moses, worked together to transform the trial of faith which was laid on the people into a great temptation, to which they succumbed. Their vexation is directed against Aaron, the second leader, whom they now wish violently to make their chief, but on condition that he yields to them and supplements himself by means of an idol. That they are not asking for foreign gods (plural), is shown by the connection. For the theocracy, therefore, they wish to substitute a hierarchical democracy and a superstitious worship. This is not strictly an apostasy from Jehovah; they only want an image of Him to symbolize His leadership. The image of the golden calf, the young bull (עֵגֶל), borrowed from the Egyptian Apis, but designed symbolically to represent Jehovah, is not expressly named in their request, but was doubtless from the first in their minds. This image is to go before them, an ill-chosen symbol for them, since the ox, which afterwards again appears in the vision of the cherubim, acquires a significance in the theocratic system only as supplemented by the lion or the eagle; by itself alone it represented the Egyptian conception of death (or the generative power of nature). Nevertheless the Israelites are not conscious that their demand implies an apostasy, just as Jeroboam also thought that he could preserve the Israelitish faith in the form of the calf-worship. They intend to associate Jehovah with the image, and to go on under His guidance. But how hopeless they are respecting Moses' leadership, as if he had brought them out of Egypt to leave them in the wilderness (a mood of mind which Protestants often cherish and express in reference to the Reformers), is to be seen in their utterance concerning Moses; and how far advanced they are on the downward road to apostasy, is shown at once by the jovial festival which is connected with the new worship, in imitation of heathen rites.

Ver. 2. **And Aaron said unto them.**—With a mistaken cunning, such as is apt to grow up with a hierarchy, he hopes to deter them from their desire by bruskly demanding a great sacrifice; but he deceived himself. Religions that are the outgrowth of sensuous and selfish passions generally produce a fanatical readiness to make sacrifices.

Ver. 3. **And fashioned** [Lange: **sketched**] **it.** It seems to us more natural to refer אֹתוֹ [it] forwards to the golden calf than backwards to the ear-rings, instead of which "gold" must be understood as the object. Moreover it would be an inversion of the natural order to speak first of the polishing of the cast with a chisel, and then of the casting itself. We therefore translate with Luther, "he sketched it with a pen (style)"—a more probable meaning of חֶרֶט than "chisel."* On Aaron's excuse, see ver. 24. That the golden calf consisted of a wooden figure overlaid with gold plate, is urged by Keil [especially from Isa. xl. 19 and xxx. 22, where such images are described and in the latter passage are called even "molten images," and] from the circumstance that the manner of its destruction implies the existence of wooden [combustible] elements. **And they said.**—The god is proclaimed. Aaron thinks he can relieve the matter by building an altar and proclaiming a feast to Jehovah for the morrow.

Ver. 6. **And offered burnt-offerings.**—There is nothing about sin-offerings in connection with this new worship. The chief feature consists in the peace-offerings and the sacrificial meal, followed by the merry festive games.

b. God's Judgment and Moses' Intercession. Vers. 7–14.

Ver. 7. **And Jehovah said.**—It is not known below what is taking place upon the mountain; but on the mountain it is well known what is going on below.—**Go, get thee down.** Lively expression of indignation, affecting even Moses. Under such a condition of God's people, His work on the mountain is interrupted. "*Thy*" people, it is significantly said, though Keil questions this [explaining the phrase as merely meaning that Moses, as mediator of the people, must represent them.] The covenant is broken. Thus the people practically deny that Jehovah has brought them up out of Egypt.

Ver. 8. **Turned aside quickly.**—As if they had been in a hurry about it. Hence the guilt was all the greater, comp. Gal. i —**And have worshipped it.** So Jehovah judges concerning the image-worship of the people; that they intend to worship Him in their service, He does not acknowledge. Hence we translate here too, "These are thy gods;" in the pretended image of God He sees the germ of idolatry, a deviation from the way of revelation which He had commanded.

Ver. 9. **A stiff-necked people.**—*Vid.* xxxiii. 3, 5; xxxiv. 9; Deut. ix. 6. Literally, "hard of neck." The expression seems to have been borrowed from the trait of an unruly draught-animal. The self-will of the people has shown itself to be an obstinate repugnance to Jehovah's guidance, hard to overcome.

Ver. 10. **Let me alone.**—That which delays the destruction of the people is even now Moses' mediatorial connection with his people, as expressed in his mood of mind even before he made any utterance. Yet the promise given to Abraham

* [See under "Textual and Grammatical." Lange's interpretation is plausible; but וַיָּצַר can hardly be made to mean "sketched"—all the less, inasmuch as the supposed object, the calf, has not yet been hinted at.—Tr.]

cannot fail—a fact continually re-appearing in the prophetic writings, and, in all its grandeur, in the New Testament (*vid.* Rom. iv. 11). The remnant of Israelitish fidelity is now concentrated in Moses; hence God says, "I will make of thee a great nation." The judgment is a κρίσις, distinction and separation. It was natural to think that Moses might separate himself from his people, and that then the people would fall a prey to destruction in the wilderness. The motives contend with one another in Moses' soul, as if between God and Moses. The phrase "let me alone," according to Gregory the Great and Keil, was designed only to give to Moses an opportunity to utter deprecations. But this neat remark of theirs obliterates the sentiment of righteousness expressed in the phrase.

Vers. 11, 12. **And Moses besought Jehovah**—Here appears the original, real priest. He contends in a most fervent prayer with the face of Jehovah, with His revealed form now present to him; not, however, chiefly for himself, but for his people, even with a renunciation of self and of the grand prospect opened to him. He appeals to Jehovah's self-consistency, and, in contrast with Jehovah's expression "*thy* people, Moses," he says, "*thy* people, Jehovah, which thou hast brought out of Egypt." His appeal to Jehovah's honor, as not enduring that the Egyptians should scoff at His word and revile Him, expresses the genuinely religious sentiment, which pervades the whole Bible, that the ruin of God's people, merited as it is on account of their sins, would also plunge the heathen nations into complete destruction. According to Keil the expression, "I will make of thee a great nation," was only a great temptation. *Vid* Num. xiv. 12; Deut. ix. 14.—**Turn from thy fierce wrath, and repent of this evil.** This strong anthropopathic expression conveys the correct sentiment, that Jehovah may assume another attitude towards the people, when He sees that Moses' compassion for, and adherence to, his people opens to them a different and better prospect.

Ver. 13. **Remember Abraham.**—This calling to Jehovah's mind the great promises which He had made to the patriarchs is seen in its full importance, when we consider that Moses not only has declined the splendid offer of becoming the patriarch of God's people, but also in his humility is not conscious of the fact that his own intercession for the people has any weight.

Ver. 14. **And Jehovah repented of the evil.**—In the sphere of personal life, of the theocratic world, of the kingdom of God, the believer may talk,—may even reason, with his God. It is not here man's part to be absolutely silent before the silent infliction, and give way to rancor and despair, but as a personal being to talk with the personal God, as a child with his mother. Of course headstrong selfishness is in this case entirely forbidden; but to make inquiry of Jehovah is not only allowable, but is in accordance with the spiritual nature; and it is only by way of inquiry, wrestling inquiry, that man obtains the answer which brings at once tranquillity and knowledge, and whose consummate result is that lofty absence of will which consists in surrender to, and union with, the will of God. Thus then Moses asks, "Wherefore?" as afterwards so many saints, and as at last Christ did in Gethsemane and on the cross. With man's attitude towards God, however, God's attitude towards man is changed; and He repents of the threatened evil, because He is the unchangeable one, not in fatalistic caprice, but in truth and grace. On ver. 14 Keil remarks, by way of correction, "This is a remark which anticipates the history. God dismissed Moses without any such assurance, in order that He might disclose to the people the full severity of the divine wrath." This explanation destroys the fine contrast between the two facts that, on the one hand, Moses in the mountain presents nothing but intercessions to God, and also receives the assurance that the people are pardoned; while, on the other hand, at the foot of the mountain he denounces a stern judgment on the sin of the people with an anger which is heightened especially by the sight of the apostasy. The full severity of the divine anger would have been the destruction of the people. Moses' intercession in ver. 32 does not refer to the existence of the people, but their covenant relations. Peter, too, needed a twofold assurance of pardon, *vid.* John xx. 21.

c. The Trial and Punishment of Aaron. Vers. 15-24.

Vers. 15, 16. **And Moses turned.** Special mention is made of the fact that he was carrying in his hand an invaluable treasure, the two tables of the testimony. The tables themselves had been prepared by God, the writing also by God; and the tables were written all over. It was therefore all the more frightful, that the people at the foot of the mountain had so entirely destroyed the value of the heavenly treasure, had so decidedly annulled the covenant writing by their breach of the covenant, that Moses felt moved to dash the tables to pieces.

Vers. 17, 18. **When Joshua heard**—It is a very characteristic feature, that the young hero (*vid.* chap. xvii.) imagines that in the noise he hears the tumult of war. Keil, referring to xxiv. 13, conceives that Moses, as he was "going away from God," met Joshua on the mountain. The text clearly represents Joshua as having gone upon the mountain in company with Moses. As a servant he belongs to his master, and in so far he has the precedence over Aaron. But Moses correctly detects the antiphonies of the new worship amidst the tumult. That which was common to the two in their apprehension seems to have been the perception of two kinds of sound.—We are to distinguish between the Kal and the Piel of the verb עָנָה. Keil renders: "It is not the sound of the answer of power, and not the sound of the answer of weakness, *i. e.*, they are not sounds such as the strong (the victorious) and the weak (the conquered) utter." The antiphonal songs were sung for the round dance.—Knobel thinks there is a contradiction between this and ver 7 [where it is said that Moses was informed of what was going on below. But it is not said that Joshua had been informed, and there is no evidence that Moses had mistaken the sound.—TR.]

Ver. 19. **Moses' anger waxed hot.**—And yet he is the same one who by his intercession

has saved Israel. His anger and his compassion have a common source. But he is excited by the actual sight. Of this power of physical perception the Scriptures mention many instances, *e. g.*, "when Jacob saw the wagons," *etc.* (Gen. xlv. 27). The breaking of the tables is nowhere rebuked; therefore his emotion was justifiable. The tables as representing the enactment of the covenant had been annulled by the people; the breaking of them symbolizes the breach of the covenant. Moreover this act of breaking the tables shows that Moses did not regard the law as a law of curses, but as a great gift from Jehovah of which the people had made themselves unworthy; otherwise he would just at this time have been inclined to hold the tables aloft. But could he not have concealed them? This question suggests another point. The tables of the law, in case the people repented, might have become to them an object of superstitious adoration. Hence afterwards the new tables lay covered in the ark in the obscurity of the Holy of holies. So also at a later time Hezekiah had to destroy the brazen serpent in order to keep it from superstitious regard. The temple had to be twice consumed with fire. God's people often had to be driven by the terrors of God from the outward to the inward; for it is only as one looks within that he looks up.

Ver. 20 **And he took the calf.**—First of all the object of their adoration, the idol, had to be destroyed. A calf of solid gold could not be burned, but it might have been put into the fire. The wooden image was thus burned. The golden plate was melted, and this was then in particular beaten to pieces. The whole powdered mass was thrown upon the water, the gold sinking and serving then only a symbolic purpose, whilst the ashes of the wood might have been served up to the people as a drink of penance or of cursing—all which is doubtless to be conceived as a symbolic act enforced chiefly on the most guilty, especially as the brook into which the dust had been thrown was a flowing one (Deut. ix. 21). Knobel says, "He shames them by making clear to them the nothingness of their god, and humbles them by such a treatment of it: they are obliged even to devour their own god—a severe punishment for the idolaters. The Egyptians had a very lively horror of consuming the animals revered as deities, and would sooner have eaten human flesh (*Diod.* I, 84)." This is intelligible. But what Keil says is unintelligible: "This making the people drink was certainly (!) not for the purpose of shaming them by making manifest to them the nothingness of their god ......, but was designed symbolically to incorporate (?) for them sin with its consequences, to pour it, as it were, with the water, into their inwards, as a symbolic sign that they would have to bear it and suffer for it, just as the woman suspected of adultery was obliged to drink the water of cursing (Num. v. 24)." The cases here made parallel are entirely different. In the precept in Num. v. no guilt is to be "incorporated" by the water of cursing, but it is to be determined whether there is any guilt. But in the present case there was no occasion for any process of detecting guilt; the Jews themselves certainly had an immediate consciousness of it in consequence of Moses' denunciation, whereas they would hardly have understood Moses' obscure symbol. If we consider the analogy of the red heifer, whose ashes were sprinkled as a *hherem*, it would be more natural to assume that the people by drinking the ashes of this *hherem* were themselves marked as involved in the *hherem*, and so were prepared for a sentence which was soon afterwards executed. Anxiety to maintain the letter of the narrative has led some to speak of a chemical calcination of the gold, as being necessary in order to its being ground fine (Rosenmüller and others). Knobel imputes this meaning to the writer in order to convict him of error, while Keil seems inclined to suppose that the gold for the most part disappeared in the melting process.

Ver. 21 sqq. **And Moses said unto Aaron.** The question is sharp.—It makes Aaron morally the chief author of the sin, even though in reference to the motive it admits some excuse. The word עָשָׂה ("hath done") may be understood in two ways. Keil explains it to mean, "What have they done unto thee?' so that the question implies that the people have compelled Aaron by some act of great violence. But it is more obvious to find in the question the sharper rebuke: "Has this people committed an offence against thee, that thou couldst let them fall into such a sin?" Aaron's excuse is an expression of his weakness of character. The best thing about him is, that he submits entirely to Moses' authority; the worst, that he throws the blame entirely on the people, and that he represents the golden calf as an almost accidental image produced by the fire, while he pretends that he himself threw the gold into the fire with a feeling of contempt, and for the purpose of destroying it. Deut. ix. 20 supplements the narrative. That Moses makes no reply, must mean something more than "that he deems him not worthy of an answer" (Keil); his answer is involved in the ensuing judgment, in which it must be made manifest that there is a difference between Aaron's sin of weakness and the wickedness of the apostates.

d. The Punishment of the People. Vers. 25–29.

The ground for the severe procedure now following is given in ver. 25. A real distinction is made between the principal sin, that of the apostate people, and the sin of Aaron (or the Levites). The cure of the evil is quite analogous to the cure effected for the people by the campaign against the Midianites (Num. xxxi.) In this case the Midianites were the tempters, the Jews the tempted. But they were to be healed of their moral torpor by being required to inflict punitive judgment on the Midianites. So here it is the Levites, involved in the guilty weakness, whose approach in response to his call Moses seems from the first to have expected. Knobel can understand the procedure only by assuming contradictions: "The narrative," he says, "is entirely improbable; such a bloody command one cannot believe Moses to have made." Of course he has no conception of the significance of an army of God, nor of the fact that the decimations which still take place in the modern military history of Christendom are not yet recorded in archæological statistics, although they date from

antiquity.—**For a hissing among their enemies.** Keil understands this of the punishment of the people; but by this very punishment the hissing of the adversaries was suppressed.

Ver. 26. **Then Moses stood in the gate of the camp.**—The camp is unclean and lies under sentence (Heb. xiii. 13); from without the camp new purity must be procured. With this circumstance is connected the subsequent removal of the provisional tabernacle from the camp, as well as Jehovah's refusal to go with the people in the midst of the camp. Knobel says, "He takes his stand at the head-quarters of the camp" (!). Moses' heroic decision, expressed in the most energetic language, has the effect of bringing all the Levites to his side. But since the other tribes, although terrified, did not come to him, a division, a contest, and condemnation became necessary. Why the Levites? Keil quotes, in answer to this, Cornelius a Lapide: ["Because the most of the Levites did not join in the sin of the people and the worship of the calf, and because this displeased them."] Why not the other tribes? Keil quotes Calvin's answer: ["They were not held back by contempt or obstinacy, but only by shame, and all of them were so smitten with terror that they waited in astonishment to see what Moses' intention was, and how far he would proceed."]* In this matter one must guard against such a view of historic causes as deals with merely outward motives. A peculiar religious energy was inherited by the tribe of Levi from their ancestor (Gen. xxxiv.); and though it was liable to lead astray, yet here it followed a higher summons, as it also atoned for the wrong done at the water of strife, Deut. xxxiii. 8 sqq.

Vers. 27, 28. **Put ye every man his sword by his side.**—The frightful command clearly does not contemplate a slaughter as great as possible. They are to pass twice through the length of the camp, going and returning. In this course every one is to kill his brother, friend, neighbor. Does that mean, simply, without any regard to existing relations of friendship? Chiefly this, no doubt. But when we consider that the Levite had no longer any literal brother in the camp, the Levites having all joined Moses, it follows that reference is made to figurative brotherhood and friendship, such as had just acted as a snare to the Levite. That only three thousand men fell indicates that a selection was made according to special considerations. And in this way also the fact is explained, that the terified people could let this punitive infliction take place. Various solutions of the difficulty involved in this event are given by Keil.

Ver. 29. **Consecrate yourselves [Lit. Fill your hands].**—According to the context it is necessary to suppose that Moses uttered these words before the execution of the offenders, and in order to explain that it was like an offering for Jehovah, an offering of the hardest kind of self-denial and self-renunciation; furthermore we must suppose that he did not mean this in the literal sense, but comparatively, in order in the strongest manner to express the truth that their obedience and self-denial were pleasing to God. The slain were indeed made a *hherem*, or curse-offering, because after their great wickedness they had defiantly remained in the camp; but the *hherem* was nevertheless not properly an offering for Jehovah. The addition, **so that a blessing may be given to you,** also presents the execution in the light of the removal of a curse. On the untenable explanation, that they were obliged, after the slaughter, to make atonement by means of an offering (Jonathan, Kurtz), see Keil [who says, "To fill the hands for Jehovah does not mean to bring Him an offering, but to provide one's self with something to bring to God . . . . . Moreover it is incomprehensible how the execution of a divine command, or an act of obedience towards the expressed will of God, can be imputed to one as blood-guiltiness or as an offence needing expiation."]

e. Moses' Intercession and Jehovah's Conditional Pardon of the People. Vers. 30–35.

Ver. 30. As in the history of the fallen Peter we must distinguish between the pardon which he received as a Christian (John xx.) and that which he received as an apostle (John xxi.), so in reference to Israel we must distinguish between the first abrogation of the sentence of destruction and the renewal of the people's calling. The first pardon is expressed in ver. 14; the other is first introduced by the judgment upon the people, and in this section it is *conditionally* secured through Moses' powerful intercession and mediation. Keil makes so little distinction between the two things that he even says that Moses after his first petition (vers. 11-13) received no assurance of favor—which is inconsistent with ver. 14. But we have here nothing to do, as Keil represents, with "an anger that threatens destruction." Israel might now indeed continue to exist as a people, but yet have forfeited their vocation. This is just the point here treated of. Hence Moses does not say to the people, The offence is expiated; but he also does not speak of a crime which is still to be expiated with a *hherem*. He speaks of a great sin which, however, may perhaps be covered by means of an expiation. In what this expiation is to consist, he does not tell the people—for therein, too, his nobleness appears—but he says to Jehovah that he will surrender himself to the judgment of God in behalf of the people. Since now the question is here not one of existence, but one of vocation, Moses' offer to sacrifice himself is also modified accordingly. It is true, this intercession is vastly more intense than the former one (ver. 11). He would rather be blotted, with the people, out of the book of life, of theocratic citizenship, than without the people to stand in the book alone. As mediating priest he has come as far as to the thought of going to destruction *with* the people, but not *for* them. Moreover he offers to submit to the sentence only hypothetically—in case Jehovah will not pardon the people. But he is primarily seeking for the pardon of only this *one* great sin. Thus we see

* [It should be said that Keil regards neither of these answers as satisfactory. On the first point he says that the reason assigned is not the only or the chief one, but that it is to be found partly in the fact that "the Levites came more promptly to a recognition of their offence and to a resolution of penitence and conversion, partly in their regard for Moses, who belonged to their tribe."—Tr.

expiation germinant in the form of suffering loss; it is not yet seen in its bloom and fruitage: else the condition would not be, "Grace or judgment," but, "Through judgment the highest grace." Nevertheless this is the moment when Moses comes into closest contact with the priesthood of the New Testament. Abraham's intercession for Sodom is one precursor of it; stronger still is Judah's intercession for Benjamin (*vid.* Comm. on Gen. xliv. 18 sqq.); and, as a N. T. analogy, Paul's language in Rom. ix. 3 has been adduced (*vid.* Comm. on Romans). In Paul's words appears indeed the phrase "*for* the Jewish people;" but it is a question what the exact meaning is. In intercession there are indeed degrees of self-denial and ecstasy in which human logic seems almost to be swallowed up in a sort of divine folly.—Jehovah brings Moses back to the legal stand-point, and all the more, as he has not yet attained the full expression and full act of expiation, and the realization of it is conditioned on an antecedent visitation of the people (ver. 34). This visitation, however, can be realized only as the people are conducted further on their way. So then there is involved a conditional re-adoption of the people in the words, "Go, lead the people," *etc.* It is conditioned, in the first place, by the obscure expression, "My angel shall go before thee," the stern meaning of which is afterwards explained; secondly, by the proviso of a future visitation which was to be at once a gracious and a judicial visitation. Thus the people are smitten doubly: first, by Moses' judicial punishment (ver. 27); secondly, by the above-mentioned conditions connected with their re-adoption. And this is done because, as ver. 35 declares, the people, strictly speaking, had made the calf which they had induced Aaron to make. "The book which Jehovah has written is the book of life, or of the living, Ps. lxix. 29 (28); Dan. xii. 1. This conception is derived from the custom of making a list of the names of the citizens of a kingdom or of a city" (Keil).—From this it appears that the book is primarily the roll of citizens of the kingdom of God, in the theocratic sense; and the notion becomes more and more profound as we advance through the Scriptures, comp. Isa. iv. 3; Dan. xii. 1; Phil. iv. 3; Rev. iii. 5. Keil finds the day of visitation in the judicial infliction at Kadesh (Num. xiv. 26 sqq.), according to which that generation was to die in the wilderness. But the text allows a distinction to be made between the day of visitation in the more general sense and the special retributive visitation. It designates the whole perspective of punitive judgments as seen in the light of grace.

SECOND SECTION.

Stricter Separation between Jehovah and the People. Removal of Moses' Tent—the Provisional Tabernacle—out of the Camp. The Gracious Token.

Chapter XXXIII. 1–23.

A.—APPOINTMENT OF AN ANGEL TO BE ISRAEL'S LEADER, INSTEAD OF JEHOVAH'S IMMEDIATE GUIDANCE.

Vers. 1–6.

1 And Jehovah said unto Moses, Depart *and* go up [Away, go up] hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which [of which] I sware unto Abraham, to Isaac, and to Jacob, saying, Unto
2 thy seed will I give it: And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the
3 Jebusite: Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou *art* a stiff-necked people: lest I consume thee in the way.
4 And when the people heard these evil tidings, they mourned, and no man did put
5 on him his ornaments. For Jehovah had said [And Jehovah said] unto Moses, Say unto the children of Israel, Ye *are* a stiff-necked people: I will come up into the midst of thee in a moment, and consume thee [were I to go up in the midst of thee one moment, I should consume thee]: therefore now put off thy ornaments
6 from thee, that I may know what to do unto thee. And the children of Israel stripped themselves of their ornaments, by the mount Horeb [from Mount Horeb onward].

B.—REMOVAL OF MOSES' TENT, AS A SORT OF TRADITIONAL TABERNACLE, BEFORE THE CAMP. THE THEOCRATIC DISCIPLINARY CHASTISEMENT.

Vers. 7-11.

7 And Moses took the tabernacle [tent], and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation [tent of meeting]. And it came to pass, *that* every one which [who] sought Jehovah went out unto the tabernacle of the congregation [tent of meeting], which *was* without the camp. 8 And it came to pass, when Moses went out unto the tabernacle [tent], *that* all the people rose up, and stood every man *at* his tent door, and looked after Moses, until 9 he was gone into the tabernacle [tent]. And it came to pass, as Moses entered into the tabernacle [tent], the cloudy pillar [pillar of cloud] descended, and stood *at* the 10 door of the tabernacle [tent], and *Jehovah* talked with Moses. And all the people saw the cloudy pillar [pillar of cloud] stand [standing] *at* the tabernacle door [door of the tent]: and all the people rose up and worshipped, every man *in* [*at*] his tent 11 door. And Jehovah spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle [tent].[1]

TEXTUAL AND GRAMMATICAL.

[1] [Vers. 7-11. We have left the A. V. substantially unchanged out of deference to the uniform translation of the versions and commentators. But the fact ought to be noticed that the verbs in this section are *Future* verbs throughout. This fact has an important bearing on the exegesis of the passage.

There are three opinions about this tent: (1) That it is Moses' own tent. (2) That it is some old sacred tent used provisionally as a sanctuary. (3) That it is the real tabernacle, but that the passage is out of place. The latter hypothesis, of course, should be adopted only as a last resort. Against both the others it is to be said: (a) The phrase "*the* tent" is not easily to be accounted for. If it was Moses' tent, why not אָהֳלוֹ, "his tent?" If another, nowhere else hinted at, why so indefinite a designation of it? As Rosenmüller pertinently observes, it cannot well be Moses' own tent, since he is represented as going into it only for the special purpose of communing with God. (b) Even on either of these two hypotheses there is an interruption in the narrative as real, if not as strange, as on the theory that we have here an account of what was done with the real tabernacle before it was built. Ver. 12 is clearly a resumption of ver. 3—Moses' intercession with Jehovah. That vers. 7-11 should here intervene, not by way of an *announcement* on Jehovah's part of His *purpose*, but as a *historical* account of the ordinary subsequent *fact*, is extremely unnatural, especially as at the close of it, the same tone of entreaty and personal intercourse is resumed. (c) It seems improbable that anything but the real Tent of meeting should have been *called* such before the real one was built. (d) The fact that the verbs in this section are future furnishes a natural solution of the whole difficulty. So far as I have observed, no one has noticed this fact at all except Knobel and Böttcher (*Lehrbuch der Heb. Sprache*, II., p. 162). Knobel simply refers to the case in xv. 5 as a parallel. But there, he says correctly, the Future is used as a graphic form for the Present. This is an explanation not satisfactory here, where there is no poetry, and where the very uniformity and frequency of the Future verbs are sufficient to overthrow any such theory. Böttcher more plausibly classes this among the instances in which customary past actions are described by the use of the Future. But even on this assumption we get no relief from the various perplexities above described.

Now by simply translating the Futures *as* Futures we at once see light. We thus make it a continuation of ver. 5 (ver. 6 being parenthetical). The reasons for so translating are simple and cogent: (1) It is the most natural and obvious way to render the verbs. The burden of proof rests with those who render them otherwise. (2) It relieves us of the necessity of supposing that the section is out of place. (3) It relieves us of the necessity of drawing on our imagination for "the tent" so mysteriously introduced. It is neither "his (Moses') tent," nor some unheard-of old tent with sacred associations, but simply "the tent" which has been so minutely described and which is soon to be built. (4) The section thus translated is in excellent harmony with the context. In ver. 5 God says to the people, "Put off thy ornaments from thee, that I may know what to do unto thee." What follows in vers. 7-11 is a description of what God will do unto them. It contains a general direction concerning the way in which God is to lead the people. This is the question considered in xxxii. 34–xxxiii. 3. In what now follows (ver. 12 sqq.) the same theme is still discussed. Moses' language, "See, thou sayest unto me, Bring up this people," obviously points back to vers. 1–3. What intervenes is only an expansion of the statement of ver. 3, "I will not go up in the midst of thee." The antithesis is between going *in the midst of*, and *going far off from*. According to ver. 7 the tent was to be pitched "afar off from the camp;" there Jehovah might be sought and found: and there (ver. 9) Jehovah talked with Moses. We thus see that the angel spoken of in xxxii. 34 and xxxiii. 2 is not set over against Jehovah as a substitute for Him: the angel himself is not to go "in the midst of," but "before" the people.

It remains to notice some objections: (1) Joshua was to remain in the tent, whereas, according to Num. iii. 10, 38, xviii. 7, only the priests besides Moses could enter it.—But to this it may be replied that, if Joshua, as Moses' confidential servant, could go with him to the mountain top when the law was to be given, he might accompany him into the sanctuary; and this fact would need no special mention in the passages just referred to.—(2) The object of this tent seems to be different from that of the sanctuary; no mention is made of Aaron and the sacrifices, but only of Moses and the people going to it to meet with God.—But this is all that it is necessary or proper to mention *in this connection*. And the same thing is also said of the real Tent of meeting; *e. g.*, xxv. 22, "There [by the mercy-seat] I will meet with thee [Moses"]; xxix. 43, "And there [at the tabernacle] I will meet with the children of Israel."—(3) These verses do not seem to be the language of Jehovah, being immediately preceded by the historical statement (ver. 6), "the children of Israel stripped themselves of their ornaments."—This difficulty is easily removed by regarding ver. 6 as parenthetical, thus making ver. 7 sqq. a continuation of the directions begun in ver. 5. Examples of such a construction, in which a historical statement immediately connected with the topic treated of is interpolated in the midst of language quoted from another, are abundant. An exact parallel is found in Ex. iv. 4, 5, "And the Lord said unto Moses, Put forth thine hand, and take it by the tail. (And he put forth his hand, and caught it, and it became a rod in his hand:) That they may believe that the Lord . . . . . hath appeared unto thee." Precisely so, iv. 7, 8; Matt. ix. 6; Mark ii. 10; Luke v. 24. In the passage before us the statement of ver. 6 is naturally introduced in immediate connection with the corresponding command of ver. 5.—(4) The preceding objection seems to be strengthened by the consideration, that if vers. 7-11 are the words of Jehovah it is unnatural that both Jehovah and Moses should be spoken of here in the *third person*.—But such changes of person are too numerous in Hebrew to occasion any serious perplexity. In ver. 5 itself we have an instance of a looseness of this sort. We read: "Jehovah said unto Moses, Say unto the children of Israel, Ye are a stiff-necked people: were I [*i. e.*, Moses is to say to the people, 'were I'] to go up in the midst of thee," *etc.* The prophetical writings are full of similar instances of interchange of persons. In

C.—JEHOVAH'S DETERMINATION MODIFIED IN CONSEQUENCE OF MOSES' INTERCESSION. THE PEOPLE HAVE A SHARE IN THE GRACE SHOWN TO MOSES.

Vers. 12–23.

12 And Moses said unto Jehovah, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom [him whom] thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.
13 Now, therefore, I pray thee, if [Now therefore, if indeed] I have found grace in thy sight, show me now [I pray thee] thy way, that I may know thee, that I may find
14 grace in thy sight: and consider that this nation *is* thy people. And he said, My
15 presence shall go *with thee*, and I will give thee rest. And he said unto him, If thy
16 presence go not *with me*, carry [take] us not up hence. For wherein shall it be known here [whereby now shall it be known] that I and thy people have found grace in thy sight? *is it* not in that thou goest with us? so shall we be [with us, and that we shall be] separated, I and thy people, from all the people that *are* upon
17 the face of the earth? And Jehovah said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by
18 name. And he said, I beseech thee, shew me [said, Shew me, I pray thee] thy glory.
19 And he said, I will make all my goodness [excellence] pass before thee, and I will proclaim the name of Jehovah before thee: and will [I will] be gracious to whom
20 I will be gracious, and will show mercy on whom I will show mercy. And he said, Thou canst not see my face, for there shall no man [for man shall not] see me, and live.
21 And Jehovah said, Behold *there is* a place by me, and thou shalt stand upon a [the]
22 rock: And it shall come to pass, while my glory passeth by, that I will put thee in
23 a cleft of the rock, and will cover thee with my hand while I pass by: And I will take away mine [my] hand, and thou shalt see my back parts [back]: but my face shall not be seen.

Ex. xxxiv., as frequently elsewhere, we have also instances of Jehovah speaking of Himself in the third person, *vid.* vers. 10, 14, 23, 24, 26.—(5). The real tabernacle was not in fact set up at a distance from the camp, but in the centre of it, according to Num. ii. 2 sqq. But if we assume, as we must, that the sternness of Jehovah's regulations was relaxed in consequence of Moses' importunate petition in ver. 12 sqq., there is no difficulty in the case.—Tr.]

EXEGETICAL AND CRITICAL.

This is one of the most mysterious chapters in all the three books of the covenant. It characterizes the Mosaic Middle Ages in the Old Testament as essentially a theocratic conflict of the pure law with the guilt incurred by the people through their idolatry. The people are pardoned; but their pardon is hierarchically conditioned. The first limitation consists in the fact that Jehovah will not go in the midst of the people to Canaan, because in that case they would expose themselves to condemnation through their transgressions; but that He will go before them by sending, or in the form of, an angel. The second limitation consists in the fact that Moses removes the provisional tabernacle out of the camp, by which act even the camp of the people of God, as being a place needing purification, is distinguished from the sanctuary. The third limitation consists in the fact that Moses himself, needing on account of his vocation a more distinct revelation, is to behold, in the angel, the face of Jehovah—the gracious form in which Jehovah reveals Himself; yet only in such a way that he is to see the glory of Jehovah in this apocalyptic form not in a front view, as the face of the face, but from behind, *i. e.*, in the after-splendor of the sudden phenomenal effects produced by Jehovah, and rapidly passing by the prophet's covered eyes. The first of these limitations marks the veiled revelation; the second, the increased difficulty of holding communion with God; the third, the fact that the knowledge of sacred things is removed from the sphere of intuition,—is to be not so much an original perception as a matter of practical experience.—In his hunt for contradictions Knobel imagines that he has discovered several contradictions in this chapter.—"According to the Elohist," he says, "Jehovah was going to dwell in the midst of Israel in the tabernacle; otherwise this account." According to the Elohist, he says again, the tabernacle was made from contributions; whereas here the ornaments delivered up were used in building the tabernacle (!). Here, then, the real tabernacle is implied to be in existence before the time when it was afterwards built. According to the Elohist only the priests, besides Moses, could enter the tabernacle; here Joshua is represented as dwelling in it, *etc.*

a.—Appointment of the Angel. Vers. 1–6.

Ver. 1. **Away, go up.**—Since the tables of the law were broken, and the tabernacle was not yet built (for the erection of it presupposed the existence of the new tables), the pardon of the people appears again in this command as a very limited one. God still says, "Thou and the people which thou hast brought up out of the land of Egypt," *etc.* (as in xxxii. 7). And be-

cause Jehovah is still determined to keep His word and to give the land of Canaan to Abraham's seed, He will also help them to conquer it. He will send an angel of terror before the marching host to drive out the Canaanites, so that they shall come into the land that flows with milk and honey (*vid.* iii. 8). But it is not said that this angel is to be the angel of Jehovah in the most special sense of that term, the angel of His presence, or of the covenant (the one in whom Jehovah's name is, according to xxiii. 21); for the revelation of God has veiled itself again. The people obtain primarily only life, the advantage over the Canaanites, and the promise of the land of Canaan "flowing with milk and honey," to shame them for their ingratitude. On the other hand Jehovah declares, "I will not go up in the midst of thee," *etc.* This, too, like the promise of the angel, is an obscure utterance. At all events, it implies the temporary suspension of legislation and of the building of the tabernacle. But after the people repent, the form of the angel becomes richer in significance, and access to the tabernacle is refused to the people only as a common matter. The reason assigned is, that the people in their stiff-neckedness cannot endure the immediate presence of Jehovah without incurring a sentence of destruction through their continual transgressions. This announcement of the obscuration of revelation—of the curtailment of the promise—falls on the people as a heavy infliction. Therein is recognized Israel's religious temperament, as also in the first symbolic expression of the common repentance of the people, ver. 4. How many heathen nations would have rejoiced, if God had declared that He would not dwell in the midst of them! This recognition of the fact that the people are in mourning and do not put on their ornaments as at other times, is not followed (in ver. 5), as Keil conceives, by another threat from Jehovah. It is nearly the same language as that in ver. 3, but yet is now used to give comfort. It would be the destruction of them, if He should go with them in the fullness of His revealed glory, in full fellowship, because this is simply beyond their capacity, because they are born and grown up as a stiff-necked people. Here is found a key to the understanding of the Catholic Middle Ages, and of the parables of our Lord in Matt. xiii. How many a pietistic Christian, in consequence of an excess of religious fellowship and edification, in connection with a coarse nature, has fallen!—Nevertheless Jehovah gives them hope by turning into a precept their repentant act of laying off their ornaments. So then the children of Israel strip themselves of their ornaments. We translate the words מֵהַר חוֹרֵב, "on account of mount Horeb," *i. e.*, on account of the guilt here contracted, and of the divine punishment denounced from Horeb.* Horeb rests on them now as a burden. As to the explanation, "from mount Horeb onwards," one cannot but ask, what is the *terminus ad quem?* The *terminus a quo* also would be open to misunderstanding. "They put on none of their rings, bracelets, jewels, or other ornaments, as was done on festive occasions, but went about as mourners. During the time of mourning it was customary to avoid all pomp, and not to deck one's self again till it was over (Ezek. xxiv. 17; xxvi. 16; Judith x. 3 sq.)" (Knobel).

b. Removal of the Tent of Revelation, or Central Tent, as a sort of Traditional Tabernacle, before the Camp. The Theocratic Chastisement. Vers. 7–11.

The people are not restored to full communion with God; but in the person of Moses this is reserved even for the people. Hence the new, provisional order of things. Moses removes his tent outside of the camp. Emphasis is laid on the fact that it was set up far from the camp, and also, that it was called by Moses the tent of meeting, showing that it was not the tabernacle itself which had been before prescribed. The same is also shown by the fact that Joshua remains permanently in this tent to keep guard, and that Moses keeps up the connection between the camp and the tent by remaining a part of the time in the camp, doubtless to maintain order, and a part of the time in the tent of meeting with Jehovah, to receive His revelations and commands.* Thus Moses has secured a new stand-point designed to bring the penitent people to a renewed life. The people must go out to him outside of the camp (Heb. xiii. 13), and there seek Jehovah. The effect of this is shown, first, in the fact that individuals among the people go out in order to seek and consult Jehovah at the tent of meeting (ver. 7); next, in the expression of reverence with which all the people accompanied Moses' going to the tent (ver. 8); but especially in the fact that all the people cast themselves on their faces, when the mysterious pillar of cloud appeared before the tent, *i. e.*, where at a later time the altar of burnt-offering stood, and beyond the cloud Jehovah talked with Moses face to face, *i. e.*, in the perfect intercourse of God with the friend of God, not in the full revelation of His glory (*vid.* ver. 19). Thus the people are consecrated in preparation for the restoration of the covenant, *vid.* Num. xii. 8; Deut. v. 4. Knobel finds here again a contradiction. He says, "Reference is made not to Moses' tent (LXX., Syr., Jarchi, Aben Ezra, Piscator, Baumgarten), or to another sanctuary used before the completion of the tabernacle (Clericus, J. D. Michaelis, Vatablus, Rosenmüller), but the tabernacle," *etc.* That the camp must from the first have had a central tent, religious head-quarters, is in this chase after contradictions never dreamed of.† A strange assumption it is, too, that the people delivered up their ornaments to Moses to build the tabernacle with.

c. Modification of Jehovah's Determination in consequence of Moses' Intercession. Vers. 12–23.

Moses' humble request that Jehovah would

* [This seems to be an original interpretation of the phrase. Some understand it to mean: "returning from Horeb to their camp;" others (with A. V.): "by Mount Horeb;" but the most: "from Mount Horeb onwards," *i. e.*, the people from this time on refrained from using them. To say, "from Mount Horeb," is certainly a very enigmatical way of saying "on account of the sin committed at Mt. Horeb."—Tr.]

* [But where did he sleep and eat? Where was his proper abiding-place, if his own tent could be used only when he needed special revelations?—Tr.]

† [On this point *vid.* under "Textual and Grammatical."—Tr.]

express Himself more definitely respecting the promise of angelic guidance is founded partly on the progress of repentance manifested by his people, but partly and especially on the assurance of favor which he had personally received. As before he would not bear to a destruction of the people in which he should not be involved, so now he cannot conceive that he has found grace in Jehovah's eyes for himself alone; rather, in this personal favor he finds a reference to his people—a hopeful prospect which he must become acquainted with. But he at once draws the inference that Jehovah must again recognize as *His* people those whom He has before called *thy* (Moses') people [xxxii. 7]. If I am Thine, let the people be Thine also—this is again the sacerdotal, mediatorial thought. Here [ver. 13] is to be noticed the difference between גּוֹי ["nation"] and עַם ["people"]. The former term, derived from גָּוָה, denotes a feature of nature, in which is involved the contrast of mountain and valley; the latter, derived from עָמַם, denotes a commonwealth ethically gathered and bound together. In reply to this petition Moses receives the declaration, "My presence [lit. face] shall go." The indefinite angel (ver. 2), therefore, now becomes the face of Jehovah, *i. e.*, at least, the angel by whom He reveals Himself, the one often manifested in Genesis and afterwards (angel of God, angel of Jehovah, an angel, Jehovah's face, *vid.* Comm. on Genesis, p. 386 sqq.); for which reason Isaiah combines both notions and speaks of the angel of His face ["presence" A. V.] in lxiii. 9. In Mal. iii. 1 occurs the expression, "angel [A.V. "messenger"] of the covenant." Moreover God here no longer says, "He shall go before thee," but "he shall go," go out and give thee rest. Here, then, the discourse is about something more than milk and honey. But the form of revelation is still obscure, and the promise is connected with the persón of Moses, though now the people are at the same time included. But Moses is consistent with himself, and firmly seizing hold of Jehovah's promise, he again at once gives it a turn in favor of the people. He takes it for granted that, with him, the people also have found grace with Jehovah; thereon he founds the entreaty that this may not remain concealed, that Jehovah may make it manifest by distinguishing him and his people, in His guidance of them, from all other nations on earth. To this also Jehovah assents, but explains that He does it for Moses' sake. But Moses in his prayer grows bolder and bolder, and now prays, "Let me see thy glory!" Heretofore all of Moses' requests have had almost more reference to the good of the people than to his own. We must therefore conjecture that there is such a reference here. But it is entirely excluded by Keil, when he says, "What Moses desires, then, is to behold the glory, *i. e.*, the glorious essence of God." But the two notions, glory and glorious essence, must not be confounded. The glory (כָּבוֹד δόξα) is the apocalyptic splendor of the divine essence, and is to be distinguished from this essence itself; it is *the revelation of God in the totality of His attributes*, such as that of which a dim vision terrified Isaiah (Isa. vi.), and such as was manifested in its main features in Christ (John i. 14). According to Keil, Moses desires a view such as cannot be realized except in the other world; but there is nothing about that here. Yet it is true that the revelation of Jehovah in His glory is fulfilled in the N. T. in Christ. And Moses unconsciously aims at this very thing, and as much in behalf of his people as of himself. For only in the fulfilment of the promises can Jehovah's glory be revealed. This seems indeed to be contradicted by Jehovah's declaration, "Thou canst not see my face, for man shall not see me, and live." But we are to infer from this that the notion of the perfect revelation of God's glory in the future life, of the great Epiphany, is to be sharply distinguished from the revelation of the glory in its original form. This distinction, nevertheless, belonged to a later time than that of Moses. But this original form of the glory, the grace revealed in the N. T., which is what Moses must have had chiefly in mind, he was to behold at least in a figure. So then his petition is granted according to the measure of his capacity, while at the same time he is made to understand that God's glory in its perfect revelation transcends his petition and comprehension.—**And he said, I will make all my goodness pass before thee** (should we render "beauty" instead of "goodness?" The Greek includes the good in his notion of the beautiful; the Hebrew, the beautiful in the good—but not first or chiefly the beautiful*). Accordingly He will expound to him Jehovah's name, whose most essential significance is eternal fidelity in His eternal grace—a second promise, whose fulfilment is related in xxxiv. 5 sqq. When now Jehovah further says, "Thou canst not see my face," reference is made to His face in the highest sense, as also to His glory, which means the same thing, or even to the visibility of God Himself.—"For man shall not see me, and live." That here there is an occult intimation of existence in another world, should not be overlooked. A glory which no one in this life sees, or a view which can be attained only by losing this life, certainly could not be spoken of, if it were not man's goal in the future life to attain it. Preparation is now made for the vision which Jehovah is going to vouchsafe to Moses. Moses is to stand in a cavity of a rock. Jehovah's glory is to pass by. But while it is coming and passing by, Jehovah is to hold His hand over his eyes until His glory has passed by, lest he be overcome by the sight, and perish. But then he may look after the glory that has passed, and see it on the back side in the lingering splendor of its effects, *i. e.*, see all the goodness of Jehovah, the eternity of His grace. Who, moreover, could see Him in His frightfully glorious appearance and dominion without being crushed and snatched away from earth! When Christ, uttering the words, "It is finished," saw the full glory of God on His cross, He bowed His head and died. Over His eyes, too, was gently placed the hand of Omnipotence, as He cried out, "My God, my God, why hast Thou forsaken me?" So the hand of Omnipo-

* [טוּב is used unquestionably in both senses; but as our word "goodness" has a limited sense, we have substituted "excellence" in the translation, as comprehending both the notion of moral goodness and that of majesty.—Tr.]

tence covers the eye of the pious man with fear and terror, with sleep and faintness, with night and darkness, whilst the heavenly day of God's glory passes over the world's stage in His light and in His judgments; afterwards faith discerns that everything was goodness and grace.

On the realization of the vision, which took place after Moses ascended the mountain, *vid.*, chap. xxxiv. Probably Moses saw beforehand in images the glorious meaning of Jehovah's proclamation. Of Jehovah's grace in its manifestation nothing more can be said than that Moses himself saw only the after-gleam of the mysterious revelation; yet it was the after-gleam of the glory. But it is a wonderfully grand and beautiful fact, that Moses the law-giver, and Elijah the zealot for the law, both received in a cave in frightful Sinai the vision of the fulness of goodness and grace, the vision of the gentle rustling*—the vision of the Gospel. Is this the same Sinai which has been so often pictured by mediæval doctors and ascetics? "How He loved the people, with His fiery law in His hand," we read in Deuteronomy xxxiii. 3.†

Ver. 12. **Thou hast said, I know thee by name.**—Not every word of Jehovah to Moses needs to have been reported beforehand. According to Knobel, interpreting as usual with a literalness amounting to caricature, this means, "Thou art my near and intimate acquaintance." The name is in God's mind the *idea* of the being, and accordingly this declaration of Jehovah's expresses a very special, personal election of Moses. But Moses knows also, according to ver. 13, that his election and the grace shown to him involve a determination to promote the good of his people.

Ver. 15. He will be led to Canaan only under the direction of the gracious countenance, or not at all. Better to die in the wilderness than to reach his goal without that guidance.

Ver. 18. On the climax in reference to the seeing of Jehovah comp. Keil, II. p. 236; but observe the distinction between God's glory and His essence, as also between the primary vision of His glory in the New Testament and the vision of His glory in the other world.

Ver. 19. **I will be gracious to whom I will be gracious** [Lange: **I have been gracious, or I am gracious to whom I shall be gracious**]. The LXX. invert the order of time; "I will be gracious to whom I am gracious." The Vulg. led to Luther's translation [*Wem ich gnädig bin, dem bin ich gnädig*—"I am gracious to him to whom I am gracious"] by rendering, "*miserebor cui voluero.*" Paul, in Rom. ix. 15, follows the LXX. At all events the text, taken literally, does not involve an expression of absolute freedom of choice, still less of caprice. It distinguishes two periods of time, and thus becomes an interpretation of the name Jehovah, which comprehends the three periods of time. Accordingly the Hebrew expression affirms: "My grace is in such a sense consistent and persistent that, wherever I show it, it is based on profound reasons belonging to the past." The expression in the LXX. implies essentially the same: "As I am gracious to one to-day, so will I show myself gracious to him continually." Luther's translation restores the distinction between grace and compassion, which the Vulgate has obliterated.* Concerning the cave on Sinai, as well as the smaller one situated lower down, in which Moses, according to tradition, and Elijah, according to conjecture, stood, *vid.* Keil, II. p. 239.†

* [This phrase, *des sanften Sausens*, is from Luther's translation of קוֹל דְּמָמָה דַקָּה in 1 Kings xix. 12, *ein stilles sanftes Sausen*; in the A. V., "a still small voice;" literally, "a voice of gentle stillness."—Tr.]

† [A somewhat free translation and inversion of the last part of ver. 2 and the first part of ver. 3, the former, moreover, of very doubtful meaning.—Tr.]

* [This discussion is singularly infelicitous. The two verbs are in the Hebrew *both* Future (the first made such by the Vav Consecutive), so that Lange's statement, that the text "distinguishes two periods of time," and his own translation, "I have been (*or* am) gracious to whom I shall be gracious," convey a misrepresentation which it is yet impossible to impute either to his ignorance of Hebrew or to conscious unfairness. His comment on the analogous expression in iii. 14 is open to the same criticism. *Vid.* the note on p. 11. Apparently Lange's theory of the meaning of the name יהוה and of the nature of the divine attributes has led him unconsciously to put into the Hebrew what cannot be got out of it.—Tr.]

† [This makes the impression, for which Keil is not responsible, that both Moses and Elijah have been supposed to have stood in the lower cave. There is no evidence of this. Comp. Robinson, I., p. 152; Palmer, *Desert of the Exodus*, pp. 106, 130.—Tr.]

THIRD SECTION.

The New Tables of the Law for the People prone to a Hierarchy. Clearer Revelation of God's Grace. Sterner Prohibition of Idolatry. Stricter Commands concerning the Passover, the First-born, the Sabbath, and the Feasts. Return of Moses with the Tables. Moses' Shining Face and his Veil.

CHAP. XXXIV. 1–35.

A.—THE NEW STONE TABLES FOR THE DIVINE WRITING.

Vers. 1–4.

1 AND Jehovah said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon *these* [the] tables the words that were in [on] the first tables,
2 which thou brakest. And be ready in the morning, and come [go] up in the morning unto mount Sinai, and present thyself there to me in [on] the top of the mount.
3 And no man shall come [go] up with thee, neither let any [and also let no] man be seen throughout [in] all the mount; neither let the flocks nor [also let not the
4 flocks and the] herds feed before that mount. And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as Jehovah had commanded him, and took [him: and he took] in his hand the [hand] two tables of stone.

B.—JEHOVAH'S GRAND PROCLAMATION OF JEHOVAH'S GRACE ON MOUNT SINAI—HENCEFORTH AN ACCOMPANIMENT OF THE TABLES OF THE LAW.

Vers. 5–10.

5 And Jehovah descended in the cloud, and stood with him there, and proclaimed
6 the name of Jehovah. And Jehovah passed by before him, and proclaimed, Jehovah, Jehovah God, merciful [Jehovah, a God merciful] and gracious, long-suffer-
7 ing, and abundant in goodness [kindness] and truth, Keeping mercy [kindness] for thousands, forgiving iniquity and transgression and sin, and that will [sin: but he will][1] by no means clear *the guilty;* visiting the iniquity of the fathers upon the children [of fathers upon children] and upon the [upon] children's children, unto
8 [upon] the third and to [upon] the fourth *generation.* And Moses made haste, and
9 bowed his head toward [himself to] the earth, and worshipped. And he said, If now I have found grace in thy sight, O Jehovah, let my Lord [the Lord], I pray thee, go among us; for it *is* a stiff-necked people; and pardon our iniquity and our
10 sin, and take us for thine inheritance. And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou *art* shall see the work of Jehovah: for it *is* a terrible thing that I will do with thee.

TEXTUAL AND GRAMMATICAL.

[1] [Ver. 7. The A. V. here entirely neglects the accentuation, and thus almost creates a paradox out of these antithetic clauses. By translating וְנַקֵּה as a relative clause (and that will, *etc.*), it makes the impression that the same construction is continued, whereas not only does the Athnach precede it, but, instead of the participle of the preceding clause, we have here a finite verb without the Relative Pronoun. The A. V., moreover, makes the chief division of the verse before "visiting," contrary to the Hebrew accentuation, which, quite in accordance with the sense, connects the last clause with the declaration: "he will not clear," *etc.;* the confusion of thought is thus made complete.—TR.]

C.—THE GOLDEN CALF AN OCCASION FOR A MOST STRINGENT PROHIBITION OF INTERCOURSE WITH THE HEATHEN CANAANITES. THE MORE DEFINITE ESTABLISHMENT OF THE ISRAELITISH COMMONWEALTH IN ITS NEGATIVE RELATIONS.

Vers. 11–17.

11 Observe thou that which I command thee this day: behold, I drive out before [from before] thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. 12 Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for [become] a snare in the midst of thee: 13 But ye shall destroy [tear down] their altars, break their images, and cut down their groves [Asherim]:[3] 14 For thou shalt worship no other God: for Jehovah whose name *is* Jealous, *is* [Jehovah—his name is Jealous; he is] a jealous God: 15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do [and] sacrifice unto their gods, and *one* call thee, and thou eat of his sacrifice; 16 And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods. 17 Thou shalt make thee no molten gods.

D.—LEADING POSITIVE FEATURES OF THE RELIGIOUS COMMONWEALTH OF ISRAEL. SUPPLEMENTARY LAWS LIKEWISE OCCASIONED BY THE NEWLY ARISEN NECESSITY OF EMPHASIZING THE DISTINCTIONS.

Vers. 18–24.

18 The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee in the time [set time] of the month Abib: for in the month Abib thou camest out from Egypt. 19 All that openeth the matrix [womb] *is* mine: and every firstling among thy cattle, *whether* ox or sheep, *that is male* [all thy male cattle, the first-born of ox and sheep]. 20 But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem *him* not, then shalt thou break his neck. All the first-born of thy sons thou shalt redeem. And none shall appear before me empty. 21 Six days thou shalt work, but on the seventh day thou shalt rest: in earing [ploughing] time and in harvest thou shalt rest. 22 And thou shalt observe the feast of weeks, of the first-fruits of wheat harvest, and the feast of ingathering at the year's end. 23 Thrice in the year shall all your men-children [thy males] appear before the Lord GOD [Jehovah], the God of Israel. 24 For I will cast out the nations before [from before] thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go [goest] up to appear before Jehovah thy God thrice in the year.

E.—THE THREE SYMBOLIC PRINCIPAL RULES FOR THEOCRATIC CULTURE.

Vers. 25, 26.

25 Thou shalt not offer the blood of my sacrifice with leaven [leavened bread]; neither shall the sacrifice of the feast of the passover be left unto the morning. 26 The first of the first-fruits of thy land [ground] thou shalt bring unto the house of Jehovah thy God. Thou shalt not seethe [boil] a kid in his [its] mother's milk.

F.—MOSES' LOFTY AND INSPIRED MOOD AT THE RENEWED GIVING OF THE LAW. CONTRAST BETWEEN THE PRESENT AND THE OTHER DESCENT FROM THE MOUNTAIN.

Vers. 27–35.

27 And Jehovah said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. 28 And he was there

[3] [Ver. 13. The word אֲשֵׁרָה, here and elsewhere rendered "groves" in the A. V., always refers either to a heathen goddess or to images representing her—commonly the latter, especially when (as here and most frequently) it is used in the plural (אֲשֵׁרִים). It must denote the goddess, *e. g.* in 1 Kings xv. 13, where it is said: "She had made an idol for Asherah" (A. V. "in a grove"). This goddess sometimes seems to be identical with Ashtaroth. For particulars *vid.* the Lexicons and Encyclopedias. That the word cannot mean "grove" is sufficiently shown by such passages as 2 Kings xvii. 10, where the Asherim are said to have been set up in every high hill and *under every green tree;* and 2 Kings xxiii. 6, where it is said that Josiah "brought out the Asherah *from the house* of the Lord."—TR.]

with Jehovah forty days and forty nights; he did neither eat bread nor drink water. And he wrote upon the tables the words of the covenant, the ten command-
29 ments. And it came to pass, when Moses came down from mount Sinai with the two tables of [of the] testimony in Moses' hand, when he came down from the mount, that Moses wist [knew] not that the skin of his face shone[3] while he talked
30 [because of his talking] with him. And when [And] Aaron and all the children of Israel saw Moses, behold [and behold], the skin of his face shone; and they were
31 afraid to come nigh him. And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with [spake unto]
32 them. And afterward all the children of Israel came nigh; and he gave them in
33 commandment all that Jehovah had spoken with him in mount Sinai. And *till* Moses had done speaking [And Moses left off speaking] with them, he [and he]
34 put a veil on his face. But when Moses went in before Jehovah to speak with him, he took the veil off, until he came out. And he came out and spake unto the
35 children of Israel *that* which he was commanded. And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the veil upon his face again, until he went in to speak with him.

[3] [Ver. 29. The verb קָרַן occurs only in this section in Kal; it is used once (Ps. lxix. 31) in Hiphil, where it means "to have horns," while the noun קֶרֶן ordinarily means "horn." Hence originated the Latin translation of the Vulgate "*cornuta*," "horned;" and this accounts for the notion, incorporated in art representations of Moses, that he had horns growing out of his face. The point of resemblance is in the appearance of the *rays* of a luminary shooting out like horns.—Tr.].

EXEGETICAL AND CRITICAL.

This chapter contains the acme and bloom of the Mosaic revelation, and so, of the three middle books of the Pentateuch. In the first place, the renewed law is wholly removed into the light of grace by Jehovah's grand proclamation of the significance of the name Jehovah—Jehovah's own proclamation on Sinai itself concerning the very name Jehovah, that it means that He is "a God merciful, gracious, long-suffering, and abundant in grace and truth," *etc.*:—all this most prominently; but for this very reason, next in prominence, and on account of His righteousness, that He is a punisher of all sin and guilt.

Next, the Israelitish community is put on its guard against the danger of wrong intercourse with the Canaanites; and everything severe that is ordained against these is founded on a religious and moral ground. In contrast with the corruptions of the heathen worship the outlines of the worship designed for Israel are then summarily given, and finally the great blessing of peace secured by this worship is proclaimed. In this attempt to give the main features of the chapter a universal application, the specific precepts inserted in vers. 25, 26, create a difficulty. We regard them as symbolic precepts, requiring a strict form of worship, sanctified culture, humane festivity free from luxury. The last section, however, presents unmistakably the real glory of the Mosaic covenant in Moses' shining face (*vid.* 2 Cor. iii. 7).

a. The New Stone Tables for the Divine Writing. Vers. 1–4.

Ver. 1. **And Jehovah said unto Moses.** Keil holds that Moses has already restored the covenant-relation through his intercession, according to xxxiii. 14. But if we refer to the first ratification of the covenant, we find that it presupposed the preparation of the tables of the law and a covenant-feast. Since now nothing is said of a new covenant-feast, Keil's assumption may in some sense be admitted. For the covenant is not simply restored; it is at the same time modified. The law is now made to rest on pardon, and is accompanied by Jehovah's proclamation of grace; yet nevertheless in many of its provisions it is made stricter in this chapter. The relation between the tabernacle and the camp is made more hierarchical; and in relation to His form of revelation, Jehovah distinguishes more sharply between His face and the display of His essence. But with the notion of the face* is introduced also a further development of revelation, as also with the proclamation of grace. Jehovah's command, **Hew thee two tables of stone,** leads Keil to express the opinion that the first tables, both as to writing and material, "originated with God," as contrasted with any co-operation from Moses, *i. e.* that they were made by God in an entirely supernatural way. This literalness of interpretation is made to receive support from the distinction between "tables of stone" (xxiv. 12; xxxi. 18) and "tables of stones" (vers. 1 and 4 of this chapter).† Hengstenberg and Baumgarten have in a similar way vexed themselves with this variation of the letter. It is barely possible that the stony hardness of the law was meant to be more strongly emphasized in the second case than in the first.

Ver. 3. **And no man.**—The sharp command not to approach the mountain is, it is true, substantially a repetition of the previous one; but it is to be considered that the mountain after the conclusion of the covenant had been made accessible up to a certain height to Aaron, his

* [Lange refers, in what is here said, more especially to the preceding chapter, ver. 14 sqq., where פָּנַי (literally "my face") is rendered in A. V. "my presence."—Tr.].

† [So according to the literal translation of the Hebrew.—Tr.].

two oldest sons, and the seventy elders of Israel —nay, that they had been invited by Jehovah to celebrate there a feast. This is now changed since the sin in the matter of the golden calf.

Ver. 4. **And Moses hewed two tables of stone.**—Was he obliged to do it himself, because he had broken the first, as Rashi holds? Or, was he not rather obliged to do it before the eyes of the people, in order by this act to give the people another sermon? The tables were designed for the ten words (ver. 1)—a truth which ought to be self-evident, though Göthe and Hitzig have conjectured that the precepts of vers. 12–26 are meant; *vid.* Keil's note II., p. 289. The Epistle of Barnabas (*Epistola* XIV.) takes quite another view, and gives an allegorical interpretation of the difference between the first tables and the second. It was not till now that the ten words of the instruction (*thorah*, law), the angelic words (Acts vii. 53), really became words of stony ordinance.

b. The grand Proclamation of Grace on Sinai, henceforth an Accompaniment of the Tables of the Law. Vers. 5–10.

Ver. 5. **And Jehovah descended.**—This is the heading. Then in ver. 6 first follows the fulfilment of the promise that He would let all His goodness pass before him. The narrative goes beyond this in the grandly mysterious expression, "Jehovah passed by before him." Then follows the proclamation. Here much depends on the construction. Would Jehovah Himself call out "Jehovah, Jehovah?" This is a form of expression appropriate to human adoration, but not to the mouth of Jehovah Himself. We therefore construe thus: "and Jehovah proclaimed"—a rendering favored by the fact that we are thus obliged to make a decided pause after the words, "Jehovah passed by before him."* Jehovah, then, has expounded the name Jehovah on Mount Sinai; and what is the proclamation? It is not said, Jehovah is the Eternal one, but Jehovah as the Strong one (אֵל) is Lord of time, in that He remains the same yesterday, to-day, and forever, in His faithfulness. His loving-kindness (חֶסֶד) branches out in compassion (He is רַחוּם) on the miserable, grace (He is חַנּוּן) towards the guilty, long-suffering towards human weakness and perverseness. But He is rich in His loving-kindness and in the reconciliation of it with His truth, or faithfulness (אֱמֶת). His kindness He keeps unto the thousands (beginning with one pardoned man); in His truth He takes away (as Judge, Expiator, and Sanctifier) guilt, unfaithfulness, and sins; but He also lets not the least offence pass unpunished, but visits, in final retribution, the guilt of the transgression of fathers upon children and children's children, upon the third and the fourth generation — grand-children and great-grand-children, *vid.* ch. xx. As Elijah afterwards covered his face with his mantle at the still small voice, Moses at these words quickly prostrates himself on the ground. Thus the presentiment and the anticipation of the Gospel casts the strongest heroes of the law upon their faces in homage, *vid.* Luke ix. 30, 31. The petition which Moses feels encouraged by this great revelation of grace to offer is also a proof that the first covenant relation is not yet quite restored. He asks that Jehovah Himself, as the Lord (אֲדֹנָי) may go with them. This must mean, as a mighty, stern ruler of the stiff-necked people, in distinction from the angel of Jehovah's face; this is one point. But he then asks that God, as the Lord, may go with them *in the very midst of them*, not merely go before them at a distance; this is the second point, little in harmony with the first. For it is again in a more definite form, as in the petition, "let me see thy face"—a petition for New Testament relations, a petition for the presence of Jehovah as the guiding Lord in the midst of the congregation. The addition, "for it is a stiff-necked people," would be a poor reason for the request, were it not this time an excuse for the people's sin on the ground of their natural slavery to sin, their inborn wretchedness, which makes it necessary that the personal presence of the Lord should be vouchsafed in order to overcome and control it. The thing aimed at in his petition is perfect fellowship; hence he says, "Pardon our iniquity and our sin, and make us thine inheritance." He has in mind an ideal servile relation bordering on the N. T. idea of adoption, but one more likely to be realized in the N. T. hierarchy, just as the Platonic ideal state is realized in monasticism. Jehovah's answer now does not point to a complete restoration of the violated covenant, but as little does it involve an immediate promise of the new covenant; He describes rather His future rule as a constant, continuous establishment of a covenant (הִנֵּה אָנֹכִי כֹּרֵת, "behold, I am making a covenant"), a transition, therefore, from the old covenant, which already as a legal covenant has been violated, to a new covenant. And this is the means by which He will establish it: "Before all thy people I will do marvels." The miracles are by this description put above all others that have been done in all the earth. "All the people *in the midst of which* thou art," it is said in contrast with Moses' desire that Jehovah should *be in the midst of them*, "shall see the work of Jehovah, how terribly great that is which I shall accomplish with thee." Thus Moses himself is prominently elevated and appointed to be the animating soul of the people; the sublime and terrifying miracles of Jehovah are to proceed from Jehovah's intercourse with him as the administrator of the law. Doubtless the sight which the people are to have of these miracles is designed to be a salutary one; but the strong expression indicates the decisive solemnity of the sight. Keil makes prominent among the terrible works of Jehovah the overthrow of all the powers that hostilely resist the kingdom of God.

Keil says: "This 'sermon on the name of the Lord,' as Luther calls it, discloses to Moses the inmost essence of Jehovah. It proclaims that

* [This change is secured by simply neglecting the Masoretic punctuation, and making the "Jehovah" following "proclaimed" the subject of the verb. But there seems to be hardly sufficient reason for the change. The repetition of the name is, on the contrary, natural and impressive, and need not in this connection be made to seem at all like an expression of mere awe.—Tr.]

God is love." But in this way the old covenant is made the perfect new one. It is true, however, that here compassion, grace, and long-suffering are combined by means of kindness and truth—not merely in addition to kindness and truth—with holiness and justice, and that grace here appears in the foreground. Keil also rightly notices the collective expression, "it is a stiff-necked people; and pardon *our* iniquity," *etc.* Keil's remark, moreover, that "the reference made to the natural ground of the sin mitigates the wrath," is not Augustinian.

According to Knobel Jehovah is to call out His name to Moses only in order that he may by means of it recognize Jehovah's appearance. Also he makes נַקֵּה לֹא יְנַקֶּה mean, "He will not leave *entirely* unpunished."* Vers. 9–28 he calls a repetition, and therefore ascribes to the "second narrator."

c. The Golden Calf an Occasion for a most Stringent Prohibition of Intercourse with the Heathen Canaanites. The more Definite Establishment of the Israelitish Commonwealth negatively considered. Vers. 11–17.

To the religion of the law, supplemented by the proclamation of grace, corresponds the religious community, destined to be the upholders of this religion. A more exact fixing of their relation than that laid down in xxiii. 28 has become necessary on account of the affair of the golden calf. In the paragraph before us this community is defined chiefly in a negative way. It has been already said, that Jehovah would drive out the Canaanites (*vid.* the names, xxiii. 23), but not all at once. This may well refer to a destruction of them in war, but not to a destruction of them in so far as they have submitted themselves to the civil law. We know how, as being strangers, they are even put under the protection of the law. But inasmuch as they may tend to ruin Israel with their heathenish abominations, all intimate alliances with them are forbidden at the outset. Religion is the thing here chiefly concerned. The signs of a public heathen worship, especially the wooden pillars of the voluptuous worship, as well as the images of Asherah, they are to extirpate; they are to destroy the seductive symbols wherever found. There is here no trace of a persecution of private religious opinions and devotions. Moreover, the reason for that severity is given in ver. 14: it is to secure the adoration of the true God, who is jealous of His relation to Israel. Over against the dark, voluptuous religious worship is presented the pure image of conjugal fellowship between Jehovah and His people (*vid.* Keil II., p. 243)—a representation growing more and more definite all the way through the Scriptures to the Apocalypse, and introduced as early as xx. 5, where Jehovah is called קַנָּא ["jealous"] in the giving of the law—an expression which twice recurs here. As heathen idolatry is in itself to be regarded as whoredom, *i. e.* as apostasy from the living God, so the Canaanitish heathenism particularly has developed within itself the consequences of moral whoredom. But Israel may become involved in this double whoredom, especially in two ways. In the first place, by taking part in the seductive sacrificial meals of the heathen, to which they will be invited, as afterwards such participation became a snare to the people at Shittim (Num. xxv.); but especially by intermarriages between Israelitish sons and heathen women, such as afterwards caused Solomon to fall. The dangerous influence of female bigotry on the religion of the men, the dangerousness, therefore, of mingling religions in marriage, is thus early expressed with the strongest words of warning. An impure marriage—often induced by lustful views of spiritual Asherah-images—easily works destruction to the archetype of pure marriage, the relation of Jehovah to His congregation. Therefore also the law here expressly treats of the setting up of molten gods, as being a transition to the lapse into complete idolatry. On the notion of whoredom in the religious sense, as well as on the names Asherah and Astarte, comp. especially Winer, *Realwörterbuch.* That the name Asherah denotes the idol-image of Astarte, the Syrian goddess, who was worshipped with voluptuous rites, is proved by the fact that it stands together with other monuments, and can be destroyed; but whether the form of it suggests Phallic worship is not determined; at all events the name might indicate something of the sort, as containing an allusion to lust.* The LXX. and Luther [so A. V.] have rendered the word by "grove" (idol-grove).

d. Leading Positive Features of the Religious Commonwealth of Israel. Vers. 18–24.

The leading features of the theocratic commonwealth are sacred feasts, resting on the facts and doctrines which have given the community an organized existence. This section insists on the three chief feasts of Israel as essential to the life of the Israelitish commonwealth. But why is the first feast, which is a double feast, called the feast of unleavened bread rather than the Passover? The unleavened bread was the symbol of separation from Egypt and heathenism—a separation combined with abstemiousness; for this reason probably this idea is here made prominent, since the thing in point is to establish a perpetual opposition to heathenism. With this

* [This seems like a very questionable translation, since the Absolute Infinitive in a negative clause strengthens, rather than weakens the negation. But there are some cases in which the reverse seems to be the case, *e. g.* Jer. xxx. 11, where we have precisely the same phraseology as here in ver. 7, and where the A. V. translates, "Yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished, וְנַקֵּה לֹא אֲנַקֶּךָּ." The context makes this translation natural, but not necessary. A more plausible case is Amos ix. 8, "I will destroy it from off the face of the earth; saving that I will not utterly destroy (לֹא הַשְׁמֵיד אַשְׁמִיד) the house of Jacob." Here it is necessary to give the Inf. Abs. a qualifying force; but here the negative *precedes* the Inf. Abs.—Tr.]

* [Gesenius finds no such meaning in the root אָשַׁר, or אֹשֶׁר, the radical significance of which he defines as "happiness," "fortune." Hence he regards אֲשֵׁרָה as—*Fortuna.* Fürst, however, assumes as the radical meaning "to be united," *sc.* by love; and Lange probably refers to this derivation.—Tr.]

there is also united the fundamental law of the sacrifice of renunciation. With the claim actually made by Jehovah on all the male first-born is asserted His right to all that are born, as being represented by the first-born; or, conversely, the entire dependence of the people, with all their possessions, on Jehovah. This consecration of the first-born has three leading forms. The first-born son is by birth a priest; he must therefore be released by an offering from the service legally required of priests. Also the first-born ass (this code of laws knows nothing of horses) must be either ransomed or killed. The first-born of cattle is the choicest offering; the calf, moreover, as an offering from among the larger animals, forms a suggestive contrast to the calf as an idol. It is then intimated, furthermore, that other offerings, besides those of the first-born, are to be brought, in the expression: "None shall appear before me empty."

The first distinction between the people of God and heathendom involves renunciation of the world; the second, labor. In heathendom labor and holidays are confusedly blended; in the theocracy a clear contrast is made. Labor is marked by the time devoted to it, the week-days. The Sabbath, as the seventh day, marks consecrated labor which has reached its goal in a holiday. After seven weeks, or seven times seven days, comes next the second feast, the feast of weeks, Pentecost. The grain harvest, which began after the Passover-Sabbath, is now finished; the feast of harvest is celebrated as the annual festival of the blessing of labor. The feast which embodies the highest form of theocratic enjoyment, the feast of the fruit-gathering and the vintage, or the feast of tabernacles, is here only briefly mentioned. It forms a contrast to the first feast of harvest; for Pentecost is the feast of the daily bread which is obtained by labor and at last by reaping, and two specimens of which are laid on the altar. The feast of tabernacles is the feast of the gathering up of the blessing poured out by God in gifts which contribute to joy and prosperity. This festival of joy and blessing is the real vital oil of the theocratic community. It is, however, a condition of the three feasts, that all the men (voluntary attendance of women and children not being excluded) must appear three times a year before Jehovah, *i. e.* at the sanctuary. There is something grand in the assurance of the security which the land will enjoy, in that no danger will accrue from the going up to the feasts. But never was the nation stronger and more warlike than when it had in this way obtained concentration and inspiration (*vid.* xii. 15; xiii. 6, 12; xxiii. 17; Lev. xvi., xxiii.; Num. xxix.). Knobel records only one contradiction in this section.

e. The Three Symbolic Principal Rules for Theocratic Culture. Vers. 25, 26.

The first of these main rules requires first of all that the feast of unleavened bread shall be kept pure, and so stands for the duty of keeping worship in general pure; it is marked by the precept requiring all leaven to be removed before the time when the passover was slain, and not less by the requirement that the remains of the passover must be burnt, not desecrated by common use, and not allowed to pass over, as an element of desecration, into the abstemious season of unleavened bread.

The second main rule requires that labor and enjoyment shall be kept sacred, and is marked by the requirement to bring, first of all, the first-fruits into the house of Jehovah. It has a special relation to the second feast.

The third main rule requires that the enjoyment of food shall be kept sacred by the avoidance of inhuman and luxurious forms of it (*vid.* xxiii. 19; Deut. xiv. 21). This indicates a special relation to the third feast.

f. Moses' Lofty and Inspired Mood at the Renewed Giving of the Law. Contrast between the Present and the Former Descent from the Mountain. Vers. 27–35.

Here is to be observed, first of all, a difference in the law which is given. The ten commandments were originally addressed directly to Israel, and through Israel designed for mankind, as the immutable fundamental laws of morality, which are now also repeated on the new tables, ver. 28. But Moses received the fundamental laws of the Israelitish theocracy for Israel; before the conclusion of the covenant he received the outlines of the three-fold code of laws (xx. 22–xxiii.), which, it is implied, are also written down; but after the conclusion of the covenant he received the ordinance concerning the tabernacle, xxv.–xxxi. Now, however, he is commanded to write down also the more minute regulations for the theocratic community, which have been shown to be necessary by the apostasy of the people, xxxiv. 11–26. We may therefore distinguish three classes: (1) The general ethical law of the ten commandments; (2) the general legislation for the Jewish national theocracy; (3) the special regulations made necessary by the alteration of the covenant, in which connection it is not to be overlooked that the covenant is here defined as a covenant which Jehovah has made with Moses *and* with Israel; more positively than before, therefore, is the covenant now made dependent on the mediation of Moses. The stay of forty days and nights on the mountain is then only briefly mentioned. Observe, first, the sacred number of forty days, a repetition of the first forty days (xxiv. 18); next, the circumstance that Moses neither ate nor drank, one that recurs in the sacred history of the Old and the New Testament (1 Kings xix. 8; Matt. iv.), and is to be conceived as indicating a total self-forgetfulness as regards the ordinary need of nourishment (*vid.* Comm. on Matthew, ch. iv.); finally, the specific statement that Moses again wrote the ten commandments on the tables—which, literally taken, may be understood as different from the first account of the writing, but, according to the spirit, as a supplementary interpretation of the first report. Keil makes "Jehovah" the subject of "he wrote" [in ver. 28], referring to ver. 1.

When Moses now came down from the mountain, his face shone, or beamed, without his

knowing it. A strongly materialistic conception (such as Keil's) may regard this as a reflection of the outward splendor of the glory that had appeared to him; but his face was covered by God's hand. Doubtless the resplendence is a reflection of the divine splendor, produced through the agency of the soul, this splendor, together with the law, having passed through his soul, filled it, and put it into an elevated mood. Thus Christ in a higher sense came with divine power from the mount of beatitudes (Matt. viii. 1 sqq.); so, in some degree at least, preachers of the Gospel ought to come down from their pulpit eminence; but how far they fall short of it in many cases!

The great difference between the lofty standpoint of the Law-giver and that of the people at the foot of the mountain becomes evident in the fact that not only the common Israelites are terrified by the splendor, and fear to approach him, but even Aaron also; and that Moses is obliged to encourage him and the rulers of the congregation to come near to talk with him, and in this way to inspire the people also with courage to approach in order to hear Jehovah's precepts.

After giving the message Moses puts a veil on his face, in order to make it possible to hold familiar intercourse with the people. This continued for a period of time not definitely stated; when Moses entered the provisional tabernacle and came out again to proclaim Jehovah's directions, he uncovered his face, but afterwards he veiled it again. This, too, serves as a type for those who hold office in the New Testament Church. Christian people should not be frightened away by the splendor of the priest or preacher, and a separation thus effected between the officials and the congregation.

This narrative, however, became a symbol of two things: first, of the glory of the Mosaic law and covenant (2 Cor. iii. 7 sqq.); secondly, of the predominantly slavish fear of the people, which makes them unable, in the exercise of an enthusiastic devotion, to understand Moses' mood and to get a view of the spiritual nature of his law. The veil remains even to-day, as in Paul's time, on the face of Jews proper, and, in a degree, of Judaizing Christians—even on the face of those who imagine that they are far beyond the spirit of this law. In Moses' case we cannot, with Keil, call it "a symbol of the veiling of the saving truths revealed in the Old Testament," for Moses always took the covering away, after he had spoken to the people; but it is a symbol of the great distance between the Old Testament revelation and the popular Judaism—between two things which modern theology loves to identify. Knobel here records again several contradictions.

FOURTH DIVISION.

THE BUILDING OF THE TABERNACLE. THE HOUSE OF THE REDEEMER AND LAW-GIVER, THE RESIDENCE OF THE KING OF ISRAEL; OR THE ERECTION OF THE TENT OF MEETING.

CHAPTERS XXXV.—XL.

FIRST SECTION.

Summons to Build and to Furnish Voluntarily the Building Materials.

CHAP. XXXV. 1–19.

AND Moses gathered all the congregation of the children of Israel together, and said unto them, These *are* the words which Jehovah hath commanded, that *ye* 2 should do them. Six days shall work be done, but on the seventh day there shall be to you an [a] holy day, a sabbath of rest to Jehovah: whosoever doeth work 3 therein shall be put to death. Ye shall kindle no fire throughout your habitations [in any of your dwellings] upon the sabbath day.

4 And Moses spake unto all the congregation of the children of Israel, saying, 5 This *is* the thing which Jehovah commanded, saying, Take ye from among you an offering unto [for] Jehovah: whosoever *is* of a willing heart, let him bring it, an 6 offering of the Lord [Jehovah's offering]; gold, and silver, and brass, And blue, 7 and purple, and scarlet, and fine linen, and goats' *hair*, And rams' skins dyed red, 8 and badgers' [seals'] skins, and shittim [acacia] wood, And oil for the light, and 9 spices for [for the] anointing oil, and for the sweet incense, And onyx stones, and stones 10 to be set, for the ephod, and for the breast-plate. And every wise-hearted [wise-hearted man] among you shall come, and make all that Jehovah hath commanded;

11 The tabernacle, his [its] tent, and his [its] covering, his taches [its clasps], and his
12 [its] boards, his [its] bars, his [its] pillars, and his [its] sockets, The ark, and the staves thereof, *with* [thereof,] the mercy-seat, and the veil of the covering [screen],
13 The table, and his [its] staves, and all his [its] vessels, and the shew-bread,
14 The candlestick also for the light, and his [its] furniture, and his [its] lamps, with
15 [and] the oil for the light, And the incense altar, and his [its] staves, and the anointing oil, and the sweet incense, and the hanging [screen] for the door, at the
16 entering in [door] of the tabernacle, The altar of burnt-offering, with his [its] brazen grate [grating], his [its] staves, and all his [its] vessels [furniture], the
17 laver, and his foot [its base], The hangings of the court, his [its] pillars, and their
18 sockets, and the hanging [screen] for the door of the court, The pins of the taber-
19 nacle, and the pins of the court, and their cords, The cloths [garments] of service, to do service [for ministering] in the holy *place*, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office [to serve as priests].

EXEGETICAL AND CRITICAL.

In general we refer, as other commentaries do, to the previous directions concerning the tabernacle, xxv.–xxxi., the execution of which is treated of here. The execution is the practical proof that the covenant-relation has been restored, with the afore-mentioned modifications designed for a religion of the covenant in process of formation.

Ver. 2. The repetition of the precept concerning the Sabbath is interpreted by Knobel and Keil as having for its object to apply the law of the Sabbath to the time of the building of the tabernacle. But though this object may be included, yet a more general object is to be inferred from the circumstance that the Sabbath law concludes the command concerning the building (xxxi. 12 sqq.), as well as here opens the summons to carry out the command. The Sabbath, or the holy time, is the prerequisite of worship, or the coming together in the holy place. The addition, prohibiting the kindling of fire, indicates that the law of the Sabbath is made more rigorous in the matter of abstinence.

Vers. 5–9. Summons to take the voluntary contributions, *vid.* xxv. 2–7.

Vers. 10–19. Invitation to men of artistic talent to render voluntary assistance on the building; and specification of their duties, *vid.* xxv. 8; xxxi. 6–11.

SECOND SECTION.

The Voluntary Consecratory Gifts, or the Holy Tributes for the Building.

CHAPTER XXXV. 20–29.

20 And all the congregation of the children of Israel departed from the presence
21 of Moses. And they came, every one whose heart stirred him up, and every one whom his spirit made willing, *and* they brought Jehovah's offering to [for] the work of the tabernacle of the congregation [tent of meeting], and for all his [its] ser-
22 vice, and for the holy garments. And they came, both men and women [the men with the women], as many as were willing-hearted, *and* brought bracelets [hooks], and ear-rings, and rings [signet-rings], and tablets [necklaces], all jewels of gold [all kinds of golden things]: and every man that offered *offered* an [that offered an] offering of
23 gold unto Jehovah. And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' *hair*, and red skins of rams [rams' skins dyed red],
24 and badgers' [seals'] skins, brought *them*. Every one that did offer an offering of silver and brass [copper] brought Jehovah's offering: and every man, with whom
25 was found shittim [acacia] wood for any work of the service, brought *it*. And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, *both* of [spun, the] blue, and of purple, *and* of scarlet, and of
26 [and the purple, the scarlet, and the] fine linen. And all the women whose heart
27 stirred them up in wisdom spun [spun the] goats' *hair*. And the rulers brought onyx [the onyx] stones, and stones to be set, for the ephod, and for the breast-plate;

28 And spice [the spice], and oil [the oil;] for the light, and for the anointing oil, and
29 for the sweet incense. The children of Israel brought a willing offering unto Jehovah, every man and woman, whose heart made them willing to bring for all manner of [all the] work, which Jehovah had commanded to be made by the hand of Moses.

EXEGETICAL AND CRITICAL.

Ver. 20 sqq. A charming passage, illumined by the clear light of spontaneity, gladsomeness and joy; an appearance of New Testament features in the Old Testament. At the same time there is involved a fine contrast between Moses' animated summons, issued at God's command, together with the glad willingness of the people to build a true sanctifying sanctuary, on the one hand, and the people's cowardly and false-hearted summons, extorted by the sensuous passions of the multitude, and followed by the tumultuous readiness to make offerings for the establishment of an equivocal, barbarizing system of worship, on the other.

Ver. 22. **The men with the women** [Lange: **to the women**].—Keil, referring to עַל, as used in Gen. xxxii. 12 (11), would read: "the men together with the children." But it is probably meant here that the women anticipated the men, as in such religious movements is often the case. In the passage in Genesis, moreover, there is probably an intimation that the enemy first attacks the children, then the mother, who is defending the children; this was suggested in our Commentary on Genesis, though the rendering "together with" is retained.

Ver. 23. **Every man with whom was found.**—At first ornaments for the body are offered; then, possessions and treasures; afterwards, the products of female labor; finally also, princely jewels. "According to the Talmudists and Rabbins, followed by Braun (*Vestitus sacerdotum*, p. 92), Bähr (*Symbolik I.*, p. 265), and others, the purple and crimson cloths were of wool, the שֵׁשׁ (*byssus*) of linen. But if so, the costume of the high-priest must have consisted of a diversity of materials, which conflicts with Lev. xix. 19; Deut. xxii. 11, and also Ezek. xliv. 17 sq., where wool is forbidden to be used in sacerdotal garments (vid. Gen. xli. 42; xlvi. 34). It is therefore safer to suppose that all the four kinds of material were flaxen yarn, the first three colored, the last bleached and white" (Knobel). But it is to be observed in reference to this, that the garments of the high-priest did not consist of a single article, and that the precept in Ezekiel relates to the symbolic aspects of a new, ideal sanctuary.*

* [But the ephod was a single thing, and according to Ex. xxviii. 6 it was made out of all four of these materials. The same is true of the breast-plate (ver. 15).—Tr.]

THIRD SECTION.

Bezaleel and his Assistants Introduced to the People to Receive the Consecrated Materials for the Building.

Chapter XXXV. 30—XXXVI. 7.

30 And Moses said unto the children of Israel, See, Jehovah hath called by name
31 Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in
32 all manner [kinds] of workmanship; And to devise curious works [skilful designs],
33 to work in gold, and in silver, and in brass [copper], And in the cutting of stones, to set *them* [stones for setting], and in carving of wood, to make any manner of cun-
34 ning work [to work in all kinds of skilful work]. And he hath put in his heart that he may teach, *both* he [to teach, in him], and Aholiab, the son of Ahisamach,
35 of the tribe of Dan. Them hath he filled with wisdom of heart, to work all manner [to do all kinds] of work, of the engraver, and of the cunning workman [skilful weaver], and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of those that devise cunning work [skilful designs].

Chap. XXXVI. 1 Then wrought Bezaleel and Aholiab [And Bezaleel and Aholiab shall work], and every wise-hearted man, in whom Jehovah put [hath put] wisdom and understanding to know how to work all manner of work for [do all the work of] the

2 service of the sanctuary, according to all that Jehovah had [hath] commanded. And Moses called Bezaleel and Aholiab, and every wise-hearted man, in whose heart Jehovah had put wisdom, *even* every one whose heart stirred him up to come unto
3 the work to do it; And they received of [from] Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it *withal*. And they brought yet [besides] unto him free [free-will] offerings
4 every morning. And all the wise men, that wrought all the work of the sanctuary,
5 came every man from his work which they made [were doing]; And they spake unto Moses saying, The people bring much more [are bringing too much—more] than enough for the service of the work, which Jehovah commanded to make [to
6 be done]. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for
7 the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make [do] it, and too much [and there was left over].

EXEGETICAL AND CRITICAL.

Vers. 30 sqq. This is not merely a disclosure respecting the future. The skilled workmen under the master workman Bezaleel are introduced to the people as those who, in Moses' presence, are to receive the offerings which have already been presented, and to judge of the proportion of them to the need. Two principal classes of workmen are named. The חָרָשׁ [smith] includes at least three different occupations, according as the work is in metal, stone, or wood. The weavers are of three classes: the skilled workman, who inweaves figures (חֹשֵׁב); the weaver who works together the different colors (רֹקֵם); and the plain weaver (אֹרֵג).

Chap. xxxvi. 5. **And they spake unto Moses.**—On all sides there is a superfluity of building material, so that Moses has occasion to cause a proclamation to be made in the camp, asking the contributions to be suspended. A rare instance in the history of collections, though also mediæval and evangelical institutions have often attained an excess of prosperity. Knobel remarks on this point: "The Elohist has a more favorable opinion of Israel in Moses' time than the later narrator has." But his archæological knowledge ought surely to have presented him here too with examples of how a nation in great crises is lifted above its ordinary level.

FOURTH SECTION.

The Work of the Building and the Priests' Ornaments. The Elements of the Typical Sacred Structure.

CHAPTERS XXXVI. 8—XXXIX. 31.

A.—THE CURTAINS OF THE TENT AND THE COVERINGS.

VERS. 8–19.

8 AND every wise-hearted man among them that wrought the work of the tabernacle made ten [work made the tabernacle with ten] curtains *of* [curtains: *of*] fine-twined linen, and blue, and purple, and scarlet, *with* cherubims [cherubim] of
9 cunning work [the work of the skilful weaver] made he them. The length of one [each] curtain *was* twenty and eight cubits, and the breadth of one [each] curtain
10 four cubits; the curtains *were* all of one size [had all one measure]. And he coupled the five curtains one unto another: and *the other* five curtains he coupled one
11 unto another. And he made loops of blue on the edge of one [the one] curtain from the selvedge in the coupling [at the border in the *first* set]: likewise he made in the uttermost side of *another* curtain, in the coupling of the second [the same
12 made he at the edge of the outmost curtain in the second set]. Fifty loops made he in one [the one] curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second [which was in the second set]: the loops held one
13 *curtain* to another [were opposite one to another]. And he made fifty taches [clasps] of gold, and coupled the curtains one unto another with the taches [clasps]: so it became one tabernacle [and the tabernacle became one].

14, 15 And he made curtains of goats' *hair* for the [a] tent over the tabernacle; eleven curtains he made them. The length of one [each] curtain *was* thirty cubits, and four cubits *was* the breadth of one [each] curtain: the eleven curtains *were* of
16 one size [had one measure]. And he coupled five curtains by themselves, and six
17 curtains by themselves. And he made fifty loops upon the uttermost edge of the curtain in the coupling [upon the edge of the outermost curtain in the *one* set], and fifty loops made he upon the edge of the curtain which coupleth the second [cur-
18 tain, the second set]. And he made fifty taches [clasps] *of* brass [copper] to couple
19 the tent together, that it might be one. And he made a covering for the tent *of* rams' skins dyed red, and a covering *of* badgers' skins above *that* [seals' skins above].

B.—THE FRAME-WORK OF THE TENT.

VERS. 20–34.

20 And he made boards [the boards] for the tabernacle *of* shittim [acacia] wood,
21 standing up. The length of a board *was* ten cubits, and the breadth of a [each]
22 board one cubit and a half. One [each] board had two tenons, equally distant one
23 from another: thus did he make for all the boards of the tabernacle. And he made boards [the boards] for the tabernacle; twenty boards for the south side southward:
24 And forty sockets of silver he made under the twenty boards; two sockets under one board for his [its] two tenons, and two sockets under another board for his [its]
25 two tenons. And for the other side of the tabernacle *which is* toward the north
26 corner [tabernacle, the north side], he made twenty boards, And their forty sockets
27 of silver; two sockets under one board, and two sockets under another board. And
28 for the sides [rear] of the tabernacle westward he made six boards. And two boards
29 made he for the corners of the tabernacle in the two sides [the rear]. And they were coupled beneath, and coupled together at the head thereof, to one ring [double beneath, and they were together whole up to the top of it, unto the first ring]: thus
30 he did to both of them in [at] both the corners. And there were eight boards; and their sockets *were* sixteen sockets of silver [sockets of silver, sixteen sockets],
31 under every board two sockets. And he made bars of shittim [acacia] wood; five
32 for the boards of the one side of the tabernacle, And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the
33 sides [rear] westward. And he made the middle bar to shoot through [pass along
34 at the middle of] the boards from the one end to the other. And he overlaid the boards with gold, and made their rings *of* gold *to be* [for] places for the bars, and overlaid the bars with gold.

C.—THE VEIL AND THE SCREEN.

VERS. 35–38.

35 And he made a [the] veil *of* blue, and purple, and scarlet, and fine-twined linen: *with* cherubims made he it of cunning work [cherubim, the work of a skilful weaver
36 made he it]. And he made thereunto [for it] four pillars *of* shittim [acacia] *wood*, and overlaid them with gold: their hooks *were of* gold; and he cast for them four
37 sockets of silver. And he made an hanging [a screen] for the tabernacle door [door of the tent] *of* blue, and purple, and scarlet, and fine-twined linen, of needle-
38 work [linen, embroidered work]: And the five pillars of it with their hooks: and he overlaid their chapiters [capitals] and their fillets [rods] with gold; but [and] their five sockets *were of* brass.

D.—THE ARK AND THE MERCY-SEAT,* AND THE CHERUBIM.

CHAP. XXXVII. 1–9.

1 And Bezaleel made the ark *of* shittim [acacia] wood: two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the

* [Lange renders כַּפֹּרֶת "lid of expiation," and remarks that the term "is as difficult to translate with one word as is the name יְהוָֹה." Luther's rendering, *Gnadenstuhl* ("mercy-seat"), he commends as conveying substantially the right impression. But it is questionable whether one can properly combine the literal and the topical in a translation, as Lange does.—TR.]

2 height of it: And he overlaid it with pure gold within and without, and made a
3 crown [rim] of gold to [for] it round about. And he cast for it four rings of gold, *to be set* by [gold, on] the four corners of it [its four feet]; even two rings upon the
4 one side of it, and two rings upon the other side of it. And he made staves *of* shit-
5 tim [acacia] wood, and overlaid them with gold. And he put the staves into the
6 rings by [on] the sides of the ark, to bear the ark. And he made the [a] mercy-seat *of* pure gold: two cubits and a half *was* the length thereof, and one cubit and
7 a half the breadth thereof. And he made two cherubims [cherubim] *of* gold, beaten out of one piece [of beaten work] made he them, on [at] the two ends of the mercy-
8 seat. One cherub on the end on this side [at the one end], and another [one] cherub on the *other* end on that side [at the other end]: out of [of one piece with] the
9 mercy-seat made he the cherubims on [at] the two ends thereof. And the cherubims [cherubim] spread out *their* wings on high [upwards], *and* covered [covering] with their wings over [wings] the mercy-seat, with their faces one to [towards] another: *even* to the mercy-seatward [towards the mercy-seat] were the faces of the cherubims [cherubim].

E.—THE TABLE AND ITS VESSELS.

Vers. 10–16.

10 And he made the table *of* shittim [acacia] wood: two cubits *was* the length thereof,
11 and a cubit the breadth thereof, and a cubit and a half the height thereof: And he overlaid it with pure gold, and made thereunto a crown [for it a rim] of gold round
12 about. Also [And] he made thereunto [for it] a border of an [a] handbreadth round about; and made a crown [rim] of gold for the border thereof round about.
13 And he cast for it four rings of gold, and put the rings upon [in] the four corners
14 that *were* in [on] the four feet thereof. Over against [Close by] the border were the
15 rings, the places for the staves to bear the table. And he made the staves *of* shit-
16 tim [acacia] wood, and overlaid them with gold, to bear the table. And he made the vessels which *were* upon the table, his dishes [its plates], and his spoons [its cups], and his [its] bowls, and his covers to cover withal [its flagons to pour out with], *of* pure gold.

F.—THE CANDLESTICK AND THE UTENSILS BELONGING TO IT.

Vers. 17–24.

17 And he made the candlestick *of* pure gold: *of* beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same [the candlestick, its base, and its shaft: its cups, its knobs, and its flowers were
18 of one piece with it]: And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the
19 candlestick out of the other side thereof: Three bowls made after the fashion of almonds in [Three cups made like almond-blossoms on] one branch, a knop [knob] and a flower; and three bowls made like almonds in [almond-blossoms on] another branch, a knop [knob] and a flower: so throughout [for] the six branches
20 going out of the candlestick. And in [on] the candlestick *were* four bowls [cups] made like almonds [almond-blossoms], his knops [its knobs], and his [its] flowers:
21 And a knop [knob] under two branches of the same [of one piece with it], and a knop [knob] under two branches of the same [of one piece with it], and a knop [knob] under two branches of the same [of one piece with it], according to [for]
22 the six branches going [that go] out of it. Their knops [knobs] and their branches were of the same [of one piece with it]: all of it *was* one beaten work *of* pure gold.
23 And he made his [its] seven lamps, and his [its] snuffers, and his [its] snuff-dishes,
24 *of* pure gold. *Of* a talent of pure gold made he it, and all the vessels thereof.

G.—THE ALTAR OF INCENSE AND ITS APPURTENANCES.

Vers. 25–29.

25 And he made the incense altar [altar of incense] *of* shittim [acacia] wood: the length of it *was* a cubit, and the breadth of it a cubit; *it was* foursquare; and two cubits *was* the height of it; the horns thereof were of the same [of one piece with
26 it]. And he overlaid it with pure gold, *both* [gold,] the top of it, and the sides

thereof round about, and the horns of it: also he made unto [for] it a crown [rim]
27 of gold round about. And he made two rings of gold for it under the crown [rim] thereof, by the two corners [on the two flanks] of it, upon the two sides thereof, to
28 be [for] places for the staves to bear it withal. And he made the staves *of* shittim
29 [acacia] wood, and overlaid them with gold. And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary [spices, the work of the perfumer].

H.—THE ALTAR OF BURNT-OFFERING WITH ITS UTENSILS, AND THE LAVER.

Chap. XXXVIII. 1–8.

1 And he made the altar of burnt-offering *of* shittim [acacia] wood: five cubits *was* the length thereof, and five cubits the breadth thereof; *it was* foursquare; and three
2 cubits the height thereof. And he made the horns thereof on the four corners of it; the horns thereof were of the same [of one piece with it]: and he overlaid it with
3 brass [copper]. And he made all the vessels of the altar, the pots, and the shovels, and the basins, *and* the fleshhooks, and the fire-pans: all the vessels thereof made
4 he *of* brass [copper]. And he made for the altar a brazen grate of network [a grating of network of copper] under the compass [ledge] thereof beneath unto the
5 midst of it [reaching to the middle of it]. And he cast four rings for the four ends [corners] of the grate of brass [copper grating], *to be* [for] places for the staves.
6 And he made the staves *of* shittim [acacia] wood, and overlaid them with brass
7 [copper]. And he put the staves into the rings on the sides of the altar, to bear it
8 withal; he made the altar [made it] hollow with boards. And he made the laver *of* brass [copper], and the foot [base] of it *of* brass [copper], of the looking-glasses of *the women* assembling, which assembled [the serving women, who served] *at* the door of the tabernacle of the congregation [tent of meeting].

I.—THE COURT.

Vers. 9–20.

9 And he made the court: on [for] the south side southward the hangings of the
10 court *were of* fine-twined linen, an [a] hundred cubits: Their pillars *were* twenty, and their brazen [copper] sockets twenty; the hooks of the pillars and their fillets
11 [rods] *were of* silver. And for the north side *the hangings were* an [side a] hundred cubits, their pillars *were* twenty, and their sockets of brass [copper] twenty; the
12 hooks of the pillars and their fillets [rods] *of* silver. And for the west side *were* hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the
13 pillars and their fillets [rods] *of* silver. And for the east side eastward fifty cubits.
14 The hangings for the one side *of the gate were* fifteen cubits; their pillars three, and
15 their sockets three. And for the other side of the court gate, on this hand and that hand [So for the other side; on this hand, and on that hand, by the gate of the court], *were* hangings of fifteen cubits; their pillars three, and their sockets
16 three. All the hangings of the court round about *were* of fine-twined linen.
17 And the sockets for the pillars *were of* brass [copper]; the hooks of the pillars and their fillets [rods] *of* silver; and the overlaying of their chapiters [capitals] *of* silver;
18 and all the pillars of the court *were* filleted with [joined with rods of] silver. And the hanging [screen] for the gate of the court *was* needlework [embroidered work], *of* blue, and purple, and scarlet, and fine-twined linen: and twenty cubits *was* the length, and the height in the breadth *was* five cubits, answerable [corresponding]
19 to the hangings of the court. And their pillars *were* four, and their sockets *of* brass [copper] four; their hooks *of* silver, and the overlaying of their chapiters [capitals]
20 and their fillets [rods] *of* silver. And all the pins of the tabernacle, and of the court round about, *were of* brass [copper].

J.—AMOUNT OF THE METAL USED.

Vers. 21–31.

21 This is the sum of [These are the amounts for] the tabernacle, *even* the tabernacle of [of the] testimony, as it was [they were] counted, according to the commandment of Moses, *for* the service of the Levites, by the hand of Ithamar, son to Aaron the

22 priest. And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made
23 all that Jehovah commanded Moses. And with him *was* Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman [a skilful weaver], and an embroiderer in blue, and in purple, and in scarlet, and fine linen.
24 All the gold that was occupied [used] for the work in all the work of the holy *place* [sanctuary], even the gold of the offering, was twenty and nine talents, and
25 seven hundred and thirty shekels, after the shekel of the sanctuary. And the silver of them that were numbered of the congregation *was* an [a] hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the
26 sanctuary: A bekah for every man, *that is*, half a shekel, after the shekel of the sanctuary, for every one that went to be [passed over to them that were] numbered, from twenty years old and upward, for six hundred thousand and three thousand
27 and five hundred and fifty *men*. And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the veil; an [a] hundred sockets of
28 [for] the hundred talents, a talent for a socket. And of the thousand seven hundred seventy and five *shekels* he made hooks for the pillars, and overlaid their chapi-
29 ters [capitals], and filleted them [joined them with rods]. And the brass [copper] of the offering *was* seventy talents, and two thousand and four hundred shekels.
30 And therewith he made the sockets to [for] the door of the tabernacle of the congregation [tent of meeting], and the brazen [copper] altar, and the brazen grate
31 [copper grating] for it, and all the vessels of the altar, And the sockets of the court round about, and the sockets of the court gate [gate of the court], and all the pins of the tabernacle, and all the pins of the court round about.

K.—PREPARATION OF THE PRIESTS' VESTMENT.

CHAP. XXXIX. 1–31.

1 AND of the blue, an purple, and scarlet, they made cloths [garments] of service, to do service [for ministering] in the holy *place* and made the holy garments for Aaron; as Jehovah commanded Moses.

1. *The Ephod.*

2 And he made the ephod *of* gold, blue, and purple, and scarlet, and fine-twined
3 linen. And they did beat the gold into thin plates, and cut *it into* wires [threads], to work *it* in the blue, and in the purple, and in the scarlet, and in the fine linen,
4 *with* cunning work [linen, the work of the skilful weaver]. They made shoulder-pieces for it, to couple *it* together [joined together]: by [at] the two edges was it
5 coupled [joined] together. And the curious girdle of his ephod [the embroidered belt for girding it], that *was* upon it, *was* of the same [of one piece with it], according to the work [like the work] thereof; *of* gold, blue, and purple, and scarlet, and
6 fine-twined linen; as Jehovah commanded Moses. And they wrought onyx stones inclosed in ouches [settings] of gold, graven as signets are graven [graven with the
7 engravings of a signet], with the names of the children of Israel. And he put them on the shoulders [shoulder-pieces] of the ephod, *that they should be* stones for a memorial to [ephod, as memorial stones for] the children of Israel; as Jehovah commanded Moses.

2. *The Breast-plate.*

8 And he made the breast-plate *of* cunning work [with the work of the skilful weaver], like the work of the ephod; *of* gold, blue, and purple, and scarlet, and
9 fine-twined linen. It was four-square; they made the breast-plate double: a span *was* the length thereof, and a span the breadth thereof, *being* doubled.
10 And they set in it four rows of stones: *the first* row *was* a sardius, a topaz, and a carbuncle: this *was* the first row: [stones: a row of sardius, topaz,
11 and emerald was the first row]. And the second row, an emerald [a car-
12 buncle], a sapphire, and a diamond. And the third row, a ligure, an agate,
13 and an amethyst. And the fourth row, a beryl [chrysolite], an onyx, and a jasper:
14 *they were* inclosed in ouches [settings] of gold in their inclosings. And the stones *were* according to the names of the children of Israel, twelve, according to

their names, *like* the engravings of a signet, every one with his name, according to
15 [for] the twelve tribes. And they made upon the breast-plate chains at the ends
16 [chains like cords] *of* wreathen work *of* pure gold. And they made two ouches
[settings] *of* gold, and two gold rings [rings of gold]; and put the two rings in [on]
17 the two ends of the breast-plate. And they put the two wreathen chains of gold
18 in [on] the two rings on [at] the ends of the breast-plate. And the two ends of
the two wreathen chains they fastened in [put on] the two ouches [settings], and
19 put them on the shoulder-pieces of the ephod, before it [on the front of it]. And
they made two rings of gold, and put *them* on the two ends of the breast-plate, upon
20 the border of it, which *was* on [toward] the side of the ephod inward. And they
made two *other* [two] golden rings, and put them on the two sides [shoulder-pieces]
of the ephod underneath, toward [on] the forepart of it, over against [close by] the
other [the] coupling thereof, above the curious girdle [embroidered belt] of the
21 ephod. And they did bind the breast-plate by his [its] rings unto the rings of the
ephod with a lace [cord] of blue, that it might be above the curious girdle of [embroidered belt] the ephod, and that the breast-plate might not be loosed from the
ephod; as Jehovah commanded Moses.

3. *The Robe.*

22, 23 And he made the robe of the ephod *of* woven work, all of blue. And *there
was* an hole in the midst of the robe, [And the opening of the robe in the middle
of it was] as the hole of an habergeon [like the opening of a coat of mail], *with* a
band [binding] round about the hole [opening], that it should not rend [might not
24 be rent]. And they made upon the hems [skirts] of the robe pomegranates *of* blue,
25 and purple, and scarlet, *and* twined *linen* [scarlet, twined]. And they made bells
of pure gold, and put the bells between the pomegranates upon the hem [skirts]
26 of the robe, round about between the pomegranates; A bell and a pomegranate, a
bell and a pomegranate, round about the hem of the robe [upon the skirts of the
robe round about], to minister *in;* as Jehovah commanded Moses.

4. *The Coat, Breeches, and Girdle.*

27 And they made coats [the coats] *of* fine linen *of* woven work for Aaron and for
28 his sons, And a mitre [the turban] *of* fine linen, and goodly bonnets [the goodly
29 caps] *of* fine linen, and linen [the linen] breeches *of* fine-twined linen, And a [the]
girdle *of* fine-twined linen, and blue, and purple, and scarlet, *of* needle work [scarlet, embroidered work]; as Jehovah commanded Moses.

5. *The Plate of Gold.*

30 And they made the plate of the holy crown *of* pure gold, and wrote upon it a
31 writing, *like to* the engravings of a signet, HOLINESS TO JEHOVAH. And
they tied unto it a lace [cord] of blue, to fasten *it* on high upon the mitre [turban];
as Jehovah commanded Moses.

EXEGETICAL AND CRITICAL.

a. The Curtains of the Tent and their Coverings. Chap. xxxvi. 8–19. *Vid.* chap. xxvi. 1–14. Jacobi, in his pamphlet, *Die Lehre der Irvingiten* (Berlin, 1853), p. 52 sqq., has told how the Irvingites interpret, in a fantastic, allegorical way, the curtains of the tabernacle as pointing to their offices; and, in general, their arbitrary trifling with Old Testament symbols. In a similar way they deal with the Apocalypse. *Vid.* Stockmeyer, *Kurze Nachricht über den Irvingismus*, p. 13. Keil observes that the verbs עָשָׂה in ver. 8, וַיְחַבֵּר in ver. 10, and וַיַּעַשׂ in ver. 11, *etc.*, are in the third Pers. Sing. with an indefinite subject. But this is not borne out by ver. 8, where עשׂה first stands in the plural. It is more likely that the whole work is called Bezaleel's.

b. The Frame-work of the Tent, vers. 20–34; *vid.* xxvi. 15–30.

c. The Veil and the Screen, vers. 35–38; *vid.* xxvi. 31–37. Ver. 38. Not the whole of the pillars of the screen was overlaid with gold, but only the tips, and the rods running across the upper ends. The other pillars of the court only had their tips and cross-rods overlaid with silver.

d. The Ark, the Mercy-seat, the Cherubim, xxxvii. 1–9; *vid.* xxv. 10–22. It is called the master-workman Bezaleel's own work.

e. The Table of Shew-bread and its Vessels, vers. 10–16; *vid.* xxv. 23–30. In the direction the dishes are called קְעָרֹת, כַּפֹּת, קְשׂוֹת, and מְנַקִּיּוֹת; the same here, except that the order of the last two is inverted.

f. The Candlestick and the Utensils belonging to it, vers. 17–24; *vid.* xxv. 31–40.

g. The Altar of Incense with its Appurtenances, vers. 25–29; *vid.* xxx. 1–10. The Anointing Oil and the Incense, xxx. 22–28.

h. The Altar of Burnt-offering, with its Implements, and the Laver, xxxviii. 1–8. On the Altar *vid.* xxvii. 1–8. On the Laver *vid.* xxx. 17–21. Knobel's notion about ver. 8 is very strange [*vid.* above, p. 127]. He thinks that on the base there were fashioned figures of the women who, as Levite women, came into the court to wash and furbish. [But Knobel does not represent the figures as on the *base*.]

i. The Court, vers. 9–20: *vid.* xxvii. 9–19.

j. Summation of the Metal used, vers. 21–31. "The estimations" (ver. 21). Keil, "The enumerated things." The duty of counting the amount was committed to the Levites under the direction of Aaron's son, Ithamar.

Ver. 24. The Gold. Thenius and Keil reckon it at 87,730 shekels, or 877,300 *Thaler*,—a gold shekel being estimated as = 10 Thaler [= 7 Dollars and 20 cents. Poole, in Smith's *Bible Dictionary*, makes it a little more.—Tr.]

Vers. 25–28. The Silver. "Of the silver there is reckoned only the amount of the atonement money collected from those who were numbered, a half-shekel to every male, the voluntary gifts of silver not being mentioned" (Keil). It is not to be supposed that amidst the voluntary contributions of gold, copper, *etc.*, a legally imposed tax would be specified. But it may well be conjectured that the standard, afterwards fixed for the tax for the sanctuary, served as a guide in the voluntary contributions, as has been already remarked [p. 126]. On the abundance of gold and silver among the ancient Orientals, as showing the possibility of the actual correctness of these accounts in opposition to modern doubts, *vid.* Keil, page 251; Knobel, page 338.

k. Chap. xxxix. 1–31. "The preparation of the priestly garments, to the description of which a transition is formed by a statement of the materials for them and of the design of them. The ephod, vers. 2–7, corresponds to xxviii. 6–12; the breast-plate, vers. 8–21, to xxviii. 15–29—the Urim and Thummim, which needed no special preparation, being passed over. The robe, vers. 22–26, answers to xxviii. 31–34; the coats, head-pieces, breeches, and girdles for Aaron and his sons, vers. 27–29 to xxviii. 39, 40 and 42. The head-covering of the common priests in xxviii. 40 (מִגְבָּעוֹת) is here (ver. 28) called פַּאֲרֵי הַמִּגְבָּעֹת ornamental caps" (Keil). *Vid.* Knobel for archæological notes, p. 334.

FIFTH SECTION.

The Religious Presentation of all the Component Parts of the Sanctuary, and Moses' Blessing.

Chapter XXXIX. 32–43.

32 Thus was all the work of the tabernacle of the tent of the congregation [tent of meeting] finished: and the children of Israel did according to all that Jehovah commanded
33 Moses, so did they. And they brought the tabernacle unto Moses, the tent, and all his [its] furniture, his taches [its clasps], his [its] boards, his [its] bars, and his
34 [its] pillars, and his [its] sockets, And the covering of rams' skins dyed red, and the
35 covering of badgers' [seals'] skins, and the veil of the covering [screen], The ark of
36 the testimony, and the staves thereof, and the mercy-seat, The table, *and* all the
37 vessels thereof, and the shew-bread, The pure candlestick, *with* the lamps thereof, *even with* the [thereof, the] lamps to be set in order, and all the vessels [utensils]
38 thereof. and the oil for light [the light], And the golden altar, and the anointing oil, and the sweet incense, and the hanging [screen] for the tabernacle-door [door
39 of the tent of meeting], The brazen [copper] altar, and his grate of brass [its copper grating], his [its] staves, and all his [its] vessels, the laver and his foot [its
40 base], The hangings of the court, his [its] pillars, and his [its] sockets, and the hanging [screen] for the court-gate. his [its] cords, and his [its] pins, and all the vessels [furniture] of the service of the tabernacle, for the tent of the congregation
41 [of meeting], The cloths [garments] of service to do service [for ministering] in the holy *place*, and the holy garments for Aaron the priest, and his sons' garments,
42 to minister in the priest's office [to minister in as priests]. According to all that Jehovah commanded Moses, so the children of Israel made [did] all the work.

43 And Moses did look upon [saw] all the work, and, behold, they had done it as Jehovah had commanded, even [commanded,] so had they done it: and Moses blessed them.

EXEGETICAL AND CRITICAL.

Besides the minute enumeration of the several parts of the tabernacle, is especially noticeable the repeated observation that they had done everything according to Jehovah's commandment, vers. 32 and 43. The enthusiasm and the joy in making offerings was at the same time a punctilious obedience to the law—an obedience which, being rendered primarily to Moses, shows that the new order of things, or the Old covenant, is again established.

Vers. 33, 34. "By הָאֹהֶל are meant the two tent-cloths composed of curtains, the purple one and the one made of goats' hair, which made the tabernacle (מִשְׁכָּן) a tent (אֹהֶל). It thence follows beyond a doubt that the variegated curtains formed the inner walls of the tabernacle, or covered the boards on the inside (? how then could they be stretched?). On the other hand, the goats' hair curtains formed the outer covering" (Keil). The colored curtains formed the inside even if they were stretched over the boards.

Ver. 43. "The readiness with which the people had brought in abundance the requisite gifts for this work, and the zeal with which they had accomplished the work in half a year or less (*vid.* xl. 17), were delightful signs of Israel's willingness to serve the Lord; and for this the blessing of God could not fail to be given" (Keil).

SIXTH SECTION.

The Erection of the Tabernacle and its Dedication as the Place of the Revelation of the Glory of Jehovah. (Analogies: Abraham's Grove at Mamre; Jacob's Bethel; Solomon's Temple; Zerubbabel's Temple; Temple Dedication of Judas Maccabeus; Christ in the Temple.)

CHAPTER XL. 1–38.

A.—THE COMMAND.

VERS. 1–15.

1, 2 AND Jehovah spake unto Moses, saying, On the first day of the first month
3 shalt thou set up the tabernacle of the tent of the congregation [of meeting]. And thou shalt put therein the ark of the testimony, and cover the ark with the veil.
4 And thou shalt bring in the table, and set in order the things that are to be set in order upon it [set it in order]; and thou shalt bring in the candlestick, and light
5 [set up] the lamps thereof. And thou shalt set the altar of gold for the incense [golden altar of incense] before the ark of the testimony, and put [set up] the
6 hanging [screen] of the door to [of] the tabernacle. And thou shalt set the altar of the [of] burnt-offering before the door of the tabernacle of the tent of the con-
7 gregation [of meeting]. And thou shalt set the laver between the tent of the con-
8 gregation [of meeting] and the altar, and shalt put water therein. And thou shalt set up the court round about, and hang up the hanging at the court-gate [put up
9 the screen of the gate of the court]. And thou shalt take the anointing oil, and anoint the tabernacle, and all that *is* therein, and shalt hallow it, and all the ves-
10 sels furniture] thereof: and it shall be holy. And thou shalt anoint the altar of the [of] burnt-offering, and all his vessels [its utensils], and sanctify the altar: and it shall
11 be an altar most holy [and the altar shall be most holy]. And thou shalt anoint
12 the laver and his foot [its base], and sanctify it. And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation [tent of meeting], and
13 wash them with water. And thou shalt put upon Aaron the holy garments, and [garments; and thou shalt] anoint him, and sanctify him: that [him, that] he may
14 minister unto me in the priest's office [be priest unto me]. And thou shalt bring

15 his sons, and clothe them with coats: And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office [be priests unto me]: for [and] their anointing shall surely be [shall be to them for] an everlasting priesthood throughout their generations.

B.—THE ERECTION OF THE BUILDING (NOT THE CONSECRATION OF IT).

VERS. 16–33.

16 Thus did Moses: according to all that Jehovah commanded him, so did he.
17 And it came to pass in the first month in the second year, on the first *day* of the
18 month, *that* the tabernacle was reared [set] up. And Moses reared [set] up the tabernacle, and fastened his [its] sockets, and set up the boards thereof, and put
19 in the bars thereof, and reared [set] up his [its] pillars. And he spread abroad [spread] the tent over the tabernacle, and put the covering of the tent above upon
20 it; as Jehovah commanded Moses. And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy-seat above upon the ark:
21 And he brought the ark into the tabernacle, and set up the veil of the covering, and covered [screened] the ark of the testimony; as Jehovah commanded Moses.
22 And he put the table in the tent of the congregation [of meeting], upon the side of
23 the tabernacle northward, without the veil. And he set the bread in order upon it
24 before Jehovah; as Jehovah had commanded Moses. And he put the candlestick in the tent of the congregation [of meeting], over against the table, on the side of the
25 tabernacle southward. And he lighted [set up] the lamps before Jehovah; as
26 Jehovah commanded Moses. And he put the golden altar in the tent of the con-
27 gregation [of meeting] before the veil: And he burnt sweet incense thereon; as
28 Jehovah commanded Moses. And he set up the hanging *at* [put up the screen of]
29 the door of the tabernacle. And he put the altar of burnt-offering *by* the door of the tabernacle of the tent of the congregation [of meeting], and offered upon it the burnt-offering, and the meat-offering [meal-offering]; as Jehovah commanded
30 Moses. And he set the laver between the tent of the congregation [of meeting]
31 and the altar, and put water there, to wash *withal.* And Moses and Aaron and
32 his sons washed their hands and their feet thereat [therefrom]: When they went into the tent of the congregation [of meeting], and when they came near unto the
33 altar, they washed; as Jehovah commanded Moses. And he reared [set] up the court round about the tabernacle and the altar, and set up the hanging [screen] of the court-gate. So Moses finished the work.

C.—THE DIVINE DEDICATION OF THE TABERNACLE ANTERIOR TO THE HUMAN DEDICATION.

VERS. 34–38.

34 Then a [the] cloud covered the tent of the congregation [of meeting], and the
35 glory of Jehovah filled the tabernacle. And Moses was not able to enter into the tent of the congregation [of meeting], because the cloud abode thereon, and the
36 glory of Jehovah filled the tabernacle. And when the cloud was taken up from
37 over the tabernacle, the children of Israel went onward in all their journeys: But if [whenever] the cloud were [was] not taken up, then they journeyed not till the
38 day that it was taken up. For the cloud of Jehovah *was* upon the tabernacle by day, and fire was on [in] it by night, in the sight of all the house of Israel, throughout all their journeys.

EXEGETICAL AND CRITICAL.

a. The Command to Erect the Building.

Chap. xl. 1–15.

Ver. 1. Though Moses knows that the tabernacle is to be erected, yet he must receive Jehovah's command in reference to the time and order of the arrangement of the parts. As to the time, the first day of the first month, Nisan (of the second year of the exodus) is selected, as if in order that it might be ready for the first Passover festival in the middle of Nisan.

Ver. 3. The ark of the testimony is the real soul of the sanctuary. It represents the presence of Jehovah. Next to it the veil is the most important, since it expresses the unap-

proachableness of Jehovah, and protects the ark from profanation, but still more protects from the sentence of destruction those who approach without authority.

Ver. 4. Next comes the table. With the table Jehovah comes, in a limited degree, out of the Holy of holies into the holy place. By this symbolic communion with the priests He discloses to the people the hope of fellowship with Him, the fellowship of His Spirit, of His blessings. Then the lamps are lighted as if for a feast; for enlightenment is dependent on the communion of the heart with God.

Ver. 5. As Jehovah comes, with the table, in a sense into the holy place, so the priesthood of Israel on its part comes in a sense into the Holy of holies with the altar of incense which symbolizes prayer. These holy things, too, which denote and illustrate communion with Jehovah, must be screened by the curtain of the holy place.

Ver. 6. As the altar of incense bears a relation to the door of the Holy of holies, so the altar of burnt-offering to the door of the holy place. The laver stands nearer the holy place than the altar does, because it is for the priests, and contains, in the water, the means of purification for the sacrificial service—in which circumstance is disclosed an adumbration of the N. T. baptism, which separates animal offerings from the temple.

Ver. 8. The court also has its screen, for the court, too, is an enclosed vestibule of the holy place, as contrasted with the profane heathen world and defiled Israelites, or even such as approach with empty hands.

Ver. 9. The anointing of the dwelling and all of its individual parts expresses the truth, that all the worship in this house depends on the life of the spirit—is from the spirit and for the spirit. But in what sense is the altar of burnt-offering, standing as it does in the court, most holy, [literally, "holy of holies"]? Because the offering of sacrifice, and the self-surrender which consists in trustful obedience, and which underlies the offering, are the fundamental condition of the genuineness of the whole ritual worship. According to Keil, the phrase designates the fact that the altar is not to be approached by the people who offer sacrifices.*

Ver. 15. Aaron's sons also are anointed together with him, because they represent the hereditary perpetuity of the priesthood. Keil holds that the consecration of the priests was not contemporaneous with the erection of the tabernacle, but took place later. But here too only the command is first given, and then the erection of the tabernacle precedes its execution. Knobel says: The statement [of ver. 16] anticipates Lev. viii. If we distinguish between command and execution, the anticipation is only seeming, or at least only grows out of the summariness of the narrative.

b. The Erection of the Building. Vers. 16–33.

Ver. 17. **And it came to pass.**—"Inasmuch as from the arrival of the Israelites at Sinai in the third month after the exodus (xix. 1) until the first day of the second year, when the work was delivered to Moses complete, not quite nine months elapsed, all the work of the building was done in less than half a year" (Keil).*

Ver. 19. **He spread the tent over the tabernacle.**—By the "tent" here Keil correctly understands the two principal coverings; by the "covering," the two outer coverings.

Ver. 20. **The testimony.**—The tables of the law, as records which were to bear perpetual witness to the divine will orally revealed to the people. Knobel refers it to the whole revelation so far as then existent—which Keil rightly disputes.

Ver. 23. On the arrangement of the twelve loaves in two rows, *vid.* Lev. xxiv. 6.

Ver. 30. **Between the tent of meeting and the altar.**—"Probably more to one side, so that the priests did not need to go around the altar" (Keil.).

The offering of sacrifice, ver. 20, and the burning of incense, ver. 27, are to be regarded as extraordinary acts of Moses, the founder of the system of worship, and not belonging to the ordinary worship of the people, which presupposed the anointing of the sanctuary, and which began with a sin-offering, whereas here only burnt-offerings and meal-offerings are spoken of.

Ver. 33. The court was not only a court; it enclosed the tabernacle. According to Josephus (*Antiq.* III. 6, 8) the tabernacle stood in the middle of the court.

c. The Divine Dedication of the Building Anterior to the Human Dedication.

Vers. 34–38.

Ver. 34. If anything is fitted to exhibit the Levitical ritual as a transitory one, as an educational institution designed for the training of the people up to the time of their maturity, it is the fact that the completed tabernacle forms the conclusion of Exodus, not the beginning of Leviticus; that Moses offered sacrifices and burned incense in it before Aaron the priest did; but especially that Jehovah Himself consecrated the sanctuary by His manifestation of Himself in the sacred cloud before it was consecrated by the priesthood. In the Middle Ages it was a saying that a church was consecrated by angels in the night before it was going to be consecrated by priests. Perhaps the saying was a reminiscence of the mystery here recorded. For Jehovah's manifestation of Himself is something very mysterious, a holy token, viewed only by the eyes of faith. Above the tabernacle the cloud appears, and covers it, in order to remove the glory of Jehovah, which fills the dwelling, from the view of all, even of Moses. It is not said that this condition became a permanent one; on the contrary, the tabernacle soon afterwards became accessible, except as regards the regulations concerning the Holy of holies. But up to that time it was unapproach-

* [*I. e.*, as being, on account of its position, more exposed to the contact of laymen than the other sacred objects, which were where no layman was allowed to come at all.—Tr.]

* [This is made out by deducting from the nine months the eighty days (xxiv. 18; xxxiv. 28) spent by Moses on the mountain, the time spent in preparation for the giving of the law, and in the ratification of the covenant (xix. 1—xxiv. 11), and the interval between Moses' first and his second stay on the mountain (xxxii. and xxxiii.).—Tr.]

able, locked up, as it were, and had to be unlocked by sacerdotal expiations according to the Levitical rites.

At the close is given a general statement concerning the future of the tabernacle, which, however, also discloses the design of it. "The Future verbs designate the action as a repeated and perpetual one" (Knobel). It was designed as a divine token for the people on their march. When the cloud rose up from the tabernacle, this was the signal for starting—an expressive signal; for the divine token then visibly separated itself from the sacerdotal dwelling; Jehovah seemed to abandon it, as He in truth in the strictest sense did leave the temple in the Jewish war. It was the signal for the people to break camp and move onward. But the cloud only showed the way, in order, at a new stopping-place, to rest down again on the tabernacle, and thus to order a halt. Thus the book closes with the profoundest thought concerning the history of the kingdom of God, expressed in a symbolic form and so graphically as to be apprehensible by a child. The pillar of cloud above the tabernacle by day; the fiery brightness in it by night—before the eyes of all Israel;—thus was made sensible to the people that presence of their covenant-God which accompanied them in all their journeyings. Comp. the consecration of the temple, 1 Kings viii. and Ezek. xliii. 4; Num. ix. 15.

DOCTRINAL AND HOMILETIC APPENDIX.

FIRST DIVISION: DOCTRINAL AND ETHICAL REFLECTIONS.

PRELIMINARY REMARKS.

The division of the Bible of which we are treating, the *Thorah* (law) in the narrow sense, was in former times used much more as a source of doctrinal and ethical rules and of homiletical observations than now-a-days. The causes of this changed attitude of theology and the Church to the Law lie in the change of views on Old Testament Judaism and the Old Testament itself, on inspiration, on hermeneutics, and on the wants of the Christian Church.

The disregard of the Old Testament scheme of revelation, which prevailed almost universally among the Gnostics, drove the Church in the other direction, to an over-estimation of the stage of religious development exhibited in the Old Testament, so that it was almost put on an equality, and in many ways was confounded, with the New Testament. The common warfare which heathen and Jewish Christians had to wage against heathenism tended very early to beget Judaizing forms of Christianity in theology, forms of worship, and polity. To this opposition between the Jewish and the heathen was added the opposition between the divine and the human, which through the unconscious influence of heathen conceptions so emphasized the divine side as to lead to a one-sided theory of inspiration, which caused the Old Testament to appear as substantially one with the New rather than as contrasted with it. But the difficulties which thus arose were bridged over by the allegorical style of interpretation. This was done in two ways: In the form of a philosophical allegorizing of the heathen myths, it mediated between the ancient superstitious heathenism and the later skeptical heathenism; in the form of the Alexandrian allegorizing of Jewish history, it mediated between the Old Testament and the Hellenic literature and style of thought. Thus then Christian theology also was led to make a bridge, by allegorical means, between the Old and the New Testament. By this means the Old Testament, already in great part Christianized, was made wholly Christian, the children of the two Testaments in a sense exchanging forms. For just as far as the Jews were pushed forwards and made Christians, the Christians were pushed backwards and made a sort of Jews.

On account of the manifold confusion of ideas which thus arises, let it be here remarked that, by the allegorizing method of interpretation, we do not mean the thorough explanation of passages really intended to be allegorical, but the style of exposition which perverts the historical and didactic meaning of the Scriptures into what is claimed to be a higher and more spiritual one by sporting with analogies.

In consequence of this Judaizing theology the Old Testament, and particularly the three books of the law, became a deep fountain of Christian and religious reflections, especially an inexhaustible mine for Christian mysticism and theosophy.

Following, however, the extreme legal tendency, which transformed Christian ministers into Levites, bishops into descendants of Aaron, the Christian churches into laymen, the eucharist into a sin-offering, churches into temples,

and which was destroyed only in its central features by the theology of the Reformation, came the great reaction of the critical school, which passed over more and more into the extreme of rationalism.

Now, therefore, the Old Testament, and with it the Old Testament religion itself, was more and more degraded and caricatured by many monstrous disfigurements bearing witness to arrogant ignorance. In connection with this there grew out of the single product of Old Testament inspiration a meagre mesh of human legends, fictions, historic reminiscences and errors, with the destruction of which the youthful criticism carried on its child's play. But the science of hermeneutics rejected, together with the allegorizing theory, more and more decidedly also the symbolism and typology which were veiled in it; and while it rightly laid down the law of grammatico-historical interpretation of the Scriptures, it yet at once, and more and more, fell into the mistake of taking the letter according to the narrowest literal sense, and the historical matter as only an unessential modification of earlier beginnings of history. For this new theology there were no new spirits, no new things, no new words.

Side by side with this theological revolution there has, to be sure, maintained itself the working of the old allegorizing spirit—sometimes carried even to the pitch of absurdity. What, *e. g.* have not the Irvingites been able to make out of the skins which covered the tabernacle!

But a new epoch has dawned in theology and the Church, and is gradually taking shape in a more successful attempt correctly to estimate the Old Testament. The general statement of the correct relation between the Old and the New Testament may be made in a few words: Oneness of substance, contrast in the form of development as regards both the records and the facts of revelation underlying them.

Yet as, in this view, the Old Testament is Christianity in the germ, so thus far the correct theology and exegesis of the Old Testament are in a germinant condition—a condition subject to many oscillations connected with defective distinctions.

In the first place, not distinction enough is made between the Judaism of the Jewish people, as the vehicles of the Old Testament revelation, and the sacred history of the revelation itself. So the French Encyclopedists identified *Christendom* and *Christianity*, especially Roman Catholic Christendom.

Again, not distinction enough is made between the symbolic forms of the Old Testament and the mythical forms of the heathen world (*vid.* Comm. on Genesis, p. 28 sqq.).

This is connected with the fact that, on the other hand, still less distinction is made between the Hebrew (theocratic) and the Hellenistic (classic) mode of conception and description. According to the latter, history is a presentation of facts in their outward relation of cause and effect for the gratification of a love of knowledge; poetry is its own object, and ministers to the enjoyment of the beautiful; and didactics ministers to scholastic knowledge; whereas theocratic history presents historic facts in the light of eternal ideas, and hence in symbolic significance; theocratic poetry allows art to be merged in the service of holiness; and didactics does not deal with abstract formulas, but with concrete conceptions, because it aims not at developing a school, but at building up a church.

Very imperfect also is frequently the distinction made between the prophecy of events or of types and the prophecy of ideas or of words. That these two forms depend on one another; that without the actual reference of Israelitish history to the future of the work of salvation, therefore without the line of prophetic formations or types unknown to man, but well known to the Spirit of God, there could also be no conscious ideal or verbal prophecies; and that, conversely, the forward movement of the actual mental life of the people in typical persons, experiences, institutions and emotions, is conditioned on ideal guides, *i. e.* on verbal prophecies;—this fact is founded on the indissoluble interaction between an ideal and a life. According to a young man's ideals, his life's aim is shaped; and his ideals, rising up out of his life's aims and attainments, assume a form more and more distinct and pure. Most of all do men misunderstand those forms in which the verbal prophecy is still inclosed like a bursting bud, in the integument of typical significance. *E. g.* that mankind, in his hostility to the serpent, shall bruise its head, is a verbal prophecy; but the expression respecting the woman's seed is in a high degree typical. So the passage about the son of the virgin in Isa. vii. must be divided into elements of verbal prediction and those of typical meaning. But in general there is connected with every blossom of verbal prophecy a leaf of typical foliage, as also, on the other hand, over all typical representations there floats a meaning full of prophetic presentiment.—The theology of the present time, however, would suffer a complete relapse, should that confusion become stationary which often appears with regard to the distinction between the different periods of development in the Old Testament, particularly between the patriarchal and the Mosaic periods. Especially, when the whole patriarchal period is consigned to a vague tradition, and the Israelitish religion is made to begin with Mosaism, there is an end of a thorough understanding not only of the Old Testament, but of all the Bible, and in fact of the whole kingdom of God. Without the foundation laid in Abraham's faith in the promises, Mosaism also, according to Rom. iv. and Gal. iii., is entirely unintelligible, as also the legality of the Middle Ages is made into a gloomy caricature, unless it is conceived as a process of training for the people, based on the apostolic and ancient Catholic Church. The consequence of this one-sidedness is seen in the fact that the normal progress of Mosaism towards Messianic prophecy cannot be appreciated, but is misinterpreted, just as the Reformation of the Middle Ages is denounced as a revolution.

But if the periods of Old Testament revelation are correctly appreciated, then one will be able to determine more accurately the difference between the canonical and the apocryphal periods of the Old Testament, according to their characteristic features. The one characteristic feature of the apocryphal literature is the national ele-

ment which abandons the theocratic classicalness or canonicity; a form such as in its way appeared in the Græco-Roman literature, and in modern literature threatens to appear everywhere. In the period of the Hebrew popular literature, Judaism and Alexandrianism fall apart; and inwardly faith is blended with fanaticism, superstition, and skepticism, while outwardly the Messianic anticipations retreat behind the contrasted elements of Alexandrian spiritualism and Jewish literalism.

A right estimate of the Old Testament periods will also disclose the great significance of the difference between the epochs and the periods of the time of revelation, and much that is incomprehensible will become more nearly intelligible, *e. g.* the great difference between the epochs abounding in miracles and the periods in which there were none—a difference the reflex of which is still perceptible in the contrast between that half of the age of the church which was characterized by festivals and that which was without them.

The theology of the present will therefore still have considerable obstacles to overcome. But it cannot possibly return to the mediæval and early Protestant style of dealing with the Old Testament, and must none the less leave behind the rationalistic relapses of negative criticism and of pseudo-historical exegesis. It will set forth the divine and miraculous revelations as they gradually made their appearance, according to the degrees of the human development on which they rested, in the fulness and beauty of their successive factors.

So then in the service of a new method of interpreting the Mosaic law, a method which may be briefly termed the Christological, as being the due appreciation of divine truth in a human coloring and form, the old shafts of this rich mine, in various ways filled with obstructions, will be re-opened; and instead of the merely glistering half metals of exegetical disquisitions there will be found for Christian instruction and edification a yield of the richest metals.

A. GENERAL REMARKS ON THE DOCTRINES OF THE LAW.

As to the law of Moses as a whole, we cannot go back to the old position, that it still serves as a moral law in its entirety, *i. e.*, entirely in this its outward form, especially the law of the Sabbath, and many also of the civil laws, *e. g.*, the law of tithes, and of capital punishment for the blasphemer; but the New Testament truth, that the law is done away by the law for the Christian (Gal. ii.), must not be so interpreted as to imply that the Mosaic law is wholly abrogated. It will rather be seen that it has been freed by Christ, as to its spiritual elements, from the limitations and forms of the Jewish economy, that it in this very way has become a type designed to represent and illustrate the fundamental principle of Christianity in its details (*vid.* Matt. vi.; Rom. iii. 31).

In like manner the Jewish people are no more to be regarded as, abstractly considered, the people of God overtopping all the other nations, as even yet in the New Testament period they are sometimes looked on as a nation of priests which has lost its privileges, but which is destined to become again the nobility of Christendom. But little as the whole nation is to be estimated according to its elect ones, so little should it be estimated according to the appearance of its degenerate masses, as is often done by rationalists, and in general by modern writers. As the first-fruits in the religious development of the nations, Israel must become more and more a type for elect nations of the New Testament era, for the idea of election in all nations, for the significance of nationalities, of national life within the kingdom of God, and of the shape given by Christianity to national institutions.

This process of two-edged or two-sided antagonism against the extremes will have to be carried on in all the points in which biblical theology, in a Christological aspect, relates to the law.

The dogmatic peculiarity of the Mosaic law is its crystalline distinctness of form and its transparency, or its unpoetic precision and its suggestive symbolicalness. The absence of figures in the Mosaic law also marks its style, which everywhere and in the smallest details avoids the obscurity of an imaginative diction. This prosaic precision is all the more striking, inasmuch as it is here and there interrupted by highly poetical passages, and finally is supplemented by the lofty style of the prophetic book of Deuteronomy. But out of this very distinctness, seemingly related only to civil affairs, there shine forth everywhere the suggestive thoughtfulness and symbolicalness which gives to Mosaism the character of a typical institution throughout.

The fundamental dogma of Mosaism is this: Elohim is Jehovah, or, Jehovah is Elohim, as the fundamental dogma of the New Testament is this: Jesus is the Christ, or, the Christ is Jesus. The God of all the worlds, Elohim, is Jehovah, the covenant God of Israel; the covenant God of Israel is also none the less the God of all the worlds. Religious catholicity and religious particularism thus complement each other, although a narrow view of things keeps trying to bring them into antagonism.

On the basis of this dogma come first of all into clear prominence the idea and the law of personality. Jehovah is holy, *i. e.*, He keeps His personality, in which idea and essence are one, pure and unmixed, and for this reason He trains up Israel to be His holy people, a people of personal worthiness. Again and again this covenant fellowship between the absolute and the limited personality is emphasized, also, therefore, the sonship for which Israel is called into existence.

The idea that Israel, or humanity, is akin with God, is more conspicuous in the stern majesty of the law than even in the dogmatics of the church. The Canaanites are rejected for the reason that they have ruined the worthiness of personality in the double form of voluptuous rites and of offerings to Moloch.

With the notion of personality and holiness to which Israel is called in his fellowship with God are inseparably connected the necessity of expiation and the consecration of sacrifices. The consecration of sacrifices; for man always follows the impulse to make expiatory offerings. If he does not do this in a manner pleasing to God, he does it as a heathen in horrid caprice. To bodily

suicide corresponds in this respect intellectual suicide, the total denial of immortality, respecting which it is falsely asserted that Moses knew nothing of it. Moses, who had brought his people out of Egypt, out of the land where men worship the dead and the other world, had first of all to wean the people from Egyptian conceptions, and to train them chiefly to sanctify, as they ought, the things of this world, as being the proper foundation for a true view of the sacredness of the other world. The idea of immortality, as something presupposed, is sufficiently obvious in the Mosaic religion.

As to the law itself, we must not overlook its divisions, nor the various combinations that result from them. Although the law is a unit, yet the old distinction between the moral, ceremonial, and civil law is well founded. Hence the command of the day of rest is given in two connections: as an ethical law of humanity in the decalogue, and as a ceremonial law among the regulations for festivals in Leviticus. If this connection is overlooked, the Levitical ceremonial Sabbath will be transferred to the ten commandments, and on the other hand the Sabbath law of Leviticus will be treated as a mere Jewish ceremonial law. A similar combination is found in the ordinance of the day of atonement. Levitically it was the culmination of all the feasts; socially it was the fast-day of preparation for the feast of tabernacles.

The Messianic seal of the three books (Exodus, Leviticus, and Numbers), which is discerned in the various institutions of the law, is found unmistakably impressed on the three books: Exodus is the book which sets forth the Messiah as prophet; in Leviticus the Messianic high-priesthood is typically portrayed; while the book of Numbers describes the organization, appearance, and guidance of God's host, whose military and victorious prince is Jehovah in His Messianic future. See details in the Introduction.

Literature.

Here belong, besides general commentaries, works on biblical theology (*vid.* Comm. on Genesis, p. 62 sqq.). *Vid.* a list in Von Cölln's *Biblische Theologie*, I. p. 19. Likewise in Hagenbach's *Encyclopädie*, p. 214. [Darling's *Cyclopedia*, Smith's *Bible Dictionary*, Am. Ed.]. Hagenbach puts here Hofmann's *Schriftbeweis des Glaubens.*—On the Kingdom of God, and, in particular, Christology, *vid.* Comm. on Genesis.

Most recent works: Von d. Golz: *Gottes Offenbarung durch heilige Geschichte*, Basel, 1868. Ewald, *Die Lehre von Gott, oder Theologie des Alten und Neuen Testaments*, Vol. I. *Die Lehre vom Worte Gottes.* Leipzig, 1871. Oehler, *Theology of the Old Testament* [Clark's Foreign Theological Library, 1875, 2 vols.].

Here belong works on special dogmatic and ethical questions, on the Israelitish character and beliefs, especially on the Jewish belief in immortality, on typology, and on Jewish laws.

In reference to the general character of the Israelites, there are, in opposition to the scoffs of Feuerbach and the depreciatory judgment of Renan, Richard Wagner, and others, to be considered both Jewish and Judaistic over-estimates (*e. g.*, of Baumgarten and others), and likewise correct estimates.

Monographs. On the name Jehovah *vid.* Tholuck, *Vermischte Schriften*, I., p. 377 sqq. The article by Oehler, in Herzog's *Real-encyclopädie;* Danz, p. 425. [Reland, *Decas exercitationum, etc.;* Reinke, *Philogisch-historische Abhandlung über den Gottesnamen Jehovah;* the above-mentioned article by Tholuck, translated by Dr. Robinson in the *Biblical Repository*, Vol. IV., 89–108; E. Ballantine, *Interpretation of Ex.* vi. 2, 3; *ibid.*, Vol. III, p. 780 sqq. See also Hengstenberg, *Authenticity of the Pentateuch*, I., p. 213 sqq.; Kurtz, *Die Einheit der Genesis*, p. xliii. sqq.; Macdonald, *Introduction to the Pentateuch*, I., p. 165 sqq. —Tr.].

On the Mosaic law. *Vid.* the older writings in Walch's *Bibliotheca*, I. p. 119. Also the article on this topic, and a list of works, in Herzog's *Real-encyclopädie.* Langen, *Mosaisches Licht und Recht*, Halle, 1782; Salvador, *Geschichte der mosaischen Institutionen;* Bluhme, *Collatio legum Romanarum et Mosaicarum*, 1848. Schnell, *Das israelitische Recht in seinen Grundzügen dargestellt*, Basel, 1853; Bunsen, *Inhalt und Epochen der mosaischen Gesetzgebung* (*Bibelurkunden*, I. p. 229); Riehm, *Die Gesetzgebung in Lande Moab*, Gotha, 1854. [Michaelis, *Laws of Moses;* Saalschütz, *Das mosaische Recht;* Wines, *Commentary on the Laws of the Ancient Hebrews.*—Tr.].

R. Kübel, *Das alttestamentliche Gesetz und seine Urkunde*, Stuttgart, 1867; F. E. Kübel, *Die soziale und volkswirthschaftliche Gesetzgebung des Alten Bundes*, Wiesbaden, 1870.

On the Mosaic doctrine of immortality, Oehler, *Veteris Testamenti sententia de rebus post mortem futuris*, Stuttgart, 1846; Brecher, *Die Unsterblichkeitslehre des israelitischen Volks*, Leipzig, 1857; Engelbert, *Das negative Verdienst des Alten Testaments um die Unsterblichkeitslehre*, Berlin, 1857; Herm. Schultz, *Die Voraussetzungen der christlichen Lehre von der Unsterblichkeit*, Göttingen, 1861; Klostermann, *Hoffnung künftiger Erlösung aus dem Todeszustande bei den Frommen des A. T.* (*Untersuchungen zur alttestamentlichen Theologie*, Gotha, 1868). [Böttcher, *De Inferis Rebusque post Mortem futuris ex Hebræorum et Græcorum Opinionibus*, Dresden, 1846; Warburton, *Divine Legation of Moses;* Alger, *Critical History of the Doctrine of a Future Life*, and the bibliographical Appendix of the same by Ezra Abbot, LL. D. —Tr.]

On the typology of the Old Testament, especially of the Pentateuch, *vid.* Comm. on Genesis, p. 62 sq.; Hiller, *Neues System aller Vorbilder Jesu Christi durch das ganze Alte Testament;* Fairbairn, *Typology of Scripture;* Bähr, *Symbolik des mosaischen Cultus;* monographs in Liebner and Dorner's *Zeitschrift;* and the article *Vorbild* in Herzog's *Real-encyclopädie* by Tholuck; Commentary on Genesis, p. 23 sqq.—[Kurtz, *Sacrificial Offerings of the Old Testament;* J. Pye Smith, *Sacrifice and Priesthood of Jesus Christ;* Magee, *Scriptural Doctrine of Atonement and Sacrifices;* Outram, *Two Dissertations on Sacrifices;* Tholuck, *Appendix to Commentary on the Hebrews.*—Tr.]

More special articles, *e. g.* on the Decalogue, *vid.* under the several books.

B. SPECIAL DOCTRINAL REMARKS ON EXODUS.

1. *The Redemption of Israel, or the Type of Redemption in General.*

By the history of the redemption of Israel the Mosaic legislation is connected with the patriarchal religion of promise, and by means of this alone does this legislation receive its proper position and meaning. The Mosaic law, too, is founded on the redemption, as is expressly declared in the introductory clause of the Decalogue; and it is a Rabbinic extravagance to make a distinct commandment out of the opening words: "I am Jehovah, thy God," *etc.* A foreign code of laws imposed as a yoke upon a nation without any intervention, in such a sense as Hegel and others conceive the Mosaic law, would be only despotic constraint, not a real law in the spiritual sense. By means of redemption Jehovah has secured for Himself the office of lawgiver for the people of His possession. By means of the redemption He has established in the minds of all the people the confident hope that all His commandments, even those that for the present are the most unintelligible, are the products of the same Spirit that redeems and continues the redemption. By means of the redemption Jehovah has liberated the people from a slavish yoke and service, in order to train them for freedom by the educational influence of legal compulsion and of a servile condition. Hence all the main features in the guiding of the Israelites to Sinai are each of them highly significant types in illustration of the idea of redemption. With seeming hopelessness begins the history of redemption. The wonderful deliverance of the one called to be a deliverer, the unconscious assistance rendered in the midst of the hostile people themselves, the flight and concealment of Moses in Midian, the contest with the obduracy of the tyrant, and even with the reluctance and unbelief of his own people, the long anxious waiting for the decision, the final breaking away, the passage through the Red Sea, the further miraculous aid, the pillar of cloud and fire, the friendship of Jethro and his counsels;—all these things are found repeated a hundred times in more general forms in the history of the kingdom of God. The original redemption of Israel, as continued through a long series of redemptive acts, is the type of the real redemption of all mankind through Christ, and is reflected in all analogous facts until the last redemption of mankind in the future world. Jehovah is the *Goel* [redeemer] of His people. *Vid.* the article on *Erlösung* in Herzog.

On the dogmatic significance of Moses *vid.* the Epistle to the Hebrews. On the Passover, *vid.* the dictionaries and Danz.

2. *The Law.*

The law of Moses, in its inmost essence, is the objectified conscience of man, or the subjectified, humanized will of God. It is the conscience primarily of the patriarchs, in general, however, of humanity, since the conscience of humanity is aroused and awaked to actual conscientiousness in the elect fathers of the faith that rested on the promises. It is the divine training-school (Gal. iii.) by means of which the religion of the chosen ones is made the religion of the multitude of the Israelitish people, and indirectly of all mankind. It is the educational will of God, which came forth out of the inward illumination of the lawgiver, and put itself into the form of an objective writing on stone, to be transformed again in due time from the stone by means of the divine guidance into the writing on the heart, the law of the Spirit, *vid.* Jer. xxxi. 33.

The one root of the law is the covenant of circumcision, which from the first pointed to the circumcision, the regeneration, of the heart, Deut. x. 16; xxx. 6. *Vid.* Comm. on Genesis, p. 426. The law, accordingly, is not stationary, but is everywhere a movement in and with the legal man towards regeneration (*vid.* Rom. vii.); and the method of this movement is sacrifice, the fundamental type of which appears in the feast of the Passover-lamb. This festival looks, in its character of sin-offering, peace-offering and burnt-offering, towards a process of spiritualizing the law, and forms a contrast to the curse-offering.

After individual foreshadowings of the law (Ex. xv. 26; xvi. 29; obedience, the Sabbath), follows the ethical legislation from Mount Sinai, described to us as a sympathetic excitement of the whole people caused by their intercourse with Moses. The manifestation amidst thunder and lightning was to be interpreted by every conscience according to its attitude towards Jehovah; it is a one-sided conception to regard it as wholly threat and terror (Ps. xxix.), though it has primarily this effect for the consciousness of guilt which is awakened by the law.

Jehovah's legislation is progressive; hence we have to distinguish a legislation of Sinai—in fact a two-fold one, owing to the interruption occasioned by the worship of the golden calf; a legislation of Kadesh (Dt. xxxiii. 2); a legislation of the fields of Moab (of Seir?); finally, the prophetic legislation of Deuteronomy—the latter as a beginning of the spiritualization of the law.

But the law aims at no one-sided spirituality. It demands first of all acts of commission and omission founded on an inner motive as a training to spirituality in the inner life, and at last again spiritual acts. So it is in a three-fold respect a type of the fundamental forms of the legal aspects of the kingdom of God, *viz.*, as being a barrier, a mirror, and a rule.

First of all, the law's requirement of deeds must not be toned down. Deeds are a check upon that which is evil, a definition, a picture, a practice of that which is good. But the law as a mirror is the training-master to bring to Christ; it leads to a deepening of the inner life, till one comes to the hell of self-knowledge (Rom. vii.); and here only is brought to perfection that entire receptivity for the Gospel of grace, through which the law is transformed into a fountain of spiritual life.

The mistaken view respecting acts, that the mere act is all that is needed, is the root of Judaism, of Pharisaic self-righteousness, though even the mere doing or not doing has its value and reward in the outward world, especially in the regulations of social life.

The mistaken view respecting the mirroring of one's self in the law, that the recognition of

sin is an end in itself, leads to the deadening of the inner life in self-depreciation, quietism and pietistic self-torture.

The mistaken view respecting the law of the Spirit is the spiritualism which tends to dissociate itself from that which is the condition of it, *viz.* consciousness of sin and faith in redemption, and which more or less decidedly lapses into antinomianism.

The unity of life in the law of the letter is a continual movement, which leads to the righteousness of faith, and, as the law of the spirit, to the righteousness of the life.

On the abolition of the law in the New Testament, comp. the Comm. on Matthew, p. 109, on Romans, p. 137. Abolished as regards the severity, narrowness, and outwardness of the letter, the law is lifted up into the region where there is no limit to what is required of the spirit and rendered by it.

On the three spheres of the law according to its primary outline, the ethical, the ceremonial, and the civil, as they are distinctly contrasted with one another in the brief outline, *vid.* the exegesis in point.

In a more general form the three books are to be divided throughout according to these three spheres of the law.

The first form of the law was abolished, as to its covenant validity, by the worship of the golden calf. The fact that Moses broke the tables of the law, is an eternal repudiation of image-worship, because this worship leads to idolatry, though it is not in its intention direct idolatry. The relation of the new tables of the law is perhaps this: The former prohibit the rudeness and hereditary sinfulness of the natural life; the latter prohibit, with that, apostasy also, and constitute therefore for the apostate people the discipline of a state of penitence, the penalty of a lay condition, the disciplinary excommunication.

On the analysis of the law *vid.* p. 75.

Treatises. On the decalogue *vid.* Danz, *Encyclopädie und Methodologie*, p. 210, *Supplement*, p. 25; Otto, *Dekalogische Untersuchungen*, Halle, 1857; Geffken, *Ueber die verschiedenen Eintheilungen des Dekalogs*, Hamburg, 1838; Stier, *Die zehn Gebote in Katechismus*, Barmen, 1858; the article *Dekalog* in Herzog's *Real-encyclopädie.* Here belong the discussions of this topic in the works on biblical theology, in the older works on dogmatics and ethics, and in the catechisms.

On the Sabbath (or Sunday) in particular, Hengstenb., *Ueber den Tag des Herrn*, Berlin, 1852; Wilhelmi, *Ueber Feiertagsheiligung*, Halle, 1857; Danz, under *Sabbath* and under *Sonntag;* also his article *Sonntagsfeier* in the *Supplement*, p. 99. [Hessey, *Sunday, Bampton Lectures* for 1860; Whately, *Thoughts on the Sabbath;* L. Coleman, in *Bibliotheca Sacra*, Vol. I.; John S Stone in *Theol. Eclectic*, Vol. IV.; Paley, *Moral and Political Philosophy;* Maurice, *On the Sabbath*, and the articles in Smith's *Bible Dictionary*, and Kitto's *Cyclopedia.*—Tr.]

3. *The Tabernacle.*

The tabernacle is not mainly the meeting-house of the popular congregation (אֹהֶל מוֹעֵד), but the dwelling-place, the palace, of its Lord; not, therefore, mainly the centre of worship, but the sanctuary of the law (אֹהֶל הָעֵדוּת). In the tabernacle the appearance of God, and with it, so to speak, Sinai, remain permanently; hence it is the place where the people are to appear before Jehovah, where they hear the testimony of His law, and bring the offering of self-surrender in prayer and reconciliation. For this reason, as already remarked, the picture of the tabernacle stands in Exodus, not in Leviticus.

The holy place where God made His appearance is originally designated only by a stone monument (Gen. xxviii. 18); then it is artistically represented by the tabernacle, which was afterwards transformed into the temple. But even in the tabernacle the one place of God's revelation is developed into a gradual succession of revelations: the court; the holy place, the oblong (as an incomplete square); and the Holy of holies, as the highest form of the sanctuary, and, in its square form, a symbol of perfection. The divine law in the first stage, the court, is represented by the sacred limit, the screen of the sanctuary, the laver, the mirrors, the sacrificial death; in the second, by the seven-branched candlestick; in the third, by the ark of the law protected by the cherubim. Therewith corresponds in the first stage the altar of burnt-offering, which consumes the sacrifice in the fire; in the second, the altar of incense, over which the soul of the offering rises upwards in prayer; in the third, the lid of the ark of the covenant, the lid of expiation, of re-union with Jehovah.—The benefits which God's people obtain are, in the first stage, absolution and a simple blessing; in the second the sacerdotal communion with Jehovah at the table of shew-bread; in the third, the high-priestly vision of the glory of the Lord—the whole inuring to the benefit of the people in the threefold blessing (Num. vi. 23–26), but presupposing a threefold advance in degrees of piety: obedience and confession; prayer; joyous self-surrender even unto death.

As to the materials and the building of the tabernacle, we refer to the exegetical remarks, p. 151, to the numerous monographs, and to the archæological and lexical descriptions.

As the tabernacle is, on the one hand, a type of all true temples, churches, and sanctuaries on earth, the mother of the greatest cathedrals and of the smallest chapels, so is it, on the other hand, as being instituted by Jehovah, the opposite of all self-chosen forms of divine service (ἐθελοθρησκεία, Col. ii. 23), idol groves, and hideous systems of worship. Among the several typical features are especially to be considered the picture of the tabernacle as seen in the mount, or the ideal plan of the building; the vocation of sacred art in the form of architecture and the art of making symbolic figures; the grand voluntary contributions of the people for the sanctuary; and the glorious festival of consecration. But as the tabernacle was the provisional adumbration of the temple of Solomon, so it was, together with it, an adumbration of the great dwelling-place of the Lord which embraces the heaven of heavens, but is not embraced by it (1 Kings viii).

For works on the tabernacle *vid.* p. 118.

SECOND DIVISION: HOMILETIC HINTS.

A. GENERAL HOMILETIC REMARKS.

First of all is to be noticed the fact that in the ancient church the three books of the law were made, by the help of allegorical interpretation, an important means of Christian edification. As the most prominent example of this, Origen is to be named.

It was a consequence of the allegorical style of preaching, that, on the one hand, on account of the unmistakable uncertainty and caprice of its changing hues, it could not but weaken the assurance of faith, while, on the other hand, it could not but occasion a large deficiency in practical ethics resting on faith, and in the ethical exposition of Scripture. This evil effect has been especially pointed out by a pious and sober teacher of pastoral theology, Peter Roques, *Le Pasteur Evangélique*, Basle, 1723. He even traces the corruption of the Eastern Church largely to the moral barrenness of the fantastical allegorical style of preaching.

It cannot be denied that the allegorical mode of explaining the Scriptures, derived from the Alexandrian theology, was in existence among the Christians even at the time of the origin of the N. T. Yet we must make a radical distinction between typical and allegorical interpretation of the Bible. The typology of the N. T. may here and there, especially in the Epistle to the Hebrews, border on the allegorical method; but this method itself does not appear distinctly except in the extra-biblical works, *e. g.*, in the interpretation of Abraham's 318 servants in the Epistle of Barnabas.*

Yet even at a still later point there must be distinguished among the apostolical and church fathers the typical from the allegorical treatment of the Bible.

But after the allegorical method had obtained theoretically the predominance, one fact is still to be considered, to which the rigid advocates of the grammatico-historical interpretation do not do justice. For the Middle Ages the conception of the infinitely rich and profound contents of the Holy Scriptures as ideally considered could be gained only by the allegorical way. The simple light had to be broken in the prism of the Middle Ages into the colors of the sevenfold sense of Scripture.

Nevertheless the homiletic use of allegory in reference to the books now under consideration was very much limited by the prevalence of the custom of observing the pericopes as well as by the saints' days; and this limitation has continued, on account of the pericopes, to affect the Lutheran church. But it was otherwise with homiletics in the Reformed church, and with the mystic edification derived from the reading of the Bible; it was not held in check by the pericopes, but rather set itself in opposition to that constraint; and that the Reformed churches were fond of Old Testament texts is accounted for by this fact in part, and not simply by their conception of the Bible as a code of laws, and by the fact "that the Reformed Pietism was more fantastic than its Lutheran brother" (Diestel, *Geschichte des Alten Testaments in der christlichen Kirche*, p. 774). It may indeed be assumed that the allegorical style of preaching in the Reformed church was in great part provoked by the Lutheran mystics and commentators.

When the homiletic use of allegorical exposition began to run into absurdities (*vid.* examples in Lentz), it also gradually fell into condemnation—a process which began with the time of the Reformation. That it nevertheless was able to maintain itself so long after the Reformation, and so often seemingly to become rejuvenated, was due to its connection with a mysticism which was full of life, and to its repugnance to the dryness of dogmatic formulas. But more especially its life was due to a dim feeling (misconstrued, it is true) of the peculiarity of the symbolical side of the Biblical style, as opposed to the extreme orthodox and the radical tendency to reduce it all to a purely abstract literalism.

Works on the interpretation of the Scriptures. Whitby, *Dissertatio de sacrarum scripturarum interpretatione, etc.* London, 1714; Schuler, *Geschichte der populären Schrifterklärung unter den Christen von dem Anfang des Christenthums bis auf die gegenwärtigen Zeiten.* Tübingen, 1787; J. G. Rosenmüller, *Historia Interpretationis librorum sacrorum in ecclesia christiana;* Meyer, *Geschichte der Schrifterklärung seit der Wiederherstellung der Wissenschaften*, Göttingen, 1802 (in the Introduction a condensed survey of the history of the interpretation of Scripture from the beginning of the Christian church till the 15th century); Mögelin, *Die allegorische Bibelauslegung, besonders in der Predigt, historisch und didaktisch betrachtet*, Nürnberg, 1844; Elster, *de medii ævi theologia exegetica*, Göttingen, 1855; Lentz, *Geschichte der christlichen Homiletik*, Brunswick, 1839; Ludwig, *Ueber die praktische Auslegung der heiligen Schrift*, Frankfort, 1859.—Among the general commentaries the Berleburg Bible, as an allegorizing one, especially belongs here. A very prominent allegorist was Madame Guyon (*vid.* the article in Herzog). Diestel, *Geschichte des Alten Testaments in der christlichen Kirche.*—A list of writings on hermeneutics is given in Hagenbach's *Encyclopädie*, p. 174 sqq. See also the article *Hermeneutik* in Herzog's *Realencyclopädie;* the Comm. on Genesis, p. 101; Winer, *Reallexicon*, II., p. 115

* [This was thus interpreted: 318 is made up of 10 represented by the Greek letter ι, 8 represented by η, and 300 represented by τ. The first two letters ιη stand for Ἰησους, and the last represents the form of the cross.—Tr.]

sqq. [Marsh, *Lectures on the Criticism and Interpretation of the Bible;* Davidson, *Sacred Hermeneutics:* Fairbairn, *Hermeneutical Manual;* Immer, *Hermeneutik*, a translation of which will soon appear from the press of W. F. Draper, Andover.—Tr.]

B. SPECIAL HOMILETIC REMARKS ON EXODUS.

I. *The Redemption and the Bringing of the People to Sinai.*

1. *The Significance of the People of Israel, particularly of the Tribes in reference to the Kingdom of God.*

The rise of the people of Israel in bondage, and the redemption running parallel with it, also a type. A miniature picture of humanity. —Egypt in its two-fold form: a refuge of the founders of the kingdom of God, and the first anti-theocratic power. Repeated in the general history of the world.—Moses' leadership in its theocratic significance. Even Moses, the mediator of the law and of the restricted Jewish economy, had to receive a preparatory training in all the wisdom of the Egyptians.—Moses and the other children, exposed and apparently lost, who have become great men in the world's history, especial monuments of divine Providence (Cyrus, Romulus, Christ).—The epochs of revelation and the periods of the history of revelation, or the intervals in the revelation, are carefully to be noticed. For us the epochs of revelation blend into one on account of the unity of the Bible and of Biblical history. In reality, however, they are separated by great intervals. That is:

From Adam to Noah;
From Noah to Abraham, Isaac and Jacob;
From Jacob to Moses;
From Moses and Joshua to Samuel (only sporadically interrupted);
From David to Elijah and Elisha;
From that time to the Messianic prophets;
From Malachi to John the Baptist and Christ.

2. *Moses.*

In Moses' life the wisdom of the divine training is disclosed, and particularly in the contrast between his own impulsive effort to redeem his people and his divine calling.—The high significance of the school of solitary life in the wilderness (Abraham, Moses, Elijah, Christ; analogies: the monks even, Mohammed, Jacob Böhm, Fox the Quaker).—The burning and yet not consumed thorn-bush, an allegorical phenomenon of revelation, whose interpretation can be condemned on the ground of its being allegorical only from a misunderstanding.—The name of Jehovah could not get its specific significance for Israel as the name of the faithful covenant-God continually reappearing, until the second principal revelation of the covenant-God, even though it was known before. So the term "justification" was known in the Church from the New Testament itself, but first received its specific signification through the Reformation.—If it was known that the God who revealed Himself as Deliverer to Moses had also been the God of Abraham, then it was also known that He would show Himself in all future time as a God of deliverance (when the mathematician has two points beyond him, he can also fix the third).—The declaration: "I am the God of Abraham, Isaac and Jacob," contains in fact the most decisive argument for immortality, much as it has been misunderstood (*vid.* Comm. on Matthew xxii. 32).—The stern rebuke of the neglect of circumcision a hard problem for the Baptists. For it is not true that circumcision for the Jews was merely a national custom; it was for them, as a religious institution, the sign of the covenant, a sacrament. And, as such, a typical promise of regeneration, imposing an obligation (Deut. x. 16; xxx. 6).—Connection between God's wrath and man's death (*vid.* the article *Zorn* in Herzog's *Realencyclopädie*). After the miracles of the theocracy have been heralded by the name *El Shaddai* [God Almighty] and the birth of Israel, they now appear as the media of the redemption of Israel. By two or three features they are from the outset distinguished from magical occurrences — by natural substrata, prophetic presentiment and a symbolic representation; but they yet remain, as divine acts serving the purpose of credentials, judgment, and deliverance, forever above the sphere of the extraordinary, the wonderful. They are the new exploits of God, which come in connection with a new word, and herald a new time of salvation (*vid.* more on the parallel miracles in my *Life of Christ*).

3. *Moses and Aaron.*

The fact is often repeated in the world, and so too in the kingdom of God, that the great character is not a great orator, and the great orator not a great character.

4. *Pharaoh.*

God's message to Pharaoh: "Let my people go, that they may serve me," has been delivered by the command of God's Spirit at many hierarchical sees and royal courts, *e.g.* at the court of Louis XIV.; and He will everywhere continue to deliver it where necessary. Pharaoh's obduracy is primarily his own fault, secondarily a judgment divinely inflicted (*vid.* Comm. on Romans, chaps. ix.–xi.).—The preservation of Pharaoh, who, considered by himself, would long before have been destroyed by the Egyptian plague of the pestilence, is due to his connection with the history of the people of God; the real good of the pious does not demand that their oppressors be at once destroyed, but, on the contrary, that they be preserved a while till a certain goal is reached. They are, so to speak, set up for the very purpose of glorifying in them the name of God, by the final judgment inflicted on their arrogance. If they will not glorify God's name freely, consciously and directly, then they must be instrumental in glorifying it against their will, unconsciously and indirectly (Romans ch. ix.). Comp. the Wisdom of Solomon and Klopstock's Messiah on the condemnation of tyrants.

5. *The Egyptian Plagues.*

The Egyptian plages are typical, living representatives of all the judgments of God in history, (1) in their complete number, ten, the number of the entire course of the world; (2) in their

intermittent rhythm, ascending from the lightest infliction to the heaviest; (3) in the miraculous augmentation of natural calamities peculiar to the earth and the country, and in the connection of these with the movements of the world of mind, the joyful testimonies of the pious, the bad conscience and horror of the godless; (4) in the correspondence between the sudden precipitation of the crises of the earth's physical history, and that of the crises of the kingdom of God; (5) in the exalted symbolic form of God's deeds in sacred history. The false miracles by which the Egyptian sorcerers sought to neutralize the effect of Moses' miracles have their reflex in the most various forms even in New Testament times and in the history of the Church (2 Tim. iii. 8). So Julian instituted an anti-Christian order of preachers and similar things. So in modern times the itinerant preaching of the Gospel, the church-holidays, and religious associations have been imitated in one direction and another. But the unholy imitations can never keep pace with the holy originals.—This, too, remains true in the spiritual world, that God's plagues as such are limited entirely to the enemies of His people.—The institution of the Passover-meal on the night of Egypt's terror is a type of the institution of the Lord's Supper on the momentous night of the betrayal of Christ. This lofty festival of victory in the midst of the terrors of death and of the abyss is one of the most unmistakable of God's grand thoughts of love and of peace, and would never have been conceived, still less carried out, by the selfish heart of man.

6. *The Passover.*

In the Passover all the forms of offering are concentrated and explained. First, it takes the place of the curse-offering, the *hherem*, which was inflicted on the Egyptian first-born; secondly, it is a sin-offering made by the act of sprinkling the blood, by which the door is marked with the divine direction, "Pass over," for the angel of destruction; thirdly, however, it is most emphatically a peace-offering, as being the Old Testament eucharist, for which reason also the passover was slain by all the heads of houses, and eaten by all the inmates of the house; finally, it is made complete, as a burnt-offering, in the burning of all the parts which are left over from the sacred meal.—On the significance of carrying away the silver and gold articles, *vid.* Comm. on Genesis, p. 83. In every great judicial crisis a part of the goods of this world, or of a spiritual Egypt, falls to the people of God, as, *e. g.*, at the time of Constantine, the time of the Reformation, and other times;—not by cheating and robbery, but through mental agitation; agitated souls cast it into the hands of the representatives of the victorious spirit.

7. *The Feast of Unleavened Bread.*

Together with the Passover is instituted the feast of unleavened bread, characterized, on the one hand, as a denunciation of the world, and, on the other, as a renunciation of worldliness, or voluntary abstinence for the sake of the Lord. This does not make leaven as such a symbol of evil (*vid.* Comm. on Matt. xiii. 33), but it makes the leaven which is qualified by some reference to the world (the Egyptians, the Pharisees, *etc.*), a symbol of the contagious and overpowering influence of participation in an injurious enjoyment. As the Passover feast obligates to a temporary festival of unleavened bread, so the Lord's Supper obligates to a permanent avoidance of ruinous associations.—Participation in the Passover is conditioned on circumcision (xii. 48); and a participation in the Lord's Supper, on the rite of baptism.—The religious education of the young has from the outset a connection with the sacraments (xiii. 14), and finds itself at once enjoined, whenever a religious congregation is formed.—To guide the weak young congregation of God through the wilderness is safer than to guide them through the land of the Philistines. Here is figuratively represented the import of asceticism (xiii. 17, 18).

8. *Joseph's Bones.*

A boundary line between the theocracy and the world is formed not only by the sacraments and feasts, but also by the consecrated burial. So the church-yard has also its ecclesiastical significance. But as the political community has a part in the bells in the tower, so also in a church-yard as God's field, and only Christian wisdom, not fanaticism, can correctly apprehend the distinction.

9. *The Pillar of Cloud and Fire.*

As the same pillar over the sanctuary is a pillar of cloud by day, and a pillar of fire by night, so it stands now before the host as a sacred vanguard, now behind them as a protecting rearguard separating Israel from the pursuing enemy. To this divine separation of Israel from the world, following the sacramental separations, is next added the great actual separation by means of the Red Sea. It is a double protection for the congregation of God, that not only the congregation is hidden from the pursuing worldly power, but also the frightful equipments of this power are in great part hidden from the congregation by the miraculous phenomenon of the pillar of cloud and fire. By day the pillar of cloud is more visible than the fiery pillar; by night the fire is more visible than the cloudy pillar. When one walks in the light of knowledge, he needs to be made secure by the symbolical obscurity of the mysteries of the church; when one walks through the night of temptation, he is made secure by the fiery tokens of the animating presence of the Lord.—The policy of falsehood, of selfishness, of arrogance, and of treachery, has plunged more than one Pharaoh into destruction from the earliest times down to the history of Buonaparte.

10. *The Red Sea.*

In their extreme distress the Israelites cast themselves in view of the oppressors into the Red Sea, but do so at the bidding of God and of the rod of Moses. Here, too, the natural substratum is to be taken together with the divine deed. (Ex. xiv. 21; Ps. cvi. 9). The terrestrial crisis is united with the crisis of the kingdom of God, Moses' prophetic spirit with his symbolic miraculous

agency. The Red Sea stands midway between the deluge (1 Pet. iii. 20) and baptism (1 Cor. x. 2). In all three cases the redemption of the new man is effected through judgment on the old; there takes place a separation, by means of which the destructible part falls a prey to real or apparent destruction, and the salvable part is transferred to a condition of life and salvation. The first separation constitutes a universal historical type, and in its magnitude, as the destruction of the first world (in a sense also as a sequel of the catastrophes of creation), points to the second and third separations, but also beyond them to the last great separation at the end of the world. The second separation is a theocratic typical institution, which makes the Jews Israelites; the third constitutes a symbolic and real dividing line between the church and the world, and, in so far as it is inwardly expressed and realized, between the kingdom of God and the kingdom of darkness. The seeming downfall of the church of God is always succeeded by a higher rise, as the seeming triumph of the power of darkness indicates its actual overthrow.

11. *The Song of Moses.*

The song of Moses is the first form of religious service in the church of God, proceeding from the experience of the first miraculous typical redemption, and hence is of perpetual significance for all worship celebrating redemption and for all songs up to the last redemption at the end of the world (Rev. xv. 3). The Old Testament is acquainted with two great redemptive facts: the redemption out of the bondage in Egypt, and out of the Babylonish captivity; the New Testament proclaims the two greatest: the primal redemption accomplished by Christ, and the final one in the other world which He will accomplish at His appearing. It is noticeable that in the song of Moses the attribute of God's holiness is for the first time celebrated together with others. This indicates the early origin of the song, and particularly the period of holiness, which from this time on becomes Jehovah's most characteristic attribute; the attribute of justice, which predominates more at a later time, here appears only incidentally, as it were, in a confession of sin on Pharaoh's part. The freedom which even in the Old Testament appears in its first free form of worship, in spite of its restraints, is especially evidenced by the female choir, which Miriam leads, particularly by the instrumental music of the tambourines, and even the festive dance. What a sorry spectacle certain restrictions in the worship of the old Reformed Church present by the side of this, while yet that church professes to be of an eminently New Testament type.

12. *The First Stopping-places.*

The first encampment of the children of Israel by the twelve fountains and under the seventy palm-trees at Elim makes, with Moses' triumphal song after the deliverance, one whole. But a preliminary goal reached in the way of salvation heralds a new contest. The great weakness of the new congregation is displayed in the fact that, in spite of those rich experiences of deliverance, as soon as they begin to suffer want, they begin again to murmur. But just because the congregation is so young and so weak, Jehovah is indulgent towards them, and presents them in the wilderness of Sin with the miraculous bread of manna (the gift of quails seems here to be anticipated, xvi. 13), and at Rephidim with water from the rock. Both facts are closely related to one another and to the foregoing passage through the Red Sea. At a later time Jehovah cannot exercise the same indulgence towards the old and more experienced company when they murmur in like manner; even Moses' subtle error is now severely punished (Num. xi. 31 sqq.; xx. 1 sqq.). Repetition in the divine training of children is no more a tautology than in the human training of them.

13. *Amalek and Jethro.*

The first war of the Israelites is a war of defence against the Amalekites; but the victory depends on three forces: the people's recent experience of deliverance, Moses' intercession, and Joshua's generalship (*vid.* my pamphlet, *Vom Krieg und vom Sieg*). Amalek thus becomes a type of the anti-theocratic worldly spirit, as Egypt was before (xvii. 16). But that there are two kinds of heathenism, and accordingly a twofold relation of the people of God to it, is shown by the deportment of Jethro, Moses' father-in-law and a Midianite priest, as compared with Amalek. He has kept Moses' wife and sons in his charge during Moses' mission in Egypt; he brings them to him now, and rejoices in Israel's redemption and God's great deeds with hearty sympathy; nay, his confession that the glory of Jehovah is *above all the gods* is enough even to warrant Aaron and the elders in holding religious communion with him; they eat bread with him before God, as also Moses at the very first had received him with reverence and cordiality—a circumstance fitted to put to shame those Christians who like to seek for the essence of communion in the excommunication which is appended to it. Nay, the great law-giver even adopts at the suggestion of this Midianitish priest a reform (xviii. 13 sqq.), which, as being a testimony of superior human reason against the dangers of a one-sided centralization in government, even significantly precedes the giving of the law itself.

14. *Israel's Voluntary Assent to the Covenant with Jehovah at Sinai.*

Thus the congregation has come to Sinai, and here the people are summoned to enter, by means of a voluntary covenant with Jehovah, into a peculiar relation to Him, to become Jehovah's people under His theocracy. Here now the sacred history itself stands clearly opposed to a series of distortions of it. In the first place, we see that the giving of the law on Sinai is not the beginning of the Old Testament; Israel, rather, came to Sinai as a typical, consecrated people, in whose rise and redemption Jehovah has provisionally fulfilled the promise given to Abraham (*vid.* Gal. iii. 15 sqq.). Secondly, we see that the people were by no means involuntarily

made slaves under the law (as Hegel conceives). Thirdly, we see that even the rigorous fencing off of the lofty mountain, the thunder and lightning, and the cloud on the mountain, are not to be pronounced so one-sidedly a manifestation of Jehovah's angry jealousy as was often done by the older theologians, and as was charged upon the Old Testament in gross caricatures in the rationalistic period. Even Deuteronomy has presented a more catholic, free, and, one may say, New Testament view of the manifestation of the divine majesty, power, and holiness which encompasses the origin of the law, and which is continually to attend it in its sway (Deut. xxxiii. 1–3). As to the covenant (which is not merely an institution, as Hofmann holds), there should be specially noticed the repeated questions put to the people and their answers of assent (xix. 7, 8; xxiv. 3). The revelation of Jehovah's holiness in order to the sanctification of Israel to be His people makes Mount Sinai a symbolic sanctuary. This is expressed by the mountain's being made inaccessible to men and beasts (chap. xix. 12 sqq.). Even the priests must not be in haste to pass the boundary (ver. 24). With the holy place is connected a holy time of three days, and for the consecration of this time there are also special prescriptions. There is developed further on a two-fold distinction of degree: the people remain in the valley; Aaron and his sons, Nadab and Abihu, and seventy elders celebrate the feast of the covenant on the slope of the mountain; Moses alone loses himself in the darkness of the summit (xxiv. 9 sqq.). So high does the prophetic here stand above the priestly office.

15. *The Giving of the Law.*

The legislation on the mountain is to be divided into three groups. The first is the law as an outline, as the summary of the words of the law; the second is the law as legislation (xxiv. 12—xxxi. 18); the third is a modified restoration of the law, and the fixing of it by means of the building of the tabernacle (to the end of Exodus). The first group comprises the whole law in its outlines; and the division into three parts, moral law (xx. 1–17), ritual and sacrificial law (xx. 18–26), and civil law (xxi. 1—xxiii. 33), appears distinctly. This group is concluded by the ratification of the covenant (xxiv. 1–11). *Before the covenant was concluded, the law was enacted only in oral words;* not till after the covenant was concluded was it written on the tables of stone; and not till then could the building of the tabernacle be ordered, as the place where the stone-tables were to remain, and where Jehovah was to be enthroned; for Jehovah can dwell as a covenant-God only among a people that have voluntarily surrendered themselves to Him. But the tabernacle is not simply a temple or place of sacrifice; it is likewise, and first of all, the palace of the King Jehovah, the central place for all the three groups of laws, the place of the covenant and of the meetings between Jehovah and the people. This legislation requires Moses to remain forty days on the mountain. But the people cannot endure this invisibility of their religion, and make themselves the golden calf for their symbolic sanctuary. Thus a restoration of the law becomes necessary, through (1) a great expiation, (2) a severe modification, (3) the actual erection of a visible sanctuary, the tabernacle.

II. *The Outline of the Law.*

1. *The Ethical Law in Outline.* Ch. xx. 1–17.

Here is concentrated a heavenly fulness of divine thoughts, hence also an immense treasure of expositions, an account of which is given in the commentaries, theological systems, catechisms, sermons, and hymns. The law of the ten commandments is to be considered in its relations to the natural law of the conscience (Rom. ii.) and to the law of the Spirit (Rom. viii.), especially as a transition from the one to the other. Analytically and literally considered, the law is incomplete (2 Cor. iii.; Epistle to the Hebrews), especially in the hands of human administrators; as a type of the law of the Spirit, it is complete—the description of man as he should be, of humanity, of the living image of Christ. Analytically considered, it is predominantly educational; symbolically considered, it is an outline of Christian ethics. That it is a law for the inner life appears unmistakably in the preface, as also in the first, second, and tenth commandments, but especially in the law: "Thou shalt not covet" (*vid.* Comm. on Rom. vii.). As the foundation of the whole legislation, it is divided into laws that are predominantly religious or ceremonial, and laws that relate predominantly to social or moral life—a proof that it itself, as being the theocratic doctrine of life, or outline of rules for the sanctification of personal life, comprises the elements of dogmatics and ethics. In its practical application, Christian dogmatics has rightly ascribed to it three uses, of which the first [*usus civilis*] is permanent in the Christian state, the third [*usus normativus*] is permanent in the Christian Church, and the second [*usus elenchticus*] declares the permanent connection between the other two. The integrity of the ten commandments must be maintained with all earnestness. The prohibition of images is by no means a mere prohibition of idols; the command respecting the Sabbath is by no means merely identical with the ceremonial law of Leviticus; it is an imperishable law of humanity as much as is the law: "Thou shalt not kill." As to the division into two tables, the enumeration of the commandments, the distinction between the prohibitions in the commandments, and the commandments in the prohibitions, the reduction of the ten commandments to two fundamental ones (Matt. xxii. 38), and of the two to one (Rom. xiii. 10; James ii. 10), we refer to the appropriate theological discussions, only remarking further, that as early as in Deuteronomy the spiritualization of the ten commandments, in the direction of the prophets, is begun. We may also refer to the feature presented in an exegetical view of the narrative, that Moses, when the ten commandments were sounded out, stood as an interpreter amongst the people; according to which, this moment is to be re-

garded as mysterious in the highest degree.—The ten commandments as the ten words (of the Spirit, angelic words). As the ten fundamental doctrines of heavenly wisdom. The ten words as the ten commandments of God: ten rocks of the earth, ten lightnings of heaven.—As the ten thunders which resound through all spaces and times. As the testimonies of God in behalf of the dignity and high destiny of man, but also as the testimonies against his sin. As the testimonies both of his (formal) freedom and his (material) bondage.* As characteristic features of personality.

2. *Outline of the Sacrificial Rites.* Chapter xx. 18–26.

The enslaved feelings of the people in their terror at the manifestations of the majesty and justice of God, are, primarily, the source of the lay order, the desire for a mediator between them and God; secondly, the source of an outward sacrificial system; thirdly, the source of the hierarchy. Fleeing from God and standing afar off, in other words, slavish fear, makes laymen. "Speak thou with us, and we will hear." And the reason is: "lest we die." The true priest runs the hazard of dying as he approaches God. Thus Aaron stands with his censer of incense between the dead and the living (Num. xvi. 48). But the perfect high-priest comes near to God through the fiery flame of the great judgment (Jer. xxx. 21).—Also the lay feeling looks on the protective terrors of the law as deterrent terrors (ver. 18). The fear of death is, to a certain degree, wholesome, but is also a dangerous source of a slavish disposition (Heb. ii. 15).—In the terrors of the law lies an element of temptation on account of man's fear of death; but in themselves these terrors are designed only to test men and to fill them with the pious fear of God which avoids sin. Moses enters, as a true mediator of his people, into the darkness before God. That he is a true priest without priestly dignity, much more than Aaron is, he has shown by his intercessions. The same holds of all true prophets, even in the philosopher's mantle; they have more sacerdotal worth than all merely nominal priests. Nevertheless the enthralled state of the people's heart necessitates the institution of sacrifices and of priests. Yet it is strictly limited. First, the people are never to forget that Jehovah has spoken with them immediately from heaven, that He therefore may so speak again in the future, and that therefore all mediation must have for its object this immediate intercourse. Hence most of all the false, pretended mediation through idols must be rejected. Sacrifices, however, are mediatory. But a simple altar of earth is declared to be sufficient for the sacrificial service. Extravagance is excluded from the sacrificial rites. Here, moreover, there is nothing said, by way of anticipation, about sin-offerings. But all places at which Jehovah manifests Himself as a covenant and redeeming God are to be sanctuaries. As an enhancement of the dignity of the altar, it is allowed to be made of stones, but this permission is limited in two particulars (vers. 25, 26). The Spirit of revelation has foreseen that men's disposition to make a merit of works may transform the altar, the place where God holds sway as a Judge and a Saviour, into a theatrical stage for the exhibition of human pomp. So unostentatiously does the Levitical sacrificial system begin, and begins with the assumption that the people have long before felt the need of offering sacrifices, and that this feeling is to be checked rather than increased. We must, however, everywhere distinguish between the sacrificial rites and the priesthood which Jehovah takes under His charge, and the barbarous outgrowths which have in fact sprung from these religious impulses.

* [By *formal* freedom is meant the natural ability to choose between right and wrong; by *material* (otherwise called by German writers *real*) freedom, is meant the actual conformity of the will to the requirements of duty. Material bondage (*Unfreiheit*, "unfreedom") therefore means a state of disinclination to obey the law.—TR.]

3. *Outline of the Civil Law for the Regulation of the Social Life of the People.* Chaps. xxi.–xxiii.

It is a noticeable feature of this law that it begins with a regulation concerning the emancipation of the Hebrew serf. While the idea of emancipation is conditioned and limited by the traditional customs and laws, yet it is evident from the first breath of the law that it breathes freedom, that freedom is its end and aim. To this corresponds also the heading. Though the first verse may be translated, "These are the legal ordinances, or the punitive regulations"—yet through the whole section the idea prevails, "These are the rights." It is not acts of injustice that are chiefly treated of, but rights, the protection of human worth, the sanctity and inviolability of life, as opposed to the assaults of sin and unrighteousness. Thus then this section also, like the ethical law and the ritual law, points to the New Testament, the New Testament freedom.

a. Men-servants' and maid-servants' rights of freedom, xxi. 1–11.

b. Inviolability of life, especially as relates to regard for parents and pregnant women, vers. 12–23.

c. Inviolability of the body and its members, vers. 24–27.

d. Protection against injury to life, to servants, and even to cattle, caused by the carelessness of others, vers. 28–36.

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e. Protection of property against theft, injury to fields, and infidelity to trusts; and the settlement of collisions and distinctions thus arising, xxii. 1–15.

f. The rights of a seduced virgin, vers. 16, 17.

g. Maintenance of theocratic morals, or protection of the moral dignity of the Israelites. vers. 18–20.

h. Inviolability of strangers, widows, and orphans, vers. 21–24.

i. Protection of the poor against usurers, vers. 25–27.

j. The rights of magistrates and of the sanctuary, vers. 28–30.

k. Sanctity of the use of flesh for food, ver. 8..

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l. Sacredness of courts and testimony, even to the exclusion of a false philanthropy towards the poor, xxiii. 1–8.

m. Self-respect as shown in noble-minded conduct towards enemies and the poor, in the avoidance of fellowship with the persecutors of the innocent, and in abstaining from bribery, and from contempt for strangers, vers. 4–9.

n. Sanctity of the theocratic land, of the Sabbath, of religious speech (avoidance of the names of the gods), of the three great annual feasts, vers. 10–17.

o. Preservation of the purity of the sacrificial rites, of the harvest, of the eating of flesh (particularly by avoiding heathenish luxury, *vid.* the exegesis), vers. 18, 19.

p. Sacredness of the angel of revelation, or of the divine guidance of Israel, vers. 20–22.

q. Sacredness of the promised land. Strict exclusion of all idolatry, accompanied by all kinds of blessings from Jehovah (abundance of food, health, blessing of children, long life, dreadfulness and invincibility for enemies), and the gradual expulsion, through superior moral force, of all enemies, vers. 23–31.

r. Avoidance of ruinous religious fellowship with the heathen, vers. 32, 33.

These laws are evidently all rich in religious and moral lessons which can, when generalized, be homiletically appropriated without taking away from them the pointedness of the concrete expressions. Thus, on the basis of this section, one may speak of the leading features of the dignity and rights of man, of the right of freedom, and the limitations of it (referring to Paul's statement of domestic duties), and of the inviolability of bodily life. Also of reverence for woman, the protection of virgins, of carefulness, of the law of moral distinctions. It will not be necessary to call special attention to all the individual ideas of the section. In the exegetical remarks we have already observed that the much misunderstood law of retaliation ("eye for eye," *etc.*) does not here appear to be dictated by a judicial demand for punishment, but by a desire strongly to express the inviolability of the dignity of man.

4. *Ratification of the Covenant.* Chap. xxiv.

The legal covenant among the covenants between Jehovah and His people (Rom. ix. 4).—The common feature of all covenants. All proceed from God as institutions of free grace. All presuppose a voluntary compliance on the part of men. In all of them God's faithfulness and free gift tower up above man's unfaithfulness and neediness. But all of them may, through human unfaithfulness, be invalidated for generations. All have a peculiar character in reference to the divine promise and human obligation, although the promise is always God's word, and the obligation assumed by man is faith. In all of them the general object is heavenly salvation, but in every covenant this object has a special form. The series of successive covenants indicates the successive developments of revelation, or of the foundation of the kingdom of God.

a. The great sacredness of the covenant, indicated by the several degrees of nearness of approach to Jehovah, vers. 1 and 2. It is one of the lofty strokes of Old Testament description, that Moses in his approach to God is made to disappear from the world. The priests do not attain the height of the prophet; they must worship from afar, and do not ascend one step higher than the seventy elders, the representatives of the people. The people who are represented by this Old Testament mediation are primarily represented by the prophetic mediation of Moses.

b. The voluntary assent of the people. In the church of God there should be no thought of a traditional, or of an enforced, assent; none especially of one violently compelled or secured by craft. The unanimity of the covenant community is a beautiful picture, but soon darkened.

c. The covenant agreement, ver. 4. Religious covenants have to do not with merely vague feelings, but with definite (even written) words, vows, and decisions.

d. The ratification of the covenant, vers. 4–8. The altar, with the twelve pillars, denotes an expression of faith embracing the whole of God's people. Only young men, only spiritual youth, are fitted to negotiate a new form of faith and covenant. They begin their sacrifices not with sin-offerings, for here is nothing factitious, but with burnt-offerings and peace-offerings,—with the feeling, "To God alone in the highest be honor!" But on the basis of so sacred a covenant the need of sin-offerings will soon appear.—The covenant offering is spiritualized by reading from the book of the law. Where the intelligible word of God is wanting, true sacrifices also are wanting. The blood of the covenant, too, is efficacious only when a half of it is sprinkled on the congregation, *i. e.*, on their conscience (Heb. x. 22). What else is meant by the sprinkling of the altar with the blood, than that man promises to Jehovah a surrender of himself with his possessions and his blood?

e. Feast of the covenant, vers. 9–11. A glorious type of the New Testament. Here Moses, the priests, and the elders are united. When will the time come when the prophets and priests and elders of the church of God are wholly united? They ascend together to the heights of the mountain; but how high? A mystery of blessed experience for God's church! They see the God of Israel, and do not die. Under His feet is no cloud, no thunder and lightning, but the crystal-clear, blue groundwork of God's absolute fidelity. They do not die from the sight of God; they eat and drink, they celebrate a sacred festive meal before God—a festival introductory to the festivals of thousands of years.

f. The forty days and forty nights which Moses spent on the mountain, or the covenant writing, vers. 12–18. The days, or hours, of the first inspiration pass by; then begins the sacred work, which is to transform inspiration into disposition. This law of life holds for the church of God in general, as well as in particular. Moses seems to have disappeared in the darkness of the mountain. Jesus seems to have disappeared in the wilderness, the Spirit of the church in the monasteries, Luther on the Wartburg. This is the time of trial. He labors on the height of the mountain, in the depths of prophetic souls. Meantime Aaron and Hur attend to the duties of their subordinate office at the foot of Sinai. But again the top of the mountain is now concealed. Moses seems to be lost in the cloud, as if in the other world, and the

glory of the Lord on the top of the mountain seems again to the people like a consuming fire. Meanwhile Moses, the genius of the congregation, goes into the midst of the cloud. But very often does the dangerous waiting time of forty days and nights recur.

III. *The Idea (or Vision) and the Ordinance of the Tabernacle.* Chaps. xxv.–xxxi.

1. *The Spiritual and Elementary Prerequisites for the Tabernacle or Dwelling-place of God.* Vers. 1–8.

The one fundamental requisite is the heave-offering, the contributions furnished by Israel, at Jehovah's suggestion indeed, but the free gift of faith and love. Voluntariness is to be, and continue to be, the soul of the house of God.

The material requisites represent all nature, as the fundamental requisite represents the unanimity of the congregation.

The noblest materials from the mineral kingdom: gold, siver, copper, precious stones. The noblest from the vegetable kingdom: acacia wood, cotton, oil, spices, incense. The noblest from the animal kingdom: costly skins and hair-cloths. Thus the finest materials, together with the most beautiful and significant colors, are to be used on the building.

Jehovah wishes His people to honor themselves also by giving Him His honor in a decent dwelling. But He also wishes to have a dwelling not essentially better than those of His people, namely, provisionally a tent (*vid.* 2 Sam. vii. 7). It is an extreme, therefore, when a church dishonors itself in its style of worship, and gives no indication that the Lord is its King; but it is also an extreme, when the pomp of the worship or of the temple divests the Lord of His loving-kindness. For, that He desires to dwell amongst His people is another way of saying that He wishes to exhibit the reconciliation of His absolute majesty with His kind condescension.

2. *The Image or Pattern on the Mount.* Ver. 9.

Here, where theocratic art most closely borders on the general idea of art, appears distinctly the thought of the ideal image as the real soul of art. The tabernacle is to rest on an ideal: this is the idea of art. But the ideal is one given by God; and this is the idea of sacred art. In this, however, theocratic art is distinguished from that of common men, that it makes beauty subserve a sacred purpose. But the object of the tabernacle, in so far as it is a symbol, is to serve as the image of the kingdom of God; in so far as it is a type, it is the seed-kernel out of which the New Testament kingdom of God is to grow. It is a fundamental law of all religious artistic and architectural plans, that beautiful forms must be blended with religious and moral ends.

3. *The Organic Development of the Tabernacle.* Chaps. xxv. 10–xxx.

The essential thing, as well as that towards which everything points, in the sanctuary, is the ark of the covenant, the symbol of the covenant, of the re-union of the people with God, the place where Jehovah makes His abode and His revelations. It has two meanings: it is Jehovah's throne, but it is also Israel's highest altar. From the throne the movement is downwards to the table of shew-bread and the candlestick. Corresponding to this direction of Jehovah's descent is the dwelling, the tabernacle itself, as divided into the holy place and the Holy of holies. To this descent of Jehovah from above towards the people corresponds the movement of the people from below upwards. Their starting-point is the altar of burnt-offering, whose place was in the court. From here the priests in the name of the people approach Jehovah in the symbolic sacerdotal garments, in consequence of their consecration. From the altar of burnt-offering they go out with the sacrificial blood and with the incense into the holy place as far as to the altar of incense. From this point only the high-priest can go further, and approach Jehovah in the Holy of holies with the blood of atonement on the day of atonement. But the movement of the priest depends not only on this chief condition, the sacrificial blood, but also, first, on his filled hand, the heave-offering of the Lord; secondly, on the priestly ablution, and the laver serving this end; thirdly, on the anointing of the sanctuary and of all its utensils, and on the incense.—Jehovah's temple, therefore, is a composite thing, the place of meeting between Jehovah and His people, ideally the residence of Jehovah as well as of the people. So also every church. But before everything else the manifestation of God is there,—the foundation before any human service is rendered. So, in the church, the sacraments and the word of God. Jehovah lets the people feel His nearness by His dwelling in the Holy of holies. Here is accomplished the symbolical union with the people through the high-priest. At the table of shew-bread is accomplished the symbolical fellowship or communion of the priests under the divine illumination of the seven-fold candlestick.—The three altars in the temple of the Lord, and their significance, *viz.* the altar of burnt-offering, the altar of incense, the mercy-seat over the ark.—The three rooms of the sanctuary and their significance: the court, the holy place, and the Holy of holies.—The three sacred things in the court, and their significance: the laver, the mirrors, and the altar of burnt-offering.—The three sacred things in the holy place, and their significance: the altar of incense, the table of shew-bread, and the golden candlestick.—The three sacred things in the Holy of holies, and their significance: the cherubim, the ark of the law, and the mercy-seat.—The three acts of the religious festivals: the offering up of the most valuable things in the court, the surrender of the heart at the altar of incense, of prayer, and the prophetic representation of a surrender of the life, of the expiatory blood for the effecting of re-union with God and of a vision of God.—The three significations of sacrifices: sacrifices as something rendered to the laws of the congregation, sacrifices as a symbol of the movement of the heart, sacrifices as a type of the future perfect sacrifice. As the cherubim hover over the ark of the law, so does God's dominion in the world protect His law. His law and His Gospel, the latter represented by the mercy-seat. The mercy-seat de-

notes the expiation of the law by means of the sacrificial blood. The altar of incense stands midway between the altar of burnt-offering and the mercy-seat; for prayer, symbolized by the incense (the sacrifice of the lips), is the living soul of all sacrifices.—The one general significance of the whole temple: the symbolico-typical arrangement and educational use of the ritual for the whole congregation.—As such in all its features exposed to misunderstanding: as if the notion of a local dwelling-place of God excluded His omnipresence, the feeling of which alone can give significance to that notion (1 Kings viii. 27); as if the court were designed to exclude those who are not Jews, when it is designed to attract them (Isa. lvi. 7); as if sacrifices were a meritorious service, and not rather a confession of poverty of spirit; as if the priests were to keep the people far away from Jehovah, and not rather train them up for Him.—The significance of the forms of the tabernacle, of the utensils, especially of the colors; *vid.* the Introduction to Revelation.

4. *Bezaleel, the Religious Master-Workman.* Chap. xxxi.

The gift of art, of artistic genius, a gift of God. A gift of God in the narrower, but also in the wider sense.—The cultivation of the gift till mastery is attained. The assistants of the master-workman. The artist's vocation, akin to that of the priest.—The law of artistic creation: it must in everything proceed from the fundamental thought of the work, from its end and object, ver. 7.—The Sabbath as a condition of the building of the holy sanctuary.—Even the most common work is not to be profaned through the want of the Sabbath. Through the Sabbath all the works of believers are to acquire a festal character, a Sunday brightness.

5. *The Tables of the Law.* Ver. 18.

These were not the beginning, but the conclusion, of the covenant-transaction. Their two-sidedness: of stone, and yet full of myterious writings of God; pieces of rock, breaths of heaven; inexorable demands, God's thoughts of peace. One law, and yet two tables, comprehending all duties to God and to man.—The law a work of God, a gift of God, a testimony of God.

IV. *The Breach of the Covenant, or the Golden Calf.* Chap. xxxii.

In the history of the kingdom of God is always found this contrast of mountain and valley (Moses lost, as it were, on the mountain, the rush for the false worship of the golden calf in the valley; the prophets in their visions, the people wavering between apostasy and legality; Christ on the mount of transfiguration, the disciples at their wits' end; and the scene of apparent defeat at the foot of the mountain, Luther on the Wartburg, and the inhabitants of Zwickau, Carlstadt, even *Master Philip* in the valley). Whenever the people are making themselves a golden calf, mysterious things are taking place on the mountain between God and His elect. Whenever Moses seems on the mountain to be lost in God, the people at the foot of the mountain prepare for themselves a golden calf.—He delayed on the mountain: things do not move fast enough for the spiritually sluggish people. "Make us gods," images of God. Apostasy always begins with the religious worship of images; it is the first step on the downward road of apostasy. Therefore, also, the second commandment must continue to be distinct from the first. According to Rom. i., moreover, idolatry results from the downward tendency of the use of symbols. This does not imply the prohibition of everything symbolic in religion, but it does show that it should be put under the control of God's Spirit. But from the earliest times pictorial representations of God, as well as the *religious veneration* of sacred images in general, have led to idolatry.—"For we know not." They wish to *know* when they ought to *believe;* hence they fall a prey to a superstitious belief when they ought to know. Weak priests have always been inclined to help a sensuous people in their tendency to image-worship.—The priest in vain seeks to suppress the demands of the people by the crafty policy of requiring great sacrifices. *Bad* priests increase these requirements of offerings of gold and silver and pennies till they become enormous, and the darkened spirits of the people acquiesce in the extremest demands made upon them. *Weak* priests imagine that in the requirements of offerings they impose a restraint on the idolatrous propensity. *Faithful* priests sacrifice themselves in heroic resistance; but they are rare. Sensuous men will make contributions to false systems of worship a thousand times rather than to a true one. The golden calf grows out of the memories of Egyptian heathenism. The Israelites, it is true, do not intend, like the Egyptians, to worship the image of the ox, but only to have in it a symbol of Jehovah. Immediately, however, they cry out, "These *are* thy gods," not, "That is a symbol of thy God." Aaron, on the other hand, calls out and proclaims a feast of Jehovah. So in a degenerate religion that craves images there are always two opinions and two religions: the theologian talks in *one* way; the people talk in *another*. In this worship, as in heathenism, chief emphasis is given to the worldly carousal which follows the religious ceremonies: eating, drinking, dancing, *etc.*—Jehovah's utterance respecting this unseemly conduct is, "Thy people have corrupted." Corrupted what? Nothing less than everything. "Thy people," not "My people." Jehovah does not recognize Himself in the object of the image-worship, ver. 8. God's judgment on the people after this seemingly very religious festival, ver. 9. "Let me alone, ... that I may consume them." This is the normal consequence of the carnal transformation of religion into outward forms: if the people are not soon enough healed of it, they must infallibly go to ruin religiously, morally, and physically.—"I will make of thee a great nation." The value of a people consists in their choice men, those that are faithful to God; and it is natural to think of a holy race of *elite* men. But mercy rejoiceth against (glorieth over) judgment.—In Moses' intercession the true priest appears. Moses (like

Abraham and Judah) in his intercession, a type of Christ. Analysis of Moses' intercession. "Jehovah repented," *i. e.*, through Moses' intercession the situation had been essentially altered. In human repentance is mirrored a seeming changeableness in the unchangeable God.—Moses' descent from the mount compared with the subsequent descent, chap. xxxiv. Here Moses is sad, whilst the people below are jubilant; there he descends with radiant face to the mourning people.—The tumult of the people, and the two interpretations of it, that of Joshua versed in war, and that of his master versed in the workings of men's hearts.—Moses' anger, and the expressions of it. First, the breaking of the tables. For such a people, so fallen away, God's revelation has no more value. Next, the destruction of the golden calf. Rather no religion, if possible, than such a caricature! From this negation a new life must proceed.—Aaron's miserable excuse. The miserable excuses of weak priests.—Lastly, the great punitive infliction, ver. 25 sqq. Its relative necessity at that time, and the spiritual application of this fact. But only the choice part of the congregation can punish the congregation. And the punishment continues to be sacred only through repeated intercession before God.—Moses' offer, ver. 32, and Jehovah's answer. Suffering in behalf of others is conditioned on the hope of their fellow-suffering. Forgiveness conditioned on a previous visitation.

V. *The Modified Restoration of the Covenant.* Chaps. xxxiii., xxxiv.

The Israelites must break camp and wander, in order in the future to find again their salvation, to reach the promised land. So Christians must break loose from the world and wander, in order to gain the new Paradise (home—native land). So Adam and Eve had to enter on their long pilgrimage. So Abraham (and the patriarchs generally). So the Christians from Jerusalem. So the church from the East to the West. So the Reformation. And so faith again and again. God's summons to Israel was a solemn token of grace. (1) The promise of Canaan was thus renewed. But (2) indication was given of God's future visitations destined to attend their course. So the man of faith must wander in order to be refined, but also in order to be perfected.—The three great chastisements inflicted on the fallen Israelites.—Moses' three great intercessions, and the answer to them.—Jehovah's three great tokens of grace.

1. *The Chastisements.* Vers. 1–11.

a. The greatest and severest. The Israelites must go to Canaan without Jehovah's going in the midst of them. b. They must for a season lay off their ornaments. c. The preliminary tabernacle, Moses' tent, is moved out of the camp, so that the people seem to be put under a sort of ban (of the first degree).—Because they wished to see God with the eyes of sense in the golden calf, they are now made dependent on the guidance of the angel of God's face, the visions of His prophet. Because they wasted the splendor of their golden ornaments on image-worship, they must no longer appear before Jehovah even with simple decorations. Because they wished arbitrarily to institute their own form of divine service, they must now look from afar, with awe and longing, towards the tabernacle of God.—The impression of the declaration of God, "I will not go up in the midst of thee:" (1) The people dimly felt that it was an evil announcement, a punishment for their guilt. (2) Wherein lay the punishment? In God's refusal to go with them in the relation of immediate spiritual fellowship. "Thy religion," He says, "cannot yet be a religion of the Spirit, for thou art a stiff-necked people," *i. e.*, intractable and refractory towards the easy yoke of the word, of the spirit, of love. (3) And yet there was clemency in the punishment. The spiritual condition of the people of God was such that they could be led only by the angel of God's face in the form of the law and the divine tokens received through the media of visions. An immediate and unlimited manifestation of God would have scattered and annihilated the people. Even at the Christian Pentecost the religion of the Spirit involved the people in the danger of ruin. So also many Christian nations have remained for a long time shut up under the guidance of visions, and they, too, not without positive fault on their own part. So also to many Protestants a spiritual religion has become dangerous.—The sentence requiring ornaments to be laid aside seems to have been suspended when Aaron was clothed with the sacerdotal ornaments. So also the ban of the provisional tabernacle seems to have ceased with the erection of the tabernacle proper. The pious and humble deportment of the people under chastisement is an indication of their re-adoption.—The reconciliation of the three utterances, "My face shall go with thee;" "Jehovah talked with Moses face to face;" "Thou canst not see my face," ver. 20.—In the first case the face is the angel of the face, the vision form (πολυτρόπως). In the second case, the *distinctness comprehensibleness*, and *familiarity* of God's words (πολυμερῶς). In the third case the real beholding of the divine glory is meant (*vid.* the exegesis).—Joshua, the faithful guardian of the sanctuary.

2. *Moses' three new great intercessory Petitions.* Vers. 13–23.

The first petition: "Show me thy way," *etc.* Also in behalf of Jehovah's people. Answer: My face, as guide to the way, shall be the living way (John xiv. 6).—Second petition: Make it evident that Thou Thyself art going with us, when Thy face guides us before all the world by distinguishing signs. Answer: Divine assent on the ground of Moses' intercession and acceptableness.—Third petition: Let me see Thy glory. The divine answer: Conditional assent (*vid.* the exegesis). Observe the refusal in the assent, and the assent in the refusal (Gethsemane?). The old saying: Man cannot see God without dying, (1) true in the sense of divine revelation; (2) always false as conceived by the popular superstition. Only by this dying of the natural man under the sight of God does man come to the true life —Observe how God's answers make the human petitioner bolder and bolder · how,

nevertheless, even the boldness of the human petition is continually controlled by divine wisdom—and that, for the petitioner's own good.—The believer stands on the rock—even in the protecting cleft of the rock close to God, and sees all His goodness pass by. Not in one single view, but piece by piece, does the believer behold the glory of the Lord. Even the faint impression of the manifestation of the glory of God in the sphere of our life's vision might overpower and kill us, if Jehovah did not place us in a cleft of a rock and hold His hand over us (the rock-clefts of joyous youth—of dark night—of civil security—of childlike freedom from care, *etc.*).—The great *afterward.* The sequel of experience, of the hour of death, of the end of the world. Not till the evening of the world do all the periods of the world back to its morning come truly to light. "At evening time it shall be light."

3. *The Three great Transformations of Anger to Grace.* Chap. xxxiv. 1–35.

a. *The gift of new tables of the law*, in connection with which Moses' co-operation is more positively brought out. b. Sinai glorified by Jehovah's proclamation of Jehovah's grace. c. Moses' shining face upon his return from the mountain with the new tables of the law.—The new tables of the law in their relation to the first. (1) They are as to contents entirely like the first, as if nothing had happened in the meantime. (2) They are not like the first in their relation, for they presuppose the apostasy that has taken place. Hence they are supplemented by the proclamation of grace.—*Jehovah's grand proclamation of Jehovah's grace.* Jehovah proclaimed not only His law from Sinai, but also His grace. The history of this fact is an eternal testimony against all distortions of the Old Testament Jehovah, of the law, of Sinai. Likewise the erroneous notion of many favorably inclined to the church and to Christianity, that Sinai and the law proclaimed only a curse, is corrected in this history. True, this grand proclamation of grace does not annul the law, justice, and judgment, but it puts this revelation of God's severity in the right light.—The two parts of the grand proclamation of Jehovah from Sinai. The first part, concerning Jehovah's mildness: merciful, gracious, long-suffering, *etc.* The second part, concerning His severity: He lets no one go unpunished (and so, nothing unpunished), and visits the misdeed of fathers upon children and children's children, *etc.* (*vid.* chap. xx.).—The threefold expression for the forgiveness of sin: He forgives iniquity (perverseness), transgression (apostasy, desertion), and sin (failure).—The surprise of the lawgiver, to whom at this moment Sinai has become a throne of grace; and his humble prostration and adoration. Compare Elijah's gesture, when Jehovah passed by him with a still, small voice (1 Kings xix.). After this experience Moses comes back once more to his petition, "Jehovah, go with us, in the midst of us" Jehovah's reason for not doing so, viz., that He cannot go in the midst of them because they are a stiff-necked people, Moses reverses: just because they are stiff-necked, he prays Jehovah to go with them. He almost forgets for awhile Jehovah's character as lawgiver under the impression of the proclamation of grace, as was also the case with many at the time of the Reformation, and as is still often the case, when there is a deficiency of spirituality. But Jehovah, while denying the request, offers a rich compensation. Instead of the quiet religion of the spirit, which cannot yet come, they are to be distinguished by a grand religion of miracles (which is a prerequisite of the future religion of the spirit, in no sense a contradiction of it). But the greatness of this promise is limited by the demands on which the theocratic covenant is founded, vers. 11–26 (*vid.* the exegesis).—In conclusion it is said, "Write thou these words;" for every covenant with God, especially this one, is a very definite thing.—*Moses' marvellously exalted mood on the mountain.* The forty days and nights, which are fast-days only because they are feast-days (*vid.* Comm. on Matt. iv.).—Again ten words. The law infinitely simple, but in its very simplicity infinitely profound.—The glorious picture of Moses descending from the mount. Comparison of this with the first descent. The situation is changed in two respects: the people have repented, and Jehovah has proclaimed His grace (at the first descent he may have had, to speak dogmatically, the *usus primus* of the law in mind; at this descent there was a presentiment of the *usus tertius;* the *usus secundus* he probably had in mind both times). He did not know that the skin of his face shone. The effect of his shining face, ver. 30 sqq. For the people this reflection of Moses' intercourse with Jehovah seemed almost more punitive than the gloomy expressions of the law. For the common people and for rude sensibilities in all classes this is still the case: monastic rules rather than evangelical joy (comp. 2 Cor. iii.). With such a radiant face should preachers especially descend from the pulpit. But how many afterwards appear as if they had spoken in a state of somnambulism or a factitious ecstasy. But with all the faithful the feeling always is, "How lovely are the feet," even the feet, still more the peaceful splendor on the countenance.

VI. *The Erection of the Tabernacle.*

Chaps. xxxv.–xl.

The erection of the tabernacle pre-supposes the restoration of the covenant between Jehovah and His people, and therefore the integrity of the theocratic religion. This prerequisite is in substance fulfilled at every erection of a house of God. But there are splendid temples which are in a true sense founded on the decay and disfiguration of religion; and the tendency to such establishments appears also in our own time.—The three parts of the tabernacle have a permanent significance: the court is continued in the room for catechetical instruction, in baptism and confirmation; the holy place is represented by the nave and the sermon; the Holy of holies by the mystery of the choir. The mediæval church sought to shut off the choir again, as if it were an Old Testament Holy of holies; modern Protestantism tends to reduce the choir to a mere part of the nave and to abolish church discipline and the distinction between auditors and communicants.—The sacred forms symbo-

lize the legal ordinances of the kingdom of God; the sacred colors symbolize the moods and characters which animate that kingdom (blue=fidelity, purple=royal splendor, scarlet=blood and devotion, white=purity and righteousness). On the constituent parts of the temple, *vid.* the exegesis. As the tabernacle became a temple, so ought the temple in the New Testament times to become again a simple tabernacle (Amos ix. 11, 12).—The tabernacle as the original form and mother of all true temples, churches, chapels, and houses of prayer. All golden things denote that which is pure, permanent, eternal; all silver things, that which is valuable and glittering to human view; all brazen things, that which is strong and durable.

1. *The Sabbath as the prime requisite of all festivals, all religious fellowship, all houses of God.* Without the Sabbath, no church. Ch. xxxv. 1–3.

2. *Voluntariness*, especially the voluntary offerings and co-operation of all, is the basis on which the house and service of God are founded. Vers. 4–29.

3. *Consecrated art in the service of religion*, vers. 30–35. It is not itself religion. Nor does it domineer over religion. But it is also not divorced from religion, least of all hostile to it. Immoral painting, music, poetry: the most odious mockery of true art. True art with its works, a great gift of God.

The noble industry of the laborers on the house of God, xxxvi. 1–7. "The people bring too much," a censure, and yet a praise.

4. *The preparation of the dwelling*, vers. 8–38. According to the divine idea, the ark was the first thing, the dwelling the last. In the human execution of it, the dwelling takes precedence.

5. *The ark*, xxxvii. 1–9. The staves of the ark: the ark is transportable, it is not absolutely fixed to any place. The cherubim, which protect the law, represent the fundamental forms of God's sovereign rule (are certainly not representative forms of terrestrial creatures). The cherubim hold sway over not only the law, but especially also the mercy-seat (the Gospel).

6. *The table*, vers. 10–16. A table for heavenly food (certainly not for human works).

7. *The candlestick*, vers. 17–24. The spiritual flower of earth adorned with the spiritual stars of heaven.

8. *The altar of incense*, vers. 25–28. In prayer the heart is dissolved, as it were, through sighs, renunciations, vows, home-sickness, and tears, into a cloud of smoke ascending to God.

9. *The anointing oil*, ver. 29. Symbol of the Spirit, mild, soft and healing; burning, consuming, refining. Designed for the anointing of all the objects in the sanctuary, since everything is to be consecrated to the Spirit.

10. *The altar of burnt-offering*, xxxviii. 1–7. The place where the fire of the divine authority consumes human offerings is a holy place. But it is a wild notion that it signifies the fire of hell, or perchance the fires of the Inquisition. Rather might we invert the thing, and see even in the fire of hell a work of divine compassion; yet we are not to obliterate the distinction: fire of the loving, and fire of the judicial, visitation.

11. *The laver, and the mirrors of the women on its base*, xxxviii. 8. The priests, like the women, should present themselves in a worthy manner before God; these purified from the dust of worldliness, those adorned with a consecration which can appear before the eyes of God.

12. *The court*, vers. 9–20. The court is larger than the sanctuary; it embraces the whole. But fanaticism recognizes only *fanum* and *profanum*, no intermediate transitional space; yet it deems itself able violently to extend its *fanum* over all space, and conceives that it transforms the court itself into a *fanum* by its market for sacrifices.

13. *The estimation of the expenses of the sanctuary*, vers. 21–31. Church-property, church-taxes, church-accounts, the work of church-architects, should be kept away from the control of hierarchical caprice and hypocritical misuse, and examined and consecrated as if before the eyes of God.

14. *The priestly garments*, xxxix. 1–31.

15. *The completion of the work, and the presentation of it*, vers. 32–41. The joy over a well-finished house of God. The inspiring event of a church founded without defects, and at last completely erected. Not always are churches constructed without defects (falling arches, towers out of line, disproportions). With all changes of forms the idea of the sanctuary should always continue to be the regulating principle. Yet the abundance or splendor of the symbolic element may imperil the spirituality of worship itself.

16. *The erection of the tabernacle, and its miraculous dedication*, ch. xl. Three particulars are clearly distinguished: *a.* The erection itself, in connection with which the date is significant: on the first day of the first month (of the second year). The ark again takes precedence in the order, and the sacerdotal ornamentation comes last. *b.* The human dedication begins very significantly with the burning of incense; then follows the burnt-offering with the sin-offering. *c.* But the completion of the dedication proceeds from Jehovah; in symbolic forms He comes down over and into the dwelling. And this same sign, the pillar of cloud and fire, represents the life and movement of the tabernacle, its theocratic dignity and sacredness, vers. 36–38. On the other hand, temples abandoned by God and the spirit of worship are the most desolate of houses. Thus Christ designated the temple, while it was being re-built, as a temple going to ruin. Flourishing temples of the heart make flourishing temples; and these really flourish when in turn they make flourishing temples of the heart.

ADDITIONAL HOMILETICAL HINTS FROM STARKE.

From the Preface to Exodus.

The use of this book and of its contents is described by Dr. Luther, in his Preface to the Old Testament, as follows: There are three kinds of pupils of the law: (1) Those who hear the law and despise it, and lead a profligate life without fear. To these the law does not come, and they are denoted by the calf-worshippers in the wilderness, on whose account Moses broke the tables in two, and did not bring the law to them (ch. xxxii. 6, 19). (2) Those who under-

take to fulfil it with their own strength, without grace. These are denoted by those who could not look on Moses' face when he brought the tables the second time (xxxiv. 30). To these the law comes, but they cannot bear it; therefore they put a veil over it, and lead a hypocritical life with outward works of the law, which life, nevertheless, is all made sin by the law when the veil is taken away; for the law shows that our power is nothing without Christ's grace. (3) Those who see Moses clearly without a veil. These are those who understand the meaning of the law, how it demands impossible things. There sin walks in its strength; there death is mighty; there Goliath's spear is like a weaver's beam, and his spear's head weighs six hundred shekels of iron, so that all the children of Israel flee before him, except that David alone, Christ our Lord, redeems us from all..... Here faith and love must have the mastery over all laws, and hold them all in their power.

The main goal of this book is, in general, Christ, who is the man about whom it all has to do. He is in this book portrayed before our eyes by many types, as *e. g.* by the redemption out of Egypt, by the Passover-lamb, by the manna, by the rock which gave the water, by the tabernacle and its many utensils. For all these images were to serve more distinctly to image forth the future character and office of the promised Redeemer. It is Christ for whose sake the Israelites enjoyed so many divine benefits, were preserved during oppression, led out of Egyptian bondage, fed with manna in the wilderness, and furnished with water from the rock, saved from ruin, notwithstanding their idolatry, and received back into the covenant; the sanctuary of God was erected among them, and their frequent murmuring and disobedience borne by God with great patience and long-suffering.

(From H. E. Rambach.) In particular, the object of this book is: (1) to exhibit the truth of the divine promise of the increase of Abraham's seed, in its fulfilment; (2) to promote God's honor, which revealed itself in the case of Pharaoh by frightful angry judgments, in the case of the Israelites, by manifold miracles in their exodus from Egypt, in their preservation in the wilderness, and at the giving of the law: (3) to strengthen the faith that God knows how to save His church from complete suppression and to deliver it from temptation; (4) to give an outline of the future experiences of the church in this world. For why should God have had the bondage and oppression of the Israelites in Egypt, their redemption from it, and their being led in the wilderness, so particularly described, and the tabernacle with its instruments and vessels even twice described, except in order the more distinctly to portray Christ's work of redemption, and the redemption and guidance of His church in general, and of a soul in particular, out of the spiritual Egypt? For the church of the New Testament after Christ's death first had rest, and was edified, and multiplied greatly (Acts ix. 31), like the Israelites after the death of Joseph. Thereby it came into a state of oppression, and had to endure ten persecutions; when it had been refined thereby, and cried for deliverance, it was delivered in the time of Constantine the Great, saw its enemies overthrown, and itself exalted, was refreshed with manna, the bread and water of life. But in its prosperous days it did not long remain pure in its doctrine, lapsed finally even into idolatry and ordinances of men, till God by the Reformation destroyed such idolatry, and the pure doctrine and the true divine service was erected as the proper sanctuary of God.... So it is with a soul which lives at first in outward rest and peace: but if God begins mightily to call it out of the dominion of sin and of Satan, then Satan begins to rage and to oppress more violently.

On i. 11 (from the *Hallische Biblische Geschichte*). Egypt had heretofore been a good refuge; now it became to them a prison; and they at last perceived what their forefathers had brought on them in selling Joseph into Egypt as a slave: they themselves are there made slaves. Those who before had been honored as lords are now despised as slaves; those whom one Pharaoh raised up the other sought to oppress. They were divided into certain gangs: over ten Israelites, as it seems, was put an Israelitish officer, and over ten such officers an Egyptian task-master. The Israelitish officer had to control his gang, keep them at work, daily secure the required amount of work and tale of bricks, and deliver it over with the reckoning to the Egyptian task-master, or be responsible for it (chap. v. 14). At first they must have had to pay heavy taxes in money, and after they were impoverished, they had to do servile labor.—Pithom* was the name of a monstrous serpent which came forth out of the marshy morass of the Nile, and wrought great destruction of men and beasts. This city (Raemses) is said to be the same as was afterwards called, and known in ancient geography, as Pelusium. According to some, the new Egyptian king was named Raemses, and gave his name to the city. Whether this city was newly built, or enlarged, or only fortified, cannot certainly be said. The taxes and the servile labor were employed in so preparing the two cities that in case of need there might be kept in them the treasures of the kingdom, the armory, and a strong garrison. And because both cities lay in the land of Goshen where the Israelites dwelt, these two strongholds were built against the Israelites themselves, in order that they might be the better kept under and retained in the land. It was praiseworthy indeed in the people, that, whereas they were under so great and almost intolerable oppression, and at the same time were almost superior to the Egyptians in number, and hence might have risen up in arms and freed themselves, or at least have gone away armed, they did no such thing, but under the government of God, who had destined for them an extraordinary redemption, calmly endured all their trouble.

* [Spelled *Pithom* in Luther's Bible, and apparently confounded with the classical *Python*.—Tr.]

THE END.

LEVITICUS:

OR,

THE THIRD BOOK OF MOSES.

BY

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IN WHICH IS INCORPORATED

A TRANSLATION OF THE GREATER PART OF THE GERMAN
COMMENTARY ON LEVITICUS,

BY

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NEW YORK:
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LEVITICUS.

THE THIRD BOOK OF MOSES.

(וַיִּקְרָא; *Λευιτικον; Leviticus.*)

"The Book of the Sacerdotal Theocracy, or of the Priesthood of Israel, to set forth its typical Holiness."
"The religious observances by which God's people might be made holy, and kept holy."—Lange.

INTRODUCTION.

§ 1. NAME, CONNECTION, OBJECT, AND AUTHORSHIP.

The writings of Moses have reached us in a five-fold division, the several parts of which have come to be commonly known by the names given to them in the Septuagint and Vulgate. In the Hebrew the whole Pentateuch is divided, as one book, into sections (*Parashiyoth*) for reading in the synagogues on each Sabbath of the year, and the several books are called by the first word of the first section contained in them. Thus the present book is וַיִּקְרָא = *and he called;* it is also called by the Rabbins in the Talmud תּוֹרַת הַכֹּהֲנִים = *Law of the Priests*, and סֵפֶר תּוֹרַת קָרְבָּנוֹת = *Book of the Law of offerings.* In the Septuagint and Vulgate this central book of the Pentateuch is called Λευιτικὸν (βίβλιον) and *Leviticus* (*liber*) because it has to do with the duties of the priests, the sons of Levi. The Levites, as distinguished from the priests, are mentioned but once, and that incidentally, in the whole book (xxv. 32, 33).

As appears from the Hebrew name, the connection of this book with the one immediately preceding is very close. The tabernacle had now been set up, and its sacred furniture arranged; the book of Exodus closes with the mention of the cloud that covered it, and the Glory of the Lord with which it was filled. Hitherto the Lord had spoken from the cloud on Sinai; now His presence was manifested in the tabernacle from which henceforth He made known His will. It is just at this point that Leviticus is divided from Exodus. The same Lord still speaks to the same people through the same mediator; but He had before spoken from the heights of Sinai, while now He speaks from the sacred tabernacle pitched among His people. At the close Leviticus is also closely connected with, and yet distinctly separated from, the book of Numbers. It embraces substantially the remaining legislation given in the neighborhood of Sinai, while Numbers opens with the military census and other matters preparatory to the march of the Israelites in the second year of the Exodus. Yet on the eve of that march a number of additional commands are given in Numbers intimately associating the two books together.

The whole period between the setting up of the tabernacle (Ex. xl. 17) and the final departure from Mt. Sinai (Num. x. 11) was but one month and twenty days. Much of this was occupied by the events recorded in the earlier chapters of Numbers, especially the offerings of the princes on twelve days (Num. vii.) which must have almost immediately followed the consecration of the priests and the tabernacle (Num. vii. 1 with Lev. viii. 10, 11), and the celebration of the second Passover (ix. 1-5) occupying seven days, and begun on the fourteenth day of the first month. All the events of Leviticus must therefore be included within less than the space of one month.

The object of the Book is apparent from its contents and the circumstances under which it was given, especially when considered in connection with the references to it in the New Testament. Jehovah, having now established the manifestation of His presence among His people, directs them how to approach Him. Primarily, this has reference, of course, to the then existing people, under their then existing circumstances; but as ages rolled away, and the people were educated to higher spiritual capacity, the spiritual meaning of these directions was more and more set forth by the prophets; until at last, when the true Sacrifice for sin had come, the typical and preparatory character of these arrangements was fully declared. LANGE (Hom. in Lev. General) says "Leviticus appears to be the most peculiarly Old Testament in its character of all the Old Testament books, since Christ has entirely removed all outward sacrifices. It may certainly be rightly said that the law of sacrifice, or the ceremonial law has been abrogated by Christianity. But if the law in general, in its outward historical and literal form has been abrogated, on the other hand, in its spiritual sense, it has been fulfilled (Gal. ii.; Rom. iii.; Matt. v.); and so it must also be said in regard to the law of sacrifices. The sacrificial law in its idea has only been fully realized in Christianity;—in its principle fulfilled, realized, in Christ, to be realized from this as a basis, continually in the life of Christians." In the Epistle to the Hebrews the character of the sacrificial system in general, and particularly of that part of it contained in Leviticus, is clearly set forth as at once imperfect and transitory in itself, and yet typical of, and preparatory for, "the good things to come." A flood of light is indeed thrown back from the anti-type upon the type, and for this reason the Old Testament is always to be studied in connection with the New; yet on the other hand, the converse is also true, and Leviticus has still a most important purpose for the Christian Church in that it sets forth, albeit in type and shadow, the will of an unchangeable God in regard to all who would draw nigh to Him. Much of the New Testament, and especially of the Epistle to the Hebrews, can only be fully understood through a knowledge of Leviticus. To this general object of the book may be added the special purposes, already necessarily involved, of preserving the Israelites alike from idolatry by the multiform peculiarity of their ritual, and of saving them from indolence in their worship by the exacting character of the ceremonial. The Christian Fathers, as EUSEBIUS, SS. AUGUSTINE, LEO, CYRIL, as well as ORIGEN and many others, speak of the book as setting forth in types and shadows the sacrifice of Christ; while many of them also, as TERTULLIAN, SS. CLEMENT, JEROME, CHRYSOSTOM, and others, speak of the inferior purpose just mentioned.

Of the authorship of this book there is little need to speak, because there is really no room for doubt. This is not the place to combat the opinions of those critics who, like KALISCH, hold the whole Pentateuch to have been a very late compilation from fragments of various dates, and the Mosaic system to have been one of gradual human development. The portions assigned by KNOBEL to another author than the "Elohist" are x. 16-20; xvii.–xx.; xxiii, part of ver. 2 and ver. 3, vers. 18, 19, 22, 29-44; xxiv. 10-23; xxv. 18-22; and xxvi.; but the reasons given "are too transparently unsatisfactory to need serious discussion." Generally, it may be said that even those critics who question most earnestly the Mosaic authorship of some other portions of the Pentateuch are agreed that Leviticus must have proceeded substantially from Moses. There is really no scope in this book for the Jehovistic and Elohistic controversy; for although KNOBEL delights to point out the distinct portions by each writer, yet the name אֱלֹהִים never occurs in Lev. absolutely, but only with a possessive pronoun marking the Deity as peculiarly Israel's God. (It is however once used, xix. 4, for false gods). The book contains every possible mark of contemporaneous authorship, and there are constant indications of its having been written during the life in the wilderness. The words used for the sanctuary are either מִשְׁכָּן (4 times) or אֹהֶל מוֹעֵד (35 times) and never any term implying a more permanent structure. For the dwellings of the people, בַּיִת in the sense of a house, is never used except in reference to the future habitation of the promised land, which is the more striking because it occurs thirty-seven times in this sense, and in all of them with *express* reference to the future, except xxvii. 14, 15, where this reference is implied; זְבוּל, מָעוֹן, and נָוֶה do not occur at all; אֹהֶל *tent*, occurs once, while the

indefinite word מוֹשָׁב is found eight times; סֻכָּה, which is neither *house* nor *tent*, but *booth*, occurs four times in the commands connected with the observance of the feast of tabernacles, and with especial reference to Israel's having dwelt in booths at their first coming out from Egypt (xxiii. 43). The use of הוא for the feminine, so frequently changed in the Samaritan to היא, and so pointed by the Masorets; the use of עֵדָה for the peoplé, so common in Ex., Lev., Num., and Josh., and so infrequent elsewhere; the usual designation of them as the *children of Israel*, a phrase so largely exchanged for the simple *Israel* in later writers; and many other marks point to the earliest period of Hebrew literature as the time of the composition of this book. The book itself repeatedly claims to record the laws which were given to Moses *in Mount Sinai*, or *in the wilderness of Sinai* (vii. 38; xxv. 1; xxvi. 46; xxvii. 34), and in one instance (xvi. 1), the time is sharply defined as after the death of Aaron's two sons, and sometimes (xxi. 24; xxiii. 44) the immediate publication of the laws is mentioned. There are frequent references to the time "When ye be come into the land of Canaan" as yet in the future (xiv. 34; xix. 23; xxiii. 10); and laws are given for use in the wilderness, as *e. g.*, the slaughter of all animals intended for food at the door of the tabernacle as sacrifices (xvii. 1-6), which would have been impossible to observe when the life in the camp was exchanged for that in the scattered cities of Canaan, and which was actually abrogated on the eve of the entrance into the promised land (Deut. xii. 15, 20-22). In this abrogation no mention is made of the previous law, but its existence is implied, and the change is based on the distance of their future homes. There is frequent reference in the laws to the "camp" (iv. 12, 21; vi. 11; xiii. 46; xiv. 3, 8; xvi. 26, 27, 28), so that in after times it became necessary to adopt as a rule of interpretation that this should always be understood in the law of the city in which the sanctuary stood. Throughout the book Aaron appears as the only high-priest (although this term is never used) and provision is repeatedly made for his son, who should be anointed, and should minister in his stead; and Aaron's sons appear as the only priests. The Levites have not yet been appointed, nor are they ever mentioned except in one passage in reference to their cities in the future promised land (xxv. 32, 33). Not to dwell further upon particulars, it may be said in a word that we have here, and here only, the full sacrificial and priestly system which is recognized as existing in the two following books of the Pentateuch, and all subsequent Hebrew literature. For an excellent summary of the evidence, see WARRINGTON'S "When was the Pentateuch written?" (London: *Christian Evidence Com. of Soc. P. C. K.*).

The only passage presenting any real difficulty in regard to the date of the book is xviii. 28, "That the land spue not you out also, when ye defile it, as it spued out the nations that were before you." For the true sense of these words, see the commentary; but even taking it as it stands in the A. V., and supposing the whole exhortation, vers. 24-30, to have been added by divine direction when Moses made his final revision of the work on the plains of Moab, we can easily understand the language. Already, the conquest of the trans-Jordanic region was accomplished, and that of the rest of the land was to be immediately entered upon with the clearest promise of success. God warns the people through Moses, when all shall be done, not to follow in the ways of the Canaanites, lest they also themselves suffer as their predecessors had suffered. It is simply a case of the Lord's speaking from the stand-point of an accomplished work, while the work was in progress, and assuredly soon to be completed. It is to be noted that in the book itself the claim to Mosaic authorship is distinctly made in the last verse of chap. xxvi., and again of the appendix, chap. xxvii. (comp. Num. xxxvi. 13).

§ 2. UNITY AND CONTENTS OF LEVITICUS.

The Book of Leviticus is marked on the surface with these elements of unity: it is all centred in the newly-erected tabernacle; and only a few weeks passed away between its beginning and its close. There is necessarily much variety in so considerable a collection of laws, and something of historical narrative in connection with the immediate application of those laws; but the main purpose is everywhere apparent and controlling—the arrangements

whereby a sinful people may approach, and remain in permanent communion with a holy God. This will better appear in the following table of contents. The arrangement of the book is as systematic as the nature of its contents allowed. In regard to one or two alleged instances of repetition (xi. 39, 40 compared with xxii. 8, and xix. 9 with xxiii. 22) it is sufficient to say that they were intentional (see the commentary); and in regard to several chapters supposed to be placed out of their natural connection, (as *e. g.*, chaps. xii. and xv.,) it simply does not appear that the thread of connection in the mind of Moses was the same as in that of the critic. In fact, in the instances alleged, the great Legislator seems to have taken especial pains to break that connection which is now spoken of as the natural one, and has thus, for important reasons, separated the purification after child-birth from all other purifications which might otherwise have seemed to be of the same character. Such points will be noticed in detail in the commentary. Nevertheless, it is to be remembered that Leviticus was given at Sinai in view of an immediate and direct march to Canaan, which should have culminated in the possession of the promised land. When this had been prevented in consequence of the sin of the people, a long time—above thirty-eight years—passed away before the encampment on the plains of Moab. During this period the law was largely in abeyance, as is shown by the fact that its most imperative requirement, circumcision, was entirely omitted to the close (Josh. v. 5-8). After this long interval, it is not unreasonable to suppose that the writings of Moses would have been revised before his death, and such clauses and exhortations added as the changed circumstances might require. These passages, however, if really written at that time, so far from being in any degree incongruous with the original work, do but fill out and emphasize its teachings.

The contents of Leviticus are arranged in the following table in such a way as to show something of the connection of its parts.

BOOK I.—Of approach to God. (Chaps. I.—XVI.).

FIRST PART. (i.—vii.) Laws of Sacrifice.

§ 1. General rules for the Sacrifices. (i.—vi. 7).

A. Burnt offerings. i.
B. Oblations (Meat offerings). ii.
C. Peace offerings. iii.
D. Sin offerings. iv.—v. 13.
E Trespass offerings. v. 14—vi. 7.

§ 2. Special instructions chiefly for the Priests. vi. 8—vii. 38.

A. For Burnt offerings. vi. 8–13.
B. " Oblations (Meat offerings). vi. 14–23.
C. " Sin offerings. vi. 24–30.
D. " Trespass offerings. vii. 1–6.
E " the Priests' portion of the above. vii. 7–10.
F. " Peace offerings in their variety. vii. 11–21.
G. " the Fat and the Blood. vii. 22–27.
H. " the priests' portion of peace offerings. vii. 28–36.
Conclusion of this Section. vii. 37, 38.

SECOND PART. Historical. (viii.—x.).

§ 1. The Consecration of the Priests. viii.
§ 2. Entrance of Aaron and his sons on their office. ix.
§ 3. The sin and punishment of Nadab and Abihu. x.

THIRD PART. The Laws of Purity. (xi.—xv.).

§ 1. Laws of clean and unclean food. xi.

§ 2. Laws of purification after child-birth. xii.

§ 3. Laws concerning Leprosy. (xiii., xiv.).

A. Examination and its result. xiii. 1–46.

B. Leprosy in clothing and leather. xiii. 47–59.

C. Cleansing and restoration of a Leper. xiv. 1–32.

D. Leprosy in a house. xiv. 33–53.

E. Conclusion. xiv. 54–57.

§ 4. Sexual impurities and cleansings. xv.

FOURTH PART. The Day of Atonement. xvi.

BOOK II.—Of continuance in communion with God. (Chaps. XVII.—XXVI.).

FIRST PART. Holiness on the part of the people. (xvii.—xx.).

§ 1. Holiness in regard to Food. xvii.

§ 2. Holiness of the Marriage relation. xviii.

§ 3. Holiness of Conduct towards God and man. xix.

§ 4. Punishment for Unholiness. xx.

SECOND PART. Holiness on the part of the Priests, and holiness of the Offerings. xxi., xxii.

THIRD PART. Sanctification of Feasts. (xxiii.—xxv.).

§ 1. Of the Sabbaths and Annual Feasts. xxiii.

§ 2. Of the Holy lamps and Shew-bread. xxiv. 1–9.

§ 3. Historical. The punishment of a Blasphemer. xxiv. 10–23.

§ 4. Of the Sabbatical and Jubilee years. xxv.

FOURTH PART. Conclusion. Promises and Threats. xxvi.

Appendix. Of vows. xxxvii.

§ 3. THE RELATION OF THE LEVITICAL CODE TO HEATHEN USAGES.

Widely divergent views have been held by different writers upon this subject. SPENCER (*De legibus Hebrœorum*) was disposed to find an Egyptian origin for almost every Mosaic institution. BAEHR (*Symbolik des Mosaischen Cultus*) has sought to disprove all connection between them. The *à priori* probability seems well expressed by MARSHAM (*in Can. chron. Œgypt.*, p. 154, ed. Leips.) as quoted by ROSENMUELLER (*Pref. in Lev.*, p. 5, note). "We know from Scripture that the Hebrews were for a long time inhabitants of Egypt; and we may suspect, not without reason, that they did not wholly cast off Egyptian usages, but rather that some traces of Egyptian habit remained. Many laws of Moses are from ancient customs. Whatever hindered the *cultus* of the true Deity, he strictly forbade. Moses abrogated most of the Egyptian rites, some he changed, some he held as indifferent, some he permitted, and even commanded." Yet this legislation by its many additions and omissions, and the general remoulding of all that remained became, as ROSENMUELLER also remarks, peculiarly and distinctively Hebrew, adapted to their needs, and sharply separating them from all other people.

It can scarcely be necessary to speak of what the Mosaic law taught in common with the customs of all people at this period of the world's history. The aim of the law was to elevate the Israelites to a higher and better standard, but gently, and as they were able to bear it. Certain essential laws were given, and these were insisted upon absolutely and with every varied form of command which could add to the emphasis. The unity of God, and His omnipotence, were taught with a distinctness which was fast fading out from the world's recollection, and which we scarcely find elsewhere at this period, except in the book of Job, which may itself have been modified in Mosaic hands. So, too, the necessity of outward sacramental observances for the whole people, whereby communion with God through His Church should be maintained, were strongly insisted upon, as in circumcision and the Passover, and other sacrifices. But when we come to consider the conduct of the ordinary life, we find the universally received customs of the times not abrogated, but only restrained and checked according to the capacity of the people. All these checks and restraints were in the direction of, and looking towards, the higher standard of the morality of the Gospel, as may be seen in the law of revenge, where unlimited vengeance was restricted to a return simply equal to the injury received; in the laws of marriage, which imposed many restrictions on the freedom of divorce and of polygamy; in the laws of slavery, which so greatly mitigated the hardships of that condition. But in these, as in many other matters, their Heavenly Father dealt tenderly with His people, and "for the hardness of their hearts" suffered many things which were yet contrary to His will.

The same general principles apply to the retention among them of very much of Egyptian custom and law. It is more important to speak of these because the Israelites lived so long and in such close contact with the Egyptians from the very time of their beginning to multiply into a nation until the eve of the promulgation of the Sinaitic legislation. Particular points in which this legislation was adapted to the already acquired habits and ideas of the people, will be noticed in the commentary as occasion requires. It is only necessary here to point out on the one hand how apparent *lacunæ* in the Mosaic teaching may thus be explained, and on the other, how largely the Egyptian *cultus* itself had already been modified, in all probability, by the influence of the fathers of the Jewish people. By consideration of the former it is seen, *e. g.*, why so little should have been said in the Mosaic writings of immortality and the future life. This doctrine was deeply engraven in the Egyptian mind. and interwoven as a fundamental principle with their whole theology and worship. It passed on to the Israelites as one of those elementary truths so universally received that it needed not to be dwelt upon. The latter is necessarily involved in more obscurity; but when we consider the terms on which Abraham was received by the monarch of Egypt; the position occupied at a later date by Jacob; the rank of Joseph, and his intermarriage with the high-priestly family; and remember at the same time that the priesthood of Egypt was still in possession of a higher and purer secret theology than was communicated to the people—we see how Israel could have accepted from the land of the Pharaohs an extent of customs, (to be purified, modified, and *toned* by their own Sinaitic legislation) which it might have been dangerous to receive from any other people. Yet plainly, whatever of detail may have been adopted from Egyptian sources, it was so connected and correlated in the Mosaic legislation that the whole spirit of the two systems became totally unlike.

§ 4. LITERATURE.

The ancient versions are of great value in the interpretation of the technical language of the law. The Samaritan text and version (which however sometimes betray a want of familiarity in detail with the ritual as practised at Jerusalem) often give valuable readings; so also the Septuagint, the Chaldee Targums, and of later date, the Syriac and the Vulgate.

The New Testament, especially the Epistle to the Hebrews supplies to a large extent an inspired commentary upon Leviticus. The various treatises of Philo, and the antiquities of Josephus, give also fully the ancient explanations of many single passages and views of larger sections.

Since their time the literature of Leviticus is voluminous, consisting of commentaries,

of special treatises upon the subjects with which it is occupied, and of archæological investigations illustrating it. Of special treatises sufficient mention will be made in connection with the subjects to which they relate, and it is unnecessary here to particularize works of archæology. Of commentaries the following are those which have been chiefly used in the preparation of the present work: ORIGEN: *Selecta in Lev.* and *Hom. in Lev.* THEODORET, *Quæst. in Lev.* AUGUSTINE, *Quæst. in Lev.* BIBLIA MAX. VERSIONUM, containing the annotations of NICOLAS DE LYRA, TIRINUS, MENOCHIUS, and ESTIUS, Paris, 1660. CALVIN, *in Pentateuchum.* CRITICI SACRI, London, 1660. POLI, *Synopsis*, London, 1689. MICHAELIS, *Bibl. Hebr.*, Halle, 1720. CALMET, Wircesburgii, 1789. PATRICK, London, 1842, and freq. ROSENMUELLER, Leipsic, 1824. Of more recent date, KNOBEL (of especial value), Leipsic, 1858. BOOTHROYD, *Bibl. Hebr.*, Pontefract (no date). BARRETT'S *Synopsis of Criticisms*. London, 1847. KALISCH, *Leviticus*, London, 1872. OTTO VON GERLACH on the *Pentateuch*, translated by DOWNING, London, 1860. WORDSWORTH, London, 1865. KEIL and DELITZSCH on the *Pentateuch;* (KEIL), translated by MARTIN, Edinburgh, 1866. MURPHY on *Leviticus*, Am. Ed., Andover, 1872. CLARK, in the *Speaker's Commentary*, New York, 1872. GIRDLESTONE, *Synonyms of the Old Testament*, London, 1871. To which must be added, as containing much of commentary on large portions of this book, BAEHR, *Symbolik des Mosaischen Cultus*, Heidelberg, 1837–'39, *2te Auflage*, Erster Band, Heidelberg, 1874. OUTRAM on *Sacrifices*, translated by ALLEN, London, 1817. HENGSTENBERG, *Die Opfer des heil. Schrift*, Berlin, 1839. KURTZ on *Sacrifice*, Mitau, 1864. HERMANN SCHULTZ, *Alttestamentliche Theologie*, Frankfurt a M., 1869, 2 vols. ŒHLER, *Theologie des Alten Testaments*, 2 vols., Tübingen, 1873–74 (a translation is in the press of T. & T. Clark). Of LANGE'S own commentary (1874) as much as possible, and it is believed everything of importance, has been introduced into this work, which was already well advanced before its publication. Such portions are always distinctly marked. In several of the chapters his commentary is given in full; in others, nearly so.

PRELIMINARY NOTE ON THE LEVITICAL SACRIFICES.

Leviticus properly opens with the law of sacrifice, because this was the centre and basis of the Divine service in the newly-erected tabernacle. But since sacrifices have to do with the relations of man to God, they can only satisfactorily be considered in connection with the established facts of those relations. Of these facts three are fundamental: the original condition of man in a state of holiness and of communion with God; the fall, by which he became sinful, and thus alienated from God; and the promise, given at the very moment of man's passing from the one state to the other. The promise was that in the future the woman's Seed should bruise the serpent's head—that in the long struggle between man and the power of evil, one born of woman should obtain the final victory. This promise was ever cherished by the devout in all the following ages as the anchor of their hope, and its realization, as seen at the birth of Cain and of Noah, was continually looked for. The expectation of a Deliverer, Redeemer, Messiah, became the common heritage of humanity, although as time rolled away, it tended to become faint and obscure. Therefore there came the call in Abraham of a peculiar people, in whom this hope should not only be kept alive, but, as far as possible, saved from distortion and misconception. It was distinctly the blessing of Abraham's call, the birthright renewed to his son and grandson, and the reason for the choice and the care of a peculiar people.

From the circumstances under which this promise was given, and the way in which it is constantly treated in Revelation, it is plain that the restoration of man to full communion with God could only be brought about by the restoration of man's holiness; it was only in obedience to the Divine will that man could obtain at-one-ment with his Maker. This might seem to be sufficiently plain as a truth of natural religion, but it was also abundantly taught in history and in Scripture. Not only was it shown by the great judgments upon transgression in the deluge, in Babel, in the overthrow of Sodom, *etc.*, but constantly the relative and partial attainment of holiness, as in the case of Enoch, Noah, and others, was made the ground of a relatively larger bestowal of the Divine favor. Abraham's acceptance was expressly grounded upon his faith—necessarily including those works without which faith is dead—and so with the other heroes recounted in the eleventh chapter of Hebrews. Later, Moses in his parting exhortations in Deuteronomy, constantly and strongly urges the necessity of a loving obedience springing from the heart, and this is more and more fully unfolded by the prophets from Samuel down, as the people were able to bear it.

Meantime from the first, in the case of Cain and Abel, and probably still earlier, and then among all nations as they arose, sacrifices were resorted to as a means of approach to God. From their universality, it is plain that they were looked upon as in some way helping to bring about that restoration of communion with God which should have been reached by a perfect holiness; but since man was conscious he did not possess this holiness, sacrifices were resorted to. As they never could have been offered by a sinless being, they necessarily involve confession of sin. Whether sacrifice in its origin was a Divine institution, or whether it sprang from a human consciousness of its propriety, is here immaterial. LANGE takes the latter view. It speedily received the Divine sanction and command. Theoretically the sacrifice could have had no intrinsic value for the forgiveness of sin. The author of the Epistle to the Hebrews (ix. 13; x. 4) has abundantly shown that while sacrifices might have in themselves a certain absolute value for purposes of ceremonial purification, there was yet no

congruity or correlation between the blood of bulls and goats and the removal of human sin. Hence, theoretically also, sacrifices, while they received the Divine approbation, must have been a temporary institution, in some way useful to man for the time being, but looking forward to the true atonement by the victory of the woman's Seed over evil. Thus sacrifices are in their very nature typical; having little force in themselves, and yet appointed for the accomplishment of a result which can only be truly attained in the fulfilment of the primeval promise. How far this true nature of sacrifices may have been more or less dimly perceived by man from the outset, it is not necessary here to inquire. It is obvious that from this point of view the intrinsic value of the sacrifices was entirely a secondary matter; their whole efficacy resulted from the Divine appointment or approbation of them.

The tendency of man apart from Revelation to corruption in his ideas of God and of the means of approaching Him is nowhere more marked than in regard to sacrifice. The gods of the heathen were, for the most part, deifications of nature or her powers; they represented natural forces, and instead of originating are themselves governed by natural laws. This is true, whether their creed were polytheistic, as that of the Greeks and Romans, or pantheistic, as that of Buddhism. In Hebrew law, on the other hand, God appears "as the Creator and omnipotent Ruler of the universe, a personal Lord of an impersonal world, totally distinct from it in essence, and absolutely swaying it according to His will; but also the merciful Father of mankind." "Therefore the sacrifices of the Hebrews have a *moral* or *ethical*, those of other nations a purely *cosmical* or *physical* character; the former tend to work upon mind and soul, the latter upon fears and interests; the one strives to elevate the offerer to the sanctity of God, the other to lower the gods to the narrowness and selfishness of man." KALISCH. Moreover, among the heathen, God was regarded as alienated, and to be propitiated in such ways as man could devise; sacrifices were considered as having a certain satisfying power in themselves, as in some sort a *quid pro quo*, and as an *opus operatum*, independent of the moral life of the offerer. Hence as the occasion rose in importance, the value of the sacrifice was increased even to the extent of sometimes using human victims. Among the Israelites, sacrifices were known to be of God's own appointment as a means of approach to Him. They had a shadow, indeed, of the heathen character, as offering actual compensations for certain offences against the theocratic state, but this was very secondary. Their main object was to bridge over the gulf between sinful man and a holy God. Although the *law* of sacrifices necessarily stands by itself, yet the same Legislator everywhere insists upon the necessity of a loving obedience to God. Hence, however costly sacrifices might be allowed, and even encouraged as Free-will, and Peace, and Thank-offerings, and more numerous victims were required at the festivals and on other occasions for burnt-offerings, the Sin-offering must (except in certain specially defined cases) be of the commonest and cheapest of the domestic animals, and even this always, as nearly as might be, of a uniform value. There was no gradation in the value of the offering in proportion to the heinousness of the offence; the atonement for all sins, whatever the degree of their gravity, was the same. Even the morning and evening sacrifice for the whole people which, although not strictly a sin-offering, yet had a somewhat propitiatory character, was still the single lamb. By this the typical nature of sacrifice as a temporary and, in itself, ineffectual means, was strongly expressed.

That the ancients had the idea of sin as a moral offence against God, has indeed been called in question; but seems too certain, at least among the Egyptians, the Hindoos, and the Israelites, to require proof. It is abundantly expressed in the book of Job. It may be well, however, to point out some of the heads of the evidence that sacrifice was regarded as a propitiation for such sin, *i. e.*, as a means for obtaining the Divine pardon for its guilt. Prominent in this evidence is the fact just mentioned, that there was no proportion between the offence and the value of the sacrifice; since the idea of *compensation* was thus excluded, it remains that what was sought for was *forgiveness*. CALVIN (in Lev. i.) justly remarks that the idea of reconciliation with God was connected under the old dispensation with sacrifice after a sacramental fashion, as with baptism now. Historically, this idea of sacrifice as a means of obtaining forgiveness is clearly brought out in the sacrifices of Job, both for his children in the time of his prosperity (Job i. 5), and for his friends after his affliction (xlii.

8). THOLUCK, following SCHOLL, has shown (Diss. II., App. Ep. Hebr.) that the idea of such propitiation was prevalent throughout all antiquity; that clean animals were changed in their *status* on the express ground of their being "a sin-offering," "an atonement," so that the parts of them not consumed upon the altar might be eaten only by the priests, and their remains must be burned, or else the whole burned, without the camp (Ex. xxix. 14; Lev. iv. 11, 12, 21; vi. 30; xvi. 27, 28, *etc.*); that the idea is distinctly brought out in Lev. xvii. 11, and in parallel passages. "The life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls;" that in the case of a murder by unknown hands (Deut. xxi. 9) the guilt of the crime must rest upon the whole neighborhood until the people had symbolically transferred that guilt to a victim, and this had been offered in sacrifice; and finally, that the ritual of the day of atonement necessarily involves this idea. (See on chap. xvi.) "The notion of internal atonement.... formed a distinctive feature of the theology of the Pentateuch." KALISCH, I. p. 161.

On passing from these more general considerations to the particular system of the Levitical sacrifices, it needs to be constantly borne in mind that these, far from being a new institution, were in fact a special arrangement and systematizing of one of the most ancient institutions known to man. The change from the one to the other was strictly parallel to the course of divine operations in nature. The earlier is ever the more general and comprehensive; the later the more specialized both in structure and functions. At the same time the law was not merely an evolution, a normal development of Divine teaching previously received, but it was distinctly "added because of transgressions until the promised seed should come." We must therefore be prepared to find in it especial safeguards for the chosen people against those misconceptions which became common among the heathen, and also a constant relation to its final cause and its *terminus* when "the Seed should come."

It will help materially to a clear idea of the Mosaic sacrificial system if we examine the various words used for sacrifice before and under the law, having regard also to the subsequent usage of the same words and to their various translations in the ancient versions.

The earliest word that occurs is also the most general in its original sense, though under the law it acquires a strictly technical signification: מִנְחָה, given by the lexicographers as from a root not used, מָנַח=מָנָה=*to distribute, to deliver*, and hence *to make a present of, to give.* In the LXX. it is translated before the law only by the words *δῶρον* (Gen. iv. 4; xxxii. 13, 18, 20, 21, *etc.*) and *θυσία* (Gen. iv. 3, 5 only); in the law, where it occurs very frequently, only by *θυσία* or by the combination *δῶρον θυσία*, and this is the case also in Ezekiel (although twice, Lev. ii. 13; Num. xviii. 9, the form is *θυσίασμα*), except in the single instance of *σεμίδαλις*, Lev. ix. 4. After the books of the law both these translations are frequently employed, and also *προσφορά* once (Ps. xxxix. 9), *ξένιον* three times, and frequently the Hebrew word is simply expressed in Greek letters *μαναά*. The Vulg. translates by *munus, munusculum, oblatio, oblatio sacrificii*, and *sacrificium;* but in the law *oblatio* and *sacrificium* are the terms commonly employed. In the A. V. *meat-offering*, or simply *offering*, is the only translation in Ex., Lev., Num. and Ezek.; but *present, gift, sacrifice* and *oblation* are used elsewhere as well as these, usually according to the sense implied by the context. The word is used outside of the law in the general sense of a propitiatory gift or tribute to any one, and hence of such a gift to God, or sacrifice in its most general sense. It is used of the offerings of both Cain and Abel, the one unbloody, the other bloody. In the prophets it is used as a word for sacrifice in general. It is used frequently in the historical books of gifts or tribute from man to man as from Jacob to Esau, to Joseph in Egypt, of the Moabites and Syrians to David, and distinctly of tribute, 2 Kings xvii. 3, 4, *etc.* In the law (Ex., Lev., Num., to which must be added Ezek.) it has a strictly defined technical signification, and is applied only to the oblation (A. V. meat-offering) except in Num. v., where it is used (six times) of the unbloody jealousy-offering of barley. It is always therefore in the law a bloodless offering, and being nearly always an accompaniment of a bloody offering, may be regarded in its original sense of a gift to God, offered along with a sacrifice more strictly so called. In the few instances in which it stands alone it never appears as offered for the purpose of atonement. In the case of the sin-offering of flour allowed in extreme poverty (Lev.

v. 11–13) this is expressly distinguished from the מִנְחָה in that the remainder should belong to the priest, כַּמִּנְחָה.

The word which comes next in the order of the record is עֹלָה, derived from עָלָה, *to ascend, to glow, to burn.* It means uniformly throughout the Old Testament: *the whole burnt-sacrifice*, so specifically indeed that twice (Deut. xxxiii. 10; Ps. li. 19 [21]) כָּלִיל= *whole* is substituted for it. In a few cases it is variously translated by the LXX. (once each ἀδικία, ἀνάβασις, ἀναφορά, six times θυσία, thirteen times κάρπωμα, three times κάρπωσις), but in the vast majority of cases by some term signifying the holocaust, ὁλοκάρπωμα (three times), ὁλοκάρπωσις (eleven times), ὁλοκαύτωμα (most frequently), ὁλοκαύτωσις (seventy-three times). In the Vulg. the only renderings are *holocaustum* (seldom *holocautoma*) and *hostia*, except a very few times *oblatio;* in the A. V., always either *burnt-offering* or *burnt-sacrifice*, which are used interchangeably, and seem to have been intended to convey the same meaning. It is first used in Gen. viii. 20 for the sacrifices offered by Noah, and throughout Gen. xxii. It is also used three times in Exodus (x. 25; xviii. 12; xxiv. 5) in relation to sacrifices previous to those of the Levitical system. In the law itself it occurs very frequently, and also in the subsequent books. It constitutes the daily morning and evening sacrifice for the congregation. It was always an animal sacrifice and was wholly consumed, except the skin, upon the altar. In signification it was the most general of all the sacrifices, and in fact was the only unspecialized bloody sacrifice of the law. It must be regarded therefore as including within itself, more or less distinctly, the idea of all other sacrifices; it was a means of approach to God in every way in which that approach could be expressed. It was not distinctly a sin-offering; yet the fact that it should be accepted for the offerer "to make atonement for him" (לְכַפֵּר, Lev. i. 4) is prominent in its ritual, and the same idea is distinctly brought out in the (probably earlier) sacrifices of Job (Job i. 5; xlii. 8). There is a rabbinical maxim: "the burnt-offering expiates the transgressions of Israel," and this idea is fully expressed in the Targums. "The burnt-offering, as it is the most ancient, so also is it the most general and important in the Mosaic *cultus*, ἀρίστη δ'ἐστιν ἡ ὁλόκαυτος (Philo de vict., p. 838)." THOLUCK (Diss. II. in Hebr.). Yet THOLUCK afterwards separates this sacrifice quite too absolutely from the sin-offering. The latter indeed, as specializing one feature of the burnt-offering, had a different ritual, and was without the oblation; as offered only for the expiation of sin, it carried with it to those who bore its unconsumed flesh a defilement which could not attach to the burnt-offering, since this included other ideas also within itself. But all this by no means forbids that in its general, comprehensive character, the burnt-offering should include the idea of expiation for sin which is distinctly attached to it in the law. It was often offered also as a praise or thank-offering (2 Sam. vi. 17, *etc.*). As already said, it was the one comprehensive sacrifice daily offered upon the altar of the tabernacle (Ex. xxix. 38–42); it was doubled on the Sabbath (Num. xxviii. 9, 10), and multiplied, with added victims of higher value, on the first of each month (*ib.* 11); and so also at the great yearly festivals (*ib.* 16—xxix. 39). So far as the burnt-offering had a specific signification of its own, its meaning is generally assumed by theologians to have been that of entire consecration to God. Such a meaning is certainly sufficiently appropriate; but is never distinctly attributed to it in the Scriptures either of the Old or New Testament. It is however constantly described in the more general sense of a means of approach to God.

זֶבַח is used not so much for any particular kind of sacrifice as for the victim for any sacrifice. It is frequently coupled with some other word determining the kind of sacrifice intended, especially זֶבַח שְׁלָמִים. When not so identified, it may mean any kind of sacrifice (although most frequently used of the peace-offerings), and does not therefore require particular consideration. It occurs first in Gen. xxxi. 54 and xlvi. 1, and is generally rendered in the LXX. and Vulg. θύσια and *hostia.* The verb is the technical word for slaughtering animals in sacrifice, nor is it ever used in any other sense in the Pentateuch except in Deut. xii. 15, 21, where permission is given to those at a distance from the sanctuary to slay sacrificial animals simply for food. In the later books there are very few other exceptions to this usage: 1 Sam. xxviii. 24; 2 Chron. xviii. 2; Ezek. xxxiv. 3. From this word is derived

the Hebrew name for the altar, מִזְבֵּחַ, not, as sometimes asserted, because sacrifices were originally slain upon the altar; but because this was the place of destination for them.

No other words for sacrifice occur until the time of the Exodus. There the various specialized forms of the Mosaic sacrifices are described; but before speaking of these the word עָשָׂה must be mentioned, which is frequently rendered (chiefly in Lev. and Num.) *offer* or *sacrifice*. It is not, however, properly a sacrificial term; but merely a word of very broad signification—like ποιέω or *do*—which is adapted in sense to its connection. It first occurs in the meaning *sacrifice* in Ex. xxix. 36. Therefore passing by this, the earliest especial sacrificial term of the law is פֶּסַח, πάσχα, *pascha*, passover. It occurs first in Ex. xii. 11, and frequently afterwards, although only once in Lev. (xxiii. 5). The noun always means the lamb slain by the head of each house in Israel on the 14th Nisan, and eaten by him and his family the following evening, or at least the seven days' feast of which this was the beginning, and the characteristic feature. The history of its institution is fully given in Ex. xii. From the abundant references to it in the New Testament it was plainly designed as an especial type of Christ. It was distinctly a sacrifice, being reckoned a קָרְבָּן in Num. ix. 7, 13, and slain in the place of sacrifice (Deut. xvi. 5, 6), and its blood, after the first institution, was sprinkled by the priests (2 Chron. xxx. 16; xxxv. 11), as affirmed by all Jewish authorities; indeed, it is in connection with the Passover that the mention of the treatment of the blood of sacrifice first occurs. It is classed by OUTRAM among the Eucharistic sacrifices, and is assimilated to them by the fact that its flesh was eaten by the offerer and his household; but is distinguished from them in having nothing of it given to the priest. It was really a sacrifice appointed before the institution of the priesthood in which each head of the family offered, and thus it perpetuated the remembrance that, by their calling, the whole nation were a holy people, chosen "to draw near to God." Its historic relations are always most prominent, and it was in fact the great sacrament of the covenant by which God had delivered Israel and constituted them His chosen people. Its celebration constituted the chief of the three great annual festivals, and was the only one of them having a fundamentally sacrificial character. It thus became a fit type of the new covenant and of the deliverance through Christ from the bondage of sin.

The שֶׁלֶם (from שָׁלַם) or peace-offering, is first mentioned Ex. xx. 24, in reference to the future offerings of the law, but in a way that seems to imply a previous familiarity with this kind of sacrifice. It is rendered in the LXX. sometimes by εἰρηνικός, but more generally by σωτήριον, and in the Vulg. by *pacificus* and *salutare;* in the A. V. uniformly *peace-offering*. Under the law it was separated into three varieties: the thank, the vow, and the free-will offering. See under vii. 12. In Lev. vii. 12, 13, 15; xxii. 29, the thank-offering has the distinct name, תּוֹדָה, which does not elsewhere occur in the law, though frequent afterwards. This variety included all the prescribed thank-offerings. The idea of propitiation was less prominent in this than in any other sacrifice, although the sprinkling of the blood—which was always propitiatory—formed a part of its ritual; but it was especially the sacrifice of communion with God, in which the blood was sprinkled and the fat burned upon the altar, certain portions given to the priests, and the rest consumed by the offerer with his family and friends in a holy sacrificial meal. In the wilderness no sacrificial animal might be used for food except it had first been offered as a sacrifice. It naturally became one of the most common of all the sacrifices, and the victims for it were sometimes provided in enormous numbers, as at Solomon's dedication of the temple (1 Kings viii. 63). Peace-offerings were, for the most part, voluntary, but were also prescribed on several occasions, as at the fulfillment of the Nazarite vow (Num. vi. 17), and are constantly expected at the great festivals. "The peace-offering was always preceded by the piacular victim, whenever any person offered both these kinds of sacrifices on the same day. Ex. xxix. 14, 22; Num. vi. 14, 16, 17." OUTRAM. Although the שֶׁלֶם is not mentioned under its distinctive name before Ex. xx. 24, yet it cannot be doubted that sacrifices of the same character are included in the more general term, זֶבַח, at a much earlier period (see Gen. xxxi. 54; Ex. x. 25; xviii. 12), as they were certainly common at all times among the heathen. In the New Testament they are alluded to in Phil. iv. 18 and Heb. xiii. 15, 16.

חַטָּאת (from the Pihel of חָטָא) in the sense of *sin* occurs in Gen. iv. 7 and frequently; but in the sense of *sin-offering* is not found before the establishment of the Levitical system. The first instance of this sense is in Ex. xxix. 14, after which it is very frequent both in the law and in the later books. Besides a variety of occasional translations, the usual rendering in the LXX. is ἁμαρτία, and in the Vulg. *peccatum*. In the A. V. it is variously translated *punishment, punishment of sin, purification for sin, purifying, sinner, sin and sin-offering;* but the last two are by far the most common. It is the distinctive, technical word in the law for the piacular offering for sin. For its ritual see iv.—v. 13. The sin-offerings of which the blood was carried within the sanctuary, and whose bodies were burned without the camp, are particularly referred to in the New Testament as typical of Christ; but more general references to Him as our Sin-offering are frequent. Sin-offerings were prescribed (*a*) at each new moon, Num. xxviii. 15; (*b*) at each of the three great festivals, Num. xxviii. 22, 30; xxix. 16, 19, 22, 25, 28, 31, 34, 38; (*c*) at the feast of trumpets on the first day of the seventh month, and on the tenth day of the same, *ib.* 5, 11; (*d*) the sin-offering, κατ' ἐξοχήν on the great day of atonement, ch. xvi.; (*e*) private sin-offerings, for a woman after child-birth, xii. 6, 8; for the leper at his cleansing, xiv. 19, 22, 31; for a person cleansed of an issue, xv. 15, 30; for the Nazarite accidentally defiled, Num. vi. 11, and at the time of the fulfillment of his vow, *ib.* 14, 16; and on other special occasions, Num. vii. 16, 22, 28, 34, 40, *etc.;* besides the ordinary sin-offerings of Lev. iv. The ordinary victim was a she-goat or a ewe, replaced for the high-priest or for the whole congregation by a bullock, and for a prince by a he-goat for reasons given in the commentary on Lev. iv. In case of poverty, for the ordinary offering might be substituted turtle-doves or young pigeons, or even an offering of flour. But besides regular victims, there were various others prescribed for those exceptional occasions which from their nature required some such discrimination. Thus at Aaron's entrance upon his sacred functions his sin-offering was a calf (Lev. ix. 1–8); at the end of the Nazarite's vow (Num. vi. 14), and at the recovery of a leper able to bring this offering (Lev. xiv. 10, 19), a ewe-lamb was the prescribed victim. Though not strictly sin-offerings, yet to the same general category belong the red heifer whose ashes were used for purifications (Num. xix. 2–22), and the heifer to be slain in case of an unknown murder (Deut. xxi. 1–9). Yet these were all peculiar and exceptional cases, and the rule remains that the ordinary sin-offering was always the same.

קָרְבָּן is first used Lev. i. 2, occurs very frequently in Leviticus and Numbers, and is never used elsewhere except twice in Ezekiel. (With the pointing, קֻרְבָּן, it is also found twice in Neh.) There are but one or two variations from the translation, δῶρον, in the LXX., and *donum* in the Vulg. In the A. V. it is generally translated *offering*, but sometimes *oblation*, and once (Lev. xxvii. 11) *sacrifice*. Its meaning is perfectly clear—that which is offered (brought nigh) to God, whether as a sacrifice or as a dedicatory gift; if, however, the thing offered be a sacrificial animal, then of course it necessarily means a sacrifice. In either case, it is something given to God.

אָשָׁם, like the nearly related חַטָּאת, has the double sense of *trespass* or *guilt* and *trespass-offering*. It occurs once in Genesis (xxvi. 10) in the former sense, but is not found in the latter earlier than Lev. v. 6. It is frequent in Leviticus, and less so in subsequent books in both senses. In the LXX. and Vulg. it has a considerable variety of renderings; but the most frequent are LXX. πλημμέλεια, and Vulg. *delictum*. For the distinction between this and the sin-offering, see iv. 1 and v. 14.

There remains, as belonging to the list of the sacrifices, the incense, for which two words are used, neither of which occur before the giving of the law. לְבוֹנָה first occurs Ex. xxx. 34, and is uniformly translated in the LXX. λίβανος (once, however, λιβανωτός), and in the Vulg. *thus;* it is always *frankincense* in the A. V. except in Isa. and Jer. where it is always *incense*. It is "a costly, sweet-smelling, pale-yellow resin, the milky exudation of a shrub" (Fuerst). קְטֹרֶת, which first occurs Ex. xxv. 6, on the other hand, is an incense compounded of frankincense and various sweet spices (Ex. xxx. 34). It is usually translated in the LXX. and Vulg. θυμίαμα, *thymiama*, but sometimes σύνθεσις, *compositio*. In the A. V. it is rendered either *incense*, or *sweet incense*, or a few times *perfume*. This incense was to be

burnt only within the sanctuary, twice daily on the golden altar (Ex. xxx. 7, 8), and also by the high-priest in the holy of holies on the day of atonement (Lev. xvi. 12, 13). The frankincense was offered by the people as a part of their oblations, and was mostly burnt in the court. The burning of all incense was a strictly priestly act, and is constantly spoken of in the Scriptures as symbolical of prayer (*e. g.* Rev. v. 8; viii. 3, 4). Pre-eminently does it typify the intercession of the true High Priest in heaven itself.

The word אִשֶּׁה=*offerings made by fire*, is not so much the name of a sacrifice as a description of all sacrifices burned upon the altar. It is applied to various kinds of sacrifices, Lev. i. 9; ii. 3; iii. 5, *etc.* נֶסֶךְ=*drink-offering* is first used Gen. xxxv. 14, and is not properly a sacrifice itself, but an accompaniment of other sacrifices. תְּנוּפָה=wave-offering, and תְּרוּמָה=heave-offering, refer to particular modes of presentation of certain offerings.

The animals used for victims were either "of the flock or of the herd," or in case of poverty, doves or pigeons. These were all clean animals, and were consequently among those commonly used for food; the quadrupeds were from domestic animals, and the birds those most easy of capture. (Domestic fowls are said not to have been known before the time of Solomon.) The ease and certainty of procuring these various victims seems a more likely reason for their selection than either their tameness—which certainly does not apply to the bull—or their value as property, since the cost of procuring wild animals would usually have been far greater. The idea that these animals were especially appointed for sacrificial victims because they were held sacred among heathen nations, and particularly among the Egyptians, although often advanced, is unsatisfactory for two reasons: first, because on this ground there is no reason why the number of sacrificial animals should not have been greatly enlarged; secondly, because these very animals, for the most part, were used in sacrifice by the nations that also worshipped them. Whatever typical significance they may have had, this can hardly be considered as the reason for their selection, since in the typical language of the prophets various other animals (*e. g.* the lion and the eagle) are so largely used. In fact the *lamb* seems to be the only one of the sacrificial animals typically employed in prophecy, the dove being only an alternative victim for the poor.

The public animal-sacrifices of the Israelites may be broadly separated into three great classes, according to the prominent purpose of each. I. The Burnt-offerings, or offerings of approach to God. The main idea of these, in so far as they had any especially distinctive idea, is generally considered to have been consecration to God's service as the necessary condition of approaching Him, and yet also including in a subordinate way the idea of expiation, without which sinful men might not draw near to God at all. This idea is represented outwardly and once for all in the Christian Church by baptism, and in its continual repetition by the various acts of worship and efforts to conform the life to Christ's example. With the burnt-offering belonged the unbloody, eucharistic oblation, together with its incense symbolizing prayer. II. The sin-offering, in its various forms, expressly provided for the purpose of atonement. Having no inherent efficacy, this yet clearly pointed forward to the only effectual atonement made by Christ Himself upon the cross. This sacrifice, as is most clearly shown in Hebrews, being efficacious for the forgiveness of all sin, can never be repeated; yet according to Christ's own command, we are to show forth His death until He come again in the Lord's supper, and thus historically the great sacrament of the Christian Church points back to that which the Levitical system prefigured. The central point of both dispensations is the same, but in the one case prophetic, in the other historic. III. The Peace-offerings were the ordinary means of communion with God through an external rite, and of expressing outwardly thanksgiving for His mercies, or supplication for His favors. They are to be considered not so much as typical definitely of any one thing in the new dispensation, but rather as meeting under the old a need which is now otherwise supplied; yet still in common with all sacrifices, they serve to set forth in shadow Him "who is our peace," and on whom feeding by faith we now have peace with God.

Besides these great classes of sacrifices, there were a multitude of others, mostly for individuals, some of which are distinctly included under one or the other of these classes, while others share the character of more than one of them, and others, like the Passover, have a

character peculiar to themselves. These will be treated in their appropriate places. There is one of them which must be mentioned on account of its great importance—the red heifer—but its treatment belongs in the following book, Num. xix. 1–10. In general it may be said, that as God's works will not conform very precisely to any human classification, since each creature is an individual entity to the Infinite, but always there will be characteristics in one group allying the genera in which it is found to some other widely separated group so also in the works of the Divine word, we can only classify broadly and having regard to the most salient features, while, in view of less important characteristics, we might often be compelled to change the best classification that can be formed.

The vegetable sacrifices, or oblations, were correspondingly varied. These were usually accompaniments of the animal-offerings, but sometimes were independent. This was the case not only with the alternative sin-offering (Lev. v. 11), and the jealousy-offering (Num. v. 15), but also with the shew-bread, the Passover sheaf of barley and the Pentecostal wheaten loaves. Incense also was at times an independent offering. Drink-offerings appear exclusively as accompaniments of the animal sacrifices, and were of wine; but their ritual is nowhere prescribed.

The mineral kingdom was represented in the sacrifices only by the salt with which all other offerings were to be salted.

The ritual of the various sacrifices will be treated as they occur in the text. Suffice it here to say that three essential points are to be observed in all: First, that the victim should be solemnly offered to God. This, as OUTRAM clearly shows (I. xv. 4), was accomplished by presenting the living victim or the oblation before the altar, and was the act of the offerer. Second, that the offerer should lay his hand upon the head of the victim thereby personally identifying himself with what he did. The exceptions to this are in the case of birds, for obvious reasons, and in the case of the Paschal lamb, instituted before the Levitical system, and when this act was unnecessary as the offerer acted himself in some sort as priest. Third, the intervention of a priest, as the mediator between God and man, who must sprinkle the blood and burn the parts required upon the altar; and in the case of the ordinary sin-offering as well as of many of the oblations, he must himself, as the representative of God, consume the remainder.

It appears from constant Rabbinical tradition, as well as from the probability of the case, that prayer or confession on the part of the offerer always accompanied the sacrifice. Indeed, this is often spoken of in particular cases in Scripture itself, and language is there used in regard to the sacrifices which implies the universality of the custom. When the patriarchs built altars, they "called upon the name of the LORD" (Gen. xii. 8, *etc.*). Confession is required in connection with the sin and trespass-offerings (Lev. v. 5; Num. v. 7), and especially with the great propitiation on the day of atonement (Lev. xvi. 21). A form of prayer is prescribed for the oblation of the first fruits (Deut. xxvi. 3–10), and of the tithes (*ib.* 13–15). Sacrificing and calling upon God are often used as equivalent terms (1 Sam. xiii. 12; Prov. xv. 8, *etc.*), and the temple is indifferently called "the house of sacrifice" (2 Chron. vii. 12, *etc.*), and "the house of prayer" (Isa. lvi. 7, *etc.*), and frequently prayer and confession are mentioned in connection with sacrifice on particular occasions, or in a general way as showing that the one accompanied the other as a matter of course (1 Sam. vii. 9; Job xlii. 8; Ezra vi. 10; 1 Chron. xxi. 26; xxix. 10–21; 2 Chron. xxx. 22; Ps. lxvi. 13–20; cxvi. 13, 17, *etc.*). For further details of the ritual, and especially for the Rabbinical traditions on the subject, the reader is referred to OUTRAM, KALISCH, and other special treatises on sacrifice.

Of the purpose and design of the whole sacrificial cultus, but little need be added to what has already been said. That in a theocratic state the expiatory offerings had, as an incidental object, the compensation for minor offences against that state, and the doing away with ceremonial hindrances to worship is undeniable; but that they had also a farther and higher object is plain both from the study of the Mosaic legislation itself and from their treatment throughout the New Testament, especially in the Epistle to the Hebrews. Besides their typical value, they had a powerful educational use. "As we survey the expiatory offerings of the Hebrews, which for purity stand unrivalled in the ancient world, we are

bound to admit that they were pre-eminently calculated to keep alive among the nation those feelings on which all religious life depends, and from which it flows as its natural source, the feelings of human sinfulness and the conviction of the divine holiness, by the standard of which that sinfulness is to be measured; they fostered, therefore, at once humility and an ideal yearning; and they effectually counteracted that sense of self-righteousness natural indeed to the pride of man, but utterly destructive of all noble virtues. They were well suited to secure in the directest and completest manner that singleness of life and heart which is the true end of all sacrifices. * * * Though bearing the character of vicariousness, the sin-offerings were far from encouraging an external worship by lifeless ceremonies; in themselves the spontaneous offspring of religious repentance, and thus naturally helping to nourish the same beneficent feeling, they were the strongest guarantee for a life of honesty and active virtue." KALISCH I., p. 187 sq.

It is, however, to be remembered that while sacrifices were abundantly provided for him who sinned inadvertently, on the other hand no sacrifice was allowed for him who sinned "presumptuously" (Num. xv. 30, 31; Deut. xvii. 12), that is, with deliberate and high-handed purpose; for the offender thus declared that he did not desire to be at one with God; there was in him no internal disposition to correspond with the outward act of sacrifice. Certainly nothing could show more clearly that the efficacy of sacrifice is connected with the disposition of the heart. It was natural that many of the fathers, in the strong re-action of early Christianity from Judaism, should have thought the Jewish sacrifices were "instituted because the people, having been long accustomed to such modes of worship in Egypt, could scarcely have been confined to the worship of the one true God without the indulgence and introduction into their religion of those rites to which they had been long habituated and were exceedingly attached" (Justin Martyr, Irenæus, Tertullian, Theodoret, Cyril of Alexandria, as referred to by OUTRAM). Nevertheless, they saw in them distinctly a typical reference to Christ, and ORIGEN is elsewhere quoted as showing that this belonged to all the sacrifices because they all ceased with His sacrifice.

LANGE (*Dogmatik in Lev.*), after showing the connection between this and the preceding book, continues: "Leviticus then is right in treating first of the sacrifice. Nothing is clearer than that the sacrifice is not herein a new, positive, Divine command, but is a ground-form, true of natural religion, which as such depends originally on a spiritual impulse. It is said of Cain and Abel, that they offered sacrifice, but not that sacrifice was commanded them. Noah in the same way sacrificed from free inclination." [Is not something more implied in the command to take into the ark of the clean animals by sevens?] "It seems significant that only after the performance of the sacrifice is the divine satisfaction mentioned. Thus the theocratic sacrifice is the consecration of the natural sacrifice existing before. * * * This then is the meaning of the symbolic sacrifice; it is the expression of the fact that the offerer, in his sin and sinfulness, feels his need of an inward resignation and confesses it with the offering of the symbolic sacrifice and requests that the grace of God may supply his need, *i. e.* may lead him by the sacrificial teaching to the completion of the sacrificial offering in faith. So there lies in the idea of sacrifice, as in the law, the spring of a positive movement; and as Christ is certainly the final cause of the law as the objective requirement of sacrifice, so is He of the sacrifice as the subjective law of life. The law and the sacrifice come together inseparably in the fulfillment which the life of Jesus Christ has brought. * * * * On the various theories which concern sacrifice, compare the dictionaries, particularly WINER; also the archæological works; especially also the article by OEHLER in HERZOG'S *Realencyclopädie*, entitled *Opfercultus im Alten Testament.* For more detailed treatment of the subject, see also my *Positive Dogmatik.* * * * First of all, the legal sacrifices are indeed, in the sacrificial system of worship, themselves real satisfactions, that is, the discharge of duties and the reparation for transgressions against the social law. But the social law would be entirely arbitrary if it had no higher sense; this sense is the prayer for grace to complete it, for perfection. It does not come finally to a satisfactory end if it does not attain to the granting of the prayer, to the peace of God, to expiation. In the first particular, the sacrifice is a real performance in the court, which can be misconceived to be self-righteousness;

in the second, it is a symbolic treatment of prayer as incense in the temple; in the highest particular, it is an act of the typical hope of faith, of the atonement in the holy of holies, which the priest accomplished with hazard and inward resignation of his life under the fatal effect of the sight of the majesty of God.

"These three particulars are displayed in the three different forms of sacrifice, *eucharistica, impetratoria, piacularia;* but so that whatever form predominates, the others are supposed with it. The trunk-root or fundamental form, however, is furnished by the burnt-offering, for which reason all sacrifices are burnt-offerings in a narrower or wider sense; all are God's fire, God's bread, on the altar; hence, in the first case the *Fire,* as the symbol of the Divine power, may consume the whole sacrifice (כָּלִיל); in the second case the *Blood* may signify the prevailing thought in sacrifice, as the symbol of the resignation of the soul, the life; the third case is the *Holy food,* the sacrificial meal, as a symbol of the consecration of life's enjoyment in the midst of life itself. These three particulars are found fully connected in the Passover, which forms the general theocratic hallowing of the natural principle of sacrifice, and pre-supposes the symbolical new birth, *i. e.* the circumcision or physical cleansing. So too in reference to the curse-sacrifice: *cherem.*" * * *

The sacrifices "are themselves divided into *pure* and *applied* forms of worship. The pure cultus-sacrifices are divided into *universal, fixed* and *casual.* The first are the Sabbath and the Feast-day sacrifices, normal sacrifices of all Israel; the last are those occasioned by and commanded in various circumstances. Both kinds, however, are often interchanged, absolutely as antitheses of the sacrifice of destruction, the *Cherem.*

"1. The hallowed fundamental form of the sacrifice—the Passover.

"2. The central point of all sacrifices, the imperishable symbolical idea, the burnt-offering.

"3. On the left hand of the burnt-sacrifice we find the sin and trespass-offerings, in which also the transition-forms come into consideration (see the Exegesis); on the right hand is the prosperity or salvation-offering—in the forms of the praise-offering, the votive (the prayer) offering, and that of the simple well-being—and besides generally, the hallowed slaying and the consecration of the blood.

"4. The summit of all sacrifices, the great propitiatory sacrifice, in which the antithesis of the salvation-offering with the curse-offering is rendered especially prominent in the he-goat of the Azazel." [But on this see the Exegetical, ch. xvi.]

"As forms of the applied sacrifice, appear the covenant-sacrifice, the sacrifices at the consecration of the priests, the various sacrifices of purification, the central sacrifice of purification, or the ashes of the red heifer, and in antithetical position the jealousy-sacrifice and the sacrifice at the festival of a completed vow." * * *

LANGE then describes *the sacrificial material* and *the sacrificial act,* which are sufficiently treated in the commentary. In conclusion, he adds: "The line of the three altars, the altar of burnt-offering, the altar of incense, and the mercy-seat, is completed by still a fourth hallowed place of sacrifice without the camp, that is, the ash-heap of the red heifer, for the meaning of which Heb. xiii. 13 is a passage especially to be considered. Out beyond this place lay the wilderness, also the place of death for the *cherem,* the curse-sacrifice.

"With the gradations of the altar, the gradations of the sprinking of the blood are parallel even to the sprinkling" [before] "the mercy-seat in the holy of holies. They stand in contrast to the gradations of the burning whose minimum appears in the meat-offering" [which was, however, in some cases wholly consumed (Lev. vi. 22)], "and whose maximum is in the burnt-offering. In the blood is expressed the entire resignation of man to death; in the fire, the complete consuming power of God over man's strength of life.

"In the whole matter of sacrifice the idea of communion, of the feast of fellowship, between God and man becomes prominent in many ways, and is especially represented by the table of shew-bread, and by the portions of the priests. In reference to this communion, however, Jehovah has exclusively reserved to Himself the blood and the fat, and has exclusively forbidden leaven in the offering (though not in what was presented before God for the use of the priests) and honey. But the people are represented, too, in the whole priestly communion, and receive the whole effect of their service: the blessing of Jehovah, which also

rises in distinct gradations, from the absolution in the court, the light in the temple, to the vision of God in the holy of holies; and thence comes back to the people under corresponding conditions: confession, prayer, consecration by means of death (*Todeswiehe*). Thus also the further relations of the sacrifice are explained. The sacrifice of the heart unfolds itself in the sacrifice of the lips, in prayer, and in the sacrifices of the respective death-consecrations, or of the renunciation and dedication in vows by which the Nazarite was connected with the priests."

In his *Homiletik in Lev.*, LANGE further says: "The Israelitish sacrifice is taken into the care of Jehovah, is the sanctified offering, the symbol of the internal sacrifice, the type of the future completed sacrifice, the instruction which prepared for the sacrifice of Christ and the sacrifices of Christianity. The difference between the outward and the inward sacrifice, between the symbol and the thought it expresses, is rendered definitely prominent even in the Old Testament.

"**Literature.**—See KEIL, *Handbuch der biblischen Archäologie. Die gottesdienstlichen Verhältnisse der Israeliten*, p. 47 ss. *Das mosaische Opfer*, p. 195 ss. BAEHR (see above). BRAMESFELD, *Der alttestamentliche Gottesdienst in seiner sinndbildlichen und vorbildlichen Bedeutung.* Gutersloh, 1864. HENGSTENBERG, *Die Opfer der heil. Schrift.* Berlin, 1859. KEIL, *Die Opfer des Alten Bundes* (GUERICKE'S *Zeitschrift*, 1836, 37). KLIEFOTH, *Die ursprüngliche Gottesdienstordnung der deutschen Kirche.* 1. Bel. Schwerin, 1858. KURTZ, *Der alttestamentliche Opfercultus.* Mittau, 1864. NEUMANN, *Die Opfer des Alten Bundes.* OEHLER, *Der Opfercultus*, in HERZOG'S *Realencyclopädie.* SARTORIUS, *Ueber den alt-und neutestamentlichen Kultus.* Stuttgart, 1852. THOLUCK, *Das Alte Testament in Neuen Testament.* Hamburg, 1849. LISKO, *Das Ceremonialgesetz des Alten Testaments, seine Erfüllung im Neuen Testament.* Berlin, 1842. WANGEMANN, *Die Opfer der heiligen Schrift nach der Lehre des Alten Testaments.* 2 Bde. Berlin, 1866. (Worthy of especial note is the catalogue of literature, Gen. Introd. A. § 5, B., and the statement in reference to the development of the ecclesiastical idea of sacrifice, *ib.* § 6)." Add: PHILO *de Victimis.* OUTRAM, *De sacrificiis.* London, 1677 (translated by ALLEN, London, 1817). SPENCER, *De legibus Hebræorum*, Tubingen, 1732. MAIMONIDES, *De sacrificiis*, London, 1683. CUDWORTH, *De Cœna Domini*, Leyden, 1773 (Vol. II., translation of *Intel. System*, Andover, 1837). A. A. SYKES, *Essay on the Nature, Design and Origin of Sacrifices*, 1748. J. D. MICHAELIS, *Commentaries on the Laws of Moses* (translated by A. SMITH, London, 1814). ROSENMUELLER, *Excursus II. in Lev.*, Leipsic, 1824. FABER, *On the Origin of Sacrifice*, London, 1827. J. DAVISON, *Inquiry into the Origin and Intent of Primitive Sacrifice* (*Remains*). THOLUCK, Diss. II. in App. to *Ep. to the Heb.* (Trans. by RYLAND, Edinb., 1842). F. D. MAURICE, *The Doctrine of Sacrifice deduced from Scripture*, Cambridge, 1854. KALISCH, *Lev.*, Pt. I., London, 1867. CLARK, Introd. to Lev. (*Speaker's Com.*), London and New York, 1872. Also further authorities cited by CONANT in SMITH'S *Bib. Dict.* Art. *Lev.*, Am. Ed.

LEVITICUS.

THE THIRD BOOK OF MOSES.

BOOK I.

OF APPROACH TO GOD.

CHAPS. I.—XVI.

"**FIRST DIVISION.—The sanctifying acts (or consecrations for God) to bring about typical holiness by means of various sacrifices, universally ordained for universal sin. The removal of the sinful condition incurred by inadvertence (pardonable sins בִּשְׁגָגָה chaps. I.—XVI. [a. positive enactments, I.—X.; b. negative, XI.—XVI.])."—LANGE.**

PART I. THE LAWS OF SACRIFICE.

CHAPS. I.—VII.

FIRST SECTION.

CHAPS. I.—VI. 7.

[*Lange makes the division "Personal Sacrifices" Chapters I.—V.*]

A.—BURNT-OFFERINGS.

CHAP. I. 1–17.

1 AND the LORD called[1] unto Moses, and spake unto him out of the tabernacle[2] of
2 the [*omit* the[3]] congregation, saying, Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD,[4] ye shall bring your

TEXTUAL AND GRAMMATICAL.

[1] Ver. 1. וַיִּקְרָא in our text has the final א of smaller size than the other letters. The reason (leaving out of view Cabalistic interpretations) seems to be that suggested by Rosenmüller—that there was an ancient variation of the MSS., some having our present reading; while others, omitting the א, read וַיִּקָּר, Fut. Apoc. Niphal of קָרָה—and the Lord *met* (or *appeared to*) Moses. Comp. Num. xxiii. 4, 16.

[2] Ver. 1. אֹהֶל means strictly the covering of haircloth over the מִשְׁכָּן of boards with linen curtains. Both occur together, Ex. xl. 29. Both are translated in the A. V. alike by *tent* and by *tabernacle*, and both in the LXX. most frequently by *σκηνή*. In the original both are used to designate the structure in which the ark was placed. There is therefore no sufficient reason for changing the familiar name of *Tabernacle*.

[3] Ver. 1. מוֹעֵד is without the article, as always. The word is used very frequently (Lev. xxiii. 2, 4, 37, 44, *etc.*) of the religious festivals of the Law, of which the tabernacle was the centre, and perhaps both in the Heb. and the Chald. the "times of the festivals" is the most prominent idea of the word. Hence, as the place of assembly, the centre around which the congregation was at such times to gather, the Tabernacle came to be called אֹהֶל מוֹעֵד, as Jerusalem is called (Isa. xxxiii. 20) קִרְיַת מו. The proposal to translate *Tent of meeting* (Speaker's Com., Kalisch, Murphy, and many others) as referring to God's meeting with Moses, seems unsupported by the usage of the word, and is sustained by none of the ancient versions. (The LXX. and Vulgate take the word in the sense of *covenant* or *law*). The article, however, should be omitted. Nevertheless, Lange says "The Tabernacle is designated as the Tabernacle of the meeting. That the Israelites should assemble themselves in that place, is only the secondary result of the primary meeting with Jehovah."

[4] Ver. 2. The Masoretic punctuation places the Athnach on לַיהוָה, and this is sustained by the Sam., Chald., LXX.,

offering[5] of the cattle, *even* of the herd, and of the flock [of the cattle unto the LORD, ye shall bring your offering of the herd or of the flock].

3 If his offering *be* a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the [*omit* the[3]] congregation before the LORD[6] [offer it at the door of the tabernacle of 4 congregation for his acceptance before the LORD]. And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make 5 atonement for him. And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon[7] the altar that *is by* [*before*] the door of the tabernacle of the [*omit* the[3]] 6 congregation. And he[8] shall flay the burnt offering, and cut it into his pieces. 7 And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in 8 order upon the fire: and the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that *is* on the fire which *is* upon the altar: 9 but his inwards and his legs shall he[9] wash in water: and the priest shall burn all on the altar, *to be* a burnt sacrifice,[10] an offering made by fire, of a sweet savour unto the LORD.

10 And if his offering *be* of the flocks,[11] *namely*, of the sheep, or of the goats, for a 11 burnt sacrifice; he shall bring it a male without blemish.[12] [13]And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, 12 shall sprinkle his blood round about upon[7] the altar. And he[14] shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the 13 wood that *is* on the fire which *is* upon the altar: but he shall wash the inwards and the legs with water: and the priest shall bring *it* all, and burn *it* upon the altar: it *is* a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

14 And if the burnt sacrifice for his offering to the LORD *be* of fowls, then he shall 15 bring his offering of turtledoves, or of young pigeons. And the priest shall bring it unto the altar, and wring [pinch] off his head, and burn *it* on the altar; and the 16 blood thereof shall be wrung out at [pressed out against] the side of the altar: and he shall pluck away his crop with his feathers [the filth thereof[15]], and cast it beside 17 the altar on the east part, by the place of the ashes: and he shall cleave it with the wings thereof, *but*[16] shall not divide *it* asunder: and the priest shall burn it upon the altar, upon the wood that *is* upon the fire: it *is* a burnt sacrifice, and offering made by fire, of a sweet savour unto the LORD.

Vulg., and followed by the A. V. Houbigant suggests that it should rather be placed on the next word, הַבְּהֵמָה as in the Syr. The latter sense is followed in the commentary.

[5] Ver. 2. "Offerings" in the plural is read in the Sam., LXX., Vulg., and Syr.

[6] Ver. 3. לִרְצֹנוֹ לִפְנֵי יְהוָה. The translation of the A. V. is defended by Grotius, but most interpreters follow the unanimous voice of the ancient versions in giving the sense as corrected above. Comp. Ex. xxviii. 38; Lev. xxii. 20, 21, *etc.* The A. V. varies in the translation even in the same passage, as Lev. xxii. 19, 20, 21, 29.

[7] Ver. 5. The sense is, upon all the sides of the altar, not on its upper surface.

[8] Ver. 6. The Sam. and LXX. by reading the verbs of this verse in the plural, apparently make the flaying and cutting up of the victim the act of the priests.

[9] Ver. 9. The Sam. and the LXX. here also, by the use of the plural, make the washing the act of the priests.

[10] Ver. 9. The Sam. followed by the LXX. and Syr., read עֹלָה הִיא — this is the burnt-offering, *i. e.*, the law of the burnt-offerings.

[11] Ver. 10. The Sam. followed by the LXX. reads וְאִם־מִן־הַצֹּאן עלה קָרְבָּנוֹ לַיהוָה, the Sam. omitting the subsequent עֹלָה, which makes the sense clearer.

[12] Ver. 10. The Sam. adds—at the door of the tabernacle of the congregation shall he offer it.

[13] Ver. 11. The LXX. prefixes from ver. 4, *καὶ ἐπιθήσει τὴν χεῖρα ἐπὶ τὴν κεφαλὴν αὐτοῦ*—which is of course to be understood.

[14] Ver. 12. The Sam. (now followed both by the LXX. and the Vulg.) here again as in vers. 6 and 9 reads the plural.

[15] Ver. 16. בְּנֹצָתָהּ (Sam. תן—) is variously translated. In the LXX. and Vulg., as in the A. V., it is rendered feathers; in the Sam. Vers., however, the Chald. of Onkelos, of Jonathan, and of Jerusalem, and in the Syr., the idea is *the food in the crop*, or the filth connected therewith, as is expressed in the margin of the A. V. By Gesenius and Fuerst it is translated as filth or excrement in the crop; they consider it a contracted form of Part. Niph. of יָצָא. This is probably the true sense. Lange explains it "the excrement from the crop yet to be found in the body."

[16] Ver. 17. The Sam., 15 MSS., and all the versions supply the conjunction, which must of course be understood.

EXEGETICAL AND CRITICAL.

The Divine presence having now been manifested in the newly erected tabernacle (Ex. xl. 34), God according to His promise (Ex. xxv. 22), there reveals Himself to Moses, and makes known through him His will to the people. As this was the place where they were to draw nigh to Him, the first commands uttered from the tabernacle relate to the means of this approach, and occupy the first sixteen chapters of Leviticus. Of these, seven are concerned with the general laws of sacrifice, of which it would appear some knowledge must have been previously communicated to Moses to make the directions of Ex. xxix. intelligible to him, and also to guide him in the sacrifices offered by himself, Ex. xl. 28, 29; but now for the first time he is directed to proclaim these laws to the people. The law is first declared in regard to the people's part in the offerings (i.—vi. 7), although this involves incidentally something also of the duties of the priests; this is followed by special instructions chiefly for the priests (vi. 8—vii. 38), although the line cannot be so sharply drawn that this part shall not also contain something for the people. Each kind of offering is treated by itself, the first chapter being occupied with the whole burnt-offering, which must always be an animal, but might be either a quadruped (2-13), or a fowl (14-17). The former again, might be either "of the herd," *i. e.*, a bullock (3-9), or "of the flock," *i. e.*, a sheep or a goat (10-13). The directions for burnt-sacrifices are arranged under these three heads.

Ver. 1. **The Lord.**—Jehovah is the distinctive Divine title throughout Leviticus; the names אֲדֹנָי (occurring so frequently elsewhere), שַׁדַּי, and the very common אֵל do not occur, nor even the ordinary אֱלֹהִים, except the last joined with a possessive pronoun or some other construction, to mark Him as in a peculiar sense the God of Israel.

Out of the tabernacle of congregation.—There can be no reasonable doubt that this is the newly-erected tabernacle; the attempt to prove that these laws were given from some other tent upon the slopes of Mt. Sinai by reference to Lev. vii. 38, has no foundation, as the parallelism of that ver. shows that *mount* is there only another expression for the place called the *wilderness* of Sinai.

"Ver. 2 ss. *The common regulations concerning all the sacrifices.* The whole motive of animal sacrifice is appropriately exhibited in the verb קָרַב *to draw near;* in the Hiphil *to cause to draw near.* The sense of the word is fully shown in Jer. xxx. 21. Sinful man, as such, dares not draw near to Jehovah. But Jehovah forms one chosen out of His people (the Messiah) for the purpose of approach, until he draws nearest of all to Him, touches Him, yields up himself to Him, and becomes ONE with Him. With reverent dread man, conscious of sin, pushes forward the guiltless animal as an offering of drawing near (Korban), as a symbol of his desire to draw near himself to Jehovah. As yet the sacrifice was not commanded in its particulars; but the general idea of sacrifice as now necessary was commanded, and in every case it must be of the cattle, either large or small, and thus of the clean domestic animals. The subsequent addition of pigeons and turtle-doves are as substitutes." Lange.

If any man of you bring.—The sacrifices of the first three chapters were those of individuals, and were purely voluntary in so far as respects their being offered at all; when, however, the individual had determined to offer any of them, the instructions as to the selection of the victim, and the manner of offering, were minute and peremptory. The duty of the priests in regard to these offerings was simply ministerial.

Offering.—קָרְבָּן, always translated by the LXX. *δῶρον*, and most frequently by the Vulg. *oblatio.* Except in two instances in Ezek. (xx. 28; xl. 43), and in two of the same consonants differently pointed in Neh. (x. 34 (35); xiii. 31), its use is confined to Lev. and Num. It is the technical word for an offering to the Lord, including sacrifices both bloody, as here, and unbloody as in ch. ii., and also dedicatory offerings for the sanctuary, as in Num. vii.

Ye shall bring.—The Rabbins infer from this use of the plural that two or more persons might unite in the same offering. This was undoubtedly the fact; but does not seem to be the reason for the use of the plural here, which is rather required simply by the generality of the law. Comp. ii. 11, 12, *etc.*

Of the cattle unto the Lord.—The Masoretic punctuation must here be modified in order to represent the systematic arrangement intended. See Textual Note 4. The בְּהֵמָה = quadruped, is in contradistinction to the fowls of ver. 14; and the direction is that if an offering of this kind be brought, it shall be taken from the herd or the flock, not from wild animals. The word sometimes includes all quadrupeds, wild and tame (Gen. vi. 7; Ex. ix. 25, *etc.*), but is more commonly used, according to the restriction here, of the domestic animals. It includes both the herd and the flock. The range of animals allowed for sacrifice was much narrower than that of those clean for food, and far narrower than among the heathen. See Knobel, p. 352. The Egyptians, among other victims, offered swine, and the Hindoos and Germans, horses.

Vers. 3-9. The law of the burnt-offering of a bullock, עֹלָה = whole burnt-offering. Lange: "The names: עֹלָה the going up (in a specific sense, for all sacrifices were brought up on the altar), כָּלִיל the whole, the entirely finished, consumed, burned, *holocaustum.* Thus the burnt-offering, or the fire-offering in the most especial sense, which was entirely consumed in the fire, forms the central point of the whole sacrificial system." "The New Testament antitype of the burnt-offering is expressed by Paul in Rom. xii. 1." See the preliminary note on sacrifices, p. 12.

Ver. 3. **A male.**—The burnt-offering, unlike the sin and peace-offering, must always be a male. The case of the cows offered in 1 Sam.

vi. 14, was altogether exceptional, and the red heifer (Num. xix. 1-10) was not burned upon the altar at all.—**Without blemish,** LXX., ἄμωμος. The bullock, like all other victims, (xxii. 19-24) except in the case of free will offerings, must be free from bodily faults either of defect or redundancy; and it was provided that no victim obtained by the price of a dog, or of whoredom, might be offered to God (Deut. xxiii. 18). It was the Jewish custom to appoint a priest as a special inspector of victims, to whose scrutiny every animal must be subjected before being offered.—**At the door.**—At the wide entrance of the court in which the great altar stood. Lange, however, considers that the door "not of the court, but of the Holy Place, is the boundary between the holy things and the region of that to be hallowed, and therefore the appropriate point for the meeting which in the name of Jehovah was obtained by the priests for the people through the sacrifice." This presentation of the victim before the Lord was the technical *offering*, so essential a part of the sacrifice that it is often put for the sacrifice itself. The details of the sacrifice were so ordered that when occasion required, great multitudes of victims might be offered quickly and without confusion. After the erection of the temple, rings were fixed in the pavement, to which the victims were secured; with a sharp knife the throat was then cut at one stroke quite through the arteries and the jugular veins, so that the blood might flow rapidly into a vessel held underneath; this vessel was then (when there were many sacrifices) passed from hand to hand by a row of priests and Levites extending to the altar; meantime the flaying and cutting up of the victim was going on; on the north side of the altar there were eight stone pillars connected by three rows of beams, each bearing a row of hooks; upon these the victims were hung, the largest upon the highest hooks, the smaller upon the others. Outram I., xvi., and the authorities there cited. By such means an almost incredible number of victims are said to have been sacrificed with perfect order in a short time.—**For his acceptance before the Lord.**—It was the object of the burnt-offering, as of all sacrifices, to secure to the offerer the good pleasure of God. How far the burnt-offering partook of a strictly expiatory character has already been discussed in the preliminary essay; but that this, with all other voluntary offerings, sprang from a sense of need on the part of the worshipper, and a desire by some means to draw nearer to God, there can be no doubt. This expression, however, as Knobel notes, is never used in connection with the sin-offering, whose peculiar office was to obtain the pardon, rather than the gracious favor of God. Lange: "The sacrifices follow one another in a natural sequence. The burnt-offering denotes the giving up of life to God; the meat-offering, the giving up of life's enjoyment. Both were offered for a covering for the universal sinfulness of man. Only the expiatory sacrifices relate to particular sins."

Ver. 4. **And he shall put his hand upon the head.**—This solemn and essential part of the ceremonial is always specified when the law is given in detail, not only in connection with the burnt-offerings, but also with the peace-offerings (iii. 2, 8, 13), and the sin-offerings (iv. 4, 15, 24, 29, 33); where in the brevity of the description it is omitted (ver. 11, ch. v. 6, 15, 18,) it is yet to be understood. As to the significance of the act, a great variety of opinions has been held; by many, both of the ancients and moderns, it has been understood to symbolize the transfer of his sins from the offerer to the victim, or the substitution of the victim to die in his stead (Theodoret, *Quæst.* 61 in Ex., and many others). This view has countenance from the laying on of *both* the hands of the high-priest on the head of the scape-goat on the day of atonement (xvi. 21) for the express purpose of "putting all their sins upon the head of the goat," that he might "bear upon him all their iniquities unto a land not inhabited;" but the ritual is here very different, and this goat was not burned upon the altar. On the other hand in the case of the blasphemer who was to be stoned (xxiv. 14), all the witnesses were to lay their hands upon his head, clearly not for the purpose of transferring their sins to him. By others the act has been regarded as a surrender and dedication of the offerer's property to God; by still others as a dedication of himself through the victim representing him; Lange: "The laying (pressing) on of the hand has the effect of substituting in a typical sense the animal to be offered for the offerer (for him לוֹ). It denotes the transferring of the individual life to the offering in a symbolical sense, not merely the giving up of this possession (as a gift) to Jehovah." Various other views also have been advocated. None of them, however, can claim exclusively the sanction of Scripture, which prescribes the act, but does not define its significance. Neither do any of them rest upon evidence independent of preconceived views, and of the doctrinal interpretation of other Scriptures. This much will be generally admitted: That the act connected the offerer personally with the victim, and denoted that his sacrifice was offered solemnly and for the purpose of securing to himself that "covering" or atonement of which mention is immediately afterwards made. The connection of the two clauses shows that the laying on of the hand was directly connected with this atonement. It was certainly an expression of faith in the use of the means God had appointed for drawing near to Him, and the act may be beyond the reach of a closer analysis.

Accepted—the word is of the same root and sense as in ver. 3.

To make atonement for him.—לְכַפֵּר עָלָיו. This verb is not used in the Kal. In the Piel the primary sense is *to cover*, and hence to *atone for*. It is used sometimes simply with the accus. of the thing (Ps. lxv. 4; lxxviii. 38; Dan. ix. 24), but usually with עַל of the thing (Ps. lxxix. 9; Jer. xviii. 23, *etc.*), or of the person (ch. xix. 22), or with both (ch. v. 18); less frequently with לְ, and more rarely with עַל of the person and מִן of the thing (iv. 26, *etc.*); seldom with בְּ of the thing (ch. xvii. 11). The phrase is used chiefly in reference to the sin and trespass-

offerings (chs. iv., v., vi.) and but rarely in connection with the burnt-offerings. It is here used in connection with the laying on of the hand of the offerer, not as in the case of the sin-offering (iv. 20, 26, 35) and the trespass-offering (v. 6, 10, 13, 18; vi. 7, *etc.*), with the act of the priest, although in all cases the mediatorial function of the priest was, as here, necessarily involved.

Ver. 5. **He shall kill.**—The killing, skinning, washing and preparation of the victim, were the duty of the offerer, or, according to Outram, of some clean person appointed by him. Lange: "This is also an expression of the free-will of the sacrificer. He must indeed slay his own offering himself, just as the devout can offer his will to God only in free self-determination. Only false priests took the sacrifice by craft or force into the court, and slew it themselves, or had it slain at their command." The functions of the priest were concerned with the presentation and sprinkling of the blood, and the burning of the victim upon the altar. In the case, however, of national offerings, the offerer's part also was undertaken by the priests assisted by the Levites (2 Chr. xxix. 24, 34), apparently not in consequence of their office, but as representatives of the whole people. So also in the case of the Passovers of Hezekiah (2 Chr. xxx. 17) and of Josiah (*ib.* xxxv. 10, 11) the Levites performed these duties on behalf of the people, because many of them were disqualified by uncleanness. Hence, as appears in the ancient versions, there has arisen a difference of opinion as to the part performed by the offerer.

Kill.—שָׁחַט is a general word exactly rendered, and is frequently used for killing in sacrifice. It does not therefore need to be changed. The technical word used only for sacrifice is זָבַח, while הֵמִית = *to put to death* is never used in this connection.

The bullock.—בֶּן בָּקָר = lit., *son of an ox*, applied to a calf (ix. 2) and to a mature young bull (פַּר iv. 3, 14).

Before the Lord—*i. e.*, in immediate view of the place where His presence was especially manifested. Knobel (*in loco*) notes how the slaughtering of the victim where it might be considered *ἐν ὀφθαλμοῖς τοῦ θεοῦ* was provided for among the heathen.

And the priests.—With the blood began the exclusively priestly functions. In the case of very numerous sacrifices the Levites might catch the blood and pass it to the priests (2 Chr. xxx. 16), but the "sprinkling" was always done by the priests alone.

Sprinkle.—The word זָרַק is a different one from the נָזָה (more common in the Hiphil form הִזָּה) generally used of sprinkling with the finger or with hyssop, and refers to the throwing of the blood by a jerk against the sides of the altar from the מִזְרָק or bowl in which the blood of the victim was caught. Rosenmüller shows that the word cannot be translated, as some would have it, by *pour*. The LXX. usually, but not always, renders the former by *προσχεῖν*, the latter by *ῥαίνειν*. There seems, however, no sufficient reason for changing the translation of the A. V. The priest was to sprinkle the blood against all the sides of the altar; and this was done, according to Jewish tradition, by throwing it from the bowl successively against the opposite corners of the altar, so that it sprinkled against each of the adjoining sides. The same law held for the peace-offerings (iii. 2, 8, 13; ix. 18), and trespass-offerings (vii. 2); but not for the sin-offering (iv. 5-7). Lange: "The blood is the symbol of the spiritual life which is given up to Jehovah (at the door of the tabernacle of the congregation) but which may not be consumed with the body of mortality by the fire of God's appointment. As it is said that it is 'to be brought up,' it follows that the slaying belongs between the altar and the door of the court, where the station of the sacrificer is. That it must be poured out on the altar before the burnt-offering can be kindled, tells us plainly that no offering up of life or body is profitable unless the soul has first been given to Jehovah. But this has been given up to the God of the altar, not surrendered to the altar-fire to destroy or change."

Before the door of the tabernacle.—The altar was in full view of the gate-way or door, as it is expressed Ex. xl. 6 לִפְנֵי פֶּתַח.

Ver. 6. **He shall flay.**—The offerer skinned the animal, and the skin was the perquisite of the officiating priest (vii. 8). Kalisch, however, says that "the flaying was probably performed by a Levite under the direction of the officiating priest." Lange says, "With the slaying the life departs, with the skin goes the old appearance of life, under the conventionally commanded division disappears also the old figure of life, in the burning disappears the substance of the body itself. Only the blood, the soul, does not disappear, but passes through the purifying process of sacrifice, and goes hence into the invisible, to God. The pouring out of the blood at the foot of the altar round about, can in no case mean 'the convenient disposal of the blood.' The blood goes through the sanctified earth to God."

Cut it into his pieces—*i. e.*, properly divide it according to custom.

Vers. 7-9. **The priests.**—We here again come upon those essential parts of the sacrifice which could be performed by the priests alone. The direction to put fire upon the altar is understood by Knobel and others to refer only to the first sacrifice upon the newly-erected altar, as it was required afterwards (vi. 13) that the fire should be kept always burning upon the altar; or it may be understood of so arranging the fire—when not in use, raked together—as to consume the sacrifice. The head is especially mentioned in order that the whole animal may be expressly included, since it would not be considered one of the "pieces" into which the animal was divided. The *fat* פֶּדֶר used only in connection with burnt-offerings (vers. 8, 12; viii. 20) probably means the fat separated from the entrails and taken out to wash. Bochart, *adeps a carne sejunctus*. All was to be laid *in order* upon the wood; everything about the sacrifice must have that method and regard to propriety becoming in an act of worship. According to Jew-

ish writers, the parts were so laid upon one another as to have the same relative positions as in the living animal. Outram I. 16, § 13.

His inwards and his legs, which were to be washed, are generally understood of the lower viscera and the legs, especially the hind legs, below the knee; it is doubtful whether the washing was required for the heart, the lungs and the liver—LXX. ἐγκοίλια καὶ οἱ πόδες; Vulg., *intestina et pedes*. Lange: "Head and Fat. The knowledge of earth and its prosperity must first pass into the fiery death; then also the purified organs of growth, nourishment, and motion."

Shall burn.—הִקְטִיר = to cause to ascend in smoke, as incense. The word is used only of the burning of incense, of the sacred lamps, and of sacrifices, and is a very different one from שָׂרַף the word for common burning, which is applied to the victims, or parts of victims burned without the camp (iv. 12, 21, *etc.*). It connects the bloody sacrifice with the incense, and shows that the object of the burning was not to destroy the victim, but rather, as declared just below, to cause its essence to ascend as a sweet savor unto God.

An offering made by fire.—אִשֶּׁה a word applied exclusively to sacrifices (although sometimes to the parts of them eaten by the priests. Deut. xviii. 1; Josh. xiii. 14), in xxiv. 7 applied to the incense laid upon the shew-bread. The appearance of tautology, hardly to be avoided in the translation, does not exist in the original. The word is usually associated, as here, with the phrase "**a sweet savour unto the Lord**" (LXX. ὀσμὴ εὐωδίας). This phrase is applied to all sacrifices, but belongs peculiarly to the burnt-offering; as the phrase *to make atonement* belongs peculiarly, but not exclusively, to the sin-offering. Its intent is plainly to describe the divine pleasure in the sacrifice offered. Theodoret (*Quæst.* 62 in Ex.): "By human things he teaches Divine. As we delight in sweet odors, so he calls the sacrifice made according to the law a sweet savor. But that this is not to be taken in the naked letter is shown both by the Divine nature which is incorporeal, and by the ill smell of the burnt bones. For what can smell worse than these?" Lange: "The conception is not exhausted in the conception of a sweet, pleasant smell. As in a pictorial sense, anger is represented by the snorting of the nostrils, so the resignation of self to God and His rule is called a savor well-pleasing to the nose."

Vers. 10–13. The burnt-offering from the flock. The law here being essentially the same as for the bullock is more briefly given, except in regard to the place of slaying. The offering might be either from the sheep or goats, but the former were probably more esteemed.

Ver. 11. **On the side of the altar northward.**—So also the table of shew-bread with the continual meat-offering stood on the north side of the holy place (Ex. xxvi. 35). The east side of the altar was the place for the heap of ashes on the side towards the door by which they must be carried out; the west side would have been inconvenient, being towards the holy place with the laver between; the south side had probably (as Josephus says was the case in the second temple, Bell. Jud. V. 5, 6, ἀπὸ μεσημβρίας ἐπ' αὐτὸν ἄνοδος) the ascent to the altar which must be kept clear; so that the north side alone remained. Lange: "Death is something belonging to the mysterious night, and belongs as a night-side of life, to the night-side of the earth; just as also the priestly eating of the shew-bread must be considered as a night meal." In the same place were also to be slain the sin-offerings (iv. 24, 29, 33) and the trespass-offerings (vii. 2). There being ample room in the court for the sacrifice of the smaller victims, which also required less time in their preparation, they were killed near the altar instead of at the door. Nothing is said of the peace-offerings which, according to Mishna, might be killed in any part of the court. When not too numerous, however, they would have been more conveniently slain in the same place.

Ver. 12. **His head,** *etc.*—is to be connected *per zeugma* with *he shall cut, i. e.,* **he shall cut it into his pieces and** (sever) **his head and his fat.**

Vers. 14–17. The burnt-offering of fowls. From chap. v. 7-11; xii. 8, it is probable that this offering was for those who were unable to bring the more costly offerings. It might be either of turtledoves, or of *young* pigeons: but only one bird was required. The turtledoves (*turtur auritus*) appear in vast numbers in Palestine early in April, and are easily captured; later in the season they entirely disappear. The common pigeon has been bred in the country from time immemorial, and also is found wild, at all seasons, in great abundance; but when full-grown is difficult of capture. It has, however, in the course of the year, several broods of two each, which may be easily taken on the nest. Hence, in the case of the pigeon, the mention of the age. Knobel observes that the allowing of doves or pigeons in sacrifice was quite exceptional among the ancient Orientals, and distinguished the Hebrew law from others. We have then in this a fresh instance of the especial care for the poor in the Divine law.

Ver. 15. **And the priest shall.**—In this case the offerer's part must be performed by the priest to prevent the loss of the small quantity of blood contained in the bird. No mention is made of the laying on of hands which was perhaps omitted on account of the diminutive size of the victim.

Pinch off his head.—מָלַק occurs only here and in v. 8, and its precise meaning has been much questioned. In v. 8 it is expressly limited by the provision that the head was not to be entirely separated from the body in the case of the bird to be eaten by the priest; in regard to the other bird (v. 7, 10), it was to be treated as the bird for a burnt-offering. As there is no such limitation here, as it is implied that the treatment was different from that of the bird in v. 8, and as the head was to be immediately burned on the altar, while something further was to be done to the body, the precept must be understood to require an entire separation of the head. So Outram, following the Mishna and other Jewish authorities. Lange, however, considers from the analogy of v. 8, that the head was not to

be disjoined from the body. He translates מָלַק, "*cleave in two*, so that death is produced and the blood can flow out as from a vessel. The closely related מָלַח means apparently *to tear off;* the closely related פָּלַח means *to cleave, cut into.*" The LXX. has *ἀποκνίζειν* in both places. The exact sense seems best expressed by the margin of the A. V.—*pinch off the head with the nail.*

Pressed out against.—The small quantity of blood made it practically impossible to deal with it as in the case of the larger sacrifices. The sense of נִמְצָה וגו׳ is that the blood of the bird should be thoroughly squeezed out against the side of the altar.

Ver. 16. **His crop with its filth.** The obscure word בְּנֹצָתָהּ has occasioned much difference of opinion; see Textual Notes. The rendering here given is ably supported at length by Rosenmüller. This was to be flung on the heap of ashes and refuse east of the altar.

Ver. 17. **He shall cleave.**—The priest was to split the bird open, (by its wings, or by means of its outspread wings, Lange), but so as not to separate the parts; in the same way a fowl is now prepared for broiling. Lange: "The direction was given to take the place, as far as possible, of the cutting in pieces of the burnt-offering, *i. e.*, the destruction of the figure of the body."

A sweet savour.—The repetition of the same words as in ver. 9 and ver. 13, shows that this humbler sacrifice of the poor was acceptable equally with the more costly sacrifice of the rich.

DOCTRINAL AND ETHICAL.

I. The offerings mentioned in this chapter were purely voluntary; yet when offered, the law in regard to them was strict and sharply defined. In this the Israelites were taught a general principle of the Divine will. Whoever seeks to draw near to God must do so in the way of God's own appointment. That worship only is acceptable to Him which is in accordance with His will. Not that which may seem most effective, not that which may be thought best adapted to man's needs; but simply that which God approves may be offered to Him.

II. These offerings must be "perfect," *i. e.*, without blemish, and the most scrupulous cleanliness was required in offering them. These requirements were of course necessary in view of the typical relation of the sacrifices to Christ; but they also taught the general principle that in his offerings to God man may not try to put off upon Him what is of inferior value—the light coin, or the scraps of unoccupied time. God is to be served with the best that man can command. And in this service regard must be had to the infinite purity and holiness of Him with whom we have to do.

III. The sacrifice might not be completed by the offerer. Man, being sinful, was unworthy to offer propitiation to God for himself. The priest must intervene for the sprinkling of the blood and the burning of the victim. In view of the peculiar virtue everywhere attributed to blood as "the life" (Gen. ix. 4, *etc.*), and the especial office of that "life" in connection with the disturbed relations between God and man (ch. xvii. 10-12, *etc.*), and of the appointment of the priest to this duty, it is plain that he here acts in a mediatorial capacity. As Calvin (*in loco*) notes, "ministers of reconciliation must be sought, made competent to their high function by Divine anointing. This points to Christ not only as the Victim offered for sin, but also (as is shown at length in the Ep. to the Heb.) as Himself the Priest." In general it establishes the principle that they only may exercise authority on God's behalf whom He has commissioned for the purpose.

IV. In the provision for a less costly burnt-offering, we see that while in His providence God distributes unequally the means of offering to Himself, He yet provides that an equally acceptable offering shall be within the reach of all. The poor widow's two mites were greater in His eyes than the costly gifts of the rich. The same thing is true when the propitiatory character of the offering is considered. Before God all souls are alike precious, and all equally have the opportunity of drawing near to Him.

V. In the New Testament certain words and phrases are applied to Christ which are the Septuagint translations of the technical words here and elsewhere used of the sacrifices. Thus He is called (Eph. v. 2) *προσφορὰν καὶ θυσίαν τῷ θεῷ εἰς ὀσμὴν εὐωδίας*, and in Heb. ii. 17 He is said to be *πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεόν, εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ*, and in 1 Jno. ii. 2, and iv. 10, He is described as our *ἱλασμὸς περὶ τῶν ἁμαρτιῶν.* It seems impossible to suppose that the Apostles could have used these expressions and others like them without intending to point to Christ as the Antitype of the sacrifices, and as actually accomplishing that which they had prefigured. From the work of Christ, therefore, in effecting reconciliation between God and man, light is thrown back upon the function of the sacrifices; and that function once established, we may learn again from the sacrifices something of the nature of the propitiatory work of Christ.

VI. Wordsworth notes that a new *Parashah*, or section of the law, as read in Synagogues, begins at i. 1, and extends to vi. 7. "The parallel *Haphtarah*," or Section of the Prophets, "is Isa. xliii. 21—xliv. 23, where God reproves Israel for their neglect of His worship, and promises them forgiveness of sins, and comforts the church with the pledges of divine mercy. Thus the ancient Jewish church, when listening to the law concerning offerings for sin, declared its faith in a better Covenant, and in larger outpourings of divine favor and spiritual grace in Christ."

HOMILETICAL AND PRACTICAL.

The course of God's dealings with man always, since man's fall, is to bring about a closer communion with Himself, as man is able to bear it. The legislation from Mt. Sinai was a great advance; but here there is a fresh advance. The Divine voice calls no longer from the Mount, but

from the tabernacle in the midst of the congregation. Thus another step is taken towards God's speaking "unto us by His Son."

Provision is made in these three chapters for voluntary sacrifices. The definitely prescribed duties of man are always a minimum; God requires of man the absolute devotion of himself and all that he is and has; this is recognized in the law by the provision for voluntary sacrifices and free-will-offerings of every kind.

All sacrifices were types of Christ inasmuch as after His sacrifice all others ceased. Origen. No one sacrifice could express the manifoldness of that which He wrought; therefore the several aspects of His work are adumbrated by various types. In this chapter we have the whole burnt-offering, the most general and comprehensive, as the most ancient, of the sacrifices; it is therefore the one which in the most general way sets forth the sacrifice of Christ. In so far as it became specialized by the introduction of other kinds of sacrifice, it is thought to be a symbol of entire consecration. It therefore typifies the entire consecration of Christ to God, and through Him, that of His followers, according to the allusion in Rom. xii. 1, which probably has this sacrifice more particularly in view.

Whatever is offered to God must be perfect in its kind. The offering may be varied in value according to the ability of the offerer, for all souls are alike precious to God, and He provides that all may be able to draw near to Him. Still, from the largest to the smallest offering, none may be allowed with blemish or defect.

On each sacrifice the offerer must lay his hands: so must man identify himself with what he offers to God. Such offering is a serious and a personal matter, and one may not delegate such duty to another; but must give to it personal thought and care. Sinful man cannot directly approach the Majesty on high, before whom he stands as a sinner; he must come through a Mediator, typified of old by the priest, and He "makes atonement for him."

As the law had but "a shadow of good things to come," (Heb. x. 1), so do they who now consecrate themselves to God offer that real sacrifice which the Israelites, offering various animals under the law, did but prefigure. Theodoret.

B.—OBLATIONS (MEAT-OFFERINGS).

Chapter II. 1–16.

1 And when any [a soul[1]] will offer a meat-offering [an offering of an oblation[2]] unto the Lord, his offering shall be *of* fine flour; and he shall pour oil upon it, and 2 put frankincense thereon:[3] and he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with[4] all the frankincense thereof; and the priest shall burn the memorial of it upon the 3 altar, *to be* an offering made by fire, of a sweet savour unto the Lord: and the remnant of the meat-offering [oblation[2]] *shall be* Aaron's and his sons': *it is* a thing most holy of the offerings of the Lord made by fire.

4 And if thou bring an oblation of a meat-offering [an offering of an oblation[2]] baken in the oven, *it shall be* unleavened cakes of fine flour mingled with oil, or 5 unleavened wafers anointed with oil. And if thy oblation *be* a meat-offering [offering *be* an oblation[2]] *baken* in a pan, it shall be *of* fine flour unleavened, mingled 6 with oil. Thou shalt[5] part it in pieces, and pour oil thereon: it[6] *is* a meat-offering

TEXTUAL AND GRAMMATICAL.

[1] Ver. 1. נֶפֶשׁ.—As this word is generally rendered *a soul* in the A. V., especially in the similar places, iv. 2; v. 1, 2, 4, 15, 17; vi. 2, *etc.*, it seems better to preserve as far as may be uniformity of translation.

[2] Ver. 1. The words here translated in the A. V. *meat-offering* are the same as those rendered in ver. 4 *an oblation of a meat-offering*. In this technical language of the law it is certainly desirable to preserve a strict consistency of translation, even if it must sometimes cause an appearance of tautology. The word קָרְבָּן will therefore be rendered throughout *offering; gift* might be in itself considered a better translation; but as it is already rendered *offering* twenty-nine times in Lev., and almost universally (with only two exceptions) in Num., less change is required to make that translation uniform. On the other hand מִנְחָה is already always in Lev. *meat-offering* in the A. V., and generally so in Num.; but the sense of *meat* has so generally changed since that version was made, that the term had better be replaced. In this book therefore it will be always rendered *oblation*, as it is in the Vulg. very frequently *oblatio*.

[3] Ver. 1. The Sam. and LXX. add *oblatio est*, *i. e.*, this is the law of the oblation.

[4] Ver. 2. With: for a similar construction of עַל, see Ex. xii. 8.

[5] Ver. 6. פָּתוֹת; on this use of the Infin. abs. comp. Ex. xiii. 3; xx. 8.

[6] Ver. 6. The ancient form הוא is here changed in ten MSS. and in the Sam. to the later הִיא.

7 [an oblation[2]]. And if thy oblation *be* a meat-offering [offering *be* an oblation[2]] *baken* in the frying-pan [*boiled* in the pot[7]], it shall be made *of* fine flour with oil.
8 And thou shalt bring the meat-offering [oblation[2]] that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring[8] it unto
9 the altar. And the priest shall take from the meat-offering [oblation[2]] a memorial thereof, and shall burn *it* upon the altar: *it is* an offering made by fire, of a sweet
10 savour unto the LORD. And that which is left of the meat-offering [oblation[2]] *shall be* Aaron's and his sons': *it is* a thing most holy of the offerings of the LORD made
11 by fire. No meat-offering [oblation[2]], which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering
12 of the LORD made by fire. As for the oblation [As an[9] offering[2]] of the first-fruits, ye shall offer them unto the LORD: but they shall not be burnt on the altar for a
13 sweet savour. And every oblation of thy meat-offering [offering of thy oblation[2]] shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering [oblation[2]]: with all thine offerings
14 thou shalt offer salt. And if thou offer a meat-offering [an oblation[2]] of thy [the] first-fruits unto the LORD, thou shalt offer for the meat-offering [an oblation[2]] of thy first-fruits, green ears of corn [grain[10]] dried [roasted[11]] by the fire, *even* corn
15 [grain[10]] beaten out of full ears. And thou shalt put oil upon it, and lay frankin-
16 cense thereon: it[12] *is* a meat-offering [an oblation[2]]. And the priest shall burn the memorial of it, *part* of the beaten corn [grain[10]] thereof, and *part* of the oil thereof, with all the frankincense thereof: *it is* an offering made by fire unto the LORD.

[7] Ver. 7. מַרְחֶשֶׁת, derived (Gesenius, Fuerst) from רָחַשׁ, to boil up, and interpreted by Maimonides, Knobel, Keil and others of a pot or kettle for boiling;—"a deep vessel suitable for boiling flour and other substances thoroughly." Kalisch.

[8] Ver. 8. "נגשׁ in Hiph. is here used as the enhanced, second power of קרב in Hiph. as in Jer. xxx. 21." Lange.

[9] Ver. 12. The A. V. is singularly unfortunate; this clause plainly refers to the leaven and honey of ver. 11.

[10] Ver. 14. *Corn* is in this country so generally understood of maize that it seems better to substitute the more general word.

[11] Ver. 14. *Dried* does not sufficiently give the sense of קָלִי—*roasted*.

[12] Ver. 15. Eighteen MSS. and the Sam here again, as in ver. 6, read היא.

EXEGETICAL AND CRITICAL.

The oblation, or meat-offering, naturally follows next after the burnt-offering, because it was usually an accompaniment of that offering. That it was invariably so has been often maintained (Outram, Bähr, Kurtz, *etc.*), and indeed it was always offered, and also a drink-offering, with most of the other sacrifices (Num. xv. 2–18); but from this chapter with vi. 14, and with Num. v. 15, it appears that the oblation might be offered separately, although the reasons given for this by Kalisch need not be admitted. It is also associated with the burnt-offering in the generality of its signification as opposed to the more special offerings which follow. Lange: "It signifies not so much *resignation* as *giving*, or *a return*, in the sense of childlike thankfulness, resignation of the support of life, of the enjoyment of life. Its motive is not through a divine demand as the performance of a duty or a debt, but through an instinctive desire of communion with Jehovah. Hence it is here indeed the soul, נֶפֶשׁ, that brings the sacrifice, not the אָדָם as in the burnt-offering; and in spite of the grammatical equivalence of both expressions, we must not obliterate this distinction." The word מִנְחָה itself originally means a present with which one seeks to obtain the favor of a superior (Gen. xxxii. 21, 22; xliii. 11, 15, etc.); then κατ' ἐξοχήν, what is presented to God, a sacrifice. At first it was used alike of the bloody and the unbloody sacrifice (Gen. iv. 8, 4); but under the law it is restricted absolutely to bloodless offerings. The full expression, as in vers. 1 and 4, is קָרְבַּן מִנְחָה, LXX. δῶρον θυσία, although often either δῶρον or θυσία alone. Besides the kinds of oblation mentioned here, there were others, as the shew-bread and the jealousy-offering. With those enumerated in this chapter salt was always to be used (ver. 13) and oil (vers. 1, 4–7, 15); and with those of flour and grain, incense also (vers. 1, 15).

Only a handful of these oblations was to be burnt upon the altar, the rest being eaten by the priests in "a holy place." The oblation of unprepared flour or of flour simply mingled with oil (vii. 10) was the common property of the priests (ver. 3); while that which was cooked belonged to the officiating priest (vii. 9, 10).

"While the bloody sacrifice is to be purified of its unclean portions, the unbloody sacrifice is to be enriched by the addition of oil, incense and salt; *i. e.* the enjoyment of life becomes enriched and preserved clean through spirit and through prayer, and especially through the salt of the covenant—through the hard spiritual discipline which keeps pure the divine fellowship. In its nature the "meat-offering" [oblation] is closely related to the salvation (or peace) offer-

ing; yet the latter has reference to the enjoyment or desire of uncommon prosperity, while the former relates to the enjoyment of usual and quiet existence. The meat-offering culminates in the shew-bread (Ex. xxv. 30; Lev. xxiv. 5)." Lange. "In all these cases the sacred character of the offering was conveyed not only by the admixture of oil, the type of holiness and sanctification, the addition of frankincense, the emblem of devotion, and the use of salt, the agent of preservation, and therefore called 'the salt of the covenant;' but more decidedly still by the rigid prohibition of honey and leaven, representing fermentation and corruption, by the portion devoted to God and burnt in His honor as a 'memorial' to bring the worshipper to His gracious remembrance, and lastly by the injunction to leave to the priests the remainder as most holy." Kalisch.

Three kinds of oblation are here mentioned, the second of which had three varieties: I. Fine flour with frankincense (vers. 1–3); II. Cakes or pastry: (*a*) of unleavened cakes mixed with oil and baked in an oven (ver. 4), or (*b*) of thin cakes, also unleavened, baked and then broken up and oil poured over them (vers. 5, 6), or (*c*) of fine flour boiled in oil (ver. 7); the directions common to all these varieties occupy vers. 8–10, while those concerning all oblations are in vers. 11–13; III. Parched kernels of the first-fruits of grain with frankincense.

I. The first kind of oblation. Vers. 1–3.

Ver. 1. **A soul**=a person, any one of either sex.

Fine flour—סֹלֶת, a word of uncertain derivation, but clearly meaning fine flour, whether as separated from the bran, or as sifted from the coarser particles. The Syr. here renders *puram*, and in Gen. xviii. 6 it is put in apposition with קֶמַח סְאִים. It is probable that this flour was generally of wheat (see Ex. xxix. 2), and the LXX. always translate it σεμίδαλις. The Vulg. has *similia*. סֹלֶת does not occur in connection with the jealousy-oblation of barley, Num. v. 15.

Put frankincense thereto.—The incense was not mixed with the flour and oil, but so added that it might be wholly removed with the "handful" which was taken to be burned with the incense upon the altar. Frankincense was "a costly, sweet-smelling, pale yellow resin, the milky exudation of a shrub, used for sacred fumigations" (Fuerst), and also for purposes of royal luxury (Cant. iii. 6). It is considered to have been a product of Southwestern Arabia. Its use in the oblations presented with the animal sacrifices must have been important. Maimonides (*More Neboch.*, lib. III., c. 46): *Elegitque ad eam thus, propter bonitatem odoris fumi ipsius in illis locis, ubi fœtor est ex carnibus combustis.*

Ver. 2. **And he shall take.**—The A. V. like the Heb. leaves the antecedent of the pronoun somewhat uncertain; but the Targ. Onkelos and the Vulg. are undoubtedly right in referring it to the priest, see vi. 15, and comp. also v. 12. The transfer of the handful from the offerer to the priest who was to burn it would have been inconvenient.

Handful.—Plainly what the hand could hold, and not, as the Rabbins have it, with the thumb and little finger closed, leaving three fingers open.

Memorial.—אַזְכָּרָה, applied only to that part of the oblation which was burnt upon the altar (vers. 9, 16; vi. 15), to the corresponding part of the sin-offering of flour (v. 12), of the jealousy-offering (Num. v. 26), and also to the frankincense placed upon the shew-bread (xxiv. 7), which last was also burnt upon the altar. The LXX. render by μνημόσυνον, and the figurative application of that word to the prayers and alms of Cornelius (Acts x. 4) throws light upon the significance of the oblation.

An offering made by fire, of a sweet savour unto the Lord.—The same expression as is applied to the burnt-offering, i. 9, 13, 17.

Ver. 3. **And the remnant,** *etc.*—So far as the offerer was concerned, the oblation was as wholly given to the Lord as the burnt-offering; nothing of it was restored to him. There was a difference in the method by which it was given: the burnt-offering was wholly burned except the skin, which was given to the priest; the oblation had only an handful burned, together with all the incense, and the bulk of it was consumed by the priests.

A thing most holy.—קֹדֶשׁ קָדָשִׁים, lit. *holy of holies*. This term is applied to all sacrificial gifts which were wholly devoted to God, yet of which a part was given to Him by being given to His priests. It is not applied to the burnt-offerings, nor to the priestly oblations (vi. 19-23), nor to any other sacrifices which were wholly consumed upon the altar. All sacrifices were *holy*, and the phrase *most holy* is not to mark those to which it is applied as holier than the others; but is used only in regard to those which, having been wholly devoted, might possibly be perverted to other uses. Thus it is used of the oblations (vers. 3, 10; vi. 17; x. 12) of such of the sin and trespass-offerings as were not burned without the camp (vi. 25, 29; vii. 1, 6; x. 17; xiv. 13; Num. xviii. 9), and of the shew-bread (xxiv. 9). Its use is similar when applied to other things than sacrifices; thus, Ex. xl. 10, it is used of the altar in contradistinction to the tabernacle which is called *holy* (ver. 9), because the altar was thus to be guarded from the touch of the people, while there was no danger in regard to the tabernacle proper, since they were forbidden to enter it at all (comp. Ex. xxix. 37); so the term is applied to the sacred incense (Ex. xxx. 36), and to all objects devoted by vow, whether man or beast or field (xxvii. 28). The parts of all "most holy" sacrifices which were not placed upon the altar must be eaten by the priests themselves in "a holy place" (vi. 26; vii. 6; x. 17, etc.); and this "holy place"—not the sanctuary itself—is more particularly described (vi. 26) as "in the court of the tabernacle of the congregation," and "beside the altar" (x. 12). Whereas the priests' portion of other sacrifices might be eaten with their families in any "clean place" (x. 14).

II. The second kind of oblation. Vers. 4-13. This included several varieties of cakes or pastry all prepared from fine flour and with oil, but without frankincense.

(*a*) The first variety, ver. 4.

Ver. 4. **Baken in the oven.**—תַּנּוּר is an oven of any kind, but must here mean a portable oven, or rather a large earthen pot or jar, such as is still in use in the East for baking cakes, such as is mentioned in xi. 35 as capable of being broken; this was heated by a fire inside.

Cakes.—חַלּוֹת from חָלַל=to be perforated. A thick kind of cake pierced with holes after the fashion of our bakers' biscuit. These were mixed up with oil before baking.

Wafers—from רָקַק=*to beat or spread out thin,* This denotes a kind of cake well described by *wafer*. It is often cooked by the Arabs on the outside of the same vessel in which the חַלּוֹת are baked at the same time. The oil was applied to these after they were baked.

(*b*) The second variety, vers. 5, 6.

Ver. 5. **In a pan.**—עַל־הַמַּחֲבַת. Authorities differ as to whether this is to be understood as in the text of the A. V. of a frying-pan, or as in the margin of a flat plate. The LXX. render τήγανον which seems to be equally perpetuated in the iron frying-pans of the Cabyles of Africa, and the earthen plates of the Bedouins of the East, both being called *tajen*. The distinction of this variety of oblation from the former will be more marked if we may understand it of *fried* cakes, according to the translation of the A. V. in 1 Chron. xxiii. 29. This was both to be made up with oil, and to have oil poured on it after it was cooked and broken into pieces.

(*c*) The third variety, ver. 7.

Ver. 7. **Boiled in a pot.**—This is another variety made up with oil and boiled, perhaps also boiled in oil. Lange notes that with each successive advance in the form of the oblation "the addition of the oil seems to rise, as if the varying grade of spiritual life was distinguished by the consecration of life's enjoyment. (See Keil, Knobel, 363.) But throughout the oil of the Spirit is the peculiar or appropriate vital essence of the offering, especially in the burnt-offering and the thank-offering, and above all in the sacrifice of the priests."

Directions common to both these varieties of oblation. Vers. 8-10. These scarcely differ from the directions in vers. 2, 3, except in the omission of incense which was not used with the cooked oblation. The הֵרִים מִן in ver. 9 has the same sense with the קָמַץ מִן of ver. 2 (comp. iii. 8 with iv. 8, 31, 35; and iv. 10 with iv. 31, 35), and means simply to lift off the part to be burned. It does not denote, as the Rabbins and others assert, any special waving ceremony.

Vers. 11-13. General directions concerning all oblations.

Ye shall burn no leaven, nor any honey.—These were strictly prohibited as offerings to be laid upon the altar, but not for those offered to God by being given to His priests; thus they are allowed in ver. 12. Leavened bread is also required in the peace-offering to be used as a heave-offering (vii. 13, 14), and in the Pentecostal loaves to be waved before the Lord (xxiii. 17, 20), and honey is expressly enumerated among the first-fruits offered under Hezekiah (2 Chron. xxxi. 5). The reason for the exclusion of these from the altar was undoubtedly their fermenting property (for honey was anciently used in the preparation of vinegar, Plin. Nat. Hist. xi. 15; xxi. 48); fermentation has ever been recognized "as an apt symbol of the working of corruption in the human heart" (Clark) both in Scripture (Luke xii. 1; 1 Cor. v. 8; Gal. v. 9), and among the ancients generally (Aul. Gell. Noct. Att. x. 15), and hence was unsuitable for the altar of Jehovah, although as abundantly shown by Bochart (*Hieroz.* Ed. Rosen. III., p. 394 sq.) continually offered to the heathen deities. Honey was also by the ancient interpreters generally connected with the *deliciæ carnis* so destructive of the spiritual life. "The leaven signifies an incongruous fellowship with the world, easily becoming contagious, which must be excluded from the priestly fellowship with Jehovah. The honey, on the other hand, signified in contrast with the leaven, the dainty enjoyment of children, or especially infants (Isa. vii. 15), and was no food for the communion of priestly *men* with Jehovah." Lange.

Ver. 12. **As an offering.**—The sense is plainly that while leaven, *i. e.* anything made with leaven, and honey might not be burned upon the altar, they were yet allowable as offerings of first-fruits to be consumed by the priests.

Ver. 13. This verse gives directions applicable to all oblations, and in fact to all sacrifices. **The salt of the covenant of thy God.**—A covenant of salt is a perpetual covenant, Num. xviii. 19; 2 Chron. xiii. 5; and this expression is said to be still in use among the Arabs at this day. Salt in its unalterable and preserving property is the opposite of leaven and of honey. Its symbolical meaning is therefore plain; the purifying and preserving principle must never be wanting from any offering made in covenant-relation with God.

With all thine offerings.—From the connection of this clause it might, with Knobel, be taken as applicable only to oblations; but as salt was used with all offerings (Ezek. xliii. 24; Mark ix. 49), not only among the Hebrews, but other nations also (Plin. Nat. Hist. xxxi. 41 *in sacris . . . nulla conficiuntur sine mola salsa*), and as on account of this universally recognized usage no other direction is anywhere given about it in the law, it seems better to take the words as a parenthetical clause meant to apply to all offerings of every kind.

III. The third kind of oblation. Vers. 14-16. This kind of oblation is separated from the others probably because it was not like them offered in connection with the bloody sacrifices, but by itself, like the same kind of offering mentioned in Num. xviii. 12, 13. That offering, however, was obligatory, while this was voluntary. Lange, however, considers that "this direction looks back to ver. 12, completing it. It is true that the leavened loaves of the first-fruits might

not be brought to the sacrificial fire; but it is not on that account to be said that in general the first-fruits were not to be offered. Accordingly the form is now prescribed." These precepts are of course to be understood of private and voluntary oblations of first-fruits; both the time (on the morrow after the Passover-Sabbath, xxiii. 11) and the material (barley—for this only was ripe at that time) of the public and required oblation grain were prescribed.

Ver. 14. **Green ears of grain.**—Ears freshly gathered of the maturing grain scarcely yet quite ripe. Stalks of wheat with the ears, gathered before they are entirely ripe, roasted by the fire, and the kernels of grain then beaten out, is still a favorite food in the East.

Vers. 15, 16. **Oil and frankincense** were to be added, and the oblation treated as that in vers. 2, 3.

DOCTRINAL AND ETHICAL.

I. As the burnt-offerings were of such domestic animals as were used for food, and yet not from every kind of them; so the oblations were of certain kinds of farinaceous food in common use—not indeed of all kinds, but of a sufficient variety to place the material of the offering always within easy reach. Both kinds of offerings, which were entirely voluntary, were thus made easily accessible to the people, and they were taught that the things of the daily life were to be sanctified by offerings to God. As the *perfect* animal was required for the burnt-offering, so the *fine* flour was demanded for the oblation; that which is given to God is to be of the best man has.

II. That which is once absolutely given to God may not afterwards be turned aside to any other use. However voluntary the gift, when it has once been stamped "most holy," it belongs to Him alone. The principle is recognized in the N. T. in the case of Ananias and Sapphira. Yet what is given to God must often, as in the oblation, be largely consumed by those who minister on His behalf, and by secondary instrumentalities generally. This is recognized by St. Paul in 1 Cor. ix. 13, 14, and must necessarily be true of the great mass of the gifts in the Christian Church given to God for the upholding and advancement of His kingdom on earth.

III. In the exclusion from the oblation of all ferment and the requirement of the salt of purity and preservation is plainly taught that approach to God must be free from contamination of "the leaven of hypocrisy," and must have in it both purity and steadfastness.

IV. In the oblation, recognizing as a whole that man gives back to God of that which God has given to him, the use of the oil seems to have a more special significance. As an article of food it meant also what was meant by the fine flour; but inasmuch as oil is constantly in Scripture the emblem of Divine grace given through the Spirit, it was perhaps intended by its use in the oblation to signify also the acknowledgment that spiritual gifts are from God and belong to Him.

V. Much of the ritual of the oblation is applied in the N. T. to Christian duties and affections, sometimes in what is common to this with other offerings, sometimes in what belonged to this alone. Several such passages have already been pointed out; others may be added: Matt. xvi. 6, Beware of the leaven of the Pharisees and Sadducees; Mark ix. 49, 50, Every sacrifice shall be salted with salt. . . . . Have salt in yourselves, and have peace one with another; 1 Cor. v. 7, 8; Col. iv. 6, Let your speech be alway with grace, seasoned with salt; Heb. xiii. 15, through Christ, Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name.

HOMILETICAL AND PRACTICAL.

The oblation to God, though unbloody and among the least of the sacrifices, must still be the best of its kind, of *fine flour.* It must have upon it the oil of an act of the Spirit, and the sweet frankincense of prayer. That it may be truly a gift to God, and acceptable, it is only necessary that a mere handful of it be actually burned upon His altar; the rest is still a gift to Him, although consumed by those who minister in His service. "It is joined with the burnt-offering like blessing with faithful discharge of duty." Lange.

Every variety of food, fit for the altar, must be sanctified by an oblation. We ever ask: "Give us this day our daily bread," and receiving it, we are called upon to acknowledge the Giver by giving to Him an offering of that which is His own. Even the leaven and the honey, which, from their fermenting properties, may not go upon the altar, may yet be offered as first-fruits. There is none of God's gifts which we may use ourselves, with which we may not show our gratitude to the Giver.

In the worship of God "we may not adopt our own inventions, though they may be sweet and delicious as honey to our own palates. . . . Honey is good in its proper place, and heaven itself is typified by 'a land flowing with milk and honey' (Ex. iii. 8; xiii. 5); but if God forbids it, we must abstain from it, or we shall not come to that heavenly Canaan." Wordsworth.

That seasoning of salt which the apostle requires for our conversation (Col. iv. 6), may not be wanting from our gifts to God. They are not to be insipid, but having "that freshness and vital briskness which characterizes the Spirit's presence and work." Alford.

Of first-fruits especially is an oblation to be brought. Not only should we give to God as He blesses us all along; but especially with each new harvest received from His bounty should a first portion be laid aside for His service.

C.—PEACE-OFFERINGS.

CHAP. III. 1–17.

1 AND if his oblation [offering[1]] *be* a sacrifice of peace-offering, if he offer *it* of the herd; whether *it be* a male or female, he shall offer it without blemish before the 2 LORD. And he shall lay his hand upon the head of his offering, and kill it *at* the door of the tabernacle of the [*om.* the[2]] congregation: and Aaron's sons the priests 3 shall sprinkle the blood upon the altar round about. And he shall offer of the sacrifice of the peace-offering an offering made by fire unto the LORD; the fat that 4 covereth the inwards, and all the fat that *is* upon the inwards, and the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul above the liver, 5 with [on[3]] the kidneys, it shall he take away. And Aaron's sons[4] shall burn it on the altar upon the burnt-sacrifice, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire, of a sweet savour unto the LORD.

6 And if his offering for a sacrifice of peace-offering unto the LORD *be* of the flock; 7 male or female, he shall offer it without blemish. If he offer a lamb [sheep[5]] for 8 his offering, then shall he offer it before the LORD. And he shall lay his hand upon the head of his offering, and kill it before[6] the tabernacle of the [*om.* the[2]] congregation: and Aaron's sons shall sprinkle the blood thereof round about upon 9 the altar. And he shall offer of the sacrifice of the peace-offering an offering made by fire unto the LORD; the fat thereof, *and* the whole rump [fat tail[7]], it shall he take off hard by the back-bone: and the fat that covereth the inwards, and all the 10 fat that *is* upon the inwards, and the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with [on[3]] the kidneys, it shall 11 he take away. And the priest shall burn it upon the altar: *it is* the food of the offering made by fire[8] unto the LORD.

12, 13 And if his offering *be* a goat, then he shall offer it before the Lord. And he shall lay his hand upon the head of it, and kill it before the tabernacle of the [*om.* the[2]] congregation: and the sons of Aaron shall sprinkle the blood thereof upon 14 the altar round about. And he shall offer thereof his offering, *even* an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that 15 *is* upon the inwards, and the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with [on[3]] the kidneys, it shall he take 16 away. And the priest shall burn them upon the altar: *it is* the food of the offering made by fire for a sweet savour: all the fat *is* the LORD's [as food of an offer-

TEXTUAL AND GRAMMATICAL.

[1] Ver. 1. קָרְבָּן—offering, as in ch. ii.

[2] Ver. 2. See on i. 3, Text. Note [8].

[3] Ver. 4. עַל must here be translated *on*, not *with*, since the kidneys have just been mentioned.

[4] Ver. 5. The Sam., LXX. and one MS. add *the priests*. So also the LXX. and one MS. in ver. 8, and the Sam. and LXX. in ver. 13.

[5] Ver. 7. כֶּבֶשׂ—כֶּשֶׂב, according to Bochart (*Hieros.* I. 33), a sheep of intermediate age between the טָלֶה—lamb and the אַיִל of three years old. It is, however, often applied to the sheep of one year in which case the age is mentioned, as xiv. 10; Num. vii. 15, 17, 21, etc. In Prov. xxvii. 26 it is described as yielding wool. In the A. V. the form כֶּבֶשׂ is uniformly rendered *lamb*, except in Ex. xii. 5, while the other form is translated *sheep* nine times, and *lamb* four times. There is no ground for this distinction.

[6] Ver. 8. The locality for killing the victim is made more definite by the insertion in one MS. and in the Syr.: "before the Lord at the door of." The LXX. makes the same insertion in ver. 13.

[7] Ver. 9. אַלְיָה, according to all interpreters the fat tail of the *ovis laticaudata*, a variety common in Arabia and Syria, but in modern Palestine said to be the only variety. The tail is described as of rich marrowy fat, of the width of the hind quarters, and often trailing on the ground. The word occurs only in this connection (Ex. xxix. 22; Lev. vii. 3; viii. 25; ix. 19), and is rendered by all the ancient versions, except the LXX. (ὀσφύς), *tail*. So also Jos. Ant. iii. 9, 2.

[8] Ver. 11. The sense is expressed by the addition in 2 MSS. and in the LXX. of the words from i. 9, 13, 17, רֵיחַ־נִיחוֹחַ (—a sweet-smelling savor.)

17 ing made by fire for a sweet savour, *shall* all the fat *be* the LORD'S[9]]. *It shall be* a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

[9] Ver. 16. The A. V. seems unnecessarily complicated, as there are but two clauses in this verse. After "savour" the Sam., LXX, and some MSS. add "to the Lord."

EXEGETICAL AND CRITICAL.

The peace-offering, like the offerings of the preceding chapters, is spoken of as already in common use, and the law is given for its proper regulation. The offerings of this, as of the previous chapters, were voluntary. The peace-offering differed from the oblation in being animal, and from the burnt-offering in not being wholly consumed, but after a small portion had been burned, and a portion given to the priest, the remainder reverted to the offerer for a sacrificial meal (vii. 11-21); a further difference is in that the burnt-offerings were only male, the peace-offerings either male or female; and still further, doves were not allowed in the peace-offerings, because they were too small for the necessary division, and for the sacrificial feast.

The full form זֶבַח שְׁלָמִים used here, is nearly always employed in Leviticus; but the peace-offering is probably intended by the simple זֶבַח of xxiii. 37 (vii. 16, 17 does not, and xvii. 8 may not mean peace-offering), and it certainly is by שְׁלָמִים in ix. 22. The latter, as the determining word, is frequently used elsewhere alone, as Ex. xx. 24; xxxii. 6; Deut. xxvii. 7; Josh. viii. 31, *etc.* The word is variously derived, and has various shades of signification attached to it: (1) *Thank-offering*, Gesenius, Fürst, Luther, Rosenmüller, Winer, Bähr, *etc.*, *θυσία χαριστηρία*, Jos. Ant. iii. 9, 2; (2) Meat-offering, Zunz; (3) *Salvation-offering*, *σωτήριον*, LXX. most frequently (*i. e.* in the Pent., Josh., Judges, Chron., Ezra, Amos), PHILO; (4) *Peace-offering*, *εἰρηνικός*, LXX. (in Samuel, Kings, Prov.), Aq., Sym., Theod., Vulg., A. V. The last two senses are very similar; the first seems less appropriate, partly because the strictly *thank-offering* appears as a special variety of this more general class (vii. 11, 12); partly because the שְׁלָמִים were offered not only in thanks for benefits received, but also in times of distress and in supplication for the divine help (Judg. xx. 26; xxi. 4; 1 Sam. xiii. 9; 2 Sam. xxiv. 25). Outram says: *Sacrificia salutaria in sacris literis shelamim dicta, ut quæ semper de rebus prosperis fieri solerent, impetratis utique aut impetrandis.* Lange brings together the several meanings in the name *Heilsopfer*, salvation or saving offering "in the common sense of blessing or prosperity-offering." In English the already accepted *peace-offering* seems to express sufficiently the same sense, and is therefore retained. The law (vii. 12-16) distinguishes three kinds of peace-offerings—thanksgiving, vow and free-will offerings; the only difference in their ritual being in the length of time during which their flesh might be eaten.

The peace-offerings are not called "most holy" like the oblation, but only "holy," and the priests' portion might be eaten by their families in any "clean place" (vii. 31 with x. 14; xxiii. 20). The portion which reverted to the offerer to be eaten as a sacrificial feast might be partaken of only by those who were legally "clean" (vii. 20, 21). The peace-offerings were prescribed on a variety of occasions, and as they were the necessary offerings of sacrificial feasts, and hence of all solemn national rejoicings, they were the most common of all sacrifices. From Num. xv. it appears that, like the burnt-offering, they were always accompanied by the meat and the drink-offering.—Lange: "The peace-offering refers to prosperity as Jehovah's free gift in past, present, and future. As regards the past, it is a simple praise and thank-offering (an Eben Ezer, Amos v. 22). In reference to a happy present, it is a contentment, joy, or feast-offering. As it relates to a future to be realized, to an experience of salvation yet to come, to a deliverance or an exhibition of mercy that is prayed for with a vow, it is a votive offering. The prescriptions in regard to the various kinds are different. Here it is said, that the animal to be slain may be either male or female, only it must be without blemish. In ch. vii. 15 sq. nothing of the praise-offering might be left over until the next day, whereas the vow, or free-will offering might be eaten also on the next day, but not on the third day." Lange then points out that in the case of those vow, or free-will offerings which were to be burnt-offerings, a male was required, xxii. 19, without blemish. "Even an abnormal formation of the victim, too long or too short legs of the animal [vii. 22, 23] was enough to make it unsuitable for the vow-offering, but still not for the free-will offering. So every kind of prosperity was to be hallowed to the Lord."*

Sacrificial feasts were at least as old as the time of Jacob (Gen. xxxi. 54), and became common among all nations; but the distinctive name of peace-offering first appears when Moses came down with the law from Mt. Sinai (Ex. xxiv. 5). The thing signified, however, must have been already familiar to the people, for the word recurs in connection with the idolatrous sacrifice of Aaron when Moses had again gone up into the Mount (Ex. xxxii. 6).

Two kinds of victims were allowable: of the "herd," or of the "flock."

Vers. 1–5. The peace-offering of the herd, *i. e.* a bullock or a cow.

* In regard to the question whether the peace-offering embraces also the supplicatory offering, Lange says: "It is understood that the vows themselves were supplications, from which the accompanying offering might also be called a supplicatory offering; but a peculiar supplicatory offering to strengthen the supplication would have been prejudicial to the freedom of the divine hearing. It shows a fine distinction that the free praise and thank-offerings (*Thoda*), which were preceded by no vows, were exalted above the vow-offerings and free-will offerings, inasmuch as these latter might be accompanied by a selfish feeling."

Ver. 1. The victim both in this and in the other kind (ver. 6) might be of either sex. According to Herodotus, this was directly contrary to the Egyptian law, which forbade offering the female in sacrifice: θηλείας οὐ σφι ἔξεστι θύειν (ii. 41). As in the case of other offerings, the victim must be "without blemish." There was ordinarily no restriction of age, although in some special cases yearling lambs are mentioned (xxiii. 19; Num. vii. 17).

Ver. 2. The laying on of the offerer's hand and the sprinkling of the blood by the priest are the same as in the case of the burnt-offering; hence no signification can be attached to these acts in the one case which will not apply in the other also, except of course in so far as an act of essentially the same meaning might be somewhat modified by its connections.

Vers. 3, 4. There were four parts to be burned upon the altar: (1) **the fat that covereth the inwards**, *i. e.* the large net, *omentum*, Jos. iii. 9, 2, ἐπίπλους, caul, or adipose membrane found in mammals attached to the stomach and spreading over the bowels, and which in the ruminants abounds with fat; (2) **all the fat which is upon the inwards**, *i. e.* the fat attached to the intestines, and which could be peeled off; (3) **the two kidneys, and the fat that is on them, which is by the flanks**, or loins, *i. e.* the kidneys and all the fat connected with them; the kidneys are the only thing to be burned except the fat; (4) the smaller net, *omentum minus*, or **caul above the liver**, which stretches on one side to the region of the kidneys, hence **on the kidneys**, עַל=by them, not *with* them, they having been just before mentioned. The word יֹתֶרֶת occurs only in Ex. (twice) and Lev. (nine times) always in connection with כָּבֵד=the liver; it is described as *above* or *upon* the liver, and hence is not to be understood, as has often been done, of the liver itself, or of a part of it. These four include all the separable fat in the inside of the animal (and in addition to these was the fat tail in the case of the sheep), so that, ver. 16, they are called "all the fat," so also iv. 8, 19, 26, 31, 35; vii. 3.

Ver. 5. **Aaron's sons shall burn.**—The burning on the altar, and the sprinkling of the blood (ver. 2), being the acts by which the sacrifice was especially offered to God, were always and in all sacrifices the priestly function.

Upon the burnt sacrifice.—This rendering is quite correct, and is in accordance with the ancient versions. The sense given by Knobel "according to" or "in the manner of the burnt-offering" is inadmissible. עַל may sometimes bear this sense (Ex. xii. 51; Ps. cx. 4); but it is rare, and not likely to be the meaning here. As a matter of fact, peace-offerings ordinarily followed especial burnt-offerings, and always the daily burnt-offering, which would so seldom have been entirely consumed when the peace-offering was offered, that the fat might naturally be described as placed *upon* it.

Vers. 6-16. The peace-offerings of sheep or goats.

The ritual for the second kind of peace-offering is the same as for the first; it is repeated in case the victim should be a sheep (vers. 6-11), and in case it should be a goat (vers. 12-16). Only in the case of the sheep, on the principle of burning all the separable fat, the tail (see Textual, ver. 9) must also be laid upon the altar.

Ver. 11. (Comp. ver. 16.) **The food of the offering made by fire unto the Lord.**—This is a common expression applied to sacrifices generally ("my bread," Num. xxviii. 2; "Bread of God," ch. xxi. 6, 8, 17, 21, 22; xxii. 25); yet especially mentioned only in connection with the peace-offerings. It is used only of the portions of the victim burned upon the altar, and is expressly distinguished from the portion eaten by the priests (xxi. 22). By a natural figure, the whole victim being food, the part of it given to Jehovah by burning upon the altar is called the food of Jehovah, and shows the communion between Him and the worshipper brought about by the sacrifice. It is not necessary, however, to realize this figure by attributing to the Hebrews the thought—belonging to the later heathen—that God actually required food; such a notion was foreign to their whole theology.

Ver. 16. **All the fat**—*i. e.*, all that has been enumerated—all the separable fat of the victim.

Ver. 17. **Throughout all your dwellings.**—This applies to the life in the wilderness when all sacrificial animals slain for food were required to be offered as peace-offerings before the LORD (xvii. 3-7); whether it applies also to the subsequent life in the land of promise, when this restriction was to be removed (Deut. xii. 15; xiv. 22, 23; xv. 22, 23), has been much debated. In the passages removing that restriction, mention is made only of the blood which must be poured out, and in the Song of Moses (Deut. xxxii. 14), the "fat of lambs" is especially mentioned among the blessings to be enjoyed.

Ye shall eat neither fat nor blood.—The prohibition of the separable fat (חֵלֶב in contradistinction to the מִשְׁמָן or שֶׁמֶן the fat mixed with the flesh which might be eaten, Neh. viii. 10) for food springs immediately from the fact that it was especially consecrated to God, and therefore not to be used by man. If we seek the reason of this consecration it is not to be sought on hygienic grounds (Rosenmüller), but rather in its connection with the animal economy. As blood is described as "the life" of the animal, so is the fat a stored-up source of life, drawn upon for sustaining life whenever, in deficiency of food or other exigency, it is required. It thus stands more nearly related in function to the blood, and became naturally the appropriate portion for the altar. Its proper development was also a mark of perfection in the animal. It is further to be borne in mind that the fat was considered the choice portion, and hence the word was figuratively used of excellence (Gen. xxvii. 28; xlv. 18, *etc.*) and thus the fat, as the best, was reserved for God's portion. The prohibition is repeated with still stronger emphasis, vii. 23-25, but with the exception that the fat of animals dying of themselves may be applied to other uses (ver. 24). It has always been under-

stood by the Jews that the prohibition respects only the fat of animals that might be offered in sacrifice. Comp. vii. 23.

Nothing is here said of the disposal of the flesh of the victim, the law of this being given in detail, vii. 11-36.

DOCTRINAL AND ETHICAL.

I. As all vegetable food was sanctified by the oblation, so all animal food was by the peace offering. In the wilderness this was literally carried out by the presenting of all animals fit for sacrifice as offerings, sprinkling their blood and burning their fat upon the altar; later, when in Palestine this became impossible on account of the distances, the idea was kept up in the prohibition of the blood for food. The general principle thus expressed for all time is that God's gifts to man are to be acknowledged as from Him, and due return made to Him, or otherwise they are profaned.

II. In the expression "Food of the LORD," although figurative, we recognize the idea of communion between God and man, expressed by a part of the sacrifice burned on the altar, and called by this name, while another part was eaten by the offerer at the sacrificial feast. Similarly the Eucharist is spoken of in 1 Cor. x. 21 as the "Lord's table." In this respect the peace-offering under the old dispensation signified the same thing as the Eucharist under the new—the communion of the devout worshipper with God. It was eminently a feast of love towards God and man; the worshipper communicated with God by feasting on the sacrifice offered to Him, and by the portion eaten by the priests as His representatives, and with man by feasting with his friends on the remainder. It is happily described by Wordsworth as "an Eucharist coupled with an offertory."

III. All sacrifices were necessarily typical of Christ, and each of them had in this respect its peculiar significance; with the peace-offering He is especially connected by the prophecy of Isaiah (liii. 5) "the chastisement of our peace was upon Him," and by the frequent application of this word to Him and to His sacrifice in the New Testament, (Rom. v. 1; Eph. ii. 14-16; Col. i. 20, *etc.*).

HOMILETICAL AND PRACTICAL.

"The Peace-offering is the expression of the feeling that man might receive or ask only a pure prosperity from God, and might offer it to Him again." Lange. In this offering "God, the Master and Judge, was merged in God, the Benefactor and Rescuer." Kalisch. In the feasting of the offerer with his friends upon the flesh of the sacrifice was expressed clearly the idea of communion with God; yet even in this offering, the blood must be sprinkled upon the altar;—in the nearest approach of sinful man to God, there must still be propitiation.

In the peace-offering any sacrificial animal, of either sex, and of any age was allowable; God gives man the largest latitude of choice in the ways of expressing his gratitude. He also sanctifies as a means of communion with Him whatever He has appointed as the means of approaching Him in any way. The Christian may commune with God in work, in prayer, in sacraments, in study of His word.

In this sacrifice the fat was burnt upon the altar, and certain choice parts given to the priests to be eaten with their families; so in our thanksgivings, first let the Giver of all good be recognized, and the best of all be given back to Him; and then let a portion be given also to those who maintain His service, that the main part which remains may be enjoyed by us with a holy joy.

The sacrifice for sin (see ch. iv.) was limited to that which was prescribed, nothing more was allowed; the peace-offerings might be unlimited in number and in value: so man now may seek forgiveness only in the way God has provided,—he can add nothing to its efficacy; but to the expression of his thankfulness, and to his desire for communion with God, no bounds are set. He may go as far as he can, and his offerings will be looked upon with approbation as "a sweet savor unto the LORD."

The feast upon the sacrifice of peace-offerings might include all the members of the offerer's family. Thus was the joyous family feast, like every other human relation and condition, brought by the Levitical law into relation with duties to God, and sanctified by His blessing and by symbolical communion with Him.

A true sacrifice of praise is offered by those who glorify God in their lives. This constitutes the Christian peace-offering of communion with God in its highest form—that of thanksgiving for His inestimable benefits showed forth in a sincere obedience to His commands. Origen.

D.—SIN OFFERINGS.

CHAPTERS IV. 1-35—V. 1-13.

1, 2 AND the LORD, spake unto Moses, saying, Speak unto the children of Israel, saying, If a soul shall sin through ignorance [inadvertence[1]] against any of the

TEXTUAL AND GRAMMATICAL.

[1] Ver. 2. בִּשְׁגָגָה from שָׁגַג — שָׁגָה — שָׁגָא — *to totter to and fro, to wander, to go wrong.* It includes not only sinning unawares, through ignorance (vers. 13, 22, 27; v. 17), or carelessness, and want of consideration (v. 1, 4); but also unintentional sins (like that of manslaughter without malice, Num. xxxv. 11, 15, 22), and therefore sins arising from human infirmity in contradistinction to intentional and defiant sins—sins "with a high hand"—for which no sacrifice was allow-

commandments of the LORD *concerning things* which ought not to be done, and shall do [omit against[2]] any of them:

3 If the priest that is anointed do sin according to the sin of the people [to the guilt of the people[3]]; then let him bring for his sin, which he hath sinned, a young 4 bullock without blemish unto the LORD for a sin offering. And he shall bring the bullock unto the door of the tabernacle of the [*omit* the] congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before 5 the LORD. And the priest that is anointed[4] shall take of the bullock's blood, and 6 bring it to the tabernacle of the [*omit* the] congregation: and the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, be- 7 fore the vail of the sanctuary. And the priest shall put *some* of the blood[5] upon the horns of the altar of sweet incense before the LORD, which *is* in the tabernacle of the [*omit* the] congregation; and shall pour all the [*other*] blood of the bullock at the bottom of the altar of the burnt offering, which *is at* the door of the taber- 8 nacle of the [*omit* the] congregation. And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the[6] inwards, and all the fat 9 that *is* upon the inwards, and the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with [on[6a]] the kidneys, it shall he 10 take away, as it was taken off from the bullock of the sacrifice of peace offerings; 11 and the priest shall burn them upon the altar of the burnt offering. And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, 12 and his dung, even the whole bullock shall he[7] carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt.

13 And if the whole congregation[8] of Israel sin [err[9]] through ignorance [inadvertence[1]], and the thing be hid[10] from the eyes of the assembly,[8] and they have done *somewhat against* any of the commandments of the LORD *concerning things* which 14 should not be done, and are guilty; when the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock[11] for the sin [a sin offering[12]] and bring him before the[13] tabernacle of the [*omit* the] congregation.

able (Num. xv. 27-31). The LXX. has ἀκουσίως, the Targ. Onk. (also Ben Uz. and Jerus.) בְּשָׁלוּ — *through error*, so also the Syr. The old Italic has *imprudenter*. Aquila reads ἐν ἀγνοίᾳ, and it was perhaps by a literal translation of this that the Vulg. came to read *per ignorantiam*, which has been perpetuated in the A. V.; but in Hellenistic Greek ἀγνοία and ἀγνόημα (Heb. ix. 7) bear rather the sense given above. See Schleus. Lex. in LXX. *Through going astray* might better express the meaning, except that it does not sufficiently bring out the distinction as in the *animus* of the sinner.

[2] Ver. 2. מֵאַחַת מֵהֵנָּה. The A. V. has supplied *against*, as in the former clause, where the construction is the same; but there it is required, and here worse than useless to the sense. It should be omitted as in nearly all the ancient versions. The מִן in both clauses is to be taken partitively.

[3] Ver. 3. לְאַשְׁמַת Prop. inf. const. Kal., and there used as a noun — *to bring guilt upon*. So most of the ancient versions and the modern expositors generally.

[4] Ver. 5. To *anointed* the LXX. and Sam. Vers. add *whose hand is consecrated*. The Sam. text has a similar addition.

[5] Ver. 7. The Sam. and 8 MSS. prefix the article to דָּם, while the Sam., 3 MSS., and Vulg., omit *the bullock*.

[6] Ver. 8. עַל־הַקֶּרֶב. This is translated in the A. V. and in the ancient versions as if it were אֶת־הַ״ as in iii. 14. So it must be translated, and such is actually the reading in the Sam. and many MSS.

[7] Ver. 12. The Sam. and LXX. here have the plural. Of course the high-priest did not do this with his own hands, but is said to do that which he caused to be done, according to common usage of all languages.

[6a] Ver. 9. On. See iii. 4, Textual Note [8].

[8] Ver. 13. כָּל־עֲדַת (*congregation*) קָהָל (*assembly*) the two words used here, and מוֹעֵד Num. xvi. 2 and freq. have no difference in signification which can be recognized in translation. They are used in apposition.

[9] Ver. 13. שָׁגָה. In the A. V. *sin* always in Lev. is the translation of חָטָא. This being the only exception, should be changed.

[10] Ver. 13. נֶעְלַם has *dagesh* in the ל here and in v. 2, 4. According to Delitzsch it is an old rule of pointing "that every consonant which followed a syllable terminating with a guttural should be pointed with *dagesh*, if the guttural was to be read with a quiescent *sheva* and not with *chateph*." Comp. וַיֶּאְסֹּר Gen. xlvi. 29; Ex. xiv. 6, תַּעְלִּים (according to some copies) Ps. x. 1.

[11] Ver. 14. The Sam. and LXX. here add the "without blemish" so frequently expressed, and always to be understood.

[12] Ver. 14. לְחַטָּאת. The word is used in both senses—a sin, and a sin-offering. The context requires the latter here. It has no article.

[13] Ver. 14. The LXX. and Vulg. add *the door of*, which is implied.

15 And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed [one shall kill the bullock[14]]
16 before the LORD. And the priest that is anointed shall bring of the bullock's blood
17 to the tabernacle of the [*omit* the] congregation: and the priest shall dip his finger *in some* of the blood, and sprinkle *it*[15] seven times before the LORD, *even* before the
18 vail. And he shall put *some* of the blood upon the horns of the altar[16] which *is* before the LORD, that *is* in the tabernacle of the [*omit* the] congregation, and shall pour out all the [*other*] blood at the bottom of the altar of the burnt offering, which
19 *is at* the door of the tabernacle of the [*omit* the] congregation. And he shall take
20 all his fat from him, and burn *it* upon the altar. And he shall do with the bullock as he did with the bullock for a [the[17]] sin offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them.
21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it[18] *is* a sin offering for the congregation.

22 When a ruler [prince[19]] hath sinned, and done *somewhat* through ignorance [inadvertence[1]] *against* any of the commandments of the Lord his God *concerning*
23 *things* which should not be done, and is guilty; or if [if perhaps[20]] his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid [a buck[21]]
24 of the goats, a male without blemish: and he shall lay his hand upon the head of the goat, and kill[22] it in the place where they kill the burnt offering before the
25 LORD: it *is* a sin-offering. And the priest shall take of the blood of the sin offering with his finger, and put *it* upon the horns of the altar of burnt offering, and shall
26 pour out[23] his blood at the bottom of the altar of burnt offering. And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

27 And if any one of the common people [any soul of the people of the land[24]] sin through ignorance [inadvertence[1]] while he doeth *somewhat against* any of the command-
28 ments of the LORD *concerning things* which ought not to be done, and be guilty; or if [if perhaps[20]] his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats [a she-goat[25]] a female without blemish, for his
29 sin which he hath sinned. And he shall lay his hand upon the head of the sin
30 offering, and slay the sin offering in the place of the burnt offering. And the priest shall take of the blood thereof with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out all the [*other*] blood thereof at the

[14] Ver. 15. The subject of שָׁחַט is one of the elders.

[15] Ver. 17. The ellipsis supplied by *it* in the A. V. is filled out in the Sam., in one MS., and in the Syr., by "of the blood," comp. ver. 6. Several other words are filled out in the same version in the following verses from the preceding paragraph.

[16] Ver. 18. The Sam. and LXX. unnecessarily specify "altar of incense."

[17] Ver. 20. The article of the original should be retained as the reference is to the sin-offering of the high-priest.

[18] Ver. 21. The Sam. and many MSS. have here again the later feminine form הִיא.

[19] Ver. 22. נָשִׂיא. This word variously rendered in the A. V. *captain*, *chief*, *governor*, *prince*, and *ruler*, occurs in Lev. only here, but very frequently in Num., where it is translated *captain* in ch. ii. (12 times), *chief* in chs. iii., iv. (5 times), once *ruler*, xiii. 2, and *prince* throughout the rest of the book (42 times) as well as throughout Gen. and Josh. In Ex. it occurs four times uniformly translated *ruler*. In nearly all these places it refers to persons of substantially the same rank, and it would be better therefore that its translation should be uniform. It means literally, *an exalted person*, and is applied to the head of a tribe, or other large division of the people, whether of Israel or of other nations. Lange interprets it of "the tribe chieftain," referring to Num. iii. 24. As *prince* is on the whole the most common rendering of the A. V., and expresses very well the sense, it is retained here.

[20] Ver. 23. The conjunction אוֹ should be rendered *if perhaps*, Fuerst, Gesenius. The Syr. renders by *if*, the LXX. *καί*, Vulg. *et postea*.

[21] Ver. 23. שָׂעִיר — *a he-goat*, generally understood of one older than the עַתּוּד or young he-goat used in the burnt and peace-offerings (Fuerst, Knobel). It is often rendered *kid* in the A. V. It is also rendered *devil* xvii. 7; 2 Chr. xi. 15, where the reference is to the idolatrous worship of the goat, (or goat-like deity) and twice *satyr* in Isa. (xiii. 21; xxxiv. 14). It is the kind of goat used in the sin-offering generally. Bochart supposes it to mean a goat of a peculiar breed; so Keil.

[22] Ver. 24. The Sam. puts the verb in the plural; so also in ver. 33.

[23] Ver. 25. The LXX. and 4 MSS. have *all his blood*, as in the other places.

[24] Ver. 27. There seems no occasion here to deviate from the literal translation which is retained so far as "people of the land" is concerned, in xx. 2, 4; 2 Ki. xi. 18, 19; xvi. 15. It was the common name of the whole people as distinguished from the priests (in this case probably from the high-priest) and the rulers.

[25] Ver. 28. שְׂעִירָה is simply the feminine of the word discussed under ver. 23.

[26] Ver. 30. Two MSS., the Sam., and the Syr., unnecessarily add "of burnt-offering." The Sam. and the LXX. make the same addition at the end of ver. 34.

31 bottom of the altar.[26] And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn *it* upon the altar for a sweet savour unto the LORD; and the priest shall make an atonement for him, and it shall be forgiven him.

32 And if he bring a lamb [a sheep[27]] for a sin offering, he shall bring it a female
33 without blemish. And he shall lay his hand upon the head of the sin-offering,
34 and slay it for a sin offering in the place where they kill the burnt offering. And the priest shall take of the blood of the sin offering with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out all the [*other*] blood
35 thereof at the bottom of the altar: and he shall take away all the fat thereof, as the fat of the lamb [sheep[27]] is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to [upon[28]] the offerings made by fire unto the LORD: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

CHAP. V. 1. AND if a soul sin, and hear [in that he hear[29]] the voice of swearing [adjuration[30]], and *is* a witness, whether he hath seen or known *of it;* if he do not
2 utter *it*, then he shall bear his iniquity. Or if[31] a soul touch any unclean thing, whether *it be* a carcase of an unclean beast,[31a] or a carcase of unclean cattle, or the carcase of unclean creeping things, and *if* it be hidden from him; he also shall be
3 unclean, and guilty. Or if he touch the uncleanness of man, whatsoever uncleanness *it be* that a man shall be defiled withal, and it be hid from him; when he know-
4 eth *of it*, then he shall be guilty. Or if a soul swear, pronouncing [speaking idly[32]] with *his* lips to do evil, or to do good, whatsoever *it be* that a man shall pronounce [speak idly[32]] with an oath, and it be hid from him; when he knoweth *of it*, then
5 he shall be guilty in one of these. And it shall be, when he shall be guilty[33] in one
6 of these *things*, that he shall confess that he hath sinned in that *thing:* and he shall bring his trespass offering [bring for his trespass[34]] unto the LORD, for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats [a sheep[27] or a she-goat[25]], for a sin offering; and the priest shall make an atonement for him concerning his sin.

7 And if he be not able[35] to bring a lamb [sheep[27]], then he shall bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, unto the
8 LORD; one for a sin offering, and the other for a burnt offering. And he shall bring them unto the priest, who shall offer *that* which *is* for the sin offering first,
9 and wring [pinch] off his head from his neck, but shall not divide *it* asunder: and he shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest of the blood shall be wrung [pressed[36]] out at the bottom of the altar: it *is* a

[27] Ver. 32. כֶּבֶשׂ — a sheep, see Text. note [6] under iii. 7.

[28] Ver. 35. עַל אִשֵּׁי. The sense is here as in iii. 5 *upon*. These being special offerings, the daily burnt-offering would always have been upon the altar before them, and even if that were already wholly consumed, the expression "upon" it could still be naturally used.

[29] CHAP. V. Ver. 1. "Particula ו ante שָׁמְעָה hic usurpatur *αἰτιολογικῶς*, estque vertenda *quia, eo quod*, ut Gen. xxvi. 12; Deut. xvii. 16." Rosenmueller.

[30] Ver. 1. אָלָה. Commentators are generally agreed that this should be translated *adjuration*. The verb in the Hiph. is translated *adjure* in 1 Sam. xiv. 24. See Exeg. Com. The Heb. has no word for *adjuration* as distinct from *swearing*. It is expressed in the LXX. by *ὁρκισμοῦ*.

[31] Ver. 2. The full form would be כִּי אֲשֶׁר; accordingly the Sam. and some MSS. prefix כִּי here and add אֲשֶׁר in ver. 4. [31a] Ver. 2. See note [1] on xi. 2.

[32] Ver. 4. לְבַטֵּא, יְבַטֵּא, *speak idly, or ill-advisedly.* Comp. *βαττολογέω*, Matt. vi. 7.

[33] Ver. 5. For יֶאְשַׁם the Sam. and 20 MSS. here substitute יֶחֱטָא.

[34] Ver. 6. אָשָׁם, like חַטָּאת, is used in the sense both of trespass and trespass-offering. The ancient versions leave the question between them open. The Vulg. has simply *agat penitentiam*, LXX. *οἴσει περὶ ὧν ἐπλημμέλησε κυρίῳ*, while the Semitic versions leave the same doubt as the Hebrew. Modern commentators are divided, but the weight of opinion accords with the Exeg. Com. At the end of the verse the Sam. and the LXX. have the fuller form, "and the priest shall make an atonement for him, for his sin which he hath sinned, and it shall be forgiven him."

[35] Ver. 7. וְאִם־לֹא תַגִּיעַ יָדוֹ lit. *If his hand cannot acquire.* The sense is well expressed by the A. V.

[36] Ver. 9. יִמָּצֵה the translation of the A. V. *wrung* might answer here, but as the same word must be translated *pressed* in i. 15, it seems better to preserve uniformity.

10 sin offering.[37] And he shall offer the second *for* a burnt offering, according to the manner [ordinance]: and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.

11 But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering: he shall put no oil upon it, neither shall he put *any* frankincense thereon:

12 for it *is* a sin offering.[37] Then shall he bring it to the priest, and the priest shall take his handful of it, *even* a memorial thereof, and burn *it* on the altar, according

13 to [upon[38]] the offerings made by fire unto the Lord: it *is* a sin offering.[37] And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and *the remnant* shall be the priest's, as a meat offering [an oblation[39]].

[37] Vers. 9, 11, 12. The Sam. and many MSS. have the later feminine form of the pronoun הִיא.

[38] Ver. 12. עַל — *upon*, as iii. 5; iv. 35.

[39] Ver. 13. Oblation. Comp. ii. 1, Textual Note [2], and Exeg. at beginning of ch. ii.

EXEGETICAL AND CRITICAL.

The formula by which this chapter is introduced—**And the LORD spake unto Moses**—answering to i. 1, 2; v. 14; vi. 1; vi. 8, *etc.*, marks this passage as a distinct portion of the law. The offerings of chaps. i.—iii., when brought by individuals, were all voluntary, and are recognized as already familiar; but in chaps. iv., v. sacrifices are appointed (no longer voluntary) for certain offences, and these sacrifices now for the first time receive names from the purposes for which they were commanded—Sin and Trespass offerings. These specialized sacrifices were a creation of the Mosaic law, and are therefore naturally placed after the more general sacrifices of chaps. i.—iii. Lange says also: "The former class of sacrifices refer to innate sinfulness, and in so far forth to the general participation in guilt of the offerer (on which account throughout a כַּפֵּר, a covering of the offerer, takes place); but does not have reference to peculiar personal transgressions to be atoned for by the sin and trespass offerings." In the present section we have to do only with the sin offering (iv. 1—v. 13); yet this and the trespass offering are closely related, and are distinguished only as the sin or the trespass comes into the foreground, so that the line of separation is not always strongly marked, and in particular cases might even be difficult to trace. "Sin is the transgression of the law," and may involve no further harm, and requires expiation only for its own guilt; while trespass is wrong done to another (whether God or man), and involves not only sacrifice for its sin, but also amends for its harm. With neither were oblations or drink-offerings allowed; and when, in case of extreme poverty, flour was permitted as a sin-offering, it must be without oil or frankincense (v. 11).

Lange takes a somewhat different view of the relation of these two offerings, and consequently of the proper analysis of this whole passage, iv. 1—vi. 7. The substance of his views may be gathered from the headings of his several subdivisions as follows: The Sin offering and the Trespass offering (iv.—vi. 7). (*a*) The Sin-offering and the little Sin and Trespass offering (iv.—v. 13). 1. The Sin offering (iv. 1–21). 2. The little Sin offering (iv. 22–35). (*b*) The Trespass offering. 1. The little Sin and Trespass offering, or the uncleanness of the common people (v. 1–13). 2. The great Trespass offering, or guilt offering (v. 14—vi. 7). Accordingly he says: "The following considerations may serve somewhat to disentangle the question how the sections of the sin offering and the trespass offering are to be separated from one another, and whether v. 1–13 treats of the sin offering or of the trespass offering. There is, certainly, no question that all sin is at the same time guilt, a deed which has made itself into an actual state of things which must be atoned for, or has become liable to punishment. And there is also no question that guilt in general is also sin, although as participation in guilt, it may be widely separated from the centre of sinfulness, as far as the disappearing minimum, even until it is said of the guiltless Messiah in Isa. liii. that He would give his life as a trespass offering—*Asham;* and from this arises also the possibility that two classes may be formed in which the one emphasizes sin as such, while the other emphasizes more the state of guilt. The state of guilt may be very trifling, as being accessory to a guilty principal, or very evil as an original offence; in all cases it requires a proportionate penance (not expiation) or satisfaction. From the indeterminate character of the antithesis, it also comes that there may be a transitional form between the sin and the trespass offerings—a form of sin offerings which, at the same time, becomes elevated as a trespass offering. There are forms of the predominating participation in guilt, and one such we find in the section chap. v. 1–13. On the other hand, in the strict trespass offerings which follow further on, we shall take up all cases in which the offence against the holy places and rights of Jehovah, or in regard to the property of a neighbor, amount to an offence that is a violation of right, which must be atoned for by restitution, punishment and sacrifice.

"In chap. iv. 3 the sin of the High Priest brings guilt on the people—that is, the guilt of participation in guilt. Luther translates לְאַשְׁמַת הָעָם *that he scandalizes the people*—a conception not very different from our own—*viz.:* that he brings upon them liability of penalty and punishment. So it is also with the congregation

of Israel: it becomes guilty through its sin (ver. 13). So also with the noble (ver. 22). So too, at last, with the common Israelite (ver. 27). Ought now the section chap. v. 1-13 to be (as Knobel) only an example to illustrate the foregoing transaction in the case of the sin offering of the common Israelite? Ver. 6 says: **And he shall bring his trespass offering unto the LORD for his sin.**" [This is probably the key to the whole view of Lange. If, however, אָשָׁם be here considered as standing not for *trespass offering*, but for *trespass* (see Text. note 34 on verse 6), the view before given seems preferable.] "It is true that both vers. 11 and 12 repeat the statement that his offering is a sin offering. But according to the context, the meaning of this is that this sacrifice must be treated entirely after the analogy of the sin offering. No incense nor oil are to be added to this sacrifice. The same rule is applied to the great trespass offerings that follow, chap. v. 14 sq. The first instance, chap. v. 1, has peculiarly the character of participation in guilt. The properly guilty person in this case is the blasphemer; the participation in guilt comes from a soul hearing the curse and not cleansing itself from defilement by giving information. The view of the Heidelberg Catechism, that "by silence and looking on one may become a participant in such fearful sins," appears here. So the touching a corpse is set with the unclean states of men by its natural connection, and the rash swearing, by traditional and common custom. That which is spoken of in the special greater crimes, as they are raised into a class by themselves by the introduction in ver. 14, is the gross violation of the law. Here, then, rightly appear the actions in which a man is guilty against Jehovah, *i. e.*, against His holy things or His law. The fraud of which the sinner has at last become conscious must be atoned for in most cases by a restitution which was increased by one-fifth of the whole amount. But legal restitution alone was not enough; it must be preceded (without mentioning the trespass offering elsewhere prescribed) by a costly sacrifice of a ram worth two shekels. As religious atonement was of little value alone, when social restitution was directed, so also restitution, as a supplementary payment, was of little worth without religious atonement.

"Now, on the one hand, we must not mistake the fact that the section chap. v. 14 sq. draws a distinction between those faults which at the same time have become debts or relate to customs (mostly legal transgressions of right, as violations of the rights of property), and the purely religious faults in which throughout (with the exception of the case in chap. v. 17-19) the sinner has only to deal with God, and so far the newer division must be considered right, as in Knobel and Keil (and so also in Kurtz and others). But, on the other hand, it must not be overlooked that the subject has already been about the offering of the *Asham* in the section v. 1 sq. [?], and this is in favor of the older opinion which may be found in the headings of Stier's translation. There is also no question that to reduce the whole guilt-idea to legal transgressions will obscure very much the guilt-idea in the present case, as when Knobel wishes to leave out of consideration the passage Isa. liii. 10, when he says "אָשָׁם can be no actual trespass offering." According to Knobel, the *Asham* arises from the rights of neighbors. But here evidently it arises from the rights of Jehovah, which Keil also emphasizes, and Knobel states indirectly. But we should rather say that it arises from the absolute right which is considered to be under Jehovah's protection, in heaven and earth, and which has been completely confused with the guilt-idea itself in the theology of the day, in which justice in its many forms is travestied by "Good disposition" (the substantive and the adjective are allowed to evaporate into the adverb). It would have been better to have found the key to the conception of guilt in Isa. liii. For just as the guilt of a sinner can extend over a community, so also the exculpation wrought by the Redeemer. The אָשָׁם expresses that man has become guilty, liable to punishment, towards Jehovah or towards his fellow-man; and the emphasis lies so strongly on the liability to punishment that the same word denotes at the same time satisfaction; and conversely, the Hiphil means not merely to give satisfaction, but also to bring over others the ban of guilt as a penalty. As concerns the varying distinction between the respective sections, we must especially notice that one must proceed from the distinction between the universal guilt idea and the conception of a legal fault, falling into the theocratic judicial sphere. If this difference be held to, we can certainly establish the newer division; for in the ritual of sacrifice the distinction between the sin and trespass offerings is not to be mistaken. Knobel has stated this difference accurately, p. 394 sq. It is properly made prominent that the trespass-offering—as a religious offence makes the forgiveness of God necessary—may also be a sin-offering, so that it is frequently cited as a sin-offering. "The trespass-offering, it may then be said, was always available only for the single Israelite, and was the same for all; while the sin-offering served also for the whole people, and varied according to the standing of the sinner in the Theocracy; the trespass-offering consisted always of sheep, while in the sin-offering all sacrificial animals were allowed; the trespass-offering must be worth a definite price, and was not modified, in the case of those who were unable to offer it, to a pair of doves or a meat-offering, as was the sin-offering; in the trespass-offering, as in the burnt-offering and thank-offering, the blood was sprinkled on the side of the altar of burnt offering (vii. 2); in the sin-offering, on the other hand, departing from the custom in all other sacrifices, it was brought before God (iv. 5); the flesh in the trespass-offering always belonged to the priest (vii. 6), while in the more especial sin-offerings it was burned." Then the distinction of the occasions may be expressed as follows: 1) DISHONESTY against the revenues of the priests, as against the holy things of Jehovah. 2) DISHONESTY in the due fidelity towards a neighbor (in a trust, in a deposit, in property found). 3) DISHONEST

use of authority over a maid betrothed to another man (xix. 20). 4) DEFRAUDING in regard to the preference of the daughters of Israel over heathen women (Ezra x. 19). Besides these, the VIOLATION of the Ark of the Covenant by the Philistines (1 Sam. vi. 3); IMPERILLING the congregation by the contagious leprosy (xiv. 12); DEFILEMENT of the Nazarite, as weakening the inviolability of his vow (Num. vi. 12). "According to these examples the trespass-offering is distinguished from the sin-offering in the following manner: it arises from the right of a neighbor, and rests upon a violation of this right." But Jehovah too claims satisfaction, "since He has fixed the rights of those pertaining to Him." Or also the right simply claims satisfaction: a particular instance is the case of a guilty person who has gone astray, through oversight or heedlessness, in a way that is known to no one but himself; who afterwards has an uneasy conscience, and then feels himself burdened by his misdeed, and becomes conscious of his guilt (v. 17, 18). Otherwise indeed, he would be unable to atone, for instance, for his false oath. With the former division one could with propriety reverse the designations, and term the sin-offering the trespass-offering, and the trespass-offering for the most part the sin-offering, the offering for real and ideal transgressions of right. In this confusion of ideas the manifold differences are not too prominent as they are cited in Knobel, p. 396, Keil, p. (53) 316, Winer (Schuld und Sündopfer) and others. If we go back briefly to the ideal distinctions: sin, as sin, is indeed guilt, κατ' ἐξοχήν, the particular evil deed; guilt, as such, on the contrary, is the entire effect of sin in its cosmic sphere from the bad conscience even to death, to Sheol, to Hell. Guilt, as such, falls within the circle of evil, although the axiom "guilt is the greatest of evils" refers to sin. The sinfulness in guilt is the temptation to further sinfulness; it has, however, also a natural influence, according to which it reacts upon sin. See the article "*Schuld*" in Herzog's *Real-encyclopädie*. Guilt rests in the *legal* effect, there must be satisfaction for it; in the *ethical* effect, evil conscience, false position towards God, temptation to new sin; in the *social* effect, it lies as a burden upon the sphere of life that surrounds the sinner, whether he be high or low; in the *generic* effect, it is visited upon the children of the fathers, and becomes a universal might, a cosmic evil. Sin is solitary, guilt is common ("forgive us our trespasses"). It is obvious that sin in all cases is originally guilt; but guilt in distinction from sin is, in many cases, only participation in sin—*accessoriness*. Even in the section of the great trespass-offering, the force of participation in guilt may not be entirely wanting, for the severity of the Levitical relations, the temptations which adhered to the church goods and lands, to property, come into consideration. Under the law the *ignorant* man is touched on all sides, and is thus constituted in some measure a sinner, an accessory through greater sinners who made the law necessary. Sin is like a stone cast into a lake; guilt like the wave-circles which go out from it, the circumference of that evil centre. Sin, in its consequences, is ideally an *infinitum*, enmity against God; guilt, in itself considered, is a self-consuming *finitum*, so far as it is not changed into a curse by its constant reciprocity with sin. Sin can only be done away through the reconciliation of person to person; it requires repentance. Guilt is to be done away by means of atonement (voluntary penance, not expiation), personal or vicarious restitution; for, on the one hand, this of course is preliminary to the completed reconciliation, and, on the other hand, that breaks the way for expiation. See the history of Jacob: the vision of the heavenly ladder preceded the wrestling at the Jabbok. Keil says somewhat differently: "As in the sin-offering the idea of expiation or atonement for sin, indicated in the sprinkling of blood, comes forward, so in the trespass-offering we find the idea of satisfaction for the purpose of restoring the violated rightful order."

In what follows, the views previously presented will be followed, since the rendering of אָשָׁם by *trespass* rather than by *trespass-offering* in v. 6 renders it unnecessary to enter upon much of the nice distinctions here drawn by Lange, and enables us clearly to separate the sections of the sin and the trespass-offering.

Lange continues: "Ch. iv. 1. Sin, חַטָּאת, as *missing*, is in Leviticus more particularly missing in regard to the holy fellowship with the holy God through transgression of His command or violation of the reverence due Him. It must, as debt, be paid for by punishment. It makes the sinner unclean, so that he cannot appear in God's fellowship, and hence uncleanness is a symbolic representation of sin, and the unclean needs, when cleansed, a sin-offering for a token and sign of his cleanness. It is understood that the sin offering that was introduced into the law by Moses preceded the given law; and so it is easily to be supposed that voluntary sin-offerings from compulsion of conscience most probably must be as old as the sacrifice in general, as certainly in the Passover the force of the sin offering may be plainly recognised."—[Lange must mean that the more general sacrifices of old often included within them the idea of the sin offering, as they did of every other sacrifice; but the specialized *sin offering* itself, as already pointed out, is not mentioned before Ex. xxix. 14, nor is there any evidence that it was used or known at an earlier date.]—"On the extra-theocratic sin offering see Knobel, p. 386. But it is not correct to see with Knobel in the death of the sacrificial animal an actual *satisfactio vicaria* of the sinner, or to find in the death of the animal the expression that the offerer had already deserved death. In regard to the first point, the sacrificial animal furnishes *only in the symbolical sense* what the offerer ought to furnish personally, but cannot. And as to the second point, the death-punishment, in the peace-offering, it is self-evident, that the reference could not be to the punishment of death, and also in the sin-offering the difference between the *Cherem*" [חֵרֶם = a curse, a thing devoted to destruction] "and the propitiation through the sacrifice must be considered. That the divine Justice should have punished

an inadvertence, בִשְׁגָגָה, with death is an over-straining of the confession (with which the sacrificer appeared before God), that by this oversight or going astray he had entered the paths of death,* as this idea indeed belongs to pardonable sin. Otherwise an arbitrary distinction would have to be drawn between sin with uplifted hand, and sin from inadvertence, under which head must be understood not only sins of ignorance and precipitation, but also natural weakness and heedlessness. The turning point of these sins lay in contrition. But the sacrificer could in reality hardly satisfy the theocratic order by his sacrifice; on the religious side his sacrifice was thus a confession of his inability to satisfy, an appeal for mercy; and hence the sacrifice became a typical prophetic movement towards the future satisfaction."

The sins for which sin offerings were to be presented were offences against the Divine law much more in its moral than in its ceremonial aspect. Great offences against civil society, such as involuntary manslaughter (Num. xxxv. 10-15; Deut. xix. 1-10), did not come within the scope of these sacrifices; and minor breaches of the ceremonial law, such as uncleanness from contact with the dead bodies of animals (Lev. xi. 24, 28) or men (Num. xix. 11, 19, 20), were otherwise provided for. The sin offering had relation much more to the individual conscience than to the theocratic state or the peculiar Hebrew polity. In Num. xv. 29 its privileges are expressly extended to the "stranger." But it was not allowed to be offered in cases where no true penitence could be supposed to exist, and it was therefore not permitted in the case of presumptuous or defiant sins (Num. xv. 30, 31).

The idea of vicarious satisfaction necessarily appears more clearly in this specialized offering for sin than in other sacrifices which were either more general in their character, or specialized for other purposes. (The word חַטָּאת occurs several times in Genesis in the sense of *sin*, but never in the sense of *sin offering*, before Ex. xxix. 14). Hence, in view of the intrinsic insufficiency of animal victims to atone for moral offences, this sacrifice was emphatically typical of the true Sacrifice for sin to come. The object of all the divine dealings with man has been his restoration to communion with God by the restoration of his holiness; and the first step to this end was necessarily the putting away of his sin. Under the old dispensation, therefore, the typical sin offering was the culmination of its whole system, presented in the most emphatic form on the great day of atonement (chap. xvi.); just as under the new dispensation the culmination of Christ's work for the redemption of His people was His atoning sacrifice of Himself upon the Cross of Calvary.

Unlike the preceding sacrifices, the victim in the sin offering varied according to the offender's rank in the theocracy. The ground of this is to be sought in the conspicuousness of the offence, not at all in its grossness. Here, as elsewhere, there was no correlation between the value of the victim and the magnitude of the sin. Every sin, great or small, of the same class of persons was expiated by the same means; a victim of higher value was only required in consequence of official responsibility and position, and the consequently greater strain which offences brought upon the theocracy. There was no such gradation in the Trespass offering, which was related more to the harm done than to the sin committed. Four grades are prescribed: for the sin—(1) of the high-priest (3-12); (2) of the whole congregation (13-21); (3) of a prince (22-26); (4) of any of the people of the land (27-35). After this follows an enumeration of special sins for which confession should be made and sin offerings offered (v. 1-6), with the allowance of inferior offerings in case of poverty (7-13).

Vers. 1, 2. The general condition of the sin offering.

Ver. 2. **Speak unto the children of Israel.**—It is always to be remembered that these laws are given to a people already in covenant relation to God, and the essential point of that covenant was the promise of the final victory over sin in the person of "the seed of the woman." The laws given until He should come are therefore necessarily based upon His coming, and look forward to Him.

Any of the commandments.—מִכֹּל in a partitive sense. At the close of this verse must be understood some such clause as *he shall bring an offering for his sin.* The actual apodosis of the verse is the whole following chapter, and not ver. 3, which relates only to the high-priest.

Vers. 3-12. The sin offering of the high-priest. Lange here says: "It must be noticed that the high-priest could become the most guilty of all, which the haughtiness of the hierarchy never thought of enough; that the whole congregation was rated as *one* personality equal in rank to him; that the prince was only considered slightly greater than the common man (the difference is he goats, she goats, or an ewe); and that for the poor, in the section v. 1-13, there were two more peculiar modifications."

Ver. 3. **The priest that is anointed.**—LXX.: ἀρχιερεύς, כַּהֲנָא רַבָּא = *high-priest*, Targums. The high-priest is so called by reason of the peculiar authority by which he alone was consecrated to his office (Ex. xxix. 7; chap. viii. 12). The anointing of all the priests was indeed expressly commanded (Ex. xxviii. 41; xl. 15), and is recognized as having taken place vii. 36; x. 7; Num. iii. 3; yet in the account of the consecration, chap. viii., no other anointing of the common priests is mentioned than that Moses sprinkled both them and Aaron with "the anointing oil" and the blood from the altar. According to the best Jewish authorities, however, the priests were anointed with the finger upon the forehead. Outram places the distinction in the fact that each successive high-priest was personally anointed, while the others were only anointed once for all in the persons of Aaron's immediate sons. Whatever may be the truth in regard to these things, the high-priest is evidently regarded in a peculiar sense as anointed, and is

* "It is also a straining of the text to render the words: "in the day that thou eatest thereof, thou shalt surely die," as meaning "thou shalt actually die the death." Religio-moral death realizes itself gradually. Indeed, the principle of death is the germ of death itself."

generally designated in Lev. (iv. 5, 16; vi. 22; xvi. 32) as the anointed priest. He is also called the הַכֹּהֵן הַגָּדוֹל=*great priest* (xxi. 10; Num. xxxv. 25, 28 *bis:* Josh. xx. 6), and in later times the *head* or *chief* priest (2 Kings xxv. 18; 2 Chr. xix. 11), or simply *the* priest, *κατ' ἐξοχὴν* (1 Kings ii. 35, *etc.*).

Do sin.—Origen (Hom. II. in Lev. § 1) observes that inadvertence is not specified in the case of the high-priest. It must, of course, be supposed in view of the general principles on which sacrifices were allowed at all; but it probably was not written in the law that the infirmity of the high-priest might not be made too prominent.

To the guilt of the people, לְאַשְׁמַת הָעָם—*i. e.*, to bring upon the people the guilt of his own transgression. It is an undue restriction of the sense of these words to limit them to the sins committed by the high-priest in his official capacity. Such sins, of course, did bring guilt upon the people (Lev. x. 17; Mal. ii. 7, 8); but over and above this, nothing can be clearer in history, both under the old covenant and in the world at large, than that God had so constituted men with a federal as well as individual relation, that the sins of the head, whether of the nation, the community, or the family, entail suffering upon its members. The high-priest as the head of the theocracy could not sin, but that the whole body of Israel should feel its effects. The distinction may indeed be made between natural and moral consequences, between earthly and future punishments; still the two things are so intimately connected, a debasing of the moral sense of the community is so much the effect of the unfaithfulness of its head that the spiritual condition of the Israelites, following the general law, was largely affected by that of their high-priest, so that his sins did indeed "bring guilt upon the people."

A young bullock without blemish.—The high-priest's sin offering was the same as that of the whole congregation (ver. 14), not merely because of the conspicuousness of his position and of the gravity of sin in one who should be the leader to all holiness; but especially (see ver. 3) because of his representative character and his federal headship mentioned above. According to Jewish tradition, if the bullock of the high-priest and the bullock of the congregation stood together ready for sin offerings, the former had the preference in every way. There was a careful gradation of the victims for the sin offering: the high priest and the whole congregation offered a male—a young bullock; the prince offered also a male, but of the goats (ver. 23); the people offered a female of either the goats (ver. 28) or the sheep (ver. 32). There was also a corresponding gradation, but with fewer steps, in the ritual in regard to the blood, and also in the disposition of the flesh. See below.

Ver. 4. The presentation, laying on of hands, and slaughtering, were the same (vers. 4, 14, 15, 23, 24), as in the case of other sacrifices (i. 3–5).

Vers. 5–7. **And the priest that is anointed shall take.**—At the point of the treatment of the blood the difference between the ritual of the sin offerings and the other sacrifices begins, and this treatment differs somewhat in the several sin offerings themselves. In this case, the high-priest, who was himself the offerer, brought some of the blood to the tabernacle of the congregation; afterwards the person officiating is designated simply *the priest*. From this it has been argued that, as the high-priest was the one whose sin was to be atoned for, the service was here taken up on his behalf by another priest; but there is precisely the same change at the same point in the following offering for the whole congregation (vers. 16, 17), and the high-priest certainly officiated throughout on the great day of atonement (chap. xvi.); moreover, the fact of his offering the sin offering for himself as well as for the people is established by Heb. v. 3.

Ver. 6. **Sprinkle of the blood.**—The word הִזָּה is different from זָרַק used for sprinkle in chaps. i. and iii. in view of the much smaller quantity of blood used here. It is difficult to express this in English translation, though the difference is observed in the LXX. and Vulg.

Seven times.—The seven-fold sprinkling of blood is frequently commanded (ver. 17: xvi. 17, 19; Num. xix. 4) always in connection with sin offering, or (xiv. 7, 27) with the purification of leprosy. In consecrations, too, there was a seven-fold sprinkling of oil (viii. 11; xiv. 16), and frequently the number seven is designated for the victims in sacrifice (xxiii. 18; Num. xxiii. 1, 4, 14, 29; xxviii. 11, 19, 27; xxix. 2, 8, 13, 36). The same number also appears in many other particulars connected with the divine service, and has always been considered as symbolical of completeness and perfection. The number is so frequent in the divine word, as well as in the ordering of nature, that it must be thought to have its foundation in some unfathomable heavenly relations. Its use in connection with the sin offering is plainly to give emphasis to the typical completeness of the propitiation.

Before the veil of the sanctuary.—There is a variety of opinion as to precisely where the blood was sprinkled. The LXX.: *κατὰ τὸ καταπέτασμα*, and the Vulg.: *contra velum*, seem to have supposed it was upon the veil itself. It is more probable that the high-priest, dipping his finger in the blood at the entrance of the sanctuary, sprinkled it before him towards the veil as he advanced to the altar of incense. The object was plainly the presenting of the blood before Jehovah, the manifestation of whose presence was on the ark just within the veil. "The objective point was not the veil, but the ark of the covenant." Lange.

Ver. 7. **Upon the horns of the altar of sweet incense**—the golden altar which stood immediately before the veil. It was only in the case of the sin-offerings for the high-priest and for the whole people (ver. 18) that the blood was brought to this altar—doubtless on account of the especial gravity of the sins to be atoned for; in case of the other sin offerings the blood was put on the horns of the altar of burnt-offering, (vers. 25, 30, 34) which stood in the court without. It was to be put in either case upon *the horns* of the altar because in these the significance of the altar culminated, and in the sin

offering, as has already appeared, and will still more fully appear, the utmost emphasis was to be given to every part of the ritual of propitiation.

Shall pour all the blood.—But very little of the blood had thus far been used; the remainder—*all the blood*—was to be poured out at the foot of the altar of burnt-offering, the place to which all blood of the sacrifices not otherwise required was to be brought; it had no sacrificial significance. During the life in the wilderness the blood of the comparatively small number of sacrifices was here absorbed by the earth; later, in the temple conduits were arranged by which it was carried off into the valley of the Kedron.

Vers. 8-10. The fat of the sin-offering was to be treated in the same way as that of the peace offering, only that it is not said that it shall be burned "upon the burnt offering" since when both were offered the sin offering came first (xvi. 11, 15, 24); neither is the burning of the fat described as "an offering made by fire, of a sweet savor unto the LORD."

Vers. 11, 12. The disposition of the rest of the victim, *i. e.*, of the whole animal except the blood and the fat, was the same in the sin offering of the high-priest and of the whole congregation (vers. 20, 21). The difference in the treatment of the flesh of these from that of other sin offerings is determined by the treatment of the blood (vi. 30). When the blood had been brought within the sanctuary, the flesh must be wholly burned; yet not burned as a sacrifice, the word שָׂרַף being never used in that sense.

Without the camp.—No flesh of a sin-offering might be burned upon the altar, because the nature of the offering was purely propitiatory, and it did not admit of being so used as to be called "the food of the offering made by fire unto the Lord" (see on iii. 11). It is described as "most holy" (vi. 25), and unlike the flesh of any other sacrifice, affected everything with which it came in contact (vi. 26-28); whatever it touched must either be destroyed or specially purified. This was the law for all sin-offerings, and a further law comes into play in regard to those sacrifices (that of the high-priest and that of the whole congregation) whose blood was brought within the sanctuary (vi. 30). Their flesh was strictly forbidden to be eaten; and it remained that it must be destroyed in some other way. Hence the command that it should be "burned without the camp." Yet this was not a mere convenience, resorted to because there was nothing else to be done with it. The burning without the camp had a deep symbolical teaching of sufficient prominence to be referred to in Heb. xiii. 11, 12, and applied to Christ. The ground of the law seems to be that the flesh of all sin offerings was in a peculiar sense "holy"—devoted, under the ban—because they were for the propitiation for sin; yet a gradation was to be observed between them in this as in other respects. Their blood had been offered before the Lord, but when the blood had been offered in a more peculiar and emphatic way by bringing it within the sanctuary itself; a corresponding emphasis must mark the treatment of the flesh by carrying it forth to burn without the camp. The red heifer, whose ashes were to be used for purification, (Num. xix.) was to be burned in the same way. The sinfulness of sin and the importance and sacredness of everything connected with its propitiation were thus set before the people in the strongest light.

Unto a clean place—not carelessly anywhere, lest it might happen to be to an "unclean place" (xiv. 40); but **where the ashes are poured out**, which was not merely "clean," but being used only in connection with sacred things, had itself acquired a certain sacred association. The word שָׂרַף, as already noted, indicates that the burning itself was not sacrificial. The same word is used for the burning of the red heifer, Num. xix. 5. No especial sin offering is provided for the ordinary priest. It was the spirit of the law to have as little as possible of the caste relation about the priests, and in all matters in which they were not necessarily separated by their official functions, to treat them as ordinary citizens. Their sin-offering was doubtless the same with that of "any one of the people of the land."

Vers. 13-21. The sin-offering of the whole congregation.

If the whole congregation of Israel sin.—Prominent among the ways in which a whole congregation might sin are these: The civil ruler might do that which involved the nation in sin, and brought down punishment upon it, as in Saul's slaughter of the Gibeonites, or David's numbering of the people; a single individual by an act which caused a breach of the divine commands given to the whole people, might bring sin upon them all, as in the case of Achan, Josh. vii. 1; or the people generally might commit some special sin, as in 1 Sam. xiv. 32, or fall into some habitual neglect of the divine commands, as in regard to the Sabbatical year (2 Chr. xxxvi. 21), and the neglect of tithes and offerings for which they are so frequently reproved by the later prophets.

Through inadvertence.—There were two kinds of such sin: first, inadvertence of conduct, where the sinfulness of the act would be acknowledged when attention was called to it; and secondly, inadvertence of the law, when the act would not be known to be sinful until the law had been explained. In either case there would be no consciousness or intention of sin, and the thing **would be hid from the eyes of the assembly.**

And are guilty.—Every transgression of the divine law brought guilt, whether through a faulty heedlessness of conduct, or a criminal ignorance of the law which had been given. This principle is abundantly recognized in the New Testament.

Vers. 14-21. The ritual of the sin offering for the whole congregation is the same as that for the high-priest. The victim prescribed here is a bullock; in Num. xv. 24 a kid in addition is required for sins of inadvertence of the congregation. Either the law was modified, which seems unlikely, or else the two requirements have reference to some distinction in the occasion or character of the sin, such as in one case

sins of omission, in the other of commission. There was also another and very peculiar sin-offering for the congregation prescribed on the especial occasion of the great day of atonement (xvi. 5). The high-priest's sin offering is there unchanged; but that for the people is highly altered in view of the especial purpose of the day.

Ver. 15. **The elders**—since the congregation could only perform the acts required of the offerer by means of their representatives.

Ver. 20. **And the priest shall make an atonement for them, and it shall be forgiven them.**—This naturally was not said in regard to the high-priest's own sin offering, but is repeated in connection with those that follow (vers. 26, 31, 35; v. 6, 10, 13), and elsewhere in the same connection (Num. xv. 25, 28); also in connection with the trespass offering (v. 16, 18; vi. 7; xix. 22). It is also used in connection with the purificatory offerings, the change being made from *forgiveness* to *cleansing* as the result of the atonement (xii. 7, 8; xiv. 20, 53; Num. viii. 21). The use of the simpler form "make atonement for him" in connection with the burnt-offering has already been noticed. The priest in these cases unquestionably acted, and was understood by the people to act, in a mediatorial capacity. כִּפֶּר, as noticed under i. 4, means literally, *to cover, to put out of sight, to hide.* What is promised here is of course not that God will cause to be undone the wrong that has been done; but that He will so put it out of His sight that the sinner may stand without fault in His presence. See the various expressions to this effect in the prophets, *e. g.*, Ps. lxxxv. 2; ciii. 12; xxxviii. 17; xliii. 25; xliv. 22; Jer. xxxi. 34; Ezek. xviii. 22; xxxiii. 16; Mic. vii. 18, 19, *etc.* This atonement was thus effectual in removing the guilt of all transgression (other than wilful) against the divine law. Hence the efficacy of the sin-offering could only have been derived from its typical relation to Him who was the Propitiation for the sins of the whole world. (1 Jno. ii. 2).

Vers. 22-26. The sin offering for a Prince.

The ritual in this case differs from that in the previous cases, first in the selection of the victim, which must now be a he-goat instead of a bullock; and secondly, in that the blood was not presented within the sanctuary, which involved consequently a difference in the disposition of the flesh.

Ver. 24. **In the place where they kill the burnt offering**—*i. e.*, the burnt-offering "of the flock," on the north side of the altar, i. 11.

Ver. 25. **The horns of the altar of burnt offering.**—In this and the following cases, as the sin was less extensive in its effects, so the ritual was far more simple. There was no sprinkling of blood before the veil, and the great altar in the court was substituted for the altar of incense within the sanctuary. The fat was burned as before; on the disposition of the flesh, see vi. 26-29.

Vers. 27-35. The sin offering for one of the people.

In this case the victim is changed to a female, but the ritual remains the same in all respects as in the sin offering of the prince. An option was allowed as to the victim whether it should be of the goats, which seems to have been preferred (vers. 28-31), or of the sheep (vs. 32-35).

Chap. v. 1-13. Certain specified sins and the sin-offering for them.

There is a difference of opinion among commentators as to whether this section should be connected with the sin-offerings which precede, or with the trespass offerings which follow. See Lange's discussion under iv. 1. The chief argument for the latter is from the use of the word אָשֵׁמוֹ, ver. 6 (see below), which, however, rightly understood, does not bear out the inference. On the other hand, these verses are distinctly a part of the same divine communication begun iv. 1, while another begins at v. 14; the word sin-offering is expressly used throughout (vers. 6, 7, 9, 11); and the idea of compensation for the harm done, prominent in the trespass offering (especially ver. 16), only slightly appears (ver. 6) in these offerings. They are reckoned with the sin offerings by Knobel and Keil. They may perhaps be considered as somewhat intermediate between the ordinary sin offering and the trespass offering, yet belonging in the category of the former. The sins for which they were to be offered were of a less flagrant character than those of ch. iv.

Four particular cases of inadvertent sins are first mentioned, vers. 1-4 (for vers. 2 and 3 are clearly to be distinguished); and then confession (ver. 5) and an offering (vers. 6-13) is required for each. The normal offering is prescribed in ver. 6, a substitute allowed in case of poverty, vers. 7-10, and a further substitute in case of extreme poverty, vers. 11-13. Only in regard to these substitutes is the ritual given, that for the normal sin offering having been already described in ch. iv.

Ver. 1. The case here specified is that of a witness put upon oath who withholds testimony as to that which is within his own certain knowledge—וְהוּא עֵד. It is the omission, according to our phraseology, "to tell the whole truth." It may cover also the case of neglect to testify when a public demand for information has been made with an adjuration; St. Augustine (Quest. in Lev. I.) and Theodoret extend it also to the case of hearing testimony, known to be false, given under oath. The case of giving positive false witness is quite a different one, and is treated in Deut. xix. 16-19.

Adjuration.—In the forms of Jewish trial, the witness did not himself utter the oath, or express his assent to it, but was *adjured* by the magistrate. Comp. Matt. xxvi. 63; 2 Chron. xviii. 15.

Whether he hath seen or known.—This covers both the cases of eye-witness and of knowledge derived from any other source.

Bear his iniquity.—Until purged in the way herein provided. The expression is a very common one in the law (vii. 18; xvii. 16; xix. 8; xx. 17; xxiv. 15; Num. v. 31; ix. 13; xiv. 33, 34, *etc.*), and means that he shall endure the punishment of the sin, whether in its natural consequences or in positive inflictions. It is used both with reference to capital sins and also

to those which might be expiated by sacrifice. If the sacrifice were not offered, the sinner must bear the consequences of his sin. In this case confession (ver. 5) was a necessary condition of the sin-offering; therefore **if he do not utter it**, for without this there could be no desire to be again at one with God, and hence no place for the offering of sacrifice.

Ver. 2. The second case is that of uncleanness from touching the carcase of any unclean animal, and was a sin of a ceremonial character.

It be hidden from him.—For the uncleanness of this and the following verse simple and speedy forms of purification were provided in case immediate action were taken (xi. 24, 25, 28, 39, 40; xv. 5, 8, 21; Num. xix. 22); but if it were neglected or unobserved, the defilement still actually existed, and as the offender was in danger of communicating his own uncleanness to others, and also of constant violation of the precepts of the law, it must be expiated by sacrifice. On the connection between uncleanness and sin, see preliminary note to ch. xi.

Ver. 3. **Or if he touch the uncleanness of man.**—A special case is made of this in order, as everywhere in the law, to emphasize the distinction between man and the lower animals. Thus while observed impurity from contact with the carcase of an unclean animal was removed at even after washing the clothes (xi. 24, *etc.*), and neglected might be expiated by the sin-offering, the impurity from contact with the human dead body continued seven days, and required repeated purifications (Num. xix. 11-16); and neglected, the offender defiled the tabernacle, and must "be cut off from Israel." The various kinds of uncleanness in man are detailed in chs. xi.-xv.

When he knoweth of it.—This expression is to be taken in connection with the "it be hidden from him" of ver. 2. Of course while the defilement was "hidden" there could be no consciousness of guilt, nor of moral sin; yet the transgression of the law was an existing fact, and entailed its consequences. When it was brought to the offender's knowledge, then he was guilty in the further sense that he was bound to remove the already existing guilt by confession and sacrifice.

Ver. 4. The fourth and last case specified is that of careless or forgotten oaths, not embracing the breach of the third commandment; but the neglect or forgetfulness to perform an oath (such as might be uttered in recklessness or passion).—**To do evil, or to do good.**—That is to do anything whatever. Comp. Num. xxiv. 13; Isa. xli. 23.

Ver. 5. **And it shall be, when.**—A form to introduce the apodosis to each of the previous verses.

He shall confess.—This applies to the particular sins mentioned in the foregoing verses, not to the sin-offering in general. It is also required in the case of the trespass offering, Num. v. 6, 7. According to Jewish tradition a prayer and confession accompanied the laying on of the hand in all offerings. This is a distinct acknowledgment of the particular fault, apparently before presenting the victim.

Ver. 6. **Bring for his trespass.**—The Hebrew being exactly the same as in the following verse, it seems better to give the same translation. The A. V. has also the same translation in vers. 15 and 25 (vi. 6). The phrase is thus parallel to, and in apposition with, **for his sin which he hath sinned.** The sacrifice for this is expressly called a sin offering in this verse and vers. 7, 11, 12. By this rendering the sin and the trespass offerings are kept distinct as they were certainly intended to be.

A female from the flock.—The victim and the ritual are precisely the same as in the sin offering for "one of the people of the land," and probably vers. 1-4 are intended to apply only to sins committed by them.

Vers. 7-10. The alternative offering of the poor.

As in the case of the voluntary burnt offering (i. 14-17), so in this of the required sin offering, the poor are allowed to bring pigeons or turtle-doves.

One for a sin offering, and the other for a burnt offering.—The two together evidently constitute the full sin-offering; but they are called by these names because the treatment of the two birds was different, and each after the analogy of the offering from which it is named. The bird being too small to admit of its parts being disposed of as a sin offering, two were required, one of which was undoubtedly (although this is not expressed) to be eaten by the priest, as is stated in the Mishna, after the fashion of the flesh of the sin offering (vi. 26, 29; vii. 7); the other was to be burned on the altar like the fat of that sacrifice.

Ver. 8. **Pinch off the head.**—See under i. 15. In this case the head was not to be entirely separated, but pinched off enough to allow the blood to flow and to kill the bird.

Ver. 9. **Sprinkle of the blood.**—This was not done in the case of the bird for the burnt-offering. It could easily be accomplished by swinging the bleeding bird against the side of the altar.

Pressed out at the bottom.—Where the blood of the other sin offerings was poured. In the burnt offering this blood (i. 15) was pressed out against the side of the altar.

Ver. 10. The ritual of the second bird was to be the same as when birds were offered for a burnt offering (i. 15-17). The two birds together constituted a complete sin offering. From the fact, however, that two were required, it is plain that the part of the offering not required to be consumed upon the altar was still essential to the sacrifice.

Vers. 11-13. The second alternative for the extremely poor.

This was allowed, on account of the absolute necessity of the sin offering, in order to put it within the reach of all. Lange notes that the sins specified in this section are, for the most part, sins arising from the lowness and rudeness of the inferior people: the law seeks to refine them. Still it is to be remembered that this alternative offering was not only for the sins mentioned v. 1-13, but for all sins reached by the sin offering. The fact that it was unbloody is not opposed to the general significance of the shedding of blood in connection with the remis-

sion of sin (Heb. ix. 22), since this alternative was altogether of an exceptional character and allowed only in case of necessity. It was also supplemented by the general sin offering on the great day of atonement.

The tenth part of an Ephah.—The Ephah according to Josephus was about 1 1-9 bushels; according to the Rabbins, rather less than half that amount. The tenth of an Ephah (called an Omer, Ex. xvi. 36) was therefore, according to the lower and more probable estimate, very nearly three pints and a half.

He shall put no oil upon it.—The sin-offering of flour was sharply distinguished from the oblation of the same (ii. 5) by the absence of the oil and frankincense, just as the other sin offerings were marked by the absence of the oblations. In both cases, the difference indicates that the offerer stood in a different relation toward God, not that of one in communion with Him, but of one seeking atonement for the sin which separated from Him.

Ver. 12. On the "handful" and "memorial" see on ii. 2.

Ver. 13. **In one of these.**—As in ver. 5, one of the sins specified, vers. 1-4.

As an oblation, *i. e.* as most holy. Comp. under ii. 3. The character of the sin offering in its two parts is still preserved in this its humblest form.

DOCTRINAL AND ETHICAL.

I. One of the plainest teachings of the sin offering is that everything opposed to the revealed will of God is sin, whether done with the purpose of transgressing it or not. Butler has shown that this is in perfect accordance with the divine law in nature. St. Paul considered himself the chief of sinners, because he "persecuted the Church of God;" yet as he obtained mercy because he did it ignorantly in unbelief (1 Tim. i. 13–15), so the sin-offering was provided for those who put themselves in opposition to the divine will without intending to do so. It was on this principle that Jesus could pray for those who nailed Him to the cross: "Father, forgive them for they know not what they do" (Luke xxiii. 34). The great mass of human sin is incurred not for the sake of sinning, but in heedlessness, or through wrong judgment, or under the impulse of passion. It comes under the head of sins of inadvertence; but, as of old, needs the intervention of the blood of the atonement before the sinner can be restored to communion with God.

II. In the law of the sin offering it appears clearly that under the old dispensation as well as the new the character of the sin was determined by the *animus* of the sinner. For high-handed and defiant sin no sacrifice was allowable; he who committed this put himself out of the pale of reconciliation. But he who committed sins—which might in themselves be far worse —"through inadvertence" might bring his offering and have "an atonement made for him." An excellent historical illustration may be found in comparing the stories of the lives of Saul and of David; and the distinction between the two kinds of sin is expressed in the psalm of David (xix. 12).

III. In the sin offering the offerer must have already been in a state of mind which led him to desire the forgiveness of his sin, as is shown by his very act of bringing his victim to the priest; he was also ready to confess his sin; yet still the offering was required. By this was taught in outward symbol to the people of the old dispensation what is so clearly proclaimed in the Gospel, that for the forgiveness of sin there must be some propitiation outside and beyond the sinner himself; mere penitence, though an essential prerequisite, cannot alone avail to restore the disturbed relations to God of one who has transgressed His law.

IV. The inherent inefficacy of these sacrifices to atone for sin has been already repeatedly noticed; moreover, this inefficacy was constantly brought to the mind of the worshipper by the repetition of the sin offerings, as is especially noted in regard to the sacrifices of the day of atonement in the Ep. to the Heb. (ix. 6-8); still the sin offering is insisted upon in the law with an emphasis greater than belongs to any other sacrifice. Most clearly, therefore, does it point to the "Lamb of God that taketh away the sin of the world."

V. In the extension of the privileges of the sin-offering in Num. xv. 29 to "the stranger" one of those many intimations is given, scattered everywhere throughout the Old Test., which the Israelites were so slow to understand, that the blessings of forgiveness and of approach to God were intended for all people, and that the narrowness of restriction to the children of Abraham after the flesh was only a temporary provision "because of transgressions" until the promised Seed should come. But even while the restriction continued the stranger in Israel might present his sin offering, and Israel's priests must make atonement for him.

VI. The sacramental value of the sin offering is happily expressed by Calvin in Lev. iv. 22. "In truth they hold not the first rudiments of the faith who do not recognize that the legal ceremonies were sacraments. But in all sacraments, at least those which are regular in the church, there is a spiritual promise annexed. It follows therefore that forgiveness was truly promised to the Fathers who reconciled themselves to God by the victims offered; not that the slaughter of sheep could expiate sins, but because this was a symbol, certain and impossible to deceive, in which pious souls might rest so that they could dare to appear before God in calm confidence. In fine, as sins are now sacramentally washed away by baptism, so under the law also sacrifices were expiations, although in a different fashion; since baptism sets before us Christ immediately, who was only obscurely shadowed forth under the law. Improperly indeed is that transferred to the signs which belongs to Christ alone, in whom is set forth to us the truth of all spiritual good, and who finally did away sin by His single and perpetual sacrifice. But since the question is not what the sacrifices availed in themselves, let it suffice that they testified of the grace of God of which they were figures."

VII. The ritual of the sin offering was the most solemn of all the sacrifices, and the blood

of this (except in case of the alternative doves) was always to be placed at least on the horns of the altar, while that of the greatest burnt or peace-offering was only sprinkled on its sides; thus the forgiveness of sin is shown to be the most fundamental and necessary part of the whole approach to God.

VIII. No sin offerings, although some of them were "burned without the camp," were ever wholly burned upon the altar, and the common expression in regard to other sacrifices, "the food of the Lord" is never applied to these. Frankincense and oil were not allowed with the vegetable, nor an oblation with the animal sin offering. The whole ritual was stern and severe, until by the sacrifice itself propitiation had been made. By this symbolism is set forth the attitude of the Infinite in holiness towards sin; and thus is seen what must have been the consequences to the sinner, except for the Propitiation that is in Christ Jesus.

HOMILETICAL AND PRACTICAL.

The "exceeding sinfulness of sin" is shown in every possible symbolical way by this offering. It has in it nothing of the oil of gladness, or the fragrance of frankincense; it has nothing of festive joy, or of communion between the worshipper and God. Yet dark as the shadow of sin is hereby shown to be, it appears on all occasions when man comes into the presence of God. The sin offering was presented for "the people, on all the great festivals and days of solemn convocation, on Passover, the Feast of Weeks, and the Feast of Tabernacles, on the Day of Memorial, on the first day of the seventh month, and on the Day of Atonement" (Kalisch) and on many other public occasions. Besides all these, it was offered continually by individuals as the sins of their own lives were brought to their consciousness. So must man's approach to God ever be with the plea, "Have mercy upon me, a sinner." Coming in this temper, propitiation is provided for all. There was none so poor but that a sin offering was within his reach. And so the word of the great Propitiation is, "Him that cometh to me, I will in no wise cast out." "He is able to save unto the uttermost them that come unto God by Him."

Yet for high-handed and defiant sin, for sin that sets itself in opposition to the Divine way of salvation, there is no other way of forgiveness, "there remains no more sacrifice." Comp. Heb. x. 26.

For the sin of the high-priest a higher victim was commanded, and with a higher ritual, because he "sinned to the guilt of the people." Only for the sin of the whole people collectively the same offering was required. So it must ever be with those in positions of influence and authority; when they sin, they drag others with them into guiltiness. There is ever a federal, as well as an individual relation between man and God, and though the latter may determine his final condition, yet his individual relation itself is largely affected by his federal.

Sins of omission are regarded as sins equally with those of commission.

No one is so humble that the means of propitiation is not provided for him. Under the law this could only be symbolized by alternative offerings of different degrees, showing forth the freeness under the Gospel of the offer of the waters of life to all that are athirst.

E.—TRESPASS OFFERINGS.

Chaps. V. 14—VI. 7.

Note.—In the division of chapters in the Hebrew Bible this section is rightly all included in Chap. V.

14, 15 And the Lord spake unto Moses, saying, If a soul commit a trespass [do a wrong[1]], and sin through ignorance [inadvertence[2]] in [*taking* from[3]] the holy things of the Lord; then he shall bring for his trespass unto the Lord a ram without blemish out of the flocks, with [according to[4]] thy estimation by shekels of silver,

TEXTUAL AND GRAMMATICAL.

[1] Ver. 15. תִמְעֹל מַעַל. The word being different from the אָשָׁם so frequently recurring in this chapter in a technical sense, it is better to change the translation. Otherwise *commit a trespass* is a sufficiently good translation, as no English word embodies the idea of secrecy or stealth conveyed by the original.

[2] Ver. 15. בִּשְׁגָגָה — *through inadvertence.* See Note [1] on iv. 2.

[3] Ver. 15. מִקָּדְשֵׁי יְהוָה a *constructio prægnans* — taking, or diminishing from the holy things.

[4] Ver. 15. בְּעֶרְכְּךָ. The preposition often has the sense given in the A. V. *with* but *according to* (as in the next word but one) seems here the better rendering. The evident sense is that the ram was to be of a certain value, and this was to be determined by an estimation. The restitution for the harm done, with its added fifth, is prescribed in the following ver., and does not come into view here. The Sam. text preserves the exact form of the Hebrew, but all the ancient versions, while changing the form of expression, give the sense *according to*; they also neglect to translate the ךָ — thy.

16 after the shekel of the sanctuary, for a trespass offering; and he shall make amends for the harm that he hath done [sin that he hath committed[5]] in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.

17 And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wist *it* not, yet is he guilty, and 18 shall bear his iniquity. And he shall bring a ram without blemish out of the flock, with [according to[4]] thy estimation, for a trespass offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance [inadver-19 tence[3]] wherein he erred and wist *it* not, and it shall be forgiven him. It *is* a trespass offering: he hath certainly trespassed against the LORD.

CHAP. VI. 1, 2. AND the LORD spake unto Moses, saying, If a soul sin, and commit a trespass [do a wrong[1]] against the LORD, and lie unto his neighbour, in that [and deny to his neighbor that[6]] which was delivered him to keep, or in fellowship [or a pledge[7]] or in [*omit* in] a thing taken away by violence, or hath deceived [op-3 pressed[8]] his neighbour; or have found that which was lost, and lieth concerning it [denieth it[6]] and sweareth falsely: in any of all these that a man doeth, sinning 4 therein: then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully [oppressively[8]] gotten, or that which was delivered him to keep, or the lost thing 5 which he found, or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, *and* give it unto 6 him to whom it appertaineth, in the day of his trespass offering.[9] And he shall bring his trespass offering unto the LORD, a ram without blemish out of the flock, 7 with [according to[4]] thy estimation, for a trespass offering, unto the priest: and the priest shall make an atonement for him before the LORD: and it shall be forgiven him for anything of all that he hath done in trespassing therein.

[5] Ver. 16. This is the only place in Lev. in which חטא is rendered by any other word than *sin* in the A. V. This should be conformed to the usage.

[6] Chap. VI. Ver. 2. כִּחֵשׁ construed with a double בְּ of the person and of the thing,—to deny a thing to a person. The word means *to lie* (xix. 11, *etc.*), but the other rendering expresses more exactly the sense here, and is the more usual.

[7] Ver. 2. אוֹ־בִתְשׂוּמֶת יָד — *a thing given in pledge, a pawn*, different from the *trust* just before. The construction is with the same verb, and is sufficiently expressed without the special translation of בְּ, so that the *in* of the A. V. may be omitted throughout.

[8] Ver. 2. עָשַׁק lit. *to press, to squeeze*, hence *to oppress*. A new verb being here introduced the construction with the series of בְּ ends. The derived noun עֹשֶׁק, ver. 4, bears the same sense — that which has been *oppressively* obtained.

[9] Ver. 5. The Heb. word meaning either *trespass* or *trespass offering*, the marg. of the A. V. is hardly accurate in writing "Heb. in the day of his trespass."

EXEGETICAL AND CRITICAL.

The general distinction of the trespass from the sin offering has already been pointed out: in the trespass offering the idea of the *harm done* was more prominent, in the sin offering that of the *sin committed*. Accordingly the trespass offering was usually accompanied by "amends for the harm"—a fifth (a double tithe) being added as penalty. In case the person against whom the wrong was done was already dead without a kinsman to receive the compensation, the amends and penalty were to be paid to the priest (Num. v. 8). The ritual differed in several respects from that of the sin offering: the blood was treated as in the burnt and peace offerings; the only victim here allowed was a ram; there was no gradation either in the victim or the ritual according to the rank of the offender; nor were any alternative offerings allowed in case of poverty. The reason for the last provision results necessarily from the nature of the offering. Elsewhere we find the same trespass offering prescribed for unchastity with a slave (xix. 20–22), and in later times offered by those who, on the return from the captivity, had taken strange wives (Ezra x. 19); the same also (not a "he-lamb," as in the A. V.) is commanded with a somewhat different ritual on occasion of declaring the cleansing of a leper (xiv. 12, 21), and also with a ram of a year old for the victim in case of unintentional defilement by a dead body during a Nazarite vow (Num. vi. 9–12).

Three cases are specified which demand a trespass offering—the first two having reference more directly to wrong done towards God (v. 15–19), and the third, including several varieties of offence, having reference to wrong done to men (vi. 2–7).

Ver. 14. **And the LORD spake.**—This formula marks a fresh communication and distinctly separates the trespass offering from the sin offering which has occupied the whole of the previous communication from iv. 1. The whole law of the trespass offering is not, however, contained in this communication, but only that part of it relating to wrongs done toward God. Wrongs done toward man are the subject of a separate communication (vi. 1-7).

Vers. 16-17. The first case of the trespass offering.

Ver. 15. **Through inadvertence,** as in iv. 2, 13, 22.

In taking from the holy things.—See Textual note 3. The holy things were the first-fruits, tithes, or gifts of any kind connected with the service of the sanctuary or the support of its priests, by the withholding of which the Lord is said to suffer loss. The restitution and penalty are mentioned xxii. 14 without mention of this offering, which is presupposed.

A ram.—The invariable trespass offering (except in the special cases xiv. 12; Num. vi. 12) which does not at all appear in the list of victims for the sin offering in iv. 1—v. 13.

According to thy estimation.—See Textual note 4.—The pronoun *thy* must be considered as used impersonally; or if it be taken personally, then it is addressed to Moses, and of course to any one to whom this duty should afterwards belong in his place.

Shekels.—The Vulg. and many commentators understand the plural to stand for *two*, as the A. V. has explained the plural in Ezek. xlvii. 13; others, as Aben-Ezra, Abarbanel, *etc.*, understand it less definitely as meaning at least two shekels. The notion of Oehler (p. 478) and Keil (*in loc.*) that the value of the ram was purposely left indefinite, that there might be room to vary it according to the gravity of the trespass, although advocated by Michaelis (Art. 244), is clearly wrong. It is opposed to the fundamental idea of all sacrifice, which excludes such correlation; and is entirely unnecessary, since the compensation and forfeit (ver. 16) were separately required. Moreover, the variation in the value of the ram would be very small in comparison with the variation in trespasses. The text was intended to fix the lowest limit of the value of a ram that could be allowed, and the estimation was for the purpose of determining whether he came up to the standard. "The plural is plainly to be understood as meaning two shekels, or at least two shekels." Knobel.

Shekel of the Sanctuary.—See Ex. xxx. 13; xxxviii. 24, *etc.*

Ver. 16. **And he shall make amends.**—He shall give the first-fruits or tithes, or whatever he had withheld or taken from sacred dues, or its value. **And shall add the fifth part thereto** as a penalty or forfeit.—Theodoret here refers to the example of Zaccheus. The justice of such additional payment is everywhere recognized in the Hebrew and all other laws. It is in this, and not in the ram, that the penalty is proportioned to the offence. This having been done, and reparation made, then, with the ram, **the priest shall make an atonement.**

On the ritual of this sacrifice see vii. 1-6.

Vers. 17-19. The second case of the trespass offering.

This second case probably differed from the first as sins of commission differ from those of omission. The formula by which the trespass is expressed is substantially the same as in iv. 22 and 27 in regard to the sin to be expiated by the sin offering. From its connection, and from its being expiated by the trespass offering, it is supposed to include all those transgressions against the theocratic law which could be compensated by money or other payment; yet in this case alone no mention is made of compensation, partly because it was evident from the foregoing that it was required when it could be given, and partly because it included also cases in which pecuniary compensation could not be given, but punishment must be inflicted in some other way. (See xix. 20.) Lange, however, urges that this omission is a serious difficulty against the view of the trespass offering which has here been given. He considers that the trespass offering relates to *participation* in guilt in contradistinction to an *original* offence, and thinks this is indicated by the description of these sins as "sins of ignorance." He says "these sins of ignorance belong specifically to the category of participation in guilt." It must be remembered, however, that *all* sins for which any offering was allowed were "sins of ignorance," or rather of inadvertence.

VI. 1-7. The third case of the trespass offering.

From the formula of ver. 1 this appears as a separate divine communication, on account of the different character of the sins enumerated. All sin is indeed against God, yet those which follow belong to that class of offences against Him which also work harm to men.

The first three verses contain an enumeration of specific wrongs; vers. 4 and 5 provide for amends for the harm done with the added penalty; and vers. 6 and 7 for atonement by means of the trespass offering. This communication bears the same relation to the foregoing which v. 1-13 bears to chap. iv.

Ver. 2. **If a man deny to his neighbor that which was delivered him.**—פִּקָּדוֹן is a deposit, a thing entrusted to be kept. The sin in this case would consist either in denying the receiving it at all, or denying that it was received in trust, or refusing to restore it.

A pledge.—This differs from the former in not being simply a trust, but a security, a pawn. It is not separately mentioned in ver. 4.

Ver. 3. **Sweareth falsely.**—When he denies that he has found a lost thing, and is put upon his oath, he swears to his lie, עַל־שָׁקֶר. This false swearing refers also to all the wrongs mentioned before, and the guilt of the false oath, added to the wrong done, brings the offence into the category of sins against the Lord.

Ver. 5. **In the day of his trespass offering.**—The amends for the wrong done was to be made to the person wronged at the same time that the offender sought the divine forgiveness. The penalty for the wrong and the ritual of the offering are the same as in chap. v.

In Ex. xxii. 1-9 a series of wrongs is enumerated much like those here mentioned with the

general law that the restitution should be double (vers. 4, 9), while in particular cases it rose to four and five-fold. The distinction between the penalty as given there and here appears to lie in the fact that there the offender was only brought to any restitution by a conviction "before the judges" (ver. 9); while here, although it is not distinctly so declared yet, every thing implies that the acknowledgment of the wrong is voluntary. There is no mention of conviction, and the whole connection is with sins of inadvertence or impulse which were afterwards acknowledged, and for which forgiveness was sought by the offender.

DOCTRINAL AND ETHICAL.

I. From the law of the trespass offering it is clear that guilt was not removed by the mere act of compensation (with penalty added) for the harm done; nor, on the other hand, could an atonement be offered for that guilt until such compensation had been made. Here are brought out the two principles which everywhere, under the old and the new dispensation alike, are concerned in the forgiveness of transgression. There must be both the desire, as far as possible, to make amends for the harm done; and there must be also the sacrifice divinely appointed for "the covering" of the sin. Neither of these can avail alone, because both are essential to that state of holiness, that conquest over the evil, by which alone man can be at one with God. The sacrifice of Christ is all-sufficient for the forgiveness of sin; but the sinner can only avail himself of its benefits when, Christ-like, he himself seeks to conquer the evil.

II. Wrong done to man is itself sin against God. It is impossible to separate the command to love God from that of loving our neighbor also. 1 Jno. iii. 20, 21.

III. In those sins against others for which atonement was provided in the trespass offering, there was the additional sin of a false oath. This was certainly a moral offence—a sin in the full sense of the word. In view of this, it is impossible to look upon the offences for which sacrifices were appointed as mere ceremonial or theocratic offences. They everywhere appear as true sins, moral transgressions, and this is most clearly shown by including the false oath among them.

HOMILETICAL AND PRACTICAL.

There is no true repentance for wrong done to man which is not accompanied by restitution—and none for having taken from the things of the Lord, or for having failed to give all that should have been given to Him, except in restoring it in overflowing measure; yet while this may make amends for the *harm done*, forgiveness of the *sin* must still be sought through propitiation.

In the trespass offering the ritual of the blood was like that of the burnt or the peace offering—inferior to that of the sin offering. This shows that while wrong must of necessity involve sin, yet it does not, in itself considered, stand on the same footing as sin; the moral element in transgression is always the more important. One cannot indeed really offend against man without also offending against God; yet the offence which has God directly for its objective point must necessarily be more serious, since it involves a deeper tort than that which is directed only against man.

The sin offering was lessened by successive stages for the poor, and the very poor, that it might be brought within the reach of all; for all must have propitiation for sin; but the trespass offering is unvaried, the same for all; because if one cannot make amends for the wrong he has done, it must be let alone,—an inferior gift cannot set things right.

Wrong, like sin, may be committed through inadvertence. Still it must be atoned for. Good intentions will not repair the wrong.

For sin done "with a high hand," presumptuously, no sacrifice was provided, because the offender deliberately set himself in opposition to God; but for offences against man, such as those here enumerated, some of which must have been done deliberately, a sacrifice is allowed, because even such intentional wrongs do not constitute the same attitude of opposition to God. They may be done, through passion or covetousness, without reflection upon their moral bearings. Therefore, on repentance, restitution, and propitiation, they may be forgiven.

Origen applies the law of trespass in abstracting from sacred things to the faithfulness required of the Christian minister in regard to gifts for holy uses committed to his trust; and then further to the hearing of God's word as a sacred gift, for the use of which men are responsible, and for the misuse of which they become guilty.

SECOND SECTION.

Special Instructions chiefly for the Priests.

CHAP. VI. 8—VII. 38.

"*Standing Sacrificial Rites and Duties—especially of the Priests.*"—LANGE.

A.—FOR BURNT OFFERINGS.

CHAP. VI. 8–13.

8, 9 And the LORD spake unto Moses, saying, Command[1] Aaron and his sons, saying, This *is* the law of the burnt offering: It[2] *is* the burnt offering, because of the burning upon the altar [This, the burnt offering, *shall be* upon the hearth upon the altar[3]] all night unto the morning, and the fire of the altar shall be burning in it. 10 And the priest shall put on his[4] linen garment, and his linen breeches shall he put[5] upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering [ashes to which the fire hath consumed the burnt-offering[6]] on the altar, 11 and he shall put them beside the altar. And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean 12 place.[7] And the fire upon the altar shall be burning in [on] it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it: and he shall burn thereon the fat of the peace offerings. 13 The fire shall ever be burning upon the altar; it shall never go out.

B.—FOR OBLATIONS (MEAT OFFERINGS). VI. 14–23.

14 And this *is* the law of the meat offering [oblation[8]]; the sons of Aaron shall 15 offer[9] it before the LORD, before the altar. And he shall take of it his handful, of the flour of the meat offering [oblation[8]], and of the oil thereof, and all the frankincense which *is* upon the meat offering [oblation[8]], and shall burn *it* upon the 16 altar *for* a sweet savour, *even* the memorial of it, unto the LORD. And the remainder thereof shall Aaron and his sons eat: with [*om.* with] unleavened bread [*om.* bread] shall it be eaten in the [a] holy place; in the court of the tabernacle of the 17 [*om.* the] congregation they shall eat it. It[2] shall not be baken with leaven. I have given it *unto them for* their portion of my offerings made by fire; it *is* most

TEXTUAL AND GRAMMATICAL.

[1] Ver. 9. צַו. The Sam. has צוי, a form which occurs in MSS. with the pointing צַוֵּי.

[2] Vers. 9, 17, 18, 22. הוא. The Sam. and many MSS. have the later form היא indicated by the Masoretic punctuation. This frequent variation will not hereafter be noticed. The conjectural emendation of Houbigant, הוי in the imperative, although expressing the sense, is unnecessary.

[3] Ver. 9. The suggested translation is that given by most critics; of its general correctness there can be no doubt; but the sense of מוֹקְדָה (which occurs only here) may be either that of *hearth*, or of *burning*. The masculine form, מוֹקֵד (which is found only Ps. cii. 4 (3), and Isa. xxxiii. 14), is translated in both ways in the A. V., but should have only the latter sense. The weight of authority as well as the context make *hearth* the preferable translation here. Knobel would make הוא the verb *to be* in the imperative; but this is not sufficiently supported.

[4] Ver. 10. מִדּוֹ. For the suffix on a noun in the constr. Knobel refers to xxvi. 42; Ex. xxvi. 25; Jer. ix. 2 (viii. 23); 2 Sam. xxii. 33, however, reads מַדַּי.

[5] Ver. 10. The Sam. for יִלְבַּשׁ has יָהִין as in xvi. 4, which scarcely affects the sense.

[6] Ver. 10. The propriety of this correction is obvious. Bp. Horsley's emendation: *take up the ashes of the fire which hath consumed*—does violence to the Heb.

[7] Ver. 11. The Vulg. has this curious addition: *usque ad favillam consumi faciet.*

[8] Ver. 14, *etc.* מִנְחָה—oblation. See ch. ii. 1, Text. and Gram. Note (2). The Sam. has here "the law of the oblation of the drink offerings," whence the Vulg.: *lex sacrificii et libamentorum.*

[9] Ver. 14. הַקְרֵב, Infin. Abs. as in ii. 6; Ex. xiii. 3.

18 holy, as *is* the sin offering, and as the trespass offering. All the males among the children of Aaron shall eat of it. *It shall be* a statute forever in your generations concerning the offerings of the LORD made by fire: every one that [whatsoever[10]] toucheth them shall be holy.

19, 20 And the LORD spake unto Moses, saying, This *is* the offering of Aaron and of his sons, which they shall offer unto the LORD in the day when he[11] is anointed; the tenth part of an ephah of fine flour for[12] a meat offering [an oblation[8]] perpetual, 21 half of it in the morning, and half thereof at night.[13] In a pan it shall be made with oil; *and when it is* baken [fried[14]], thou shalt bring it in: *and* the baken[15] pieces[15] of the meat-offering [oblation[8]] shalt thou offer *for* a sweet savour unto the 22 LORD. And the priest of his sons that is anointed in his stead shall offer it: *it is* 23 a statute forever unto the LORD; it shall be wholly burnt. For every meat-offering [oblation[8]] for the priest shall be wholly burnt: it shall not be eaten.

C.—FOR SIN OFFERINGS. VI. 24–30.

24, 25 And the LORD spake unto Moses, saying, Speak unto Aaron and to his sons, saying, This *is* the law of the sin offering: In the place where the burnt offering is 26 killed shall the sin offering be killed before the LORD: it *is* most holy. The priest that offereth it for sin shall eat it: in the [a] holy place shall it be eaten, in the 27 court of the tabernacle of the [*om.* the] congregation. Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou[16] shalt wash that whereon it was sprinkled in the [a] holy place. 28 But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in 29 a brazen pot, it shall be both scoured, and rinsed in water. All the males among 30 the priests shall eat thereof: it *is* most holy. And [But] no sin offering, whereof *any* of the blood is brought into the tabernacle of the [*om.* the] congregation to reconcile [make atonement[17]] *withal* in the holy *place*, shall be eaten: it shall be burnt in the fire.

D.—FOR TRESPASS OFFERINGS. CHAP. VII. 1–6.

CHAP. VII. 1 Likewise [And] this *is* the law of[18] the trespass-offering: it *is* most 2 holy. In the place where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall he[19] sprinkle round about upon the altar. 3 And he shall offer of it all the fat thereof; the rump [the fat tail[20]], and the fat that 4 covereth the inwards, and the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul *that is* above the liver, with [on[21]] the kidneys, it shall 5 he take away: and the priest shall burn them upon the altar *for* an offering made 6 by fire unto the LORD; it *is* a trespass offering. Every male among the priests shall eat thereof: it shall be eaten in the [a] holy place: it *is* most holy.

[10] Ver. 18. כָּל אֲשֶׁר might be understood either as *every one that*, as in the A. V., or as *every thing that;* but as the latter is the necessary translation of the exactly parallel clause in ver. 27 (as in the A. V.), it is better to keep it here also.

[11] Ver. 20. The Syr. here has the plural.

[12] Ver. 20. The prep. לְ, not in the Heb., is supplied by the Sam. and many MSS.

[13] Ver. 20. The paraphrase of the Sam. בֵּין הָעַרְבַּיִם—*between the evenings*, expresses the connection of this oblation with the evening sacrifice.

[14] Ver. 21. מֻרְבֶּכֶת, a word of very doubtful meaning, but should certainly have the same translation as in vii. 12, where see note.

[15] Ver. 21. תֻּפִינֵי, a word ἁπ. λέγ. to which different significations are attached according to its supposed derivation. Fürst, deriving it from תּוּף, gives the sense of the A. V. Gesenius also, deriving from אָפָה, gives the sense of *cooked*. Others derive it from an Arabic root, and give the meaning *broken*. So Targ. Onk. (which points תְּגוּפִינֵי) and the Sam.

[16] Ver. 27. עָלֶיהָ תְּכַבֵּס. The sudden change of person, and the feminine suffix in reference to a masculine noun, are both avoided by the Sam. reading עליו יכבס.

[17] Ver. 30. לְכַפֵּר. There may be but little difference in the sense of the two renderings; but it is better to retain the same form always. Other instances of variation in the A. V. in Lev. are viii. 15 and xvi. 20 only.

[18] VII. Ver. 1. The LXX. here has ὁ νόμος τοῦ κριοῦ, the ram being the only victim admissible for the trespass offering.

[19] Ver. 2. The Sam. here uses the plural. It cannot mean that the offerer sprinkled the blood, but rather assimilates this verb to those going before on the supposition (as in i. 6, 12, *etc.*) that the priests also killed the victim.

[20] Ver. 3. הָאַלְיָה. See Textual Note [4] on iii. 9.

[21] Ver. 4. עַל—*on*. See Textual Note [7] on iii. 4.

E.—FOR THE PRIESTS' PORTION OF THE ABOVE OFFERINGS. VII. 7-10.

7 As the sin-offering *is*, so *is* the trespass offering: *there is* one law for them: the 8 priest that maketh atonement therewith shall have *it*. And the priest that offereth any man's burnt offering, *even* the priest shall have to himself the skin of the 9 burnt-offering which he hath offered. And all the meat-offering [oblation[8]] that is baken in the oven, and all that is dressed in the frying-pan [pot[22]], and in the pan, 10 shall be the priest's that offereth it. And [But] every meat offering [oblation[8]] mingled with oil, and dry, shall all the sons of Aaron have, one *as much* as another.

F.—FOR PEACE OFFERINGS IN THEIR VARIETY. VII. 11-21.

11 And this *is* the law of the sacrifice of peace offerings, which he[23] shall offer unto 12 the LORD. If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed 13 with oil, and cakes mingled with oil, of fine flour, fried.[24] Besides the cakes, he shall offer *for* his offering leavened bread with the sacrifice of thanksgiving of his 14 peace offerings. And of it he shall offer one out of the whole oblation [out of each offering[25]] *for* an heave offering unto the LORD, *and* it shall be the priest's that 15 sprinkleth the blood of the peace offerings. And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he 16 shall not leave any of it until the morning. But if the sacrifice of his offering *be* a vow, or a voluntary offering, it shall be eaten the same day that he offereth his 17 sacrifice: and on the morrow also the remainder of it shall be eaten: but the remainder of the flesh of the sacrifice on the third day shall be burnt with fire. 18 And if *any* of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination,[26] and the soul that eateth of it shall bear his 19 iniquity. And the flesh that toucheth any unclean *thing* shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof. 20 But the soul that eateth *of* the flesh of the sacrifice of peace offerings that *pertain* unto the LORD, having his uncleanness upon him, even that soul shall be cut off 21 from his people. Moreover the soul that shall touch any unclean *thing*, *as* the uncleanness of man, or *any* unclean beast, or any abominable unclean *thing*,[27] and eat of the flesh of the sacrifice of peace offerings, which *pertain* unto the LORD, even that soul shall be cut off from his people.

G.—FOR THE FAT AND THE BLOOD. VII. 22-27.

22, 23 And the LORD spake unto Moses, saying, Speak unto the children of Israel, 24 saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat. And the fat of the beast [carcase[28]] that dieth of itself, and the fat of that which is torn with 25 beasts, may be used in any other use: but ye shall in no wise eat of it. For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto

[22] Ver. 9. See Textual Note [7] on ii. 7.

[23] Ver. 11. The Sam., LXX. and Vulg. with two MSS. have the plural.

[24] Ver. 12. מֻרְבֶּכֶת. There is so much difference of opinion as to the meaning that it seems unsafe to attempt any change in the A. V. Fürst says: "*something dipped in, mingled* (by moistening);" Lange denies that it conveys the sense of cooked; Keil translates "*and roasted fine flour* (see vi. 14) *mixed as cakes with oil*, *i. e.*, cakes made of fine flour roasted with oil, and thoroughly kneaded with oil." Others give varying interpretations.

[25] Ver. 14. קָרְבָּן is to be uniformly translated *offering*. See ii. 1. The word *whole* in the A. V. does not express the idea that one must be taken out of each of the offerings mentioned in the two preceding verses.

[26] Ver. 18. פִּגּוּל occurs only here and in xix. 7; Isa. lxv. 4; Ezek. iv. 14, and is always applied to the sacrificial flesh. It is from the root פָּגַל, and signifies something unclean and fetid, LXX. *μίασμα*.

[27] Ver. 21. For שֶׁקֶץ—*an abominable animal* (xi. 10, 12, 13, 20, 23, 41), the Sam., six MSS. of Kennicott and of de Rossi, Targ. of Onkelos (רְחֵשׁ) and the Syr. read שֶׁרֶץ—*reptiles, worms* (v. xi. 20, 29, 41). This would make a more systematic enumeration of the sources of uncleanness, and is adopted by many.

[28] Ver. 24. נְבֵלָה. The margin of the A. V. is better than the text. The טְרֵפָה of the next clause—*torn* sc. *of beasts*, is of course a wholly different word.

26 the LORD, even the soul that eateth *it* shall be cut off from his people. Moreover ye shall eat no manner of blood, *whether it be* of fowl or of beast, in any of your 27 dwellings. Whatsoever soul *it be* that eateth any manner of blood, even that soul shall be cut off from his people.

H.—FOR THE PRIESTS' PORTION OF THE PEACE OFFERINGS. VII. 28–36.

28, 29 And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace offerings unto the LORD shall bring his oblation [offering[29]] unto the LORD of the sacrifice of his peace offerings. 30 His own hands shall bring the offerings of the LORD made by fire, the fat with the breast, it shall he bring, that the breast may be waved *for* a wave offering before 31 the LORD. And the priest shall burn the fat upon the altar: but the breast shall 32 be Aaron's and his sons'. And the right shoulder [leg[30]] shall ye give unto the priest 33 *for* an heave offering of the sacrifices of your peace offerings. He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right 34 shoulder [leg[30]] for *his* part. For the wave-breast and the heave shoulder [leg[30]] have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from 35 among the children of Israel. This *is the portion* of the anointing of Aaron, and of the anointing of his sons [This is the portion[31] of Aaron and the portion[31] of his sons], out of the offerings of the LORD made by fire, in the day *when* he[32] presented 36 them to minister unto the LORD in the priest's office; which the LORD commanded to be given them of the children of Israel, in the day that he anointed them, *by* a statute forever throughout their generations.

CONCLUSION OF THIS SECTION. VII. 37–38.

37 This *is* the law of the burnt offering, of the meat offering [oblation], and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacri- 38 fice of the peace offerings; which the LORD commanded Moses in Mount Sinai, in the day that he commanded the children of Israel to offer their oblations [offerings[29]] unto the LORD, in the wilderness of Sinai.

[29] Ver. 29. The uniform translation of קָרְבָּן must be retained here also, although giving an appearance of tautology which is not in the original, *his peace offerings* being expressed simply by שְׁלָמָיו. The translation of the A. V. may have been influenced by the rendering in the Vulg.: *offerat simul et sacrificium, id est, libamenta ejus;* but for this there is no warrant, nor is it sustained by any other of the ancient versions.

[30] Ver. 32. שׁוֹק is uniformly rendered *shoulder* in the A. V. wherever it is applied to sacrificial animals; in all other places it is used of men (Deut. xxviii. 35; Prov. xxvi. 7; Cant. v. 15; Isa. xlvii. 2; also Dan. ii. 33, Chald.; Ps. cxlvii. 10), and is translated *leg*, or *hip*, or *thigh*. The A. V. has here followed the equally uniform practice of the LXX. and the Vulg. It would seem that the word should have the same sense in both cases; there is no place in which *leg* is inapplicable, but there are several in which *shoulder* is inadmissible. The testimony of Josephus (III. 9, § 2, κνήμη) is explicit in favor of *leg;* so also Jewish tradition and the lexicons. Whether the fore or the hind leg is meant is a matter of difference of opinion; but the Heb. has a distinct word זְרוֹעַ—*arm* for the shoulder or fore-leg (Num. vi. 19; Deut. xviii. 3), and that, too, of the sacrificial animals.

[31] Ver. 35. מִשְׁחָה. The word undoubtedly means *anointing;* but there is also good authority for the meaning *portion* which Rosenmüller considers undoubtedly the right translation here, and which is so necessary to the sense that it is supplied in the A. V., which has followed the translation of the LXX. and Vulg.

[32] Ver. 35. The Vulg. has *die qua obtulit eos Moyses ut sacerdotio fungerentur*.

EXEGETICAL AND CRITICAL.

The remainder of ch. vi., with the whole of ch. vii., form a distinct section occupied mainly with the duties and privileges of the priests in connection with their sacrificial service. Although there is unavoidably a little repetition in thus speaking again of the same sacrifices from a different point of view and for a different object; yet the gain in clearness and distinctness in thus separating the priestly duties from those of the laymen is obvious, both for the priests and for the people. The section consists of five divine communications addressed through Moses to **Aaron and his sons**, as the former communication had been to **the children of Israel**.

It has already been noticed that in the Hebrew Bibles the chapter rightly begins with the beginning of this section. Here also begins a new *Parashah*, or Proper Lesson of the law, which extends to viii. 36. The corresponding Lesson from the prophets begins with Jer. vii. 21, in which "God declares the vanity of sacrifice without obedience."

A. Vers. 8-18. Instructions for the priests in regard to the burnt-offerings. This has reference to the daily burnt-offerings of a lamb at

evening and at morning. There was no occasion for directions in regard to the voluntary burnt offerings as they involved no other priestly duties than those already expressed in chap. i.; in that chapter nothing has been said of the required burnt sacrifice, provided at the public cost, which is here treated of.

Ver. 9. **All night unto the morning.**—The slow fire of the evening sacrifice was to be so arranged as to last until the morning; that of the morning sacrifice was ordinarily added to by other offerings, or if not, could easily be made to last through the much shorter interval until the evening. The evening sacrifice is naturally mentioned first because, in the Hebrew division of time, this was the beginning of the day. It was offered "between the evenings," *i. e.*, between three o'clock and the going down of the sun. The general direction for the daily burnt offerings has already been given in Ex. xxix. 38, and is again repeated in Num. xxviii. 3. As this offering was theoretically the comprehensive type from which all other offerings were specialized, so practically it was always burning upon the altar, and all other sacrifices were offered "upon it."

Ver. 10. **His linen garment.**—This was "the long tight-robe of fine white linen, or byssus, without folds, covering the whole body, and reaching down to the feet, with sleeves, woven as one entire piece, and with forms of squares intermixed, and hence called tesalated" (Kalisch). It is scarcely necessary to point out that linen, from its cleanliness, and from the readiness with which it could be washed, was selected as the priestly dress not only among the Israelites, but among many other nations also, especially the Egyptians, whose priests are therefore often described by Roman poets as *linigeri*. There were four parts of the priestly linen dress, of which two only are mentioned here, because all had been prescribed in Ex. xxviii. 40-43, and the girdle and the turban were of course to be understood. The priests might not minister at the altar in any other garments, nor might they wear these outside the sacred precincts.

And take up the ashes.—As the priest must be in his official dress at the altar, it was of necessity that he should temporarily deposit the ashes near by, until he had finished the ordering of the altar.

Ver. 11. **And he shall put off his garments.**—The sacred dress was now to be laid aside as the priest must pass out of the tabernacle and out of the camp. It has been questioned whether the carrying forth of the ashes must necessarily be performed by the officiating priest himself. According to Jewish tradition it might be done by any of the priestly family who were excluded from officiating at the altar by reason of some bodily defect. The same tradition also tells us that it was only required each day to carry forth a small quantity of the ashes—a shovel-full—allowing the rest to remain until the hollow of the altar below the grating was filled up, when all must be emptied and carried away.

Unto a clean place.—There was a fitness too evident to require further reason, that the remains of what had been used for the holiest purposes should be deposited in a clean place. —**Without the camp**, is a phrase belonging to the life of the wilderness, but easily modified to the requirements of the settled life in Palestine.

Ver. 12. **Shall burn wood on it.**—The fire was to be maintained always whether the previous sacrifice remained burning sufficiently or not, so that fresh supplies of wood were to be added. Great care was taken in the selection and preparation of this wood, and any sticks worm-eaten were rejected. **And lay the burnt-offering.**—All was to be arranged and the fire brightly burning before the time of offering the morning sacrifice. When this was laid upon the wood, the sacrificial day was begun, and **the fat of the peace-offerings** and any other sacrifices that might be presented were placed upon it.

Ver. 13. **The fire shall be ever burning upon the altar.**—The fire upon the altar was not, as is sometimes supposed, originally kindled by the "fire from before the LORD" (ix. 24), since it had been burning several days before that fire came forth; yet that fire so marked the Divine approbation of the priestly order as they entered upon their office, that a continual fire in which that was always in a sense perpetuated, was a constant symbol and pledge of the Divine acceptance of the sacrifices offered upon it. So also, in later times, with the fire from heaven at the dedication of the temple (2 Chr. vii. 1). But besides this, "It is evident that the fire burning continually, which was kept up by the daily burnt offering (Ex. xxix. 38), had a symbolical meaning. As the daily burnt sacrifice betokened the daily renewed gift of God, in like manner did this continually burning fire denote the unceasing, uninterrupted character of the same. Similar customs with the heathen had a different signification. Among the Persians (and among the Parsees in India at this day), fire was and is the visible representative of the Godhead; the continual burning of it, the emblem of eternity. The perpetual fire of Vesta (the "oldest goddess") among the Greeks and Romans, was the emblem of the inmost, purest warmth of life, which unites family and people—the hearth, as it were, the heart of a house or of a State. In both is shown the essential difference which existed between these and the Divine covenant religion." Von Gerlach. Perpetual sacrificial fires were common among many ancient nations.

It is obvious that during the marches of the life in the wilderness some special means must have been used for the preservation of this fire. On such occasions the altar was to be carefully cleaned and covered with a purple cloth and then with "badgers' skins." (Num. iv. 13, 14). Probably the fire was carried on the march in a vessel prepared for the purpose.

B. Instructions for the priests concerning oblations. This division consists of two portions, the former of which (vers. 14-18) is a part of the same divine communication as the preceding division, and relates to the priestly duties connected with the oblations of the people, whether voluntary or required; while the latter, (vers. 19-23). forms a separate divine communication, and relates to the special oblation of the high-priests themselves in connection with their consecration.

The law of the oblation is a repetition in part of that in ch. ii., because it was there applied only to voluntary oblations, while here it includes all; but there are also (in vers. 16-18) additional particulars not given before.

Ver. 14. **The sons of Aaron shall offer it.**—This presentation of the whole oblation by the priests, which seems to have been an essential part of the sacrifice, has been already mentioned in ch. ii. 8, while ver. 15 merely repeats and applies to all oblations the directions in ii. 2 for the private and voluntary oblation.

Ver. 16. The following directions, which concern the duties of the priests, have not before been given. By their consuming the remainder of the oblation it became, like the sin-offering, a sacrifice wholly devoted to the Lord. See note on ii. 3. Only those of Aaron's sons might eat of it who were ceremonially clean. This is expressed emphatically in regard to the peace offerings in vii. 21. The addition of the words *with* and *bread* in the A. V. singularly obscures the sense; it should be read **unleavened shall it be eaten in a holy place.**

Ver. 17. **I have given it.**—Not merely by appointment, as God is the giver of all that man enjoys; but **of my offerings, as** of that which peculiarly belonged to God.—**Most holy.** See on ii. 3.

Ver. 18. **All the males.**—Because they, and they only, were in the priestly succession. It includes both those who were actual priests, and their sons yet too young to officiate, but who at the proper age would become priests; and still further, those who were of priestly family, but were hindered by bodily defect or infirmity from ministering at the altar. **Whatsoever toucheth them shall be holy.**—Two senses are possible: (a) nothing shall be allowed to touch them which is not holy; (b) whatever does touch them shall thereby become holy. The latter must be considered the true sense in accordance with the analogy of vers. 27, 28, and Ex. xxix. 37, (comp. Hag. ii. 12, 13), and with this sense the command, understood of inanimate objects, as Calmet suggests, presents no difficulty. The LXX. and Vulg., however, (not the Semitic versions which of course present the same ambiguity as the Heb.), like the A. V., understood it of persons, and so understood, it has occasioned much difficulty to commentators. Lange, following Theodoret, says "Whoever should touch this most holy flesh offering (and more especially the meat offering) should be holy, should henceforward be considered to belong to the Sanctuary." He then gives various differing interpretations. It is better to avoid the difficulty altogether as above.

Ver. 20. **In the day when he is anointed.**—The new communication in relation to the high-priest's oblation begins with ver. 19. Most commentators understand the time when this oblation was to be offered as at the end of the seven days of consecration, as the high-priest was only then qualified to officiate. The word *day* would then be understood as in Gen. ii. 4. Lange, however, says "on each of the seven days, not only on the eighth day, when the consecration was finished (ch. viii. 34) this was to be offered." **An oblation perpetual.**—A few interpreters (as Kalish and Knobel) understand this of an observance to be always repeated at the consecration of each successive high-priest, and then only. More generally it is interpreted as referring to a daily oblation always to be offered morning and evening by the high-priest. Such is the uniform Jewish interpretation. It is probably this offering that is referred to in Ecclus. xlv. 14; see also Philo, *de Vict.* Jos. *Ant.* iii. ch. 10 § 7. Several eminent Jewish authorities, as Maimonides and Abarbanel, have supposed that the same offering was also required of every priest at his entrance upon his office; but this opinion, as it has not been widely adopted, so it seems to have no foundation in the law. The high-priest alone is distinctly designated in ver. 22.

The tenth part of an Ephah.—The same amount which was required for the sin offering of the poorest of the people in v. 11. This amount was to be presented by the high-priest as a single offering which was to be afterwards divided and offered half in the morning and half at night.

Ver. 23. **It shall not be eaten.**—In other oblations all was given to God, but in part through the priest; in the priestly oblation, he could not offer it to God through himself, and therefore it must of necessity be **wholly burnt.**

C. Instructions for the priests concerning sin offerings.

Lange adheres to the view he has given in ch. iv., and makes this division include both the sin and the trespass offerings. For his reasons see ch. iv. He, however, calls the next division "The ritual of the trespass offering."

We have here the third of the five divine communications contained in this section. The first includes the burnt offerings and oblations, while the second, as an appendix to this, is occupied with the special oblations of the high-priest; the present communication extends to vii. 21, and embraces the directions to the priests concerning the various other kinds of sacrifice. In the order in which they are mentioned in chs. iii.—v. the peace offerings came before the sin and trespass offerings, while here they are placed after them; the reason for this change is well explained by Murphy, as resulting from the different principle of arrangement appropriate in the two cases. In the instructions for the people the order of the sacrifices is that of their comparative frequency, the burnt offering and oblation being constant (although not so as voluntary offerings), the peace offerings habitual, the sin and trespass offerings, from their nature, occasional; here the principle of arrangement is in the treatment of the flesh,—the burnt offering, (with which the oblation is associated) was wholly consumed on the altar, the sin and trespass offerings were partly eaten by the priests, the peace-offerings both by the priests and the people.

Ver. 25. **In the place where the burnt offering.**—It is evident from ver. 30 that this whole direction refers to the sin offerings of the people, not of the high-priest or of the whole congregation. These were to be killed in the usual place of killing the smaller sacrificial animals, on the north side of the altar. See note

on i. 11. The sin offering for the high-priest and for the congregation, consisting of a bullock, was to be killed (i. 3) where the bullock for burnt offering was killed "before the door of the tabernacle." See note on i. 3.

It is most holy.—See on ii. 3.

Ver. 25. **The priest that offereth it.**—For the exceptions see ver. 30. The flesh of the ordinary sin-offering belonged, not to the priests as a body, but to the particular priest that offered it. It was, however, much more than he could consume alone, and therefore in ver. 29 all males of the priestly family were allowed to eat of it, doubtless on the invitation of the officiating priest, or by some established arrangement.

Ver. 27. **Shall be holy.**—As in ver. 18. In regard to the peculiarly sacred character of the sin offering Lange says, "the complete surrender to Jehovah is expressed in three ways: 1) Forbidding the flesh to the unclean;" [But this, although to be supposed, is not mentioned here, whereas it is very emphatically commanded in connection with the peace offerings, vii. 20, 21]. "2) Washing the garments sprinkled with blood in a holy place, or in the court. Here the regard is not for the cleansing of the garment, but for the blood,—it must not be carried on the garment out of the sanctuary; 3) If the vessel in which the flesh was cooked was earthen, it had to be broken, if of copper, it had to be scoured and rinsed, so that nothing of the substance of the flesh should remain sticking to it." On the reason for the peculiar sacredness with which the flesh of the sin offering was regarded various opinions have been held. It seems unnecessary, however, to look for this reason in the supposition that the victim was regarded as bearing either the sins of the offerer, or the punishment due to those sins. The simple fact that God had appointed the sin-offering as a means whereby sinfulness might "be covered," and sinful man might approach Him in His perfect holiness, is enough to invest that means, like the altar upon which it was offered, with a sacredness which needs no analysis for its explanation. The very important passage, ch. x. 17, usually referred to in this connection, will be treated of in its place.

Thou shalt wash.—The second person is used because the command is addressed to the priest. The garment referred to is probably that of the offerer; it might easily happen that this would sometimes be stained by the spurting of the blood of the victim, but he was not to wash it himself; no particle of the blood might be carried out of the sanctuary, and none might meddle with it but the divinely appointed priest.

Ver. 28. **But the earthen vessel.**—Unglazed earthenware would absorb the juices of the flesh so that they could not be removed; hence such vessels must be broken that the flesh of the sin offering might not be profaned. The **brazen pot** probably stands for any metallic vessel, and these being less porous, might be perfectly freed from the flesh by scouring and rinsing. For the same reason the earthen vessel into which any of the small unclean animals when dead had fallen (xi. 33, 35), must be broken; from its absorptive qualities it took the character of that which had been within it, and was unfit for other use. No direction is given for the disposition of the broken fragments. It is more likely that they were disposed of with the ashes from the altar, than that, as Jewish tradition affirms, the earth opened to swallow them up. No mention is made of any other method of cooking the flesh of the sacrifice than by boiling. From 1 Sam. ii. 13-15, and from the allusion in Zech. xiv. 21, it would appear that the same method was observed also in later ages.

Ver. 29. **All the males.**—Comp. Note on ver. 18.

Ver. 30. **But no sin offering whereof any of the blood is brought in the tabernacle.**—Comp. iv. 5-7, 11, 12, 16-18, 21; xvi. 27. This shows that from the foregoing directions the sin offerings for the high-priest and for the whole congregation are to be excepted; for these no directions are here given, since the priest had nothing more to do with them than has already been provided for in ch. iv.

D. Instructions for the priests concerning trespass offerings. vii. 1-6.

In the LXX. this and the next division (vii. 7-10) form a part of ch. vi. This is certainly the better division; but the A. V. has here followed the Hebrew, as in the division between chaps. v. and vi., it followed the LXX.—in both cases for the worse.

In the former directions for the trespass offering (v. 14—vi. 7) designed for the people, nothing is said of what parts are to be burned on the altar, nor of the disposal of the remainder. The directions on these points are now given to the priests. The ritual is precisely the same as for the ordinary sin-offering except in the treatment of the blood. This was to be treated as that of the burnt and of the peace offerings, viz. to be sprinkled on the sides of the altar, instead of being placed on its horns as in the sin offering. See iii. 2, 8, 13; iv. 6, 30, 34. The *Codex Middoth* (iii. 1) is quoted for the tradition of the Jews that there was a scarlet thread or line around the altar just at the middle of its height; and that the blood of the burnt offering was sprinkled above, and that of the trespass offering below this line. No mention is made of laying on of hands in the trespass offering, either here or in v. 14—vi. 7 (where it would more naturally occur). Knobel argues from this omission that it was omitted in this offering; it is more likely that there is no mention of it because it was a universal law in the case of all victims and therefore did not require to be specified.

Ver. 3. **The fat tail** is specified because the victim in the trespass offering must always be a ram. For other points see ch. iii.

E. Instructions concerning the priests' portion of the above. vii. 7-10.

Before proceeding to those sacrifices, of which a part was returned to be consumed by the offerer, summary directions are now given in regard to all the preceding offerings, which were wholly devoted to the Lord, whether by being wholly consumed upon the altar, or partly eaten by the priests.

Ver. 7. **One law for them**—*i. e.*, in respect to the matter here treated of, the disposal of their flesh. **The priest that maketh atonement.**

—The flesh of these victims did not become the common property of the priestly body, but was the peculiar perquisite of the officiating priest. He might, of course, ask others, and especially those who were hindered by bodily infirmity from officiating, to share it with him.

Ver. 8. **Shall have to himself the skin.**—Since this was unsuitable for burning upon the altar, and yet the victim was wholly devoted. No directions are any where given in regard to the skins of the other offerings, except those which were to be burned with the flesh without the camp. The *Mishna* (Sebach 12, 3) says that the skins of all victims designated as "most holy" were given to the priests, while those of other victims (*i. e.*, the peace offerings in their variety) belonged to the offerer. This distinction, being in accordance with the character of the sacrifice, is probably true. Among the heathen, the skin of the sacrificial animals usually belonged to the priest, and was by them often perverted to superstitious uses. See Patrick, Kalisch, and others. Some commentators trace the origin of the custom in regard to the burnt offering back to Adam; it rather lies still further back in the nature of the sacrifice.

Ver. 9. **And all the oblation.**—Except, of course, the "memorial," which was burned upon the altar, and which having been carefully provided for in chap. ii., did not require to be specified in this brief summary. In this verse all cooked oblations are assigned to the officiating priest; while in the next all that are uncooked are given to the priestly body equally. The former included all the oblations of ii. 4–10, and it is generally supposed that even these required to be consumed without delay; the latter include the oblations of ii. 1, and probably that of ii. 15; also the alternative sin offering of v. 11, and the jealousy offering of Num. v. 15. Only the two latter come under the class of dry, the others being **mingled with oil.** Thus all oblations, except that of the thank offering (vii. 14) and the "memorial" in all cases, was in one way or the other consumed by the priests. A secondary object in the assignment of these sacrifices was the support of the priests. See Ezek. xliv. 29.

F. Instructions for the priests in regard to the peace offerings in their variety, vii. 11-21.

For the reason why the peace offerings are here placed last, see note on vi. 24.

We here enter upon an entirely different kind of sacrifice from those which have gone before, and therefore there is a different ritual. The former had reference to the means of approach to God through the forgiveness of sin; these are more closely connected with the idea of continued communion with God, and hence, so far as their object is concerned, seem to belong more properly to the second part of the book. Nevertheless, for the purpose of law, the stronger connection is, as sacrifices, with the general laws of sacrifice, and hence they must necessarily be placed here. Moreover, they are not to be considered altogether by themselves, but, as Outram has noted, as generally following piacular sacrifices, and therefore as together with them forming the complete act of worship.

The peace offerings might be of any animal allowed for sacrifice (except birds which were too small for the accompanying feast) as is provided in chap. iii. They might be of either the herd or the flock, and either male or female. No limitation of age is given in the law, although Jewish tradition limits the age of those offered from the herd to from one to three years, and of those from the flock to from one to two years complete. On the place for the killing of the victims, see note on i. 11. Historical examples of these offerings are very frequent in the later books, *e. g.*, 1 Sam. i. 4; ix. 13, 24; xi. 15; xvi. 3, 5; 1 Kings viii. 65; 1 Chron. xvi. 8, *etc.* Similar sacrificial feasts among the heathen are familiar to all readers of Homer.

Three varieties of the peace offering are distinguished, or rather two principal kinds, the second of which is again subdivided—(*a*) The thank offering, vers. 12-15, which included all the public and prescribed peace offerings; (*b*) the (1) vow, or (2) voluntary offering, vers. 16-18, both of which were sacrifices of individuals. The two kinds were broadly separated from one another by the length of time during which it was lawful to eat the flesh, while the sub-varieties of the second kind are only distinguished in the purpose of the offerer. "There are three possible forms in which man can offer with reference to his prosperity or safety: praise and thanksgiving for experiences in the past; promising in regard to a desire in the future; expression of thankful prosperity in the present." Lange.

Vers. 12-15. The thank offering.

Ver. 12. The thank offering was accompanied by an oblation of three kinds, to which a fourth was added (ver. 13) of leavened bread, which last is perhaps to be considered as an accompaniment rather than a part of the offering, as it is doubtful whether it is included in the "heave offering" of ver. 14. Still, as none of this oblation was placed upon the altar, the leavened bread would not come under the prohibition of ii. 11 and of Ex. xxiii. 18; xxxiv. 25. The drink offerings prescribed with this and other sacrifices in Num. xv. (and alluded to in Lev. xxiii. 18, 37) as to be offered "when ye be come into the land of your habitation," are not mentioned here, probably because they were not easily obtained during the life in the wilderness. The abundance of bread of various kinds here required was in view of the sacrificial meal to follow. Jewish tradition affirms that with certain peace offerings of festivals (*Hagigah* and *Sheincah*) no bread was offered.

Ver. 14. **One out of each offering**—*i. e.*, one cake out of the number of each kind presented, and perhaps one from the loaves of leavened bread. **An heave offering.**—Herein this oblation is strongly distinguished from the oblations accompanying the burnt offering. No part of them was placed upon the altar. Comp. the heave offerings of the Levites, Num. xviii. 26-30. It must be inadvertently that Lange says "one of the unleavened cakes was offered to Jehovah on His altar as a heave offering; all the rest of the meat offering fell to the share of the priest who sacrificed;" for it is plain from the text that the one offered as a heave offering was not consumed, but belonged to the officiating priest, while the rest were returned to the offerer. The heave offering was waved in the

hands up and down before the altar, but not placed upon it.

Ver. 15. **Shall be eaten the same day.**—Comp. the similar provision in regard to the Paschal lamb, Ex. xii. 10, and also in regard to the manna, Ex. xvi. 19. The same command is repeated in regard to the thank offering in xxii. 29, 30; while the greater liberty allowed in the vow and voluntary offerings (ver. 16) is also repeated xix. 5-8. In both cases Jewish tradition affirms that the rule applied also to the accompanying oblations. The difference of time allowed in which the flesh of these two kinds of peace offerings might be eaten evidently marks the one as of a superior sacredness to the other. Yet it is not easy to say wherein precisely the difference consisted. The general observation is that the thank offerings were purely unselfish, offered in gratitude for blessings already received; while the vow and voluntary offerings had respect to something yet hoped for, and therefore involved a selfish element. But it is not altogether clear that this was the case with the voluntary offering. Outram (p. 131, Eng. tr.), on the authority of Maimonides and Abarbanel, makes the distinction to consist in the vow offering being *general*—a promise to present a certain kind of victim or its value, and this remained in all cases binding; while the voluntary offering was *particular*—a promise to present a particular animal, which became void in case of the animal's death. Under this interpretation both have respect to the future. If there were any accidental remainder of the thank offering after the first day, it was doubtless consumed (but not on the altar), as in the case of the Paschal lamb (Ex. xii. 10) and of the other peace offerings (ver. 17), and the consecration offerings (Ex. xxix. 34). Several reasons have been assigned for the limitation of the time for eating. Outram says, "The short space of time within which the victims might be eaten, seems to have been designed to prevent any corruption of the sacrifices, and to guard against covetousness," and he quotes Philo at length in support of this double reason. The incentive hereby added to the command to share these feasts with the poor, and especially the poor Levites, though entirely rejected by Keil, is made more or less prominent by Theodoret (who gives this reason only), Corn. à Lapide, Kalisch, Rosenmüller, and others. "The recollection that in warm lands meat soon spoils, may give us the idea that the feaster was compelled in consequence to invite in the poor." Lange. It must be remembered also that the feast would rapidly lose its sacrificial associations as the interval was prolonged between it and the offering of the sacrifice.

Vers. 16–18. The vow and voluntary offerings. The distinction between these has already been pointed out. Both were clearly inferior to the thank offering. It is to be remembered that these did not belong to the class of expiatory offerings, and hence the vow offering of St. Paul (Acts xviii. 18; xxi. 23–26) had in it nothing inconsistent with his faith in the one Sacrifice for sins offered on Calvary. These offerings might be eaten on the two days following the sacrifice, but the remainder **on the third day shall be burnt with fire.**

Ver. 18. The penalty for the transgression of this command was not only that the offering went for nothing—**it shall not be accepted;** but further, **it shall be an abomination, and the soul that eateth of it shall bear his iniquity.** The sense is not, as many suppose, that the offering being made void, the offerer remained with his former iniquity uncleansed; for these offerings were not at all appointed for the purpose of atonement, or the forgiveness of sin; but that the offerer, having transgressed a plain and very positive command, must bear the consequences of such transgression.

The distinctions in regard to these offerings (as in the case of those which have gone before) embrace only the common sacrifices of their kind. There were other special peace-offerings (xxiii. 19, 20) which were otherwise dealt with.

In later times, the place where the peace-offerings might be eaten was restricted to the holy city (Deut. xii. 6, 7, 11, 12); at present, there was no occasion for such a command, while all were together in the camp in the wilderness. But all sacrificial animals slain for food must be offered as sacrifice to the Lord (xvii. 3, 4).

Kalisch (p. 144 ss.) says: "The character of these feasts cannot be mistaken. It was that of joyfulness tempered by solemnity, of solemnity tempered by joyfulness: the worshipper had submitted to God an offering from his property; he now received back from Him a part of the dedicated gift, and thus experienced anew the same gracious beneficence which had enabled him to appear with his wealth before the altar; he therefore consumed that portion with feelings of humility and thankfulness; but he was bidden at once to manifest those blissful sentiments by sharing the meat not only with his household, which thereby was reminded of the divine protection and mercy, but also with his needy fellow-beings, whether laymen or servants of the temple. Thus these beautiful repasts were stamped both with religious emotion and human virtue. The relation of friendship between God and the offerer which the sacrifice exhibited was expressed and sealed by the feast which intensified that relation into one of an actual *covenant;* the momentary harmony was extended to a permanent union; and these notions could not be expressed more intelligibly, at least to an Eastern people, than by a common meal, which to them is the familiar image of friendship and communion, of cheerfulness and joy. . . . . Some critics have expressed an opposite view, contending that the offerer was not considered as the guest of God, but, on the contrary, God as the guest of the offerer; but this is against the clear expressions of the law; the sacrificer surrendered the whole victim to the Deity (iii. 1, 6, 7, 12), and confirmed his intention by burning on the altar the fat parts, which represented the entire animal. . . . The Apostle Paul says distinctly: 'Are not they who eat of the sacrifices partakers of the altar' or 'of the Lord's table?'"

Vers. 19-21. The sanctity of even this inferior sacrifice is strongly guarded. Peace-offerings being representative especially of communion with the Most Holy, all uncleanness or contact with uncleanness is rigorously forbidden.

Ver. 19. **And as for the flesh, all that be clean shall eat thereof,**—meaning, of course, the flesh in general—that which has *not* touched any unclean thing. The sense might easily be made more clear; but there is no ground for altering the translation.

Ver. 20. **Shall be cut off from his people,** *i. e.* be excommunicated, cast out from the commonwealth of Israel. This might sometimes, as in Ex. xxxi. 14, involve also the punishment of death, but only when the offence was also a civil one. Capital punishment is not intended by the expression itself.—**That pertain unto the Lord.**—This shows plainly enough that the victim, once offered, was considered as belonging to God, and hence that they who feasted upon it were the guests of the Lord.

Ver. 21. **Unclean beast,** *etc.* This is to be understood of the dead bodies of these animals. Uncleanness was not communicated by their touch while living; but, on the other hand, it was communicated by the touch of the body, even of clean animals which had died a natural death, or as we should say, of carrion.

Nothing is here said of the portion of the priests, that being the subject of a distinct divine communication (vers. 28-36).

G. Instructions in regard to the Fat and the Blood. Vers. 22-27. From its importance, this group of commands forms the exclusive subject of another communication, and is addressed to the *people*, because, while these portions were in the especial charge of the priests, it was necessary to warn the people very carefully against making use of them themselves. It comes appropriately in connection with the peace offerings, because it was only of these that the people eat at all, and hence here there was especial liability to transgress this command.

Ver. 22. **No manner of fat, of ox, or of sheep, or of goat.**—The prohibition of the eating of fat extends only to the sacrificial animals, and is to be so understood in ch. iii. 17. The reason of this prohibition appears in ver. 25: this fat was appropriated to burning upon the altar, and hence any other use of it was a profanation. While the Israelites were in the wilderness, all animals slain for food, which were allowed in sacrifice, were presented as victims, and their fat was burned on the altar. Afterwards, in view of the settlement in the promised land, this restriction was removed, Deut. xii. 15, 21. With that permission the prohibition of blood is emphatically repeated; but nothing is said of the fat. Hence Keil argues that in such case the eating of the fat was allowable, and this opinion is strongly confirmed by Deut. xxxii. 14, enumerating among the good things to be enjoyed the "fat of lambs, and rams of the breed of Bashan." Nevertheless, the language of universal prohibition is distinct in ch. iii. 17, unless that is to be understood only of animals offered in sacrifice. The generality of commentators understand, in accordance with Jewish tradition, that the fat of the sacrificial animals was perpetually forbidden. In any case the prohibited fat was of course that which was burned on the altar, the *separable* fat, not that which was intermingled with the flesh.

Ver. 24. That which died of itself, its blood not having been poured out, and that which was torn of beasts, was prohibited as food (xxii. 8), and if any partook of it, he must undergo purification, and "be unclean until the even" (xvii. 15). The fat of such animals therefore could no more be eaten than their flesh; but since it was also unfit for the altar, it might **be used in any other use.** Nothing is said of the fat of fowls as no special use was made of this on the altar.

Vers. 26, 27. The prohibition of blood is absolute and perpetual, and this for the reasons given in xvii. 11. It has been urged that as nothing is anywhere said of the blood of fish, that is not included in the prohibition. More probably this was of too little importance to obtain particular mention, and the general principle on which blood is absolutely forbidden must be considered as applying here also, notwithstanding any tradition to the contrary.

H. Instructions for the priests' portion of the peace offerings. Vers. 28-36.

This, the final communication of this part of the book, is also addressed to the people, because the priests' portion was taken from that which would otherwise have been returned to them, and it therefore concerned them to understand the law. It stands here quite in its right place: "When the priest's rights in all the other sacrifices were enumerated, this was omitted, because the people here took the place of the priest in respect of the flesh. When the special nature of this offering in this respect has been made prominent, a new communication is made, addressed to the sons of Israel, and directing them, among other things, to assign certain portions of the victim to the priest." Murphy.

Ver. 29. **Shall bring his offering unto the Lord.**—The object of this provision seems to be to secure an actual, instead of a merely constructive offering. As most of the flesh was to be consumed by the offerer, it might possibly have been supposed sufficient merely to send in the consecrated parts; but the law regards the whole as offered to the Lord, and therefore requires that it shall be distinctly presented before Him.

Ver. 30. **His own hands shall bring.**—Still further to guard the sacrificial character of this offering, which was more in danger of being secularized than any other, it is required that the parts especially destined for the Lord's use might not be sent in by any servant or other messenger, but must be presented by the offerer's own hands. Comp. viii. 27; Ex. xxix. 24-26; Num. vi. 19, 20.—**The fat with the breast.**—The construction of עַל is as in Ex. xii. 8, 9. *Breast* is that part between the shoulders in front which we call *the brisket,* and which included the cartilaginous breast-bone.

A wave-offering.—The breast is to be a wave-offering, the right leg (ver. 31) a **heave-offering.** These two kinds of offering are clearly distinguished in the law. Both are mentioned together in ver. 34, and frequently (x. 14, 15; Ex. xxix. 24-27; Num. vi. 20; xviii. 11, 18, 19, *etc.*) as distinct offerings; the heave-

offering is mentioned alone (xxii. 12; Ex. xxv. 2, 3; xxx. 13-15; xxxv. 5; xxxvi. 3, 6; Num. xv. 19-21; xviii. 24; xxxi. 29, 41, 52, *etc.*), and so is the wave offering (xiv. 12, 21, 24; xxiii. 15, 17, 20; Ex. xxxviii. 24, 29; Num. viii. 11, 13, *etc.*); although both apparently are sometimes used simply in the sense of offering and coupled together without distinction of meaning (Ex. xxxv. 21-24); both are here applied to the offerings of metal for the tabernacle, though the other offerings are only spoken of as heave offerings. The distinction is much obscured in the A. V. by the frequent translation of both by the simple word *offering*, and sometimes without any note of this in the margin. In regard to the parts of the sacrifices designated by the two terms, the distinction is clearly marked; the heave-leg belonged exclusively to the officiating priest, while the wave-breast was the common property of the priestly order. The distinction in the ceremonial between them it is less easy to make. That of the wave offering appears to have been the more solemn and emphatic, consisting in the priest placing his hands under those of the offerer (which held the offering to be waved), and moving them to and fro—some of the Rabbins say, towards each of the four quarters, and also up and down. The heaving, on the other hand, appears to have been a simple lifting up of the offering. (See authorities in Outram I. 15, § V.) In all cases of the wave offering of parts of animals, only the fat was burned, except in the peculiar case of the consecration of the priests commanded in Ex. xxix. 22-26, and fulfilled in viii. 25-29, when the leg was also burned. In the case of the "waving" of the Levites (Num. viii. 11-19), they were wholly given up to God as the ministrants of the priests. Lange says: "The breast may represent the bold readiness, the leg the energetic progress, which in the priest are always desirable."

During the sojourn in the wilderness, where all sacrificial animals that were to be eaten were offered in sacrifice, the priests' portion was only the breast and the right leg; afterwards, when permission was given to kill these animals for food in the scattered habitations of the people, and thereby the perquisites of the priests were greatly reduced, there was added (Deut. xviii. 3) "the shoulder (זְרֹעַ) and the two cheeks and the maw."

Ver. 34. **A statute forever.**—As long as the sacrificial system and the Aaronic priesthood should endure.

Ver. 35. **In the day when he presented them.**—At the time when God, by the hand of Moses, brought them near to minister. The verb is without an expressed nominative in the Hebrew as in the English.

The conclusion of this part of the book. Vers. 37, 38.

Ver. 37. The enumeration in this verse is to be understood not merely of the immediately preceding section; but of the whole law of sacrifice as given in all the preceding chapters.

Of the consecrations.—Lit., "of the fillings" *sc.* of the hands. Comp. Ex. xxix. 19-28. The ordinance for the consecration of the priests has been given in full there; but still something of it has been directed here (vi. 19-23) so that it must necessarily appear in this recapitulation.

Ver. 38. **In Mount Sinai.**—That this expression is used broadly for the region of Mt. Sinai, not distinctively for the mountain itself, is apparent from the concluding clause of the verse.

DOCTRINAL AND ETHICAL.

I. In the stress laid upon the necessity of maintaining perpetually the fire divinely kindled on the altar, is taught the necessity of the divine approval of the means by which man seeks to approach God. The only Mediator under the old Covenant as under the new, is Christ; but as the divine appointment was of old necessary to constitute the types which prefigured Him, and by means of which the worshipper availed himself of His sacrifice,—so now, man may claim the benefits of Christ's work for his redemption only in those ways which God has approved.

II. The priests, and the high-priest, like the people, must offer oblations and sacrifices. They were separated from the people only in so far as the functions of their office required; in the individual relation of their souls to God, they formed no caste, and stood before Him on no different footing from others. This is a fundamental principle in all the divine dealings with man; "there is no respect of persons with God," (Rom. ii. 11, *etc.*).

III. In the assimilation of the trespass to the sin offering is shown how wrong done to man is also sin against God; while in the peculiar ordinances belonging to the sin offering alone, we see the peculiar sinfulness of that sin which is committed directly against God.

IV. The provision for a portion for the priests from the various offerings, and from the oblation accompanying the whole burnt offering sets forth in act the general principle declared in words in the New Testament, "that they which minister about holy things live of the things of the temple." (1 Cor. ix. 13).

V. The peace offerings are called in the LXX. frequently "sacrifices of praise" (*θυσίαι τῆς αἰνέσεως*); by the use of the same phraseology in the Ep. to the Heb. (xiii. 15) applied to Christ, He is pointed out as the Antitype of this sacrifice: "By Him, therefore, let us offer the sacrifice of praise (*θυσίαν αἰνέσεως*) to God continually;" and again (ver. 10) "We have an altar whereof they have no right to eat which serve the tabernacle."

VI. In the oblation accompanying the peace offering leavened bread was required. This could not be admitted for burning upon the altar for reasons already given; nevertheless it must be presented to the Lord for a heave offering. Many things in man's daily life cannot, from their nature, be directly appropriated to the service of God; yet all must be sanctified by being presented before Him.

VII. In the strict prohibition to the people of the fat which was appropriated as the Lord's portion was taught, in a way suited to the apprehension of the Israelites, the general principle that whatever has been appropriated to God may not rightly be diverted to any other use.

VIII. The various kinds of sacrifice here recognized as means of approach to God, and the provisions for their constant repetition, alike indicate their intrinsic insufficiency and temporary character. Otherwise "would they not have ceased to be offered, because that the worshippers once purged should have had no more conscience of sins?' (Heb. x. 2).

IX. The same temporary and insufficient character attached to the peace offerings, which expressed communion with God. As Keil has pointed out, they still left the people in the outer court, while God was enthroned behind the vail in the holy of holies, and this vail could only be removed by the sacrifice on Calvary. And in general, as the office of the old Covenant was to give the knowledge of sin rather than, by anything within itself, completely to do it away; so was it designed to awaken rather than to satisfy the desire for reconciliation and communion with God. In so far as it actually accomplished either purpose, it was by its helping the faith of the worshippers to lean, through its types, upon the one true Sacrifice in the future.

HOMILETICAL AND PRACTICAL.

VI. Vers. 9-13. The ever-burning fire; kindled by God, but kept alive by man; the acceptance of our efforts to approach God is from Him, but He gives or withholds it according to our desire and exertion. "Quench not the Spirit." (1 Thess. v. 19). The Spirit ζωοποιεῖ, but it is for us ἀναζωπυρεῖν (2 Tim. i. 6) Wordsworth. **Put on his linen garment**; the inward purity required in those who are serving immediately at the altar is fitly symbolized by outward signs. Even that which is becoming in service of other kinds, as the carrying forth of the ashes, may well be replaced in duties which are more nearly related to the divine Presence.

Vers. 14-18. The oblation. That is truly offered to God which is consumed in His service, though but the "memorial" of it and the frankincense, typifying prayer and praise, can be actually given directly to Him. **Whatsoever toucheth them shall be holy.**—As there is a contaminating effect in contact with evil, so is there a sanctifying effect from close contact with that which is holy. The woman in the Gospel by faith touched the holy One, and virtue went forth to heal her from her uncleanness. Origen (Hom. 4 in Lev.).

Vers. 19-23. The high-priest must offer an oblation for himself as well as for the people. Man never reaches on earth a stage of holiness so high that he needs not means of approach to God; He alone who "was without sin" offered Himself for us.

Vers. 24-30. Everything connected with the sin-offering is to be scrupulously guarded from defilement, and everything which it touches receives from it somewhat of its own character; a fit emblem and type of the true Sacrifice for sins, Himself without sin. Whoever seeks the benefit of this Sacrifice, must "die unto sin," and whoever is sprinkled by His all-availing blood becomes thereby "purged from sin." Yet even so, the virtue of that blood may not be carried out of the sanctuary of God's presence; they who, having been touched by the blood shed on Calvary, would depart from communion with God, must leave behind them all the efficacy of that atonement.

VII. Vers. 1-6. Though the sin whose prominent feature is harm done, be less than that in which the offence is more directly against God, yet for the forgiveness of one there is essentially the same law as for the other. Both are violations of the law of love, and love toward God and man are so bound together that neither can truly exist without the other (1 Jno. iv. 20), and there can be no breach of the one without the other.

Vers. 11-21. The peace offering was at once communion of the offerer with God and also the opportunity for extending his bounty to his fellow-men. So always there is the same connection. It was said to Cornelius, "Thy prayers and thine alms are come up for a memorial." "To do good and to communicate forget not; for with such sacrifices God is well pleased" (Heb. xiii. 16). The thank offering has a higher place than the vow or the voluntary offering: that is a nearer communion with God in which the grateful heart simply pours out its thanksgivings, than that in which, with some touch of selfishness, it still seeks some further blessing. Yet both are holy. But uncleanness allowed to continue, debarred from such communion; and sin unrepented, in its very nature now forbids it.

Vers. 37, 38. A summary of the law of sacrifice in its variety. All these sacrifices were (as elsewhere shown) types of Christ; for it was impossible that the fulness of His gracious offices could be set forth by any single type. He is at once the whole burnt offering of complete consecration of Himself, through whom also we "present our bodies a living sacrifice, holy, acceptable unto God;" and He is, too, the oblation, as that which man must present to God with his other sacrifices, as it is in and through Christ alone that our sacrifices can be acceptable; He is the sin offering, as it is through Him alone that our sins can be "covered" and effectual atonement be made for us; as trespass offering also, it is through His love shed abroad from Calvary, that we learn that love towards our fellow-men in the exercise of which only can our transgressions against Him be forgiven; and so too is He the peace offering, for His very name is "Peace." His coming was "peace on earth," and by Him have we peace and communion with God. No one of these alone can fully typify Christ; beforehand each of His great offices in our behalf must be set forth by a separate symbolical teaching; but when He has come, all these separate threads are gathered into one, and He is become our "all in all."

PART SECOND. HISTORICAL.

CHAPTERS VIII.—X.

"The Sacrificing Priesthood: Its Consecration and its Typical Discipline shown by the Death of Nadab and Abihu."—LANGE.

The law of sacrifices having now been given, and the duties of the priests in regard to them appointed, all necessary preparation has been made for carrying out the consecration of the priests as commanded in Ex. xxix. This historical section follows, therefore, in its natural order, and takes up the thread of events at the close of the book of Exodus, where it was broken off that the necessary laws might be announced. There is, first, the consecration of the priests (chap. viii.), occupying seven days; then the record of the actual entrance of Aaron and his sons upon the discharge of their functions (chap. ix.); closing with the account of the transgression of two of those sons in their first official act, and their consequent punishment, together with certain instructions for the priests occasioned by this event (chap. x.). To enter understandingly upon the consideration of these chapters, it is necessary to have in mind the origin, nature, and functions of the priesthood. These will be briefly discussed in the following

PRELIMINARY NOTE ON THE LEVITICAL PRIESTHOOD.

In the early days of the human race such priestly functions as were exercised at all were naturally undertaken by the head of the family, and hence arose what is called the patriarchal priesthood, of which the Scripture patriarchs are standing illustrations. When, however, families were multiplied and formed into communities or nations, the former provision was manifestly insufficient, and we meet with instances of priests for a larger number, as Jethro, "the priest of Midian" (for *priest* seems here to be the proper rendering of (כֹּהֵן). The chief priestly office was sometimes, and perhaps generally, associated with the chief civil authority, as in the case of "Melchisedec, king of Salem . . . . . . the priest of the Most High God" (Gen. xiv. 18), and among the heathen, Balak, who offered his sacrifices himself (Num. xxiii.); a trace of this custom may perhaps be preserved in the occasional use of כֹּהֵן for prince (Job xii. 19; 2 Sam. viii. 18; xx. 26?). But in large nations the actual functions of the priestly office must necessarily have devolved chiefly upon inferior priests. In Egypt the Israelites had been accustomed to a numerous, wealthy, and powerful body of priests, at the head of which stood the monarch. It is unnecessary to speak of these further than to note a few points in which they were strongly contrasted with the priests of Israel. In the first place, although the monarch was at the head of the whole priestly caste, yet as the popular religion of Egypt was polytheistic, each principal Divinity had his especial body of priests with a high-priest at their head. In contrast with this, monotheism was distinctly set forth in the Levitical legislation, by the one body of priests, with its single high-priest at its head. The Egyptian priests maintained an esoteric theology, not communicated to the people, in which it would appear that the unity of the Self-existent God and many other important truths were taught; in Israel the priests were indeed the keepers and guardians of the law (Deut. xxxi. 9, *etc.*), but they were diligently to teach it all to the people (Lev. x. 11), to read the whole of it every seventh year to all the assembled people (Deut. xxxi. 10–13), to supply the king with a copy for himself to write out in full (Deut. xvii. 18, 19), and in general to teach God's judgments to Jacob and His law to Israel (Deut. xxxiii. 10). While, therefore, from the nature of their occupation, they might be expected to have a more perfect knowledge of the law than the generality of the people, this knowledge was only more perfect as the result of more continued study, and might be equalled by any one who chose, and was actually shared by every one as far as he chose. The Egyptian priests were, moreover, great landed proprietors (besides being fed from the royal revenues, Gen. xlvii. 22), and actually possessed one-third of the whole territory of Egypt; the priests of Israel, on the contrary, were expressly excluded from the common inheritance of the tribes, and had assigned to them only the cities with their immediate suburbs actually required for their residence. The priesthood of Egypt culminated in the absolute monarch who was at their head, and in whose authority they in some degree shared; in Israel, on the other hand, the line between the civil and the priestly authority and functions was most sharply drawn, primarily in the case of Moses and Aaron, Joshua and Eleazar, generally in the time of the judges (although in that troubled period this, like all other parts of the Mosaic system, was sometimes confused), and finally under the monarchy. It is indeed sometimes asserted that the kings, by virtue of their prerogative, were entitled to exercise priestly functions; but for this there is no real ground. The instances relied on are either

manifest cases of sacrifice offered at the command of the monarch (1 Kings iii. 15; viii. 62–64); or of the simple wearing of an ephod (2 Sam. vi. 14), which by no means carried with it the priestly office; or else are misinterpretations of a particular word (1 Kings iv. 2, 5—see the Textual notes there; 2 Sam. viii. 18—the only case of real difficulty—comp. 1 Chr. xviii. 17). There are but two definite instances of the assumption of priestly functions by kings, and both of them were most sternly punished (1 Sam. xiii. 10–14; 2 Chron. xxvi. 16–21). There was also the intrusion of Korah and his companions on the priestly office and their exemplary punishment (Num. xvi.). In the later abnormal state under the Maccabees, it was not the kings who assumed priestly functions, but the priests who absorbed the royal prerogative. With these contrasts, it is plain that there was little in common between the Egyptian and Levitical priesthood, except what is necessarily implied in the idea of a priesthood at all, and is found in that of the nations of antiquity generally. They were, however, both hereditary (as was also the Brahminical priesthood); both were under a law of the strictest personal cleanliness, and there was a resemblance between them in several matters of detail, as linen dress, and other non-essential matters.

When the Israelites came out of Egypt, they were a people chosen—on condition of faithfulness and obedience—to be "a kingdom of priests and an holy nation" (Ex. xix. 6), and in accordance with this the paschal lamb was sacrificed by each head of a household, and eaten by himself and his family (Ex. xii. 6), and the same idea was retained in this sacrifice always. Nevertheless, the people were unprepared for so high a vocation, and soon after we find the existence of certain persons among the people recognized as priests "which come near to the Lord" (Ex. xix. 22, 24), although they did not receive the Divine sanction necessary to the continuance of their office. We have no knowledge of the nature of their functions, nor of their appointment. However this may have been, the people certainly shrank from that nearness of approach to God implied in the office of priest (Ex. xx. 19, 21; Deut. v. 23–27), and sacrifices were offered by "young men" appointed by Moses, he reserving to himself the strictly priestly function of sprinkling the blood (Ex. xxiv. 5–8). Such was the state of things at the time of the appointment of the Aaronic order; there was no divinely authorized priesthood, and the need of one was felt.

Meantime, in the solitude of Sinai, God directed Moses to take Aaron and his sons for an hereditary priesthood (Ex. xxviii. 1), and gave minute directions for their official dress, for their consecration and their duties (Ex. xxviii., xxix.). Emphasis is everywhere placed upon the fact that they were appointed of God (comp. Heb. v. 4). They were in no sense appointed by the people; had they been so, they could not have been mediators. It has been seen that the Levitical system makes prominent the fact that the sacrifices had no efficacy in themselves, but derived their whole value from the Divine appointment; so also in regard to the priesthood. The priests appear as themselves needing atonement, and obliged to offer for their own sins; yet by the commanded unction and dress they are constituted acceptable intercessors and mediators for the people. All was from God; and while this gave assurance to the people in their daily worship, at the same time the priests' own imperfection showed that the true reconciliation with God by the restoration of holiness to man had not yet been manifested. The Levitical priest could be but a type of that Seed of the woman who should bruise the serpent's head.

Before the directions concerning the priesthood, given to Moses alone in the Mount, could be announced, occurred the terrible apostasy of the golden calf, when, at the summons of Moses, "who is on the Lord's side?" the whole tribe of Levi consecrated themselves by their zeal on God's behalf (Ex. xxxii. 25–29). Subsequently (Num. iii. 5–10, 40–51), the Levites were taken as a substitute for all the first-born Israelites (who, under the patriarchal system, would have been their priests, and who had been spared in the slaughter of the Egyptian first-born) to minister to the chosen priestly family. Of these nothing is said in this book, except the modification in their favor of the law concerning the sale of houses in xxv. 32–34) (see Com.). They may therefore be here wholly passed by with the simple mention that they never had sacerdotal functions, and were not therefore a part of the sacerdotal class. It is, perhaps, for the purpose of making this distinction emphatically that no mention is made of them in this book where it might otherwise have been expected. As, however, they constituted the tribe from which the priests were taken, the latter are often called by their name, and thus we frequently meet with the expression in the later books, "the priests, the Levites," or even with "Levites" alone, meaning Levites, κατ' ἐξοχήν, or priests.

But while there was an evident necessity that a much smaller body than the whole tribe of Levi should be taken for priests; and while Aaron, the elder brother, and appointed as the "prophet" of Moses (Ex. iv. 14–17), and associated with him in the whole deliverance of the people from Egypt, was evidently a most suitable person for the office, the law that the office should be hereditary must rest on other grounds. If we seek for these in any thing beyond the simple Divine good-pleasure, we should readily find them in the general fact of the whole Mosaic system being founded upon the principle of heirship leading on to the fulfilment of the Messianic promise: and in the more special one that it was by this means the priesthood was in the main kept true to God during long periods of Israel's apostasy and sin.

It is to be carefully observed that this hereditary office did not make of the priests *a caste;* in all things not immediately connected with the discharge of their functions, they were fellow-citizens with the other Israelites, subject to the same laws, bound by the same duties, and amenable to the same penalties. When not engaged in official duty, they wore the same dress, and might follow the same vocations as their fellow-citizens. They were only exempt from the payment of tithes because themselves supported by

them. In all this is manifest a striking contrast, not only with heathen priesthoods of antiquity, but also with the hierarchy of the Mediæval Christian Church.

The especial function of the priesthood was *to come near to God* (vii. 35; x. 3; xxi. 17; Num. xvi. 5, *etc.*). They were to stand in the vast gap between a sinful people and a holy God, themselves of the former, yet especially sanctified to approach the latter. "Hence their chief characteristic must be *holiness*, since they were elected to be perpetually near the Holy One and to serve Him (Num. xvi. 5); they were singled out from the rest of their brethren 'to be sanctified as most holy.' *To hallow* and *to install as priests* are used as correlative terms (Ex. xxix. 33; comp. vers. 1, 44; xxviii. 41; xl. 13). By neglecting what contributes to their sanctity they profane the holiness of God (Lev. xxi. 6–8); and the high-priest is himself the 'Holy One of the Lord' (Ps. cvi. 16)." Kalisch. They sustained a distinct mediatorial character between God and His people. This appears in every part of the law concerning them. The golden plate inscribed "holiness to the Lord," which the high-priest wore upon his brow, expressly meant that he should "bear the iniquity of the holy things which the children of Israel shall hallow" (Ex. xxviii. 38); and the flesh of the sin offerings was given to the priests "to bear the iniquity of the congregation, to make atonement for them before the Lord" (Lev. x. 17). Of course this could be done by human priests only symbolically, as they were types of the great High Priest to come; and His all-sufficient sacrifice having once been offered, there could be thereafter no other priesthood in this relation to the people, or discharging this mediatorial function. The Christian ministry finds its analogy, not in the priests, but in the prophets of the old dispensation, although even here the likeness is very imperfect. Still, while the priests were required to preserve and teach the written law, it was left to the prophets to unfold its spiritual meaning, and to urge regard to it by argument and exhortation. It is a striking fact that the Greek word for priest, ἱερεύς, and its derivatives in the New Testament, while frequently applied to the priests of the old covenant and to Christ Himself, their Antitype, are never used for any office in the Christian Church, except for the general priesthood of the whole body of believers; προφήτης=*prophet*, however, and its cognates are thus used with great frequency. It is to be borne in mind that priest, in the Levitical sense of the word, and sacrifice are correlative terms; sacrifice pre-supposes a priest to offer it, and a priest must needs have "somewhat also to offer" (Heb. viii. 3). From these points flow all the duties of the priests, and in view of these their qualifications, and the other laws concerning them are fixed.

The first and chiefest of all their duties was the offering of sacrifice, as this was the especial instrumentality by which men sought to draw near to God. No sacrifice could be offered without the intervention of the appointed priest; for the sacrifices having no virtue in themselves, and deriving their value from the Divine appointment, must necessarily be presented in the way and by the persons whom God had authorized. Hence it is that in the ritual of the sacrifices an emphasis is always placed upon the declaration that the priests "shall make atonement." The apparent exceptions to this, in the case of Samuel and Elijah, are really but illustrations of the principle, they being prophets directly charged from on high to do this very thing. In this, including the burning of incense, the priests were undoubtedly typical of the one true High Priest and Mediator. They stood, as far as was possible for man, between God and the people, and by their acts were the people made—at least symbolically—holy, and brought near to God. The acts of sacrifice which were essential, and which therefore could only be performed by the priests, were the sprinkling or other treatment of the blood, and the burning of such parts as were to be consumed upon the altar. In the sin and trespass offerings, as well as in the oblations, which must be wholly consecrated to God, they were to consume the parts which were not burned.

From this essential duty naturally were derived a variety of others. To the priests belonged the care of the sanctuary and its sacred utensils, the preservation of the fire on the brazen altar, the burning of incense on the golden altar, the dressing and lighting of the lamps of the golden candlestick, the charge of the shew-bread, and other like duties. They were necessarily concerned in all those multitudinous acts of the Israelites which were connected with sacrifices, such as the accomplishment of the Nazarite vow, the ordeal of jealousy, the expiation of an unknown murder, the determination of the unclean and of the cleansed leprous persons, garments and houses; the regulation of the calendar; the valuation of devoted property which was to be redeemed; these and a multitude of other duties followed naturally from their priestly office. They were also to blow the silver trumpets on the various occasions of their use, and in connection with this to exhort the soldiers about to engage in battle to boldness, because they went to fight under the Lord. They were also, from their own familiarity with the law, appropriately appointed as the religious teachers of the people. From their priestly office they were charged to bless the people in the name of God; and from their privilege of consulting God especially through the Urim and Thummim, they were made arbiters in disputes of importance: "by their word shall every controversy and every violence be tried" (Deut. xxi. 5). All these secondary duties flowed from their primary one in connection with the sacrifices. Hence the influence and importance of the priests in the Hebrew commonwealth varied greatly with the religious earnestness and activity of the nation. Negatively, it is important to note that the priests did not, in any considerable degree, discharge towards the people the office of the Christian *pastor*, the spiritual guide, comforter and assistant of his flock. It is possible that if the people and the priests themselves had been prepared for it, something more of this relation might have resulted from the provisions of the law.

Still, they were not individually the priests of particular communities; but rather, as a body, the priests of the whole nation. From this it resulted that their connection with the people was little more than simply official and ministerial. In so far as the need of the *pastor* was met at all under the old dispensation, as already said, it was by the prophet rather than by the priests.

The same thing is also true of their revenue. This was chiefly derived from the "second tithe," or the tenth paid to them by the Levites from the tithes received by them from the people. Tithes were stringently commanded; but no power was lodged with any one for their compulsory collection. Their payment was left absolutely to the conscientious obedience of the people. The priests' support was supplemented by their share of the sacrifices, first-fruits, and other offerings of the people. Very ample provision appears to be made for them in the law; the Levites, who were much less than a tenth of the people, were to receive the tenth of all their increase; and the priests, who appear to have numbered still much less than the tenth of the Levites, were to receive the tenth of the income paid to them. Practically, during the far greater part of the Hebrew history, their support appears to have been precarious and insufficient, and we know that large numbers of them declined to return from the captivity of Babylon, and many of the descendants of those who did return did not exercise their priestly office or claim their priestly privileges.

The qualifications for the priesthood were first, Aaronic descent; to secure this genealogical registers were kept with great care (2 Chron. xxxi. 16, 17, *etc.*), and any one who could not find his descent upon them was not allowed to minister in the priest's office or to receive its emoluments (Ezra ii. 62; Neh. vii. 64). Secondly, they must be perfect physically, free from any bodily defect or injury; otherwise, they might eat of the priests' portion, and receive his tithe, but they were forbidden to approach the altar, or enter the sanctuary (Lev. xxi. 17-23). Further, during the time of their ministrations, they must be entirely free from any form of legal uncleanness (xxii. 1-7), and must practice frequent ablutions, especially on entering the sacred precincts (viii. 6; Ex. xl. 30-32), and they must carefully abstain from wine and strong drink (ch. x. 8-10); at all times they must maintain an especial symbolic purity, and particularly must never be defiled by the contact of a dead body, except in the case of the very nearest relatives (xxi. 2-4), even this exception being denied to the high-priest (*ib.* 10-12). No limit of age either for the beginning or the end of their service is fixed in the law; but in the absence of such limitation, the age appointed for the Levites would probably have been generally regarded as fitting. In later times there was great laxity in this respect, and Aristobulus was appointed high-priest by Herod the Great when only seventeen. In addition to these outward qualifications, exemplary holiness of life is everywhere required of the priests, and even in their families, violations of virtue were visited with more severity than among others (xxi. 9).

In marriage the priests generally were only restricted in their choice to virgins or widows of any of the tribes of their nation (xxi. 7); later, marriage within the Aaronic family seems to have been preferred, and by the prophet Ezekiel (xliv. 22) the marriage with widows (except of priests) was forbidden them.

They were originally inducted into their office by a solemn consecration, and were sprinkled with the sacrificial blood and the holy anointing oil (ch. ix.); but, except for the high-priest, this one consecration sufficed for all their descendants, and was not repeated.

While on duty in the sanctuary they were arrayed in robes of linen which might never pass beyond the sacred precincts; and they must minister at the altar unshod.

In the small number of priests at first, it was probably necessary that all of them should be constantly on duty; but when in later times they had greatly multiplied, they were divided by David into twenty-four courses, each with a chief at its head, who should minister in turn (1 Chron. xxiv. 3, 4). This arrangement was maintained ever after, although on the return from the captivity, some of the courses were wanting from the returning exiles (Neh. xii. 1-7; 12-21).

The whole order of the priests was concentrated, so to speak, in the high-priest. His office was also hereditary, but not with the same strictness. We find in the time of Eli that the high priesthood had passed to the house of Ithamar (Aaron's younger son), and from his descendants it was again by divine direction transferred back to the elder branch. The duties and responsibilities of the high-priest were far more solemn than that of the ordinary priests. "Pity and sympathy also, according to the Ep. to the Hebr., enter into the idea of the high-priest." Lange. There could be only one high-priest at a time, although a second, in some degree at least, seems to have been permitted during that abnormal period during the reign of David when the ark and the tabernacle were separated. The high-priest was restricted in marriage to a Hebrew virgin; his official robes were of the utmost splendor, and on his breast he wore the precious stones on which were engraved the names of the twelve tribes of Israel, while on the golden plate on his forehead was inscribed "holiness unto the Lord;" he was originally consecrated by a more ample anointing than his brethren, and this was repeated for each of his successors, so that he is described as having "the crown of the anointing oil of his God upon him" (xxi. 12), and, as we have seen, is often designated simply as "the anointed priest;" he must have succeeded to his office at whatever age his predecessor died or became incapacitated, and continued in it to the end of his own life, which formed a civil epoch (Num. xxxv. 28, 32); no especial provision is made in the law for his support, and history shows that it was unnecessary to do so, as he was always amply provided for; the high-priest was forbidden the contact with the dead and the customary marks of sorrow even in those few cases which were permitted to other priests (xxi. 10-12), and that on the express ground of the peculiar com-

pleteness of his consecration. But his chief distinction lay in his being the embodiment, as it were, of the whole theocracy, and the mediator between God and the whole people. This was signified by manifold symbols on his robes; it was shown by his duty of offering the sin offering for himself and for the whole people (the same victim being required for each); and especially by his most solemn duties on the great day of Atonement (ch. xvi.). From his position and religious duties necessarily flowed many others, as in the case of the ordinary priests, only that in the one case as in the other those of the high-priest were far higher and more important. In the Epistle to the Hebrews he is singled out not only as the representative of the whole priestly system, but as peculiarly the type of Christ, the one great High-Priest, Who alone could make effectual atonement, once for all, for the sins of all people. A "second priest," or vice high-priest, is mentioned Jer. lii. 24, and such an office is recognized by the later Jews. Literature: KALISCH, *Preliminary Essay on Lev. VIII.*, and many of the works already mentioned under Sacrifices. KUEPER, *Das Priesterthum des Alten Bundes*, Berlin, 1865.

FIRST SECTION.

The Consecration of the Priests.

CHAP. VIII. 1–36.

1, 2 AND the LORD spake unto Moses, saying, Take Aaron and his sons with him, and the garments, and the anointing oil, and a [the[1]] bullock for the sin-offering, 3 and [the[1]] two rams, and a [the[1]] basket of unleavened bread: and gather thou all the congregation together unto the door of the tabernacle of the [*omit* the] congre-4 gation. And Moses did as the LORD commanded him; and the assembly [congregation[2]] was gathered together unto the door of the tabernacle of the [*omit* the] 5 congregation. And Moses said unto the congregation, This *is* the thing which the LORD commanded to be done.

6 And Moses brought Aaron and his sons, and washed [bathed[3]] them with water. 7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious 8 [*curious*[4]] girdle of the ephod, and bound *it* unto him therewith. And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim. 9 And he put the mitre upon his head; also upon the mitre, *even* upon his forefront, did he put [and upon the mitre upon his forehead did he put[5]] the golden plate, 10 the holy crown; as the LORD commanded Moses. And Moses took the anointing oil, and anointed the tabernacle [dwelling-place[6]] and all that *was* therein, and 11 sanctified them.[7] And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them. 12 And he poured of[8] the anointing oil upon Aaron's head, and anointed him, to sanc-13 tify him. And Moses brought Aaron's sons, and put coats upon them, and girded

TEXTUAL AND GRAMMATICAL.

[1] Ver. 2. The Heb. has the article in all these cases, and it should be retained as referring to the commands given in Ex. xxix.

[2] Ver. 4. הָעֵדָה. The word being precisely the same as in ver. 3, should certainly have the same translation. The Vulg. and Syr. prefix *all*, as in ver. 3.

[3] Ver. 6. וַיִּרְחַץ. See Textual Note [20] on xiv. 8.

[4] Ver. 7. חֵשֶׁב means simply girdle, and there is nothing in the Heb. answering to *curious*, yet as this word is used only of the girdle of the Ephod, while there are several other words for the ordinary girdle, and as the A. V. has uniformly rendered it *curious girdle*, it may be well to retain the adjective as the readiest way of marking in English the peculiarity of the girdle. It should, however, be in italics.

[5] Ver. 9. The A. V. is unnecessarily complicated. For the second וַיָּשֶׂם the Sam. reads ויתן.

[6] Ver. 10. מִשְׁכָּן. See Textual Note [8] on xv. 31.

[7] Ver. 10. Three MSS., followed by the LXX., read *it* in the singular.

[8] Ver. 12. One MS., followed by the Vulg., omits the partitive מ.

them with girdles [a girdle[9]], and put [bound] bonnets upon them; as the LORD commanded Moses.

14 And he brought the bullock for the sin offering: and Aaron and his sons laid[10]
15 their hands upon the head of the bullock for the sin offering. And he slew *it;* and Moses took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar,
16 and sanctified it, to make reconciliation upon it [to atone for it[11]]. And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two
17 kidneys, and their fat, and Moses burnt *it*[12] upon the altar. But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD
18 commanded Moses. And he brought[13] the ram for the burnt offering: and Aaron
19 and his sons laid their hands upon the head of the ram. And he killed *it;* and
20 Moses sprinkled the blood upon the altar round about. And he cut the ram into
21 pieces; and Moses burnt the head, and the pieces, and the fat. And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it[14] *was* a burnt sacrifice for a sweet savour, *and* [*omit and*] an offering made by fire
22 unto the LORD; as the LORD commanded Moses. And he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head
23 of the ram. And he slew *it;* and Moses took of the blood of it, and put *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the
24 great toe of his right foot. And he[15] brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs [thumb[16]] of their right hands, and upon the great toes [toe[16]] of their right feet: and Moses sprinkled the
25 blood upon the altar round about. And he took the fat, and the rump [the fat tail[17]] and all the fat that *was* upon the inwards, and the caul *above* the liver, and
26 the two kidneys, and their fat, and the right shoulder [leg[18]]: and out of the basket of unleavened bread,[19] that *was* before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right
27 shoulder [leg[18]]: and he put all upon Aaron's hands, and upon his sons' hands,
28 and waved them *for* a wave offering before the LORD. And Moses took them from off their hands, and burnt *them*[20] on the altar upon the burnt offering: they *were* consecrations for a sweet savour: it[21] *is* an offering made by fire unto the LORD.

29 And Moses took the breast, and waved it *for* a wave offering before the LORD: *for* of the ram of consecration it was Moses' part; as the LORD commanded Moses.

30 And Moses took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled *it* upon Aaron, *and* upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, *and* his garments, and his sons, and his sons' garments with him.

31 And Moses said unto Aaron and to his sons, Boil the flesh *at* the door of the tabernacle of the [*omit* the] congregation[22]: and there eat with the bread that *is* in the basket of consecrations, as I [am[23]] commanded, saying, Aaron and his sons
32 shall eat it. And that which remaineth of the flesh and of the bread shall ye burn

[9] Ver. 13. אַבְנֵט in the sing. (The ancient versions, however, have the plural). An entirely different word from חֵשֶׁב of ver. 7.

[10] Ver. 14. The Heb. verb וַיִּסְמֹךְ is in the sing. In the corresponding clause in ver. 18 it is plural, and so it is made here also by the Sam. and Syr.

[11] Ver. 15. לְכַפֵּר עָלָיו. It is better here, as in vi. 30 (23), and xvi. 20, to retain the almost universal rendering of כִּפֵּר in the A. V. These three places are the only exceptions in Ex., Lev., or Num. The sense is clearly *for it*, rather than *upon it*, and it is so rendered in the corresponding passage. Ex. xxix. 36, comp. 37.

[12] Ver. 16. The missing pronoun is supplied in one MS. and the Arab.

[13] Ver. 18. For וַיַּקְרֵב the Sam. reads ויגש.

[14] Ver. 21. Five MSS., the Syr. and Vulg., omit the pronoun.

[15] Ver. 24. The LXX. says, Moses brought.

[16] Ver. 24. The singular, which is the Heb. form, is quite as accurate and expressive.

[17] Ver. 25. See Text. Note [7] on iii. 9.

[18] Ver. 25. See Text. Note [30] on vii. 32.

[19] Ver. 26. The LXX. here reads ἀπὸ τοῦ κανοῦ τῆς τελειώσεως.

[20] Ver. 28. The pronoun is supplied by one MS., the LXX., and the Syr.

[21] Ver. 28. This pronoun is wanting in two MSS., the Vulg. and Arab.

[22] Ver. 31. The Sam. and LXX. add ἐν τόπῳ ἁγίῳ.

[23] Ver. 31. The A. V. follows the Masoretic punctuation צִוֵּיתִי; but the LXX., Vulg. and Syr., that of ver. 35 צֻוֵּיתִי.

33 with fire. And ye shall not go out of the door of the tabernacle of the [*omit* the] congregation *in* seven days, until the days of your consecration be at an end: for
34 seven days shall he consecrate you. As he hath done this day, *so* the LORD hath
35 commanded to do, to make an atonement for you. Therefore shall ye abide *at* the door of the tabernacle of the [*omit* the] congregation day and night seven days,
36 and keep the charge of the LORD, that ye die not: for so I am commanded. So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

EXEGETICAL AND CRITICAL.

In the chapters of this section we have the only prolonged narrative in Leviticus, in fact the only historical matter at all except the punishment of the blasphemer in xxiv. 10-23.

Ver. 1. **The LORD spake.**—A special command to carry out now the command already given minutely in Ex. xxviii., xxix., and xl.

Vers. 2-5 contain the preliminary arrangements. Moses takes Aaron and his sons, and the various things previously provided for their consecration, and brings them into the court of the tabernacle. The four sons of Aaron were brought, and the language would also include his grandsons, if there were any at this time of suitable age. The fact, however, that Eleazar entered the promised land, would make him less than twenty-one at this time, and therefore too young to have sons of sufficient age, and no sons of Nadab and Abihu are ever anywhere mentioned. The people were also gathered about the wide opening of the court, probably represented by their elders in the nearest places, and the mass of the men generally standing upon the surrounding heights which overlooked the tabernacle. Lange: "This is the ordinance: first, the persons; then the garments as symbols of the office; the anointing oil, the symbol of the Spirit; the bullock for the sin offering, the symbol of the priest favored with the entrusted atonement, and yet needing favor; the ram for the burnt offering, the symbol of the sacrificial employment; the ram for the sacrifice of consecration, the symbol of the priestly emoluments in true sacrifices of consecration; and the basket of unleavened bread, the symbol of life's enjoyments of the priests, sanctified in every form by the oil of the Spirit."

Ver. 2. The basket, according to Ex. xxix. 2, 3, 23, contained three kinds of bread all unleavened, the loaf, the oil bread, and the wafer anointed with oil.

Vers. 3, 4. The consecration was thus public, not only that Aaron might not seem "to take this honor unto himself;" but also that by their presence, the people might be assenting to the consecration of him who was to minister among them and for them.

Vers. 6–13. The washing, anointing, and investiture.

Ver. 6. **And bathed them with water.**—Not merely their hands and their feet, which Moses must have already done for himself, and which was always done by every priest who entered the tabernacle, or who approached the altar (Ex. xl. 31, 32); but doubtless an ablution of the whole body as seems to be intended in Ex. xxix. 4, and as was practised on the great day of atonement (ch. xvi. 4). This washing was obviously symbolical of the purity required in those who draw near to God, and is applied spiritually to the whole body of Christians, "made priests unto God" in Heb. x. 22. With this comp. Christ's receiving of baptism (Matt. iii. 13-15) before entering upon His public ministry.

Vers. 7–9. The robing of Aaron comes first, then the sanctification of the tabernacle and all it contained, especially of the altar, then the anointing of Aaron, and finally the robing of his sons. Neither here nor in Ex. xxix. 5 is there any mention of the "linen breeches" of Ex. xxviii. 42; xxxix. 28 probably because these were simply "to cover their nakedness," and were not considered a part of the official costume. As Kalisch suggests, Aaron and his sons probably put them on themselves immediately after their ablution. On the remaining articles of apparel see Ex. xxviii. Briefly, **the coat** was the long tunic of fine linen worn next the skin. According to Josephus (*Ant.* III. 7, § 2), it reached to the feet, and was fastened closely to the arms. It was to be "embroidered" (Ex. xxviii. 39), *i. e.*, woven, all of the same material and color, in diaper work. From Ex. xxviii. 40, 41; xxxix. 27, this garment appears to have been the same for the high-priest and the common priests. The girdle next mentioned is not the "*curious* girdle" of the Ephod (חֵשֶׁב), but the אַבְנֵט described by Josephus (*loc. cit.*) as a long sash of very loosely woven linen, embroidered with flowers of scarlet, and purple, and blue, which was wound several times around the body and tied, the ends hanging down to the ankles ordinarily, but thrown over the shoulder when the priest was engaged in active duty.—**The robe** (Ex. xxviii. 31-35), wholly of blue, was woven without seam, apparently without sleeves, with a hole whereby it was put over the head. It is supposed to have reached a little below the knees, and to have been visible below, and also a little above, the Ephod. The hem at the bottom was ornamented with "pomegranates, blue, and purple, and scarlet," with golden bells between them, which should sound as the high-priest went in and out of the holy place. Over this was the Ephod (Ex. xxviii. 6, 7; xxxix. 2-4), a vestment whose construction is imperfectly understood. The word etymologically, means simply a "vestment," and a simple "linen Ephod" was worn by the common priests (1 Sam. xxii. 18), as well as by others engaged in religious services (1 Sam. ii. 18; 2 Sam. vi. 14; 1 Chr. xv. 27). The "vestment" or Ephod of the high-priest here spoken of, however, was a very different and much more gorgeous affair. Its material was שֵׁשׁ = *fine linen* (of which also

the tunic mentioned above was made), while that of the other Ephods was בַּד or common linen of which the "linen breeches" were made. (The latter word, however, as the more general, is sometimes used for both, Lev. vi. 10 (3); xvi. 4, 23, 32). The Ephod of the high-priest appears to have been made in two parts, one for the back and one for the breast, joined at the shoulders by two onyx stones set in gold, upon which were engraved the names of the tribes of Israel. To these stones were attached chains of pure wreathen gold for the support of the breast-plate. According to Josephus (*loc. cit.*, § 5), it had sleeves and a place left open upon the breast to be covered by the breast-plate. It was woven with gold thread and colors "with cunning work," and with its attachments was one of the chief parts of the high-priest's attire. Upon it, wrought of the same costly and gorgeous materials, was the **curious girdle of the Ephod**, woven on to one of the parts, and passing round the body, holding them both together. On this was put the breast-plate (Ex. xxviii. 15-30), a separate piece of cloth woven of the same materials, so that when folded it was "a span" square. By gold rings it was attached to the chains from the onyx stones on the shoulder, and by other gold rings it was tied with bands of blue lace to corresponding rings on the Ephod. To this breast-plate were attached by settings of gold, twelve precious stones, on each of which was engraved the name of one of the tribes of Israel.—**Also he put in the breast-plate the Urim and the Thummim.**—On these words many volumes have been written, and we can only here refer to the note on Ex. xxviii. 30. From the way in which they are spoken of both there (comp. vers. 15-21) and here, they appear to have been something different from the precious stones before spoken of, and to have been placed, not *on*, but *in* the breast-plate, *i. e.*, in the receptacle formed by its fold, although a great variety of authorities might be cited for the opposite view. There is nowhere any direction given for their preparation, and from the use of the definite article with each of them, it is likely that they were things already known. They were used as a means of ascertaining the will of God (Num. xxvii. 21; 1 Sam. xxviii. 6, *etc.*); but by precisely what process is not known, and there are now no means of ascertaining. The many conjectures concerning them are conveniently arranged by Clark (*Speaker's Com.*) under three heads: (1) that the Divine will was manifested by some physical effect addressed to the eye or ear; (2) that they were a means of calling into action a prophetic gift in the high-priest; (3) that they were some contrivance for casting lots. The Urim and Thummim were here formally delivered to Aaron, and passed on to his successors; but the last recorded instance of their use is in the time of David, and they seem to have passed into disuse as revelations and teachings by prophets became more frequent. It is certain that they had disappeared, or their use had been lost, after the return from the captivity (Ezra ii. 63; Neh. vii. 65).

And he put the mitre upon his head.—(Ex. xxviii. 37-39). The word *mitre* is here used in its etymological sense, of a twisted band of fine linen around the head, which might now be described as a *turban*. **The golden plate, the holy crown,**—a plate of pure gold having engraved on it HOLINESS TO THE LORD. This was attached to a "blue lace," whereby it was fastened to the mitre. It was the crowning glory of the high-priest's official dress, and its symbolism is fully expressed in the command for its preparation (Ex. xxviii. 38), "that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD." This completed the investiture of Aaron, and it is added **as the LORD commanded Moses**, both to show that the command had been fulfilled, and also that only that which was commanded had been done. In this matter nothing was left to human device; every particular was expressly arranged by minute Divine directions; for everything was symbolic and intended gradually to teach Israel spiritual truths, which as yet they were only prepared to learn by these sensible images.

Vers. 10–12. The anointing of the sacred things and of Aaron.

The composition of the anointing oil, and the careful restriction of its use had been minutely commanded (Ex. xxx. 22-33). The Rabbis say that the art of compounding it was lost after the captivity, and hence from that time its use was necessarily discontinued. The things to be anointed had all been made "after the pattern shown in the Mount" (Ex. xxv. 40; Heb. ix. 23) and expressly for their sacred uses; yet there was a fitness, such as has always been recognized by the sense of mankind, that they should first be especially set apart by a solemn ceremonial for their holy purpose. **The tabernacle and all that was therein.**—In Ex. xxx. 26–28, many of the things are specially mentioned, showing that Moses with the anointing oil must have passed not only into the holy place but into the holy of holies itself.

Ver. 11. **He sprinkled thereof upon the altar seven times.**—This refers to the brazen altar in the court, as is shown by the things enumerated with it. On the seven-fold sprinkling see on iv. 6. **And anointed the altar.**—As this is a different act from the sprinkling, so does this special sanctifying of the altar seem appropriate to its use in the sacrifices.

Ver. 12. **He poured of the anointing oil upon Aaron's head.**—Comp. Ps. cxxxiii. 2. "The anointing with oil was a symbol of endowment with the Spirit of God (1 Sam. x. 1, 6; xvi. 13, 14; Isa. lxi. 1) for the duties of the office to which a person was consecrated," Keil. The A. V. is quite accurate in marking the more abundant anointing of Aaron by the word **poured.** The symbolism of anointing is abundantly recognized in the New Test. as applied to Christ (Luke iv. 18; Acts x. 38, *etc.*). There has been much question whether the sons of Aaron were also here anointed. On the one hand, it had been commanded that they should be anointed (Ex. xxviii. 41; xl. 15) "thou shalt anoint them as thou didst anoint their father," and they are always recognized as having been

anointed (vii. 36; x. 7); and on the other hand, there is no mention here of this having been done (which could hardly have been omitted had it taken place); and as Aaron was first robed, and then anointed, while his sons were not yet robed, it seems necessary to consider their unction as having been confined to the sprinkling with mingled oil and blood of ver. 30. This would be quite in accordance with the recognition of the high-priest alone as *the* anointed priest and with all those passages in which his anointing is spoken of as something peculiar. (The word *as* in Ex. xl. 15 cannot, of course, be pressed—as Kalisch insists—to mean an exactly similar form of anointing).

Ver. 13. Next comes the robing of Aaron's sons, all in accordance with the commands so often referred to. The **bonnets** were also a sort of turban, but it may be inferred from the difference in the Heb. word that they were probably differently fashioned from that of the high-priest.

Vers. 14–30. The sacrifices and accompanying ceremonies.

In the order of the sacrifices the sin offering comes first, then the burnt offering, lastly the peace offering; this, the normal order, is always observed (unless in certain exceptional cases) where the several kinds of sacrifice come together, as was evidently fitting in view of the special object of each.

The victim and the ritual of the sin offering are the same as that appointed for the sin offering of the high-priest in ch. iv. 3-12, except that the blood was not brought into the sanctuary nor sprinkled "before the vail." The reason commonly assigned for this is that the offering was not for any particular sin, but only for a general state of sinfulness. So Lange. But it is to be borne in mind that this sacrifice was not for Aaron alone, but for him and his sons together; also it was not for an already consecrated high-priest, but for one who was in the very act of being consecrated and not yet entitled to discharge the functions of the high-priest. In view of what he was to be, the victim might well be the same as that appointed for the ordinary sin offering of the high-priest; in view of what he actually was, it was fitting that there should be a difference in the ritual as regards the blood. **Moses took the blood and put it upon the horns of the altar round about with his finger**, as was done in all sin offerings, only here the object of the act seems to have been, in part at least, the altar itself. This had been already sprinkled and anointed; now by the blood it is still further **purified**, and also **sanctified**, and atonement made for it. On the necessity of the blood in addition to the oil, see Heb. ix. 21, 22. The application of this to the altar was for the same general reasons as in case of the tabernacle and its contents, only that there was especial emphasis in regard to the altar on account of its peculiar use. As all things in heaven and earth are reconciled unto God by the blood of the cross (Col. i. 20), so must these typical things be reconciled by the blood of the typical sacrifice.

In all this service Moses, by a special Divine commission, acts as the priest. Hence he is spoken of in Ps. xcix. 6 as "among His priests," and Philo calls him a high-priest. He did not, however, wear the priestly garments, and strictly he was not a priest at all. He had hitherto acted as priest (Ex. xl. 23), although he had not before offered a sin offering; but now he was both less and more than a priest. Less, in that with this consecration his priestly functions absolutely ceased; more, in that he now acts on God's behalf as the Mediator of the Old Covenant (Gal. iii. 19). The Aaronic priesthood was continued with its powers by hereditary succession; but all chains must have a beginning, and all authority must have a giver. Here the first link of the chain, the beginning of all priestly authority, is given by Moses acting under an express commission for this purpose, from the Almighty. It is to be remembered that all these sacrifices were consumed by fire kindled in the ordinary way, the fire "from before the LORD' (ix. 24) not having yet come forth.

Vers. 18–21. The burnt offering differed in nothing from the ordinary burnt offering, although the victim was of a kind less commonly selected.

Vers. 22–30. The peace offering, or ram of consecration. Any sacrificial animal might be offered in the ordinary peace offerings; but a ram, as here, was required along with a bullock for the priestly peace offering immediately after their consecration (ix. 4-8), and a ram alone at the fulfilment of the Nazarite vow (Num. vi. 14, 17), and this also formed a part of the varied peace offerings of the princes after the dedication of the altar and tabernacle (Num. vii. 17, 23, *etc.*).

Ver. 22. **The ram of consecration,** lit. "the ram of the fillings," *i. e.* with which the hands of Aaron and his sons were to be filled for the wave-offering, ver. 27, and by this phraseology is the idea of consecration usually expressed according to the Hebrew idiom (comp. the verb in Judg. xvii. 5, 12; 1 Kings xiii. 33; Ezek. xliii. 26, *etc.*). The LXX. renders it κριὸν τελειώσεως=the ram of perfecting, inasmuch as this was the completion of the consecration, and signified that the priest was now enabled henceforth to offer sacrifice to God. Wordsworth aptly compares it to the delivery of the Bible to one being ordained to the ministry in the early Christian Church to signify that he was now entitled to exercise his office of dispensing God's word to the people. Lange gives another view of the sense: "The fact that Aaron too, and his sons, belonged to the congregation, and with it must bring offerings of their fulness towards the support that they received from it, is expressed in the command that they shall offer a second ram as a sacrifice of *Fulnesses*." And further: "Knobel gives *Ordination offering*; Keil, *Peace offering*. The peace or thank offering, however, was not brought until the eighth day, and all the particulars in this chapter belong to ordination offerings. It is then the offering of the fulness of his emoluments, which indeed belongs to the true priestly character."

Ver. 24. **Upon the tip of their right ear.**—Whether the upper or the lower extremity of the ear is meant is disputed, and is immaterial.

"He touched the extreme points, which represented the whole, of the ear, hand, and foot on the right, or more important and principal side: the *ear* because the priest was always to hearken to the word and commandment of God; the *hand*, because he was to discharge the priestly functions properly; and the *foot*, because he was to walk correctly in the sanctuary. Through this manipulation the three organs employed in the priestly service were placed, by means of their tips, *en rapport* with the sacrificial blood." Keil (quoted in part by Lange). By the subsequent sprinkling of the same blood upon the altar all was associated especially with sacrifice, the pre-eminent priestly function. It is noticeable that the same parts of the cleansed leper were in the same way to be touched with the blood of his trespass offering (xiv. 14). In regard to the choice of the members on the right side, Theodoret (Qu. 8 *in Lev.*) significantly notes that "there are also left-handed actions and obedience of condemnation."

Vers. 25-28. The ritual of the wave offering is the same as in case of the ordinary peace offerings; only Aaron and his sons are here the offerers, and hence the portions waved were burned upon the altar, instead of being eaten by the priests. Lange says: "The command is to be particularly noticed, that the prophet should take this offering of the priests from their hands, and burn it upon the altar. The prophetical spirit must support the priesthood in the swinging and upheaving from the earth without which it is lost."

Ver. 29. **Moses took the breast.**—This also he **waved for a wave offering,** but not on Aaron's hands. This was done by special command, and was not the part belonging ordinarily to the officiating priest himself, but to the priestly order generally. The parts belonging to the officiating priest were burned upon the altar: as if to show that Moses, by thus officiating for the moment under a peculiar authorization, did not become actually a priest, although he might be in some sense connected with the priestly order.

Ver. 30. The sprinkling of Aaron and his sons and their garments once more, and now with the oil mingled with the blood of the sacrifice, completes the consecration service of this and each succeeding day. Lange: "The combination of the anointing oil and the blood of the sacrifice, of the life of the Spirit and the joyfulness of death, poured out over everything that was priestly, is here the typical ground-idea." This is the only unction of the sons of Aaron that is recorded; but it seems quite enough to constitute them anointed priests.

Ver. 31. Of the flesh of this sacrifice Aaron and his sons must eat; but no one else might share with them (Ex. xxix. 33), not even Moses. In this it was sharply distinguished from the ordinary peace offering; and this distinction was further marked by the command that it should be eaten within the court of the tabernacle, and that only on the same day, and in its accompanying oblation there was no leavened bread. It was a priestly peace offering, and was to be eaten by Aaron and his sons as inchoate priests.

Ver. 34. Rosenmüller notes that "the verb עָשָׂה is here to be taken passively, as often אָמַר and קָרָא. See 1 Sam. xxiii. 22; Gen. xvi. 14."

Vers. 32-35. Lange: "Seven days they were to pass in holy seclusion in the court, seven days they were to bring the appointed sacrifices and to live on their sacrifice of consecration; what remained of it might not be devoted to common uses, but must be burned. So for seven days they were to keep holy watch, the watch of Jehovah in the court of the tabernacle, under the penalty of death. Moses makes particularly prominent the symbolic force of this divine watch; it is Jehovah's express commandment. Keil makes plain, however, that they might still go out in certain emergencies."

DOCTRINAL AND ETHICAL.

I. The whole matter of atonement, both in the sacrifices and in the priesthood, depended upon the Divine appointment; neither of them had any virtue or power to do away with human sin in themselves. Hence they could have been but types (since the Divine government is ever a reality), and looked forward to a Sacrifice which should have value, and a Priest who should have power, to accomplish in reality that which is here foreshadowed, and restore man to communion with God by giving him that holiness which is an essential prerequisite, and yet which of himself he can never attain.

II. By the fact that none could be a priest except by Divine appointment was taught under the old dispensation the truth so much emphasized in the new, that salvation is wholly of God's free grace. No sacrifice for sin could bleed, no priest could sprinkle the blood, except as God Himself allowed and commanded.

III. Moses, who was not a priest, who had never been anointed, consecrated Aaron, and by Divine command communicated to another that which he did not himself have. This illustrates the fact that God is not Himself limited by the limitations He has placed upon man. He can use for a priest one to whom the priesthood, except for this use, has not been communicated.

IV. Although God appointed, and Moses ministered, yet must all the people be summoned to witness the consecration of the priests, and by their presence give their assent. This as all other parts of the Levitical system was of the nature of a covenant. God alone could proclaim the laws; but it is of the people to promise obedience: God alone could constitute men priests; but it is for the people to accept and avail themselves of their mediation.

V. Lange on ver. 13: "And now first are the assistants spoken of. The whole priesthood is concentrated in the anointed priest, the head priest, the high-priest: a symbol which has been fulfilled in Christ, but not a second time in an inferior symbol."

VI. In this chapter of Leviticus and the corresponding one of Exodus the consecration of Aaron is frequently expressed in the LXX. by the verb τελειόω and its derivative τελείωσις; and correspondingly, with express reference to this

law, the same word is applied to the consecration of Christ in Heb. ii. 10; vii. 28. He was consecrated in the sufferings of the cross, and thenceforward continues our high-priest and intercessor for evermore.

VII. The washing of Aaron and his sons, the linen drawers, and the linen tunic express as clearly and emphatically as is possible to symbolism the absolute necessity of inward purity in those who would draw near to God.

VIII. The culmination of the high-priest's vestments was in the golden plate on his forehead, and on this was inscribed "holiness to the LORD." This then was the culmination of the Levitical, as of every other dispensation; the one point towards which all lines of precept and of ceremony, of plain Divine command and of symbolical teaching converge is "Holiness to the LORD."

HOMILETICAL AND PRACTICAL.

As Moses by Divine appointment was able to consecrate Aaron, so may any one, in the power of God, become to another the channel of grace which he himself may not possess; one's own deficiencies are then no sufficient bar to work for others. Moses summoned all the people: there are none without interest in the means provided for the atonement for sin. The Sept. here (vers. 3, 4) used the word *ἐκκλησιάζω* (var. lect. *ἐκκλησία*), and this is the first place where that word or *ἐκκλησία* occurs; Cyril of Jerusalem hence notes that the *Church* is thus presented to us first when Aaron, the type of Christ, is invested with the high-priesthood. Aaron was first washed, then vested; Origen thereupon remarks (Hom. 6 *in Lev.* § 2) that except the Christian be washed from his sins, he cannot put on the Lord Jesus Christ. Comp. Rev. i. 5, 6. "So our great High Priest was publicly inaugurated in the presence of a large multitude by His baptism. . . . . So all Christians, who "are made priests to God" in Christ, are initiated into their priesthood in baptism." Wordsw. With the symbolical setting apart for holy uses of the sacred vessels compare the expressions in the N. Test. "chosen vessel" (Acts ix. 15), vessels to honor and to dishonor, and vessels of wrath (Rom. ix. 21–23), *etc.* "The ephod bearing the onyx stones on the shoulder straps, with the breast-plate containing the Urim and the Thummim, is symbolic of the priestly function. . . . . The holy crown, with its legible and intelligible motto, indicates the holiness and authority which appertain to the royal Priest. And in their correlation, the stones on the shoulder especially denote the priestly, those on the breast-plate the prophetic, and the golden plate on the forehead the kingly, function of the Mediator." Murphy. As Aaron and his sons must be anointed to become priests, so, says St. John, has Christ communicated an unction to the Christian which "abideth" in him (1 John ii. 20, 27). The three sacrifices of the consecration, the sin, the burnt, and the peace offering, as they together represent the three-fold fulness of the one sacrifice of Christ, so do they point out the three-fold duty by which Christians may obtain the benefits of that sacrifice, and thereby become "priests unto God," *viz.* death unto sin, fulness of obedience, and communion with God. Aaron was consecrated by these sacrifices to be a priest "offering oftentimes the same sacrifices, which can never take away sins;" but "Christ, "after He had offered one sacrifice for sins forever," "hath perfected (*τετελείωκεν*, hath consecrated as priests) forever them that are sanctified" (Heb. x. 14). Wordsworth. When Moses had gathered the people, he explained to them what he was about to do (ver. 5), that they might be intelligent witnesses; so is the service of God ever a *reasonable* service. Aaron's ear, hand and foot were touched with the anointing oil as well as himself sprinkled; so must each single faculty of those who have "the unction from the Holy One" be especially sanctified and consecrated to God's service, as well as the whole body soul and spirit be generally devoted to Him, for the general only becomes concretely real in the particulars. In the mingling of the blood and oil (ver. 30) for the anointing seems to be taught that not sacrifice for sin alone suffices; but that with this must be joined the unction of the Holy Spirit. If only sin is put out without anything being taken in, the house is but swept and garnished for its old occupant. With the watch of the now partially consecrated priests seven days in the court of the tabernacle, compare the waiting of the Apostles in Jerusalem after our Lord's ascension until endued at Pentecost with power from on high. And with this, too, compare the life-long watch of every Christian; he has already received an unction from on high, but waits in this earthly tabernacle until he shall be called at last to enter into the Holy of holies.

SECOND SECTION.

Entrance of Aaron and his Sons on their Office.

CHAP. IX. 1–24.

1 AND it came to pass on the eighth day, *that* Moses called Aaron and his sons,
2 and the elders[1] of Israel; and he said unto Aaron, Take thee a young [bull[2]] calf
for a sin offering, and a ram for a burnt offering, without blemish, and offer *them*
3 before the LORD. And unto the children[1] of Israel thou shalt speak, saying, Take
ye a kid [buck[3]] of the goats for a sin offering; and a calf and a lamb [sheep[4]]
4 *both* of the first year, without blemish, for a burnt offering: also a bullock and a
ram for peace offerings, to sacrifice before the LORD; and a meat offering [an
oblation[5]] mingled with oil: for to-day the LORD will appear unto you.

5 And they brought *that* which Moses commanded before[6] the tabernacle of the
congregation: and all the congregation drew near and stood before the LORD.
6 And Moses said, This *is* the thing which the LORD commanded that ye should do:[7]
7 and the glory of the LORD shall appear unto you. And Moses said unto Aaron,
Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an
atonement for thyself, and for the people:[8] and offer the offering of the people, and
make an atonement for them: as the LORD commanded.

8 Aaron therefore went unto the altar, and slew the calf of the sin offering, which
9 *was* for himself. And the sons of Aaron brought the blood unto him: and he
dipped his finger in the blood, and put *it* upon the horns of the altar, and poured
10 out the blood at the bottom of the altar: but the fat, and the kidneys, and the caul
above the liver of the sin offering, he burnt upon the altar: as the LORD com-
11 manded Moses. And the flesh and the hide he burnt with fire without the camp.
12 And he slew the burnt offering; and Aaron's sons presented unto him the blood,
13 which he sprinkled round about upon the altar. And they presented the burnt
offering unto him, with [according to[9]] the pieces thereof and the head: and he
14 burnt *them* upon[10] the altar. And he did wash the inwards and the legs, and burnt
them upon the burnt offering on the altar.

15 And he brought the people's offering, and took the goat, which *was* the sin offer-
ing for the people, and slew it, and offered it for sin [a sin offering[11]], as the first.
16 And he brought the burnt offering, and offered it according to the manner [ordi-
17 nance[12]]. And he brought the meat offering [oblation[5]], and took an handful
thereof, and burnt *it* upon the altar, beside the burnt sacrifice of the morning.

TEXTUAL AND GRAMMATICAL.

[1] Ver. 1. For זִקְנֵי the Sam. and LXX. read בְּנֵי, but change the reading in the opposite way in ver. 3. Rosenmüller considers these elders as the same with the עֵדָה and the קָהָל of ch. viii.

[2] Ver. 2. עֵגֶל בֶּן־בָּקָר, lit. *calf son of a bull*—a bull calf, or yearling bull.

[3] Ver. 3. שְׂעִיר עִזִּים. See note [21] on iv. 23.

[4] Ver. 3. See note [5] on ii. 7.

[5] Ver. 4. Oblation. See note [3] on ii. 1. The Vulg. adds *in singulo sacrificiorum*, for each of the sacrifices.

[6] Ver. 5. The A. V. more exactly expresses the Sam. לִפְנֵי (comp. vers. 2, 4) than the Heb. אֶל־פְּנֵי.

[7] Ver. 6. Horsley would here change the punctuation and read—which the LORD commanded: Do it, and the glory, *etc.*; but this would require also the insertion of a pronoun.

[8] Ver. 7. For *the people* the LXX. reads τοῦ οἴκου σοῦ.

[9] Ver. 13. לִנְתָחֶיהָ—according to its pieces (into which the burnt offering was divided, i. 6). So the Ancient Versions generally. So Knobel and Keil.

[10] Ver. 13. The preposition עַל is wanting in the Sam.

[11] Ver. 15. The word of course bears either sense; but the context here clearly requires that of sin-offering.

[12] Ver. 16. כַּמִּשְׁפָּט. The margin is clearly better than the text of the A. V. The ordinance has been given in ch. i.

18 He slew also the bullock and the ram *for* a sacrifice of peace offerings, which *was* for the people: and Aaron's sons presented unto him the blood, which he sprinkled
19 upon the altar round about, and the fat of the bullock and of the ram, the rump [fat tail[13]], and that which covereth *the inwards*, and the kidneys, and the caul
20 *above* the liver: and they[14] put the fat upon the breasts, and he burnt the fat upon
21 the altar: and the breasts and the right shoulder Aaron waved *for* a wave offering before the LORD; as Moses[15] commanded.
22 And Aaron lifted up his hand [hands[16]] toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace
23 offerings. And Moses and Aaron went into the tabernacle of the [*om.* the] congregation, and came out and blessed the people: and the glory of the LORD appeared unto all the people.
24 And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: *which* when all the people saw,[17] they shouted, and fell on their faces.

[13] Ver. 19. Fat tail. See note [7] on iii. 9.
[14] Ver. 20. The Sam. has the sing., *he put.*
[15] Ver. 21. The Sam., LXX., Targ. Onk. and 30 MSS. צִוָּה יְהוָה אֶת מֹשֶׁה—as the LORD commanded Moses.
[16] Ver. 22. The k'ri has יָדָיו in the plural, according with the vowel points; so 20 MSS. and all the ancient versions except the Sam. The plural is probably correct.
[17] Ver. 24. The Heb. verb is singular; but the Sam. has the plural.

EXEGETICAL AND CRITICAL.

It is noticed by Nicholas de Lyra, that this chapter has three essential parts: (1) the commands (vers. 1-7); (2) the execution of them (vers. 8-22); (3) the Divine approbation of what was done (vers, 23, 24). The second part may be subdivided into Aaron's offerings for himself, vers. 8-14; and his offerings for the people, vers. 15-21. Here begins a new Proper Lesson of the law for reading in the Synagogue extending through ch. xi.; the parallel Proper Lesson from the Prophets being 2 Sam. vi. 1—vii. 17, which gives the account of David's bringing up the ark to Mt. Zion and his purpose to build a temple for it there.

Ver. 1. **On the eighth day**, *viz.*, from the beginning of Aaron's consecration. That had occupied seven days, and his entrance upon his office now immediately followed on the next day, there being no cause for delay, and every reason why the priesthoood should be in the active exercise of its duties at once. His priesthood was still somewhat inchoate, for he had yet discharged none of its functions, and had not entered into the sanctuary. This affects the character of the sacrifices prescribed. On the first day of the first month the tabernacle had been set up (Ex. xl. 17), and the Passover was kept on the fourteenth day (Num. ix. 2, 5); the seven days' consecration came between, and there remained therefore but a few days before the preparation for the Passover. We have no data for determining the day of the week. **The elders of Israel** are now summoned because they have to act officially in presenting the offerings for the people; but doubtless the mass of the people were also, as far as might be, witnesses of the entrance of Aaron upon his office (ver. 5, comp. ver. 24).

Ver. 2. **Take thee.**—Aaron is to furnish his own victims at his own proper cost. The victim for the sin offering was to be a **bull calf**, or quite young bullock, an inferior offering to that prescribed for the high-priest in iv. 3. For this various reasons have been assigned: as that this was not for any particular sin, but for general sinfulness (Poole and others); that it had reference to Aaron and the people's sin in the golden calf (Ex. xxxii.), and was designed to remind him and them of it (Maimonides, Patrick, Nich. de Lyra, and others); that the greater sin offering was unnecessary, as Aaron and his sons had spent the whole previous week in services of atonement and of holiness; but the more important reason is that given by Kalisch, "Not even on the eighth day had Aaron's dignity reached its full independence and glory; it still remained, to a certain degree, under the control of Moses, who gave commands to his brother, as he had received them from God. Therefore Aaron was not permitted to pass beyond the court; he was not yet qualified to appear in the immediate presence of God." In a word, the inchoateness of his priesthood was marked in the victim and its ritual. **A ram for a burnt offering.**—Any male sacrificial animal was allowed for a burnt offering, but here the most impressive kind is not chosen for the reason just given. No peace offering is prescribed for the priests, because their share in the offerings of the people was quite enough for so small a company, and sufficed for the common feast of communion with God. The order of the offerings, the sin offering first, the peace offering last, has been noticed in the previous chapter.

Ver. 3. **Thou shalt speak.**—Moses now passes over to Aaron the duty of directing the people in their sacrifices as their appointed and consecrated high-priest. The offerings for the people are: first, the sin offering, which is not that prescribed for the sin of the whole people (iv. 14), but for the sin of a prince (iv. 23), the reason for which generally given is that this was not for a particular sin, but only for general sinfulness; but it seems fit that this sin offering should have been reduced in proportion to

Aaron's, and for the same reason. Second, the burnt offering, which was to consist of two victims, and yet was much less than on occasions of special solemnity (Num. xxviii. 11, 27, *etc.*). Third, the peace offering, which was just enough for the purpose of the symbolical sacrificial feast, but yet too small for any considerable festivity in view of the solemn manifestation to follow (vers. 4, 6, 24).

Ver. 6. Moses, as before, explains what is to be done that thus the people may be intelligent witnesses. He announces beforehand the appearance of the **glory of the LORD** (see ver. 23), showing that he did all this by appointment, and when it appeared it thus established his authority; and also that the people, by these sacrifices, might be prepared for this manifestation. "The crown of this typical worship was to consist in this: **To-day the LORD will appear to you**; and again, **this is the thing which the LORD hath commanded** that ye should do, and the **glory of the Lord shall appear to you.**" Lange.

Ver. 7. **Go unto the altar.**—Aaron is now to enter upon his office, and for the first time ascend the slope of the altar. **Make an atonement for thyself and for the people.**—This is distinct from the atonement for the people in the sacrifice of their sin offering, mentioned in the next clause, and finds its explanation in that guilt brought upon the people by the sin of the high-priest (iv. 3). So Keil rightly. For this Aaron was to atone in making his own atonement, and then afterwards to offer for their own sins. Lange says, "The subsequent command in regard to these offerings has this import: with his especial sacrifice Aaron should atone for himself and for the people as a whole (הָעָם), but with the sacrifice of the congregation, he should atone for each single member of the congregation."

Vers. 8–11. Aaron first offers his own sin offering, his sons assisting him in those duties which were afterwards assigned to the Levites. The ritual is the same as that provided in ch. iv., except that the blood is not brought into the Sanctuary (into which Aaron had not yet entered, comp. ver. 23), for the reasons given under ver. 2; but the flesh and hide is nevertheless burnt without the camp as required in iv. 11, 12, the victim is slain by Aaron,—either by himself, or by his assistants,—(ver. 8) as in the other high-priestly sin offerings (iv. 1, 2, 4) and the blood is put with his finger upon the *horns* of the altar as in case of the other regular sin offerings (iv. 25, 30, 34).

Vers. 12–14. The burnt offering for Aaron and his sons was offered in the regular way according to the *ordinance* of ch. i. After being divided the pieces were presented to Aaron, one by one, by his sons to be laid upon the altar. No mention is made of an oblation with this sacrifice, either because it is supposed as of course, or else because it actually was not brought, the law of Num. xv. 4 not having yet been given.

Vers. 15–21. The sacrifices for the people follow in the same order. In regard to all the previous offerings it is expressly said that Aaron *burnt* them; the same thing is also said (ver. 20) of the parts of the peace offering that were destined for the altar, and it is clearly implied in regard to the others by the expression **as the first** (ver. 15) in regard to the sin offering; and in regard to the burnt offering, both by the statement of ver. 16, and by the mention of the burning of the accompanying oblation in ver. 17. These were all therefore burned at first by fire kindled by ordinary means. It would, however, thus have taken many hours to consume them in the ordinary way, and the miracle of ver. 24 refers to their being immediately consumed by the "fire from before the LORD." The LXX., however, in vers. 13 and 17, instead of *burnt* renders *laid*, and this seems to have been in the mind of Lange when he says "Aaron has laid all the pieces rightly upon the altar of burnt offering, and blessed the people from the elevated position of the steps (*stiege*) of the altar. The sacrifice is ready, this is the part of the priestly body; but the fire must come from the LORD." In regard to the burning instead of eating the flesh of the sin offering, see x. 16-20.

Ver. 17. **The burnt sacrifice of the morning.**—Was this the regular morning sacrifice of the lamb offered by Aaron after the sacrifices for himself and before those for the people, but not otherwise mentioned because it was of course? Or is it identical with the lamb of the burnt offering for the people, so that the morning sacrifice to be offered ever after is here inaugurated, as is argued by Murphy? The former view seems the more probable both because the offering of the morning sacrifice had already been begun by Moses (Ex. xl. 29) upon the first erection of the tabernacle and before Aaron's consecration; and because the lamb of this offering is evidently spoken of (ver. 3) as a part of the special burnt offering for the people on this occasion.

Ver. 22. **Lifted up his hands.**—In pronouncing a blessing upon an individual it was customary to lay the hands upon his head (Gen. xlviii. 14, *etc.*); but this being impossible in the case of a multitude, the custom was to lift the hands, as was also often done in other prayers, and this custom has been most scrupulously preserved in the Jewish usages to the present day. *Hands* rather than *hand* is the more probable reading, and is also accordant with the Jewish tradition. No command had been given for this act, but it was a natural sequence of the entrance of Aaron upon his office, a part of which was to bless the people in the name of the LORD. The blessing was pronounced while Aaron stood upon the elevated slope (not steps, Ex. xx. 26) of the altar. In the following words, **came down from offering**, we have a further evidence that the victims had been actually laid upon the fire.

Ver. 23. **Went into the tabernacle.**—Moses enters, not as priest, but to complete the initiation of Aaron into his duties; for the latter had not yet entered the sanctuary. Much of the priestly duty, the burning of incense, the trimming of the sacred lamps, the ordering of the shew-bread, *etc.*, was hereafter to be within the tabernacle, and it was necessary that Aaron should be exactly instructed in all these matters. According to the Targum of Jonathan, they went in to pray for the promised manifestation of the

glory of the LORD; and it is not unlikely that the two brothers, the one the leader and lawgiver of Israel, now entering the sanctuary for the last time, and the other the appointed high-priest now entering for the first time, should then have united in solemn prayer for God's blessing upon the people. On their return, Moses laying down his temporary priestly functions, and Aaron taking up his permanent office, jointly blessed the people. (Comp. 2 Chron. vi. 3). In Numb. vi. 24-26 is prescribed the exact form of priestly benediction used ever afterwards; but there is no evidence that this form was now employed. One tradition makes the form like that of Ps. xc. 17; the Targums of Jonathan and Jerusalem give the following: "The Word of the LORD receive your offering with good pleasure, and may He overlook and pardon your sins."

And the glory of the Lord appeared.—This is sometimes considered as included in the *fire* of the following verse, but more generally and more probably is looked upon as some glorious manifestation in the cloud which covered the tabernacle (comp. Ex. xl. 34, 35), out of which came forth the fire. So Lange.

Ver. 24. **There came a fire.**—Similarly was the Divine approbation of sacrifices several times expressed in after ages, in the fire from the rock consuming Gideon's sacrifice; in the fire which fell upon the sacrifice of Elijah (1 Kings xviii. 38); in the answer to David's prayer at the threshing floor of Ornan by fire from heaven upon his altar (1 Chr. xxi. 26); and in the like fire consuming the sacrifices at Solomon's dedication of the temple (2 Chr. vii. 1). According to Jewish tradition the fire thus kindled was kept ever burning (whether by natural or supernatural means, the Rabbis differ) until the temple was built; then again kindled in the same way, it continued to burn until the reign of Manasseh. But it is to be remembered that the fire was not now first kindled upon the altar, but had already been burning there more than a week. However fully therefore it expressed the Divine approbation, and however reasonably the Israelites might wish to perpetuate such a fire, there is yet, as Keil justly remarks, no analogy between this and the legends of the heathen about altar fires kindled by the gods themselves. See the references in Knobel: Serv. *ad Œn.* 12, 200; Solin. 5, 23; Pausan. 5, 27, 3; Sueton. *Lib.* 14; Amm. Marc. 23, 6, 34. It is possible that this coming forth of the fire may have had a further object. In the Pantheistic philosophies of the East, fire was regarded as the universal principle of the Cosmos, and as inherent in all things. It is not likely that the Israelites, at this stage of their history, were brought into contact with this philosophy; but by this act they were taught that fire itself was sent from the LORD, and were thus guarded beforehand against these Pantheistic notions, which at a later period they must encounter.

Consumed upon the altar the burnt offering and the fat.—Patrick argues that this must have been at the time of the evening sacrifice, at which time also he shows that all the other instances of fire from heaven upon the sacrifice probably occurred, and that the burnt offering consumed was the lamb of the evening sacrifice. But the phraseology, **the burnt offering and the fat**, seems unmistakably to point to the burnt offering for the people and the fat of the peace offering already burning upon the altar. With the evening sacrifice there was no offering of fat apart from the lamb itself.

They shouted in wonder, thanksgiving and praise, and **fell on their faces** to worship with joyful awe as in 2 Chron. vii. 3.

The views of Lange upon this verse are expressed in the following extract: "And now comes Fire from the Lord, that is, still out of the tabernacle of the Covenant, and blazes upon the altar and consumes the offering. So speaks the primitive energetic faith, in which the medium of the Divine operation merges itself in the operation of God. It is the essential thing in the hierarchical, literal faith that every medium should be supposed to be away. Hence is the stone of the first tables of the law and the immediate writing of God; and we come on the path of priestly tradition down to the Easter fire in the Church of the Holy Sepulchre at Jerusalem. On the other hand, the medium is everything to the critical, negative, literal faith: for it, the matter is legend. But the primitive, religiously-inclined people, saw in the shining figures of Moses and Aaron, who came back out of the Sanctuary, and in the flaming up of the sacrificial fire, the glory of the Lord whose appearance from the Holy of Holies Moses and Aaron had besought. It was the first lifting up of the highly significant fire flame in their worship, whose typical prefiguration should be fulfilled in the atoning fiery operation over the cross of Christ, and—not frightened—but joyously, all the people fell on their faces."

DOCTRINAL AND ETHICAL.

I. In Aaron's sin offering for himself and his sons, immediately after his consecration, and as his first priestly act, is shown most strikingly the imperfection of the Levitical priesthood. "This offering was probably regarded not so much a sacrifice for his own actual sins, as a typical acknowledgment of his sinful nature and of his future duty to offer for his own sins and those of the people" (Clark). "The law maketh men high-priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated forevermore." Heb. vii. 28.

II. If this was true of the high-priest, *à fortiori*, it was true of all other provisions of the Levitical law. "If, according to this, even after the manifold expiation and consecration which Aaron had received through Moses during the seven days, he had still to enter upon his service with a sin offering and a burnt offering, this fact clearly showed that the offerings of the law could not ensure perfection (Heb. x. 1 sqq.)." Keil.

III. The commentary upon this chapter bringing out its doctrinal significance, is to be found especially in the Ep. to the Heb. As other points are there brought out strikingly, so is this: "And no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not Himself to be made an high-priest." Heb. v. 4, 5.

IV. In the appointment, in the consecration, and in the entrance of Aaron upon his official duties, his mediatorial functions are everywhere distinctly recognized. Thus is the necessity set forth of a Mediator between God and man, and as distinctly as was possible under a typical system is foreshadowed the office of Him who came to be man's true mediator with God.

V. In every possible way, by dress, by ablutions, by inscriptions on Aaron's frontlet, by varied sacrifice, the necessity of holiness in man's approach to God is declared. Yet this could only be typically attained by sinful man. Very plainly therefore did Aaron and his office point forward to that Seed of the woman who should bruise the serpent's head, and obtain the final victory in man's long struggle with the power of evil.

VI. In the order of the offerings of Aaron both for himself and the people is clearly expressed the order of the steps of approach to God; first, the forgiveness of sin, then the consecration completely to God, and after this communion with Him, and blessing from Him.

HOMILETICAL AND PRACTICAL.

Moses, the great leader and law-giver of Israel, retires from his temporary priestly functions, and delivers them over to Aaron without a murmur, content to fulfil the Divine will. So John the Baptist found his joy fulfilled in that he must decrease while his Master increased (Jno. iii. 30). Moses did not seek to retain an office to which God had not called him, comp. Num. xvi.; Acts xix. 13-15; Heb. v. 4; Jude 11.

The "glory of the LORD" appeared, and was also manifested in Solomon's temple; the second temple was without it, and yet it was promised (Hag. ii. 9) that the glory of the latter temple should be greater than of the former. This was fulfilled when He whose glory was "as of the Only Begotten of the Father" appeared in His temple. And again, after the consecration of the Great High-Priest on Calvary, and His entrance by His ascension into the true sanctuary, the glory of the Lord was manifested at Pentecost. Wordsworth.

As Aaron after the sacrifice blessed the people before entering the sanctuary; so Christ, after His sacrifice upon the cross, blessed His disciples (Luke xxiv. 50) before passing into the heavens to continue there our Priest and Intercessor forevermore.

The glory appeared and the fire came forth *after* the consecration of the high-priest, and *after* his sacrifice, and *after* he had entered the sanctuary; even as the fire of Pentecost came after Christ's consecration in His sacrifice of Himself, and after He had passed into the heavens. And as the fire in the tabernacle showed the Divine approbation of the Levitical system, so that of Pentecost expressed His good pleasure in the Christian.

THIRD SECTION.

The Sin and the Punishment of Nadab and Abihu, with Instructions founded upon that Event.

CHAPTER X. 1–20.

1 AND Nadab and Abihu, the[1] sons of Aaron, took either of them his censer, and put fire therein,[2] and put incense thereon,[2] and offered strange fire before the LORD, 2 which he commanded them not. And there went out fire from the LORD, and 3 devoured them, and they died before the LORD. Then Moses said unto Aaron, This *is it* that the LORD spake, saying, I will be sanctified in them that come nigh 4 me, and before all the people I will be glorified. And Aaron held his peace. And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of 5 the camp. So they went near, and carried[3] them in their coats out of the camp; as Moses had said.

6 And Moses said unto Aaron, and unto Eleazer and unto Ithamar, his[4] sons, Un-

TEXTUAL AND GRAMMATICAL.

[1] Ver. 1. Three MSS., followed by the Vat. LXX., read "the two sons."

[2] Ver. 1. In the Heb. the first pronoun, בָּהֵן, is plural, while the second, עָלֶיהָ, is singular. 16 MSS., the Sam. LXX. and Syr. have the latter in the plural.

[3] Ver. 5. וַיִּשָּׂאֻם. The fuller form וַיִּשָּׂאוּ אֹתָם is given in the Sam.

[4] Ver. 6. One MS.. followed by the LXX. and Syr. specifies "his remaining sons."

cover[5] not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the 7 burning which the LORD hath kindled. And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD *is* upon you. And they did according to the word of Moses.

8, 9 And the LORD spake unto Aaron,[6] saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, 10 lest ye die: *it shall be* a statute for ever throughout your generations: and[7] that ye may put difference between holy and unholy [common[8]], and between unclean and 11 clean; and that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

12 And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat offering [oblation[9]] that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it *is* most holy: 13 and ye shall eat it in the [a] holy place, because it *is* thy due, and thy sons' due, 14 of the sacrifices of the LORD made by fire: for so I am commanded. And the wave breast and heave shoulder [leg[10]] shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for *they be* thy due, and thy sons' due, *which* are given 15 out of the sacrifices of peace offerings of the children of Israel. The heave shoulder [leg[10]] and the wave breast shall they bring with the offerings made by fire of the fat, to wave *it for* a wave offering before the LORD; and it shall be thine, and thy sons'[11] with thee, by a statute for ever; as the LORD hath commanded.

16 And Moses diligently sought the goat of the sin offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron, *which were* 17 left *alive*, saying, Wherefore have ye not eaten the sin offering in the holy place, seeing it *is* most holy, and *God* hath given[12] it you to bear the iniquity of the con- 18 gregation, to make atonement for them[13] before the LORD? Behold, the blood of it was not brought in within the holy *place*: ye should indeed have eaten it in the 19 [a[14]] holy *place*, as I[15] commanded. And Aaron said unto Moses, Behold, this day have they offered their sin offering and their burnt offering before the LORD; and such things have befallen me: and *if* I had eaten the sin offering to day, should 20 it have been accepted in the sight of the LORD? And when Moses heard *that*, he was content.[16]

[5] Ver. 6. אַל־תִּפְרָעוּ. The A. V., *ye shall not uncover* is quite correct, and is the sense given in most of the ancient versions; but the Targ. of Onkelos, followed by several Jewish and other commentators, gives the very different sense *ye shall not let your hair grow*, derived from the use of פֶּרַע. Num. vi. 5 — hair.

[6] Ver. 8. Eight MSS. substitute the name of Moses for that of Aaron. The variation is unimportant; for, as Boothroyd suggests, the communication to Aaron may have been made through Moses.

[7] Ver. 10. The *and* at the beginning of ver. 10 is omitted in the Sam. and all other ancient versions except the Vulgate.

[8] Ver. 10. הַחֹל is in contrast to הַקֹּדֶשׁ and means simply that which is not especially consecrated. The word *common* conveys the sense better than *unholy*.

[9] Ver. 12. Oblation. See Textual Note [2] on ii. 1.

[10] Vers. 14, 15. Leg. See Text. Note [20] on vii. 32.

[11] Ver. 15. The Sam. and LXX. add *and thy daughters'*, as in ver. 14.

[12] Ver. 17. The Syr. reads in the 1st person, *I have given*.

[13] Ver. 17. Thirteen MSS. read *for you* in the 2d person.

[14] Ver. 18. The Masoretic punctuation of בַּקֹּדֶשׁ here indicates the article; it would seem proper, however, to omit it according to invariable usage. All the versions make a distinction between the sanctuary, into which the blood had not been carried, and the court where the flesh should have been eaten. We can only express this by a change of the article.

[15] Ver. 18. Most of the versions have the passive, *as I was commanded*, and the LXX, *ὃν τρόπον μοι συνέταξε κύριος*.

[16] Ver. 20. Rosenmüller notes that "הַיִּיטַב *scribitur hic ἀνομαλῶς pro* הֲיִיטַב."

EXEGETICAL AND CRITICAL.

"We should expect here immediately the description of a great thank offering feast of the people. But instead of this we are told of a great misfortune which closes a sacrificial feast disturbed in the very beginning. The story is not of the thank offering feast of the people, the festal meal of the installation of the priests. The joy of the people was very soon destroyed by anxiety and fear; for the inadequacy of the typical sacrifice has soon come to light." Lange.

The events of this chapter occurred on the same day as those of the preceding (see ver. 19), that is on the day after their consecration when Aaron and his sons first entered upon the discharge of their priestly functions. Moses therefore still appears here, as in ch. ix., in a peculiar relation as introducing the new-made priests to their duties, taking care that all things should be rightly done, and communicating to them further instructions (vers. 3, 5, 12, 16).

Vers. 1–5. The sin, death and burial of Nadab and Abihu.

Ver. 1. **Nadab and Abihu,** being mentioned first in the genealogies (Ex. vi. 23; Num. xxvi. 60), are supposed to have been Aaron's eldest sons. They had been selected to accompany Moses and Aaron and the seventy elders in the beatific vision of Ex. xxiv. 1, 9. Wordsworth suggests that "perhaps they were 'exalted above measure through the abundance of their revelations' (2 Cor. xii. 7), and were tempted to imagine that they were not bound by ordinary rules in the discharge of the duties of the priest's office."

His censer.—מַחְתָּתוֹ. This is the first time the word is translated *censer* in the A. V., because it has occurred before only in connection with the golden candlestick (Ex. xxv. 38; xxxvii. 23), or as a pan for receiving the ashes from the brazen altar (Ex. xxvii. 3; xxxviii. 3). There can be no doubt, however, that it is rightly translated here in a sense in which it frequently occurs afterwards; but the fact that there is no previous mention of *censers* adds to the probability of some unrecorded command having already been given in regard to the offering of incense. The word מִקְטֶרֶת for censer is much later, occurring only 2 Chron. xxvi. 19; Ezek. viii. 11.

Put incense thereon.—Incense was to be burned upon the golden altar twice daily; in the morning, when the lamps of the golden candlestick were trimmed, and in the evening when they were lighted (Ex. xxx. 7, 8). It does not certainly appear from the narrative at what time the act of Nadab and Abihu occurred; but from the abundance of events that had already occurred on this day, it is not unlikely that the latter time was at hand. The unseasonableness of the time assigned by many commentators (Keil and others) as a part of their sin cannot therefore be maintained.—**And offered strange fire.**—The sin of Nadab and Abihu is always described in the same terms (Num. iii. 4; xxvi. 61); but in precisely what it consisted has been the occasion of much difference of opinion. By many (Kurtz and others) it is supposed to have consisted in the offering of incense not prepared according to the directions given in Ex. xxx. 34; but this would rather have been called "strange incense" as in Ex. xxx. 9, and it does not seem likely that the new priests, who had now been eight days in the court of the tabernacle, would have had ready access to any other incense, whereas other fire than that of the altar must have been in the court for cooking the flesh of the sacrifices. By others (as Keil) the sin is supposed to have been in offering the incense at a time not appointed; but it does not appear why such a fault should have been described as "strange fire," and moreover, as shown above, it seems not unlikely that it was actually the proper time for the burning of the evening incense. Knobel thinks that Nadab and Abihu proposed, of their own motion, to prepare an incense offering to accompany the shouts of the multitude as they saw the Divine fire fall upon the sacrifice—which may or may not have been the fact, as there is no evidence upon the point. Another supposition of Knobel must be absolutely rejected as at variance with the tenor of the narrative: "or, frightened by the consuming fire, ix. 24, they considered an appeasing of God necessary." It is better to follow the general opinion, and take the expression just as it is given, making their sin to have consisted in offering strange *fire*, that is fire other than that commanded. "The chief thing is that the strange or common fire forms a contrast to the fire of the Sanctuary." Lange. So Rosenmüller, Outram (l. xvi. 13), and others. In vi. 12 it is required that the fire should be always burning upon the altar, and as this fire was for the consumption of the sacrifices, it would naturally be understood for the burning of the incense; in xvi. 12 it is expressly prescribed for the incense on the great day of atonement, and it became a part of the symbolism of the sanctuary service (Rev. viii. 5). The fact that no command on this point of detail is anywhere recorded does not preclude the supposition that such a command had been given. At all events, the general principle of exact conformity to the Divine commands should have prevented Nadab and Abihu from offering "strange" or uncommanded fire before the LORD.

As to the causes which led them to commit this sin, the narrative is equally silent; but the connection of the precept in ver. 9 with this event seems to imply that there had been some violation of it. (See Targ. Hieros., Nic. de Lyra, Patrick, *etc.*) This might have concurred with already existing spiritual pride and self-will, or have temporarily produced them. "From vers. 8, 9, it is likely that they had lost their soberness in the feast which had begun." Lange. But however this may have been, Von Gerlach's remark is in place: "By this connection is taught, that as no external event was to depress with grief the priest, so ought he to apply no artificial means to his senses to produce exhilaration: his whole thoughts and attention are to be directed to the sacred offices which are commanded him. We are reminded of the antithesis, Eph. v. 18." In the expression **which he commanded them not,** Rosenmüller notes a *μείωσις* of frequent occurrence, meaning "which He forbade."

Ver. 2. **Fire from the LORD.**—Plainly a miraculous fire as that which consumed the sacrifice (ix. 24). It did not consume their bodies, or even their clothes (ver. 5), and it must have been by an inadvertence that Lange says: "If they came thus strongly excited with their glowing fire into the half darkness of the sanctuary, they may have set themselves a-fire, by which they were destroyed."

The severity of this judgment may be compared with that upon Uzza (2 Sam. vi. 7; 1 Chron. xiii. 10), upon the Sabbath-breaker (Num. xv. 32-36), or in the New Testament with that upon Ananias and Sapphira. In all these cases the punishment was not determined so much by the aggravation of the offence itself as by the necessity of vindicating God's majesty and by a signal judgment on the first occasion, preventing a repetition of the offence. In such cases it is very necessary to separate the temporal from the thought of eternal punishment.

Philo (as quoted by Calmet) undoubtedly pushes this too far when he says: "The priests Nadab and Abihu died that they might live, receiving an incorruptible for their mortal life, and passing from creatures to their Creator;" but yet we may not argue from temporal punishment to eternal doom, and the recollection of this may often serve to remove much of the inscrutableness of the Divine judgments.

Ver. 3. **This it is that the LORD spake**—not in precisely these words, but again and again in their substance. See Ex. xxix. 44; xix. 22; Lev. viii. 33. Yet the very words may have been spoken, although not recorded, as in Ex. xxxiii. 12. Priests are continually designated as those that "come nigh" to God (*e. g.* Ezek. xlii. 13).—**I will be sanctified.**—Comp. Ex. xix. 4, 5. "The law of the sanctuary is proclaimed to mean: that all approach to Jehovah of those who draw near to Him, of the priests in the holy acts of sacrifice, has the purpose of showing forth Jehovah in His holiness, *i. e.* in His pure and strict and all-folly-abhorring personality; and this hallowing of His name in highest solitude should have the result of revealing Him before all the people in His majesty, in the glory of His manifestation. The pure and brilliant exterior of the Cultus depends in its purity and chasteness upon the most perfect interior purity and truth. But when Moses applies this law to the present mishap, it expresses the truth that it is fulfilled not only in the pure service of God of good priests, but also in the unclean service of evil priests. Should these, for example, bring before the LORD, in passion or excitement, strange fire, fire of the intoxication of extravagance, fire of fanaticism, they should be seized and consumed by that fire changed, as it were, into the fire of the judgment of Jehovah; and also by such judgments on such priests Jehovah should be glorified before all His people—as it has always clearly been, especially to-day. How many a Protestant zealot has screamed himself dead in the sanctuary! But the mediæval priests began to burn themselves when they kindled the flames of the pyres." Lange.

Aaron held his peace means not only that he abstained from the customary wails and cries of the mourner; but that he uttered no murmur against the judgment of God, or remonstrance against the law as set forth by Moses. This may perhaps have been made easier to him by the stunning effect of so great and sudden a bereavement.

Ver. 4. **The sons of Uzziel.**—From Ex. vi. 18 it would appear that Uzziel was the youngest of Aaron's three uncles. **Brethren** is used, as so frequently in Scripture, in the sense of kinsmen. Elzaphan was the "chief" of his father's house, Num. iii. 30.—**From before the sanctuary.**—Notwithstanding the Jewish tradition that they perished within the sanctuary, it appears from this expression that the Divine judgment fell upon them while they were still in the court. "They buried the dead in their linen coats: these priestly garments had been defiled with the dead bodies, and were buried with them. There is nothing else degrading in the form of burial. The burial without the camp was common for all corpses. The buriers were also reminded that the dead were their brethren." Lange. This was now the eighth day of the month; the Passover lamb was to be slain on the 14th. Mishael and Elzaphan were therefore unable to keep the Passover on account of their defilement by a dead body, for this lasted seven days (Num. xix. 11–13). In view of these facts Blunt suggests (*Undesigned Coincidences*, I. 14) that it was the case of these Levites which was considered and provided for by the law of the Passover of the second month, Num. ix. 6-12.

Vers. 6, 7. All signs of mourning are forbidden to the priests. By a subsequent enactment these were in all cases perpetually forbidden to the high-priest (xxi. 10-12), but in moderation allowed to the ordinary priests for those nearest of kin (*ib.* 1–6). Here, however, they are absolutely forbidden to both, doubtless because "any manifestation of grief on account of the death that had occurred would have indicated dissatisfaction with the judgment of God" (Keil); "because, from their office, they were especially concerned as consecrated priests in outwardly maintaining the honor of Jehovah. . . . . . The people, on the other hand, as not formally standing so near to Jehovah, were permitted to **bewail the burning which the Lord had kindled**" (Cook).

Uncover not your heads.—This is the sense of the LXX. and Vulg., and means that they were not to remove their priestly turbans, as they were still to go directly on with their priestly functions. The word means literally to *set free*, and it may therefore have here the added sense, "do not go about with your hair dishevelled, or flowing free and in disorder (xiii. 45)." Keil. Both this and the rending of the clothes were among the most common signs of mourning among the Jews.

Lest wrath come upon all the people.—They were to observe this precept not only for their own sake—**lest ye die**—but also for the people's. It has already been shown (iv. 3) that the sin of the high-priest, as their theocratic head, brought guilt upon the people, and involved them in the consequent punishment; in this case emphatically it must do so, because Aaron and his remaining sons were now the sole appointed mediators with God, and any mark of dissatisfaction with His judgments would have placed them in an attitude of opposition to God.

Though the priests might not turn aside from their sacred functions, yet Nadab and Abihu were not to go unmourned. **The whole house of Israel** were to **bewail the burning**—not indeed as murmuring against the Divine judgment, but yet as recognizing that a sad calamity had befallen them.

Ver. 7. **Ye shall not go out**—*viz.:* for the purpose of accompanying the remains of the slain priests to their grave, and in any way ceasing from their sacred functions on their account. A like command is made of perpetual obligation upon the high-priest in xxi. 12. The reason is given—**for the anointing oil of the LORD is upon you**; consecrated wholly to His service, they might not turn aside from it for any purpose. Comp. Matt. viii. 22.

Ver. 8. **Spake unto Aaron.**—Either through Moses (see Textual note 6); or else Aaron, being now fully constituted high-priest, and having shown his submission in what had just occurred, was made directly the recipient of a Divine communication concerning the duties of the priests.

Vers. 9–11. **Strong drink.**—Heb. שֵׁכָר used apparently in Num. xxviii. 7 as a synonym for wine, but generally taken for an intoxicating drink prepared from grain or honey, or especially from palms. The prohibition of wine and strong drink to the priests is only in connection with their service in the tabernacle. For the present this must have amounted to an almost absolute prohibition, as the service of Aaron and his two sons could have been little less than continuous; but as the priesthood multiplied, of course the time of service for each of them was reduced. The connection of this precept with what goes before and what follows seems almost necessarily to imply that it was called forth by some violation of it on the part of Nadab and Abihu. This supposition, Lange says, "is made probable by the otherwise unexplained command here given, and thus indeed the outward strange fire was only the symbol of the inner strange fire of wine-produced enthusiasm, which so often can mingle itself in pious and animated speeches and poems, by which indeed holy and unholy things are confused." The object of the command is expressed in vers. 10, 11: that the mind of the priests might be clear in the exercise of their own duties, and in the instruction of the people in regard to theirs.

Vers. 12–15. **The oblation that remaineth** from the sacrifices of the day mentioned in ix. 17. **Eat it in a holy place**—as has been so often before commanded in regard to those things which might be eaten only by the priests—not in the sanctuary, but in a place provided for the purpose in the court—LXX.: ἐν τόπῳ ἁγίῳ. After this followed the holy meal upon the priests' portion of the peace offerings (vers. 14, 15), eaten with their families without the court, in any clean place.

Vers. 16–18. **The goat of the sin offering** had indeed been offered for the whole congregation (ix. 3), but its blood had not been brought within the sanctuary. Under these circumstances Moses emphatically declares, and Aaron tacitly acknowledges, that its flesh should, under ordinary circumstances, have been eaten by the priests, instead of being burned. Origen characterizes it as being in consequence an imperfect sacrifice. This shows distinctly that the law for the burning of the sin offering for the whole congregation (iv. 19, 12) turned upon the treatment of the blood, as Moses shows in ver. 18, and not upon the fact that it was offered for all the people. It is said that Moses **was angry with Eleazar and Ithamar**, while Aaron is not mentioned; doubtless because the fault was with them as the ordinary priests, to whom this duty belonged, and not to the high-priest. Lange: "Eleazar and Ithamar also, the two remaining sons of Aaron, have apparently made an error in form; that is, they ought to have eaten this flesh of the goat of the sin offering (not their own, but that of the people) in a holy place as being a most holy thing. This they had neglected; still more, they had burnt the goat. But if they would thus treat the sin goat of the people, as if the ritual for the sin offering of bullocks was to be applied, they ought also to have brought its blood into the sanctuary; but they had not done this, and thus had violated the ritual in two ways" [*i. e.*, in one or other of the two ways; but as they had treated the blood exactly as they were commanded, their fault consisted only in the wrong treatment of the flesh]. "In other words: since the blood had been poured out at the altar in the court, they must also in consequence eat the flesh of the sin offering, since it was given them as a right from Jehovah, as a recompense because they had as priests to bear the misdeeds of the congregation, and to make atonement before Jehovah. But at this reproach of Moses, Aaron knew how to excuse himself and his sons. In the first place, his sons had done their duty in regard to their own sin and burnt offering. In the second place, this fearful accident had happened to him and them, and made them incapable of eating. He appeals to feeling: would it please Jehovah if he should eat in such a frame of mind? This time Aaron has conquered Moses. The first violation of the law proceeded from gross disrespect of the law in carnal conduct; this second violation proceeded from a righteous spiritual elevation above the letter which even Moses must allow."

Ver. 17. **To bear the iniquity of the congregation.**—This expression, however difficult it may be to define the exact limits of its meaning, certainly makes two points clear: first, that the eating of the flesh of the ordinary sin offering by the priests was an essential part of its ritual; and second, that the priests, in receiving the sacrifice and undertaking to make expiation for sins, did act in a mediatorial capacity. "The very eating of the people's sin offering argued the sins of the people were in some sort laid upon the priests, to be taken away by them." Patrick. This eating, however, does not constitute with the sprinkling of the blood "a double atonement," to which Lange rightly objects; but is simply a lesser part of the one atonement of which the blood was the more essential portion. The office of the priests, receiving the victim at the people's hands, was with it to make an atonement or "covering" for the people's sins. Having undertaken this, the responsibility for those sins in a certain sense rested upon them; they must **bear the iniquity of the congregation.**—This was only possible to do by a strict observance of the Divine appointment, since the sacrifice could have no inherent efficacy. They must both sprinkle the blood and eat the flesh. Without the latter, "the sacrifice was imperfect and the sin remained." Origen.

Ver. 19. In Aaron's excuse that "spiritual elevation above the letter" which Lange has noted becomes very plain. It is striking to find this not only in the law, but in regard to the very centre of the law, the sin sacrifice, and that, too, in the very first moment of its institution. On Aaron's unfitness now to eat this offering comp. Hos. ix. 4.

Ver. 20. **He was content.**—"Moses admitted Aaron's plea, but it is not stated whether he

was conscious that he had himself spoken hastily and now conceded the point at issue (as we find him doing on another occasion in reference to the settlement of the two tribes and a half, Num. xxxii. 6), allowing that the priests had done what was in itself right, as S. Augustin, the later Targums, Kurtz, and others, interpret the passage; or whether he yielded out of sympathy with Aaron's natural feelings. The latter alternative is perhaps the more probable one." Clark. But neither alternative is necessary. Both here and in the case cited from Numbers (parallel to which also is Josh. xxii. 10–31) Moses remonstrated against an apparent disregard of the command of God; he was appeased when assured that no disregard was intended, and that in this case the act was exceptional under entirely exceptional circumstances.

DOCTRINAL AND ETHICAL.

I. Self-chosen service (ἐθελοθρησκεία, Col. ii. 23) is displeasing to God, as a substitution of what He has not commanded for what He has commanded. It is of the nature of rebellion and is so regarded by Him. "The symbolical meaning of this history is very deep and comprehensive. Every gift to God, every sacrifice for Him, every act of zeal in His service, however it might otherwise outwardly be right, is displeasing to the Lord so soon as the fire of self-denial ceases to originate from the Holy Spirit, 1 Cor. xiii. 3." O. von Gerlach.

II. Nadab and Abihu were honored with being "brought near" to God, and were the appointed persons to burn incense in the proper way. They perverted their office and abused their privilege, and they perished. So generally God's gifts perverted work harm to him who perverts them, and this harm is intensified in proportion to the greatness of the gift, 2 Cor. ii. 16.

III. Hence comes the general principle that religious responsibility is proportioned to religious privilege (ver. 3)—a principle often insisted upon in our Lord's teaching.

IV. Under the old covenant, death, as the fruit of sin, brought defilement by its touch. Even father and brothers might not touch the dead bodies of the fallen, lest they should be defiled. Under the new covenant, sin has been conquered by Him who knew no sin, and death by Him who rose from the grave. "No longer, therefore, under the Gospel, is death an unclean thing. "Blessed are the dead that die in the Lord," Rev. xiv. 13. The Levitical law, by its treatment of death and burial, shows us our condition by nature in contrast with the blessings given by Him who is "the Resurrection and the Life." Wordsworth.

V. It was required of the Levitical priests that in their service in the sanctuary they should drink neither wine nor strong drink. Similarly St. Paul provides (1 Tim. iii. 2, 3) that the Christian ministry must be "not given to wine," and when requiring it for his infirmities, should use it moderately (*ib.* v. 23). Theodoret. The service of God must be "a reasonable service," with faculties unimpaired, and not disturbed by artificial stimulants.

VI. When the priests are said (ver. 17) to **bear the iniquity of the congregation**, the temporary and typical character of the Levitical system is at once manifest. It was plainly impossible for men, who yet had to offer sacrifices for their own sins, to bear the sins of others, and so present them as holy before God, except as they represented something else, *viz.:* the great High Priest who should atone for the sin of the world.

VII. The burning, instead of eating, the flesh of the sin offering, finally acquiesced in by Moses, is instructive doctrinally as showing even in the most rigid part of the Levitical law, "a certain freedom in the arrangement of the minor details, while the substance of the rules is kept inviolate. It is one of the examples we occasionally meet of a distinction being judiciously and honestly made between the letter and the spirit of a law." Murphy. Under the Old Testament as under the New, God desires "mercy and not sacrifice" (Hos. vi. 6; Matt. ix. 13; xii. 7).

HOMILETICAL AND PRACTICAL.

In this chapter, instead of the expected festivities consequent upon the inauguration of the new priesthood, we find a fearful judgment; so the sin of man ever comes in to mar the good work of God and turn to wormwood His cup of blessing. By this fearful example all will-worship is shown to be displeasing—all attempt to serve God in opposition to the ways of His appointment. "They also offer a strange fire, who offer any thing of their own to God without truly and humbly acknowledging that they have received all from God." Estius. "When we bring zeal without knowledge, misconceits of faith, carnal affections, the devices of our will-worship, superstitious devotions into God's service, we bring common fire to His altar. These flames were never of His kindling; He hates both altar, fire, priest, and sacrifice." Bp. Hall.

The greatness of the punishment was in proportion to the appointed nearness to God of those who had offended. Privilege always brings responsibility. The judgment on Chorazin and Bethsaida must be heavier than upon Sodom and Gomorrha. Compare Heb. ii. 3; xii. 25.

God may use the same means for showing His love and His anger. He consumed the sacrifice by fire; He slew Nadab and Abihu by fire. The result to us of His action depends on our attitude towards Him. The same Gospel is a "savor of life unto life" and of "death unto death." Again: He often uses for man's punishment the very instrument of man's sin; these men sinned by fire and perished by fire; so also the companions of Korah, Num. xvi. 35. So under the laws of His Providence are men's passions made the means of punishing them, and often the objects of unlawful ambition or desire, when attained, become the very scourges of those who sought them.

Aaron held his peace, as the righteous must needs do before the judgments of God, however distressing. See Job i. 22; Ps. xxxix. 9. There can be no hope and no comfort in the world if we may rightfully murmur at the doings of "the Judge of all the earth."

The touch of the dead communicated defilement, but the touch of the Giver of life caused him who was borne out upon the bier to arise (Luke vii. 14), and the damsel who slept in death to arise and walk (Mark v. 42). Wordsworth. Thus does the Antitype excel the type.

Aaron and his surviving sons might not leave the sanctuary to mourn those who had fallen, but all Israel might bewail them; so is the immediate service of God more pressing than all else; what may be right at another time, or to other persons, must be foregone by those who have a duty to God with which it interferes. His service is the prime object to which all other things must conform themselves.

The priests' fervor is not to come of wine or strong drink. In the service of God they who draw near to Him have need of all the calmness and clearness of their minds, lest they do Him dishonor while they profess to serve Him. The excitement of worship, which comes of the abuse of His gifts, though showing itself in eloquence or in more than natural zeal, is not pleasing to Him.

From the fault of the priests in not eating the flesh of the sin offering, Theodoret thus reasons of the duty of the Christian minister: "Hence we learn that we who eat of those things which are offered by the people, and do not live according to the law, nor diligently pray to God for them, will bring down punishment from God;" and Origen says that it behooves the priest first to make himself acceptable to God before he presumes to seek from Him acceptance for the people.

PART THIRD. THE LAWS OF PURITY.

CHAPTERS XI.—XV.

"*The Preliminary Conditions of Sacrifice: the Typical Cleanness and Purifying.*"—LANGE.

PRELIMINARY NOTE ON CLEAN AND UNCLEAN ANIMALS—AND ON DEFILEMENT BY CONTACT.

There has been no little debate as to the origin and ground of the distinction between clean and unclean animals. Such a question can only be settled historically. In Gen. vii. 2 Noah is directed to take into the ark "of every clean beast by sevens, the male and his female," while "of beasts that are not clean by two, the male and his female." There was then already a recognized distinction, and this distinction had nothing to do with the use of animal food, since this had not yet been allowed to man. After the flood, when animal food was given to man (Gen. ix. 8), it was given without limitation. "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." It may therefore be confidently affirmed that this distinction did not have its origin and ground in the suitableness or unsuitableness of different kinds of animal food, as has been contended by many. Neither could it possibly have been founded in any considerations peculiar to the chosen people, since it is here found existing so many ages before the call of Abraham. Immediately after the flood, however, we have a practical application of the distinction which seems to mark its object with sufficient plainness: "Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar" (Gen. viii. 20). The original distinction must therefore be held to have been between animals fit and unfit for sacrifice (comp. Calvin in Lev. xi. 1). On what ground the selection was originally made for sacrifice is wholly unknown; but it is altogether probable that the same kind of animals which were "clean" in the time of Noah were included in the list of the clean under the Levitical law. Many of the latter, however, were not allowable for sacrifice under the same law, nor is it likely that they ever were; on the other hand, all were admissible for food in Noah's time, while under the Levitical law many are forbidden. While, therefore, the original distinction must be sought in sacrificial use, it is plain that the details of this distinction are largely modified under the Levitical law prescribing the animals that may be allowed for food.

When inquiry is now made as to the grounds of this modification, the only reason given in the law itself is comprehensive (Lev. xi. 43-47; xx. 24-26; Deut. xiv. 21): "For I am the LORD your God; ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy." "I am the

LORD your God, which have separated you from other people." This points plainly to the separation of the Israelites by their prescribed laws of food from other nations; and it is indisputable that the effect of these laws was to place almost insurmountable impediments in the way of familiar social intercourse between the Israelites and the surrounding heathen. When this separation was to be broken down in the Christian Church, an intimation to that effect could not be more effectively conveyed than by the vision of St. Peter of a sheet let down "wherein were all manner of four-footed beasts, and creeping things, and fowls of the air," with the command, "Rise, Peter, kill and eat" (Acts x. 13). The effectiveness of the separation, however, is to be sought in the details, not in the general character of the distinction, as it is now well known that the ordinary diet of the Egyptians and other nations of antiquity was substantially the same with that of the Israelites. Various reasons given by the fathers and others, with replies showing their fallacy, may be found in Spencer, *de leg. Hebr.* I. c. vii., § 1, what he considers the true reasons (seven in number) being given in the following section. Comp. also Calvin in Lev. xi. 1.

It is to be observed that the distinction of clean and unclean animals has place only at their death. All living animals were alike clean, and the Hebrew had no scruple in handling the living ass or even the dog. The lion and the eagle, too, as has been well observed by Clark, were used in the most exalted symbolism of prophetic imagery. But as soon as the animals were dead, a question as to their cleanness arose; this depended on two points: *a*) the manner of the animal's death; and *b*) the nature of the animal itself. All animals whatever which died of themselves were unclean to the Israelites, although they might be given or sold to "strangers" (Deut. xiv. 21), and the touch of their carcasses communicated defilement (Lev. xi. 39, 40). This then was one broad distinction of the law, and was evidently based upon the fact that from such animals the blood had not been withdrawn.

But a difference is further made between animals, even when properly slaughtered. In a very general way, the animals allowed are such as have been generally recognized among all nations and in all ages as most suitably forming the staple of animal food; yet the law cannot be considered as founded upon hygienic or any other principles of universal application, since no such distinction was recognized in the grant to Noah. Moreover, the obligation of its observance was expressly declared to have been abrogated by the council at Jerusalem, Acts xv. The distinction was therefore temporary, and peculiar to the chosen people. Its main object, as already shown, was to keep them a separate people, and it is invested with the solemnity of a religious observance. In providing regulations for this purpose, other objects were doubtless incidentally regarded, such as laws of health, *etc.*, some of which are apparent upon the surface, while others lie hidden in our ignorance of local customs and circumstances.

Before closing this note it is worthy of remark that the dualistic notions which formed the basis of the distinction between clean and unclean animals among the Persians were absolutely contradicted by the theology of the Israelites. Those animals were clean among the Parsees which were believed to have been created by Ormuzd, while those which proceeded from the evil principle, Ahriman, were unclean. The Hebrews, on the contrary, were most emphatically taught to refer the origin of all things to Jehovah, and however absolute might be the distinction among animals, it was yet a distinction between the various works of the one Creator.

The general principles of determination of clean animals were the same among the Israelites as among other ancient nations; in quadrupeds, the formation of the foot and the method of mastication and digestion; among birds, the rejection as unclean of birds of prey; and among fish, the obvious possession of fins and scales. All these marks of distinction in the Levitical law are wisely and even necessarily made on the basis of popular observation and belief, not on that of anatomical exactness. Otherwise the people would have been continually liable to error. Scientifically, the camel would be said to divide the hoof, and the hare does not chew the cud. But laws for popular use must necessarily employ terms as they are popularly understood. These matters are often referred to as scientific errors; whereas they were simply descriptions, necessarily popular, for the understanding and enforcement of the law.

Defilement by contact comes forward very prominently in this chapter, as it is also frequently mentioned elsewhere. It is not strange that in a law whose educational purpose is everywhere so plain, this most effective symbolism should hold a place, and the contaminating effect of converse with evil be thus impressed upon this people in their spiritual infancy. It thus has its part with all other precepts of ceremonial cleanness in working out the great spiritual purposes of the law. But beyond this, there is here involved the great truth, but imperfectly revealed under the old dispensation, that the body, as well as the soul, has its part in the relations between God and man. The body, as well as the soul, was a sufferer by the primeval sentence upon sin, and the body, as well as the soul, has part in the redemption of Christ, and awaits the resurrection of the just. The ascetic notions of the mediæval ages regarded the body as evil in a sense entirely incompatible with the representations of Scripture. For not merely is the body the handmaid of the soul, and the necessary instrument of the soul's action, but the service of the body as well as the soul is recognized in the New Testament (*e. g.*, Rom. xii. 1) as a Christian duty. On its negative side, at least, this truth was taught under the old dispensation by the many laws of bodily purity, the series of which begins in this chapter. The laws of impurity from physical contact stand as an appendix to the laws of food and as an introduction to the other laws of purity, and form the connecting link between them.

FIRST SECTION.

Laws of Clean and Unclean Food.

"*The Cleanness of the Sacrifice—or the Contrast of the Clean and Unclean Animals.*"—LANGE.

CHAP. XI. 1–47.

1, 2 AND the LORD spake unto Moses and to Aaron, saying unto them, Speak unto the children of Israel, saying, These *are* the beasts [animals[1]] which ye shall eat among all the beasts that *are* on the earth. 3 Whatsoever parteth the hoof, and is cloven footed [and completely separates the hoof[2]], *and* cheweth the cud, among the beasts, that shall ye eat. 4 Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: *as* the camel, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you. 5 And the coney,[3] because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you. 6 And the hare, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you. 7 And the swine, though he divide the hoof, and be cloven footed [and completely separates the hoof[4]], yet he cheweth not the cud; he *is* unclean to you. 8 Of their flesh shall ye not eat, and their carcase shall ye not touch; they *are* unclean to you.

9 [5]These shall ye eat of all that *are* in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat. 10 And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which *is* in the waters, they *shall be* an abomination unto you: 11 they shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcases in abomination. 12 [6]Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you.

13 And these *are they which* ye shall have in abomination among the fowls; they shall not be eaten, they *are* an abomination: the eagle,[7] and the ossifrage,[8] and the

TEXTUAL AND GRAMMATICAL.

[1] Ver. 2. הַחַיָּה is a different word from בְּהֵמָה in the following clause, and the difference should be recognized in the translation, as it is in the Semitic versions. The former is the more general term, the latter (comp. Gen. i. 24) refers to the quadrupeds included in this section (vers. 1–8) in contradistinction from birds and reptiles.

[2] Ver. 3. וְשֹׁסַעַת שֶׁסַע פְּרָסֹת. The idea is that of not merely partially (like the camel), but completely dividing the hoof. The Sam., LXX., Syr. and nine MSS. make this still more indefinite by inserting שְׁתֵּי—*two* before the last word.

[3] Ver. 5. הַשָּׁפָן. The animal is indicated here as one that chews the cud (or appears to do so), in Ps. civ. 18; Prov. xxx. 26, as living in the rocks, and in the latter as being very weak. It occurs elsewhere only in the parallel place, Deut. xiv. 7. Here the LXX. renders it δασύποδα, Aq. λαγωός; in Deut. xiv. 7, the LXX. has χοιρογρύλλιος—*bristly animal*, which is adopted by the Vulg. in both places. The Sam. translates it *Vabr*, the *Hyrax Syriacus*, which is said to be still called *tsofun* in Southern Arabia. Fürst says: "The Targ. points to the same animal when it translates טַוְזָא, טַפְסָא, טַפְזָא (*leaper*) since the *Vabr* goes by leaps." The Duke of Argyle (Reign of Law, p. 264) speaks of a specimen of it in the Zoological Gardens, and states that in the structure of the teeth and the foot it is assimilated to the rhinoceros. Cuvier classed it with the pachyderms. The Rabbins understood it to be a rabbit, and were followed by Luther and the A. V. in the old word *Coney*. Bochart (Hieroz. Lib. III., c. 33) understands it of the *Jerboa* or *bear-mouse*, and so Gesenius, Geddes and others. Although the word in the A. V. is certainly wrong, yet as it is obsolete, it seems unnecessary to make a change which could only be either to the Heb. word, or to the scientific name.

[4] Ver. 7. The construction is the same as in ver. 3. See note [2].

[5] Ver. 9. The Sam., one MS., the LXX. and Syr. prefix the conjunction וְ.

[6] Ver. 12. The same, with fourteen MSS., here prefix the conjunction.

[7] Ver. 13. נֶשֶׁר is uniformly translated *eagle* in the A. V., ἀετός in the LXX., and *aquila* in the Vulg. Kalisch says this "is beyond a doubt." The same meaning is given by Fürst and Gesenius, although both would include also the sense of *vulture*. Clark's proposed emendation, *the great vulture*, seems therefore unnecessary.

[8] Ver. 13. פֶּרֶס עָזְנִיָּה. Both, by preponderance of authority, species of eagles, and the former sufficiently well described by *ossifrage*; the latter species is not certainly identified, the word occurring only here and in the parallel, Deut. xiv. 12. The LXX. renders ἁλιαίετος—*sea eagle*. Fürst prefers *Valeria*, the black eagle. Kalisch prefers the sense *vulture*. Gesen. (Thesaur.), *black eagle*.

14, 15 ospray,[8] and the vulture,[9] and the kite[10] after his kind; [11]every raven after his
16 kind; and the owl [ostrich[12]], and the night hawk [owl[13]], and the cuckow [gull[14]],
17 and the hawk after his kind, and the little owl,[15] and the cormorant, and the great
18, 19 owl,[16] and the swan,[17] and the pelican, and the gier eagle [vulture[18]], and the stork,[19] the[20] heron[21] after her kind, and the lapwing [hoopoe[22]], and the bat.
20 All[11] fowls that creep [all winged creeping things[23]], going upon *all* four, *shall be*
21 an abomination unto you. Yet these may ye eat of every flying creeping thing that goeth upon *all* four, which have[24] legs above their feet, to leap withal[25] upon
22 the earth; *even* these of them ye may eat; the locust after his kind, and the bald locust[26] after his kind, and the beetle[26] after his kind, and the grasshopper after his
23 kind. But all *other* flying creeping things, which have four feet, *shall be* an abo-

[9] Ver. 14. הַדָּאָה, a word, ἁπ. λέγ. In the parallel passage, Deut. xiv. 13, it is רָאָה. Its etymology indicates a ravenous bird of swift flight. LXX. γύψ—*vulture*, Vulg. *milvus*—*kite*. Bochart considers it a species of hawk or falcon. So Kalisch. In Deut. xiv. 13 there is mentioned also דַיָּה, making twenty-one varieties of birds; but that word in Deut. is omitted by the Sam. and four MSS.

[10] Ver. 14. אַיָּה is only to be identified by the fact that it here stands for the name of a class—*after his kind*, and that in Job xxviii. 7 it is spoken of for its great keenness of sight. The LXX. renders here *kite*, in Deut. and Job *vulture*. Clark makes it *milvus regalis*.

[11] Ver. 15 and ver. 20. The Sam., many MSS. and versions prefix the conjunction.

[12] Ver. 16. בַּת הַיַּעֲנָה. LXX. στρουθός. The word is uniformly rendered *owl* in the text of the A. V.; but in the marg. of Job xxx. 29; Isa. xiii. 21; xxxiv. 13; xliii. 20, it is rendered *ostrich* in accordance with the Targ., LXX., Vulg. and Syr., and there can be no doubt that this is the true sense. The fem. stands for the bird collectively, of both sexes. Rosen.: "Vox, בַּת, apposita est ex more quodam Orientalium, qui nomina *pater*, *mater*, *filius*, *filia*, animalium quorundam nominibus præfigere solent sine respectu ætatis et sexus." Bochart, however, thinks it means distinctively the female.

[13] Ver. 16. תַּחְמָס (from חָמַס, *to do violence*), interpreted by Bochart, and others on his authority, of the male ostrich; but this is now generally rejected. The Targ. Onk. has צִיצָא, and Targ. Jerus. חַטְפִיתָא—*swallow*. Others (Knobel) consider it the *cuckoo*; but the rendering of the LXX. and Vulg., *owl*, is now adopted more generally than any other.

[14] Ver. 16. שַׁחַף occurs only here and in Deut. xiv. 15. Knobel understands it of a species of hawk trained in Syria for hunting gazelles, *etc.*; but most other interpreters understand it of a sea bird, whether the *stormy petrel* (Bochart) or more generally the *sea gull* after the Vulg. and LXX. λάρος.

[15] Ver. 17. כּוֹס. There seems no sufficient reason to question the accuracy of the A. V., which is substantially that of the ancient versions. Tristram identifies it with the *Athene meridionalis* common in Syria. Bochart, however, would render *Pelican*, and Riggs *Night-hawk*.

[16] Ver. 17. The A. V. is probably right. The LXX., Vulg. and Targ. Onk. have *Ibis*, which seems to have arisen from a misplacement of the words of the text, rather than from a different translation of יַנְשׁוּף. They are followed by Riggs and others.

[17] Ver. 18. תִּנְשֶׁמֶת. The same word is used, ver. 30, for *mole* (probably chameleon): here it refers to a bird, and it is likely that this is the word for which *Ibis* stands in the LXX. and Vulg. But it is not probable that the Israelites would have come much in contact with the Ibis. The preponderance of authority (see Fürst) is for some variety of owl, according to the Chald., Syr. and Sam.; but there does not appear to be sufficient certainty to warrant a change in the text of the A. V.

[18] Ver. 18. רָחָם. LXX. rendering doubtful. The best authorities agree that some species of *vulture* is meant. Gesenius (thesaur.) would make it a very small species, of the size of a crow. Others consider it most probably the large Egyptian vulture, *Neophron percnopterus*. Perhaps something of this kind was meant by *gier eagle*. Kalisch, governed only by the order of the birds, would translate *pelican*.

[19] Ver. 19. חֲסִידָה, LXX., Aq., Symm., Theod., *heron*, but LXX. in Job xxxix. 13 *stork*. Either bird answers well enough to the etymology and to the passages when it occurs, and *stork* is as likely to be right as *heron*.

[20] Ver. 19. The Sam. and sixteen MSS. prefix the conjunction which is found in the parallel place in Deut. For the want of it Knobel would connect the word with the preceding as an adjective; but it seems better to consider it as an accidental omission.

[21] Ver. 19. אֲנָפָה. The meaning of the rendering in Targ. Onk. is unknown, Syr. retains the Heb. word, LXX. χαραδριός, a bird chiefly remarkable for its greediness. The Heb. etymology is uncertain. Clark identifies it with the *great plover* (*Charadrius œdicnemus*). Fürst defines it *Parrot*, and so Gesen. Bochart, following the etymology of the Rabbins, defines it *the angry bird*, and considers it some species of eagle. It seems probable that the A. V. is wrong, but difficult to determine upon a substitute.

[22] Ver. 19. הַדּוּכִיפַת. The bird intended has not been certainly identified; but the authority of the LXX., ἔποπα, and Vulg., *upupa*, is here followed. The Arab. adopts it, and it is followed by Riggs. Bochart would render *mountain cock* after the Chald.

[23] Ver. 20. כֹּל שֶׁרֶץ הָעוֹף. The idea of *fowls that creep* is not less strange and grotesque in Heb. than in English. The word שֶׁרֶץ by its etymology means those creatures that multiply abundantly, swarm, whence it came to be applied to very much the same creatures as we mean by vermin. It can hardly be better expressed than by *creeping things*. **Going upon all four** does not necessarily mean having just four feet, but going with the body in a horizontal position.

[24] Ver. 21. For the לֹא of the text the *k'ri* has לוֹ, and so the Sam. and many MSS. So it must necessarily be understood, as it is in the versions.

[25] Ver. 21. For בָּהֵן the Sam. and thirty-seven MSS. have בָּהֶם.

[26] Ver. 22. Beetle is certainly wrong; for this, like the rest, must have been one of the leaping insects. There are no means of identifying these four varieties. Each of them stands for a class "after his kind." Two of them, the סָלְעָם and the חַרְגֹּל, do not occur elsewhere. The others are of frequent occurrence, and are uniformly translated in the A. V. the first *locust*, the last *grasshopper*. It would probably be better in the other cases to follow the example of the older English and most modern versions in giving simply the Hebrew names without attempting translation.

24 mination unto you. And for these ye shall be unclean: whosoever toucheth the
25 carcase of them shall be unclean until the even. And whosoever beareth *ought* of the carcase of them shall wash his clothes, and be unclean until the even.

26 *The carcases* of every beast which divideth the hoof, and *is* not cloven footed, nor cheweth the cud, *are* unclean unto you: every one that toucheth them[27] shall be
27 unclean. And whatsoever goeth upon his paws, among all manner of beasts[27a] that go on *all* four, those *are* unclean unto you: whoso toucheth their carcase shall be
28 unclean until the even. And he that beareth the carcase of them shall wash his clothes, and be unclean until the even: they *are* unclean unto you.

29 These also *shall be* unclean unto you among the creeping things that creep upon the earth; the weasel,[28] and the mouse, and the tortoise [the great lizard[29]] after
30 his kind, and the ferret [gecko[30]], and the chameleon [strong lizard[31]], and the lizard [climbing lizard[32]], and the snail [lizard[33]], and the mole [chameleon[34]].
31 These *are* unclean to you among all that creep: whosoever doth touch them, when
32 they be dead, shall be unclean until the even. And upon whatsoever *any* of them, when they are dead, doth fall, it shall be unclean; whether *it be* any vessel [thing[35]] of wood, or raiment, or skin, or sack, whatsoever vessel [thing[35]] *it be*, wherein [wherewith[35]] *any* work is done, it must be put into water, and it shall be unclean
33 until the even; so it shall be cleansed. And every earthen vessel, whereinto *any*
34 of them falleth, whatsoever *is* in it shall be unclean; and ye shall break it. Of all meat [food[36]] which may be eaten, *that* on which *such* [*om. such*[37]] water cometh shall be unclean: and all drink that may be drunk in every *such* vessel shall be
35 unclean. And every *thing* whereupon *any part* of their carcase falleth shall be unclean; *whether it be* oven, or ranges[38] for pots, they shall be broken down: *for*
36 they *are* unclean, and shall be unclean unto you. Nevertheless a fountain[39] or pit, *wherein there is* plenty of water, shall be clean: but that which[40] toucheth their

[27] Ver. 26. Six MSS. and the LXX. specify, what is sufficiently plain, *their carcases*. [27a] Ver. 27. See note [1] on ver. 2.

[28] Ver. 29. חֹלֶד occurs nowhere else. The A. V. seems justified in following the LXX. and Targ., although Bochart would render *mole*, which is still called *Chuld* by the Arabs.

[29] Ver. 29. צָב, a word in this sense, ἀπ. λέγ. There seems no doubt that this and all the names following in ver. 30 indicate various species of lizard. So Riggs. This particular one is called by the LXX. ὁ κροκόδυλος ὁ χερσαῖος—*land crocodile*, and so St. Jerome. Bochart considers it a kind of large lizard abounding in Syria, often two feet long. Tristam identifies it with the *uromastix spinipes*. The translation proposed by Clark, *the great lizard*, is probably as good as can be had.

[30] Ver. 30. אֲנָקָה in this sense only here. LXX. μυγάλη—*shrew mouse*; Onk. יָלִי—*hedge hog*; the other oriental versions by various names of lizard. Almost all the authorities concur in making it some variety of lizard. Knobel is certainly wrong in identifying it with the *Lacerta Nilotica*, an animal four feet long. Fürst only so far defines it as "a reptile with a long narrow neck." The translation of Rosenmüller, *lacerta gecko*, seems as probable as any.

[31] Ver. 30. כֹּחַ, a word of frequent occurrence for *strength*, *power*, but as a name of an animal occurring only here. The etymology seems to indicate a characteristic of strength (although Fuerst makes it *the slimy*), and the connection, some variety of lizard. The translation *chameleon* is derived from the LXX., and is probably wrong. Keil shows that Knobel (followed by Clark) is in error in translating by *frog*. The uncertainty is too great to substitute another word for that of the A. V., which yet must be changed, because the last name belongs to the chameleon. The etymology simply is therefore indicated.

[32] Ver. 30. לְטָאָה, another word, ἀπ. λέγ. LXX. καλαβώτης, Vulg. *stellio*. Knobel makes it a crawling, and Fuerst a climbing lizard. The latter is adopted as a probable sense in order to avoid confusion in the text.

[33] Ver. 30. חֹמֶט, also ἀπ. λέγ. LXX. σαῦρα, Vulg. *lacerta*, and so also the Syr. The A. V. comes from the Targ. Jerus. and Rabbinical authorities. Otherwise there is a general agreement with Bochart that it should be rendered *lizard*.

[34] Ver. 30. תִּנְשָׁמֶת has already occurred, ver. 18, as the name of a bird. Here it is some variety of lizard, and from its etymology—נָשַׁם, *to breathe, to draw in air*—there is a good degree of unanimity in understanding it of the chameleon, either as inflating itself, or as popularly supposed to live on air.

[35] Ver. 32. כְּלִי is evidently here used, as in Ex. xxii. 6 (7), in its most comprehensive sense. It is only limited by the clause **wherewith any work is done.** This change of course makes it necessary to translate בָּהֶם, *wherewith*, instead of *wherein*.

[36] Ver. 34. אֹכֶל means any kind of food, especially cereal. The English *meat* is now so altered in sense that it is better to change it.

[37] Ver. 34. The word *such* is unfortunately inserted in the A. V. The idea is (comp. ver. 38) that all meat prepared with water should be rendered unclean by the falling of any of these animals upon it.

[38] Ver. 35. כִּירַיִם occurs only here, and there is much question as to its meaning. According to Keil it "can only signify, when used in the dual, a vessel consisting of two parts, *i. e.* a pan or pot *with a lid*." So Knobel and the Targums; others a support for the pot like a pair of bricks, LXX. χυτρόποδες; others, as Fürst, "*a cooking furnace*, probably consisting of two ranges of stones which met together in a sharp angle."

[39] Ver. 36. The Sam. and LXX. add *of waters*.

[40] Ver. 36. Rosenmüller, Keil, and others understand this in the masculine, *he who*, *viz.* in removing the carcase. The meaning, however, seems to be more general: the person or the thing touching the carcase, in removing it or otherwise.

37 carcase shall be unclean. And if *any part* of their carcase fall upon any[41] sowing
38 seed which is to be sown, it *shall be* clean. But if *any* water be put upon the seed, and *any part* of their carcase fall thereon, it *shall be* unclean unto you.

39 And if any beast, of which ye may eat, die; he that toucheth the carcase there-
40 of[42] shall be unclean until the even. And he that eateth of the carcase of it[42] shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it[42] shall wash his clothes, and be unclean until the even.

41 And every creeping thing that creepeth upon the earth *shall be* an abomination;
42 it shall not be eaten. Whatsoever goeth upon the belly,[43] and whatsoever goeth upon *all* four, or whatsoever hath more feet among all creeping things that creep
43 upon the earth, them ye shall not eat; for they *are* an abomination. Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall
44 ye make yourselves unclean with them, that ye should be defiled thereby. For I *am* the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I *am* holy: neither shall ye defile yourselves with any manner of creep-
45 ing thing that creepeth upon the earth. For I *am* the LORD[44] that bringeth you up out of the land of Egypt, to be your God; ye shall therefore be holy, for I *am* holy.

46 This *is* the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:
47 to make a difference between the unclean and the clean, and between the beast[45] that may be eaten and the beast[45] that may not be eaten.

[41] Ver. 37. The Sam., two MSS., and Vulg. omit *any;* but two MSS. and the LXX. insert it before *seed* in the following verse.

[42] Vers. 39 and 40. Several MSS. and the LXX. have the plural in these places.

[43] Ver. 42. The letter ו in גָּחוֹן—*belly* is printed in larger type in the Heb. Bibles to indicate that it is the middle letter of the Pentateuch.

[44] Ver. 45. The Sam., two MSS. and the Syr. add, as in ver. 44, *your God.*

[45] Ver. 47. See note on ver. 2.

EXEGETICAL AND CRITICAL.

The whole of Lange's "Exegetical" is here given in full, the remarks of the translator being added in square brackets.

"Cleanness as a condition of the sacrifices—the cleanness of the sacrificial animals, and the cleanness to be regained through the purification of men and of human conditions. Chap. xi.–xv. 'These are regarded in the law as defiling: the use of certain animals, and the touching a carcase (chap. xi.); the confinement of a woman (chap. xii.); the leprosy (chap. xiii., xiv.); the issue of seed of a man (ch. xv. 1–15); the involuntary emission of semen (*ib.* 16, 16); the carnal conjunction of the sexes (*ib.* 18); the menses of a woman (*ib.* 19–24); and the lasting issue of blood of the same (*ib.* 25–30); to which Num. xix. 11–22 adds the touching the dead; but the things mentioned do not all give the same uncleanness,' *etc.* Knobel, p. 432. The priests were to administer the laws of cleanness and of purification, so to speak, as the religious district physicians of the theocracy. On the laws of the Gentiles about cleanness, see Knobel, pp 436–40; on the animals, pp. 443 ss. (the detailed presentation)."

"Chap. xi. The cleanness of the sacrifice, or the contrast of the clean and unclean animals. The clean sacrificial animal is marked out from the four-footed beasts by two characteristics: cleaving the hoof and chewing the cud. The cloven hoof distinguishes the slow-moving, tame animal, naturally adapted to domestication, from the single-hoofed animal, naturally wild, although sometimes capable of being tamed. The rumination characterizes quiet, dispassionate, graminivorous animals, as opposed to the carnivorous beasts of prey, and the unclean omnivorous beasts."

"Thus especially are the one-hoofed excluded, although they chew the cud; the camel, and (as stated) the rock badger, the hare. And so with those that cleave the hoof and do not chew the cud—the swine. And, of course, the four-footed creatures which lack both characteristics."

"In regard to all unclean animals, the use of their meat and the touching of their carcase is forbidden. That they certainly might not be offered in sacrifice is therewith presupposed. Vers. 1–8."

[From this general view of the chapter, and from several of the particulars, a dissent must be expressed. Although, as has been shown in the preliminary note, the original distinction between clean and unclean animals was in regard to their fitness or unfitness for sacrifice; yet here there is no immediate reference to sacrifice at all, and the animals are classified solely in relation to their being allowed or forbidden for food. Again, in the detail, while among the animals reared by man it may be true that "the cloven hoof distinguishes the slow-moving tame animal;" yet this certainly could not apply to the gazelle and other kinds of deer, which are equally included among the clean animals. Probably Lange's remark was made because his mind was already fixed upon the classification of animals for sacrifice, although even then it would but imperfectly

apply to the goat. Also, on the other side, "the single-hoofed animal, naturally wild, but sometimes capable of being tamed," is quite insufficient in its description, for the single-hoofed horse is quite as much a domestic animal as the bull or the goat, and it fails altogether to include the many-toed domestic cat and dog, which were eminently unclean.

[The first and larger half of this book is concerned with the means of approach to God. First of all came the laws of sacrifice, chaps. i.—vii.; then followed the consecration of the priests by whom the sacrifices were to be offered, with an account of their entrance upon their office, and the connected events, chaps. viii.—x.; now follow the laws of purity, chaps. xi.—xv., and of these first, the laws of clean and unclean food, contained in the present chapter. In this connection also the uncleanness produced by contact with the dead bodies of animals unclean for food is emphatically set forth, and thus this chapter is intimately connected with the laws of purification in the following chapters. "In all the nations and all the religions of antiquity we find the contrast between clean and unclean, which was developed in a dualistic form, it is true, in many of the religious systems, but had its primary root in the corruption that had entered the world through sin. This contrast was limited in the Mosaic law to the animal food of the Israelites, to contact with dead animals and human corpses, and to certain bodily conditions and diseases that are associated with decomposition." Keil.

[Vers. 1–8 are concerned with the larger quadrupeds. The distinction is so made among these that the Israelites might be in no mistake about them. To an anatomist it might have been enough to say either **parteth the hoof**, or **cheweth the cud**; but since several animals apparently had one of these characteristics without the other, or were popularly supposed to have them, for the sake of clearness both are given, and also some animals are excluded, as the camel, which apparently lacked one of them, although anatomically it might be considered as possessing both.

[Ver. 1. Both Moses, as the lawgiver, and Aaron, as the now fully consecrated high-priest, to whom would especially pertain the enforcement of the laws of purity, are now addressed together.

[Ver. 3. No enumeration is here made of the animals possessing these qualifications; but there is such an enumeration in the parallel passage, Deut. xiv. 4, 5.

[Ver. 4. The camel has a ball behind the cleft of the foot on which it treads. It comes, therefore, under the class of those with hoofs not completely cloven. So also the swine in ver. 7 is spoken of as dividing the hoof, because he does so in all common acceptation, and is so spoken of at this day, although anatomically he has four toes. Correspondingly in vers. 5, 6 animals are spoken of which appear to the eye to **chew the cud**, although they do not really; because otherwise the people, guided by the appearance, would be led into transgression. All these animals, it is needless to say, were eaten among surrounding people, some by one nation, some by another.—F. G.]

Vers. 9–12. "The clean aquatic animals are distinguished likewise by two characteristics—they must have fins and scales. All aquatic animals, on the other hand, which have not these characteristics, should be not only unclean to them, but an abomination. The fish nature must thus appear distinctly marked. Of fitness for sacrifice, nevertheless, nothing is said here" [obviously because fish were not included among sacrificial animals at all]; *"as food for fast days, fish could not possibly have been used by the Jews."* [In this, as in the preceding law, the marks of distinction are to be understood of obvious ones: fins and scales that were apparent to the eye. As the law covers **all that are in the waters**, the crustacea, lobsters, crabs, *etc.*, and the mollusks, oysters, *etc.*, are wholly forbidden.—F. G.]

Vers. 13–19. "With reference to birds, the unclean varieties are named at length: eagles, hawks, fish-hawks, vultures, kites, and every thing of that kind, all kinds of ravens, the ostrich, the night-owl, the cuckoo, the kinds of sparrow-hawk, the eared owl, the swan, the horned owl, the bat, the bittern, stork, heron, jay, hoopoe, swallow. The clean kinds are not named; they are limited to a few examples. Pigeons and turtle-doves, however, were more especially made use of for sacrifice." ["Pigeons and turtle-doves" were the only birds used for sacrifice, but they are not mentioned here, because this chapter is not concerned with sacrifice. For the birds intended by this list of twenty Hebrew names, see the Textual notes. All the birds mentioned, so far as they can be identified, feed more or less exclusively upon animal food; but no general characteristic is given. The list is probably only meant to include those prohibited birds with which the Israelites were likely to come in contact. All not included in it, however, would have been lawful under a strict construction of the law. The bat is included in the prohibited list on the general principle of this whole nomenclature; it was popularly regarded as a bird.—F. G.]

Vers. 20–25. "A remarkable exception is made by the varieties of locusts appended to the birds (locusts, crickets, grasshoppers, green grasshoppers). It is as if these animals were to be an important object of game for the theocracy." [It is evident that they did, as in the case of John the Baptist, become an important item of food for the poorer classes, and as they are still in the desert regions adjoining Palestine. — F. G.] "But besides these, all winged (four-footed) insects are described as things to be avoided (not abominable)." [This is a general prohibition of all small flying creatures, having more than two feet. **Creeping things** in the original means also "things that swarm" or multiply in great numbers. **Going upon all four** seems intended, in contrast to birds which have only two feet, to include all that have more than two feet, and consequently creep in a horizontal position. It is so understood by Jewish writers. From this general prohibition the *saltatoria* are excepted, which are still, as they have always been, used as an article of food by the poorer classes in the East. These have, like the common

grasshopper, very long hind legs for leaping. With this exception, this whole class of creatures is described in vers. 23–25 as abominable. Yet the living animal communicated no uncleanness by contact—only its dead body. This is a declaration immediately afterwards (vers. 27, 28) extended also to the bodies of unclean quadrupeds, and also (vers. 39, 40) to the bodies of even clean animals that have died of themselves. Washing of the clothes (vers. 25, 28) required of those who bore their carcases was evidently because contact with the clothes could hardly be avoided in doing this.—F. G.]

Vers. 26–28. "Once more the characteristics are enjoined—to which, however, the definition is added that also all beasts which go on paws (the stealthy-going beasts of prey) are to be considered unclean."

Vers. 29–38. "Moreover there is still a crowd of little animals named in which there is no attempt at a natural history classification, as a resemblance has already appeared in the four-footed flying creatures. Mammalia: mole and mouse; amphibia: the lizard, the Egyptian lizard, the frog, the tortoise, the snail, the chameleon. This division of various animals is more especially prominent because the individuals that compose it could easily make clean objects unclean. First, the dead body of all these creatures is, and makes, unclean; secondly, the water with which one has purified either himself or any object from them; thirdly, utensils, meats and drinks which these creatures" [*i. e.*, their dead bodies] "have touched, vers. 29–35. On the other hand, these animals cannot defile the spring, the cistern, or the seeds intended for sowing. The case is different with seed intended for food when wet with water, vers. 36-38." [The names of these creatures have already been treated in the Textual notes. It appears that, except the first mentioned weasel (or mole) and the mouse, they are all of the lizard family. But in vers. 32-38 the uncleanness produced by contact with their dead bodies is carried much further than in regard to the animals previously named, doubtless for the reason suggested by Lange that there was more likelihood of contact from them. Any thing of which use was made in doing work (ver. 32) must be soaked in water. **Skin** included in the list refers to the skins used for churning, for holding wine and other liquids, and for a variety of purposes. The earthen vessel (ver. 33) into which any of their bodies fell must be broken on the same principle, but with an opposite application, as in vi. 28. The ground in both cases is the absorbent character of unglazed earthenware; there it must be broken lest what it had absorbed of the "most holy offering" should be defiled; here lest the defilement it had itself absorbed should be communicated. In vers. 34 and 38 it is provided that if their carcase fell upon any food or seed in a dry state, it should not communicate defilement; but if these were wet, they should be defiled. The reason of the distinction is evident—the moisture would act as a conveyor of the defilement. In ver. 35 the strong contamination of these dead bodies is still further expressed; but in ver. 36 an exception is made in favor of any large collection of watêr in fountains or cisterns, on the general principle that God "will have mercy rather than sacrifice."—F. G.]

Vers. 39, 40. "Finally comes into consideration the carcase of the clean animal that has died a natural death. This also makes unclean (*a*) by contact, (*b*) by unconscious using thereof, (*c*) through carrying and throwing it away. The one defiled must wash his clothes and hold himself unclean until evening." [Yet from vii. 24 it is evident that this precept applied to the dead body as a whole, not to the fat, or probably to the skin, when it had been separated. The reason for the uncleanness of the carcase was evidently that its blood had not been poured out, but was still in the veins and arteries, and spread about in the flesh. This would not apply to the separate fat, nor to the skin, when properly cleaned. The provision for purification of one who had eaten of the flesh may apply not only to unconscious eating (Lange), but also to eating in cases of necessity. It did not constitute a *sin*, but only a ceremonial defilement, for which purification was provided.—F. G.]

Vers. 41, 42. "At last the true vermin are spoken of. Every thing that crawls, that goes on the belly (in addition to the division already given), four-footed vermin, and those having more than four feet (beetles)." [It was a curious conceit, adopted from Münster by some of the older writers, that flies and worms living upon fruit and vegetables are not here prohibited because they do not "creep upon the earth." The text evidently intends to forbid **all creeping things**, and is especially comprehensive in ver. 43. The Talmudists also exclude from the operation of the law all the minute creatures supposed by them to be spontaneously generated in vegetables, fruits, cheese, *etc.*, and all the minute parasitic animals. It is plain enough, however, that the law, making its distinctions by obvious and popularly recognized marks, does not enter at all into *minutiæ* of this sort.]

Vers. 43–45. [**Ye shall not make yourselves abominable.**—Lit.] "Ye shall not make your souls an abomination—a strong expression, but the key to this legislation. From the educational standpoint of the law for this morally infant people, purification must be made from all beastly conditions by a strong exclusion of all the lower animal forms, and the people thus be elevated to a consciousness of personal dignity. Therefore it is also further said that this is in conformity with the character of Jehovah your God. **Ye shall therefore sanctify yourselves, and ye shall be holy**—*i. e.*, become sanctified personalities; **for I am holy**—*i. e.*, the absolute sanctified Personality. They could thus, by the defilement of their body, defile also their souls. This also is made prominent: that Jehovah **bringeth you up out of the land of Egypt**, the country defiled by animal worship."

Vers. 46, 47. "**This is the law.**—Although it is not specifically extended over the whole animal kingdom, it is still a general regulating principle according to which the distinctions are to be made. In principle, with this, the distinction is also introduced in regard to the vegetable kingdom, the contrast of edible and inedible plants.

Yet the application of this to the manner of living, to the usages, is left untold."

"In regard to the law of clean animals, we have to distinguish different classes: the specifically clean, or cleanest animals, are those used in sacrifice—old and young cattle, sheep and goats, turtle-doves, and (young) pigeons. These animals form the common food of Jehovah and His people; the symbolical food of Jehovah, and the actual food of the Israelites—a mark of the divine dignity of man, and of his designation as the image of God. Of the vegetables: with this animal centre correspond the cereals, especially barley and wheat, incense, wine, and oil; of the mineral kingdom, salt. The second class is made up of the clean animals which men were allowed to eat, but which were not fitted for sacrifice. The third class is made up of the unclean animals, the touch of which,—so long as they are living,—does not make men unclean, but of which they are not allowed to eat, and whose carcase defiles them, (not the fat of the slain animals). In the fourth class, finally, are the repulsive animals, which even while living are repulsive at least to men, the creeping and crawling animals. That this classification was to be symbolic of spiritual conditions is shown to us very clearly in the vision of Peter in Acts x.; but that the ordinary symbolism is limited by extraordinary symbolical requirements is shown to us by the appearance of the eagle in the forms of the Cherubim. With the New Testament this symbolism generally has reached its end, that is, face to face with Christian knowledge. But yet, conditionally, it remains in the New Testament era proportionately through the Christian national customs, as this can be deduced from the prohibition of the eating of blood, and of things strangled (Acts xv.). The condition of natural abhorrence towards all repulsive objects certainly remains more or less ineradicable, although even in this respect, necessity can break iron."

"We should distinguish here most carefully between the theocratic teleological rules, which have a divine and ideal force, and their exemplification, which belongs to the Jewish *sensus communis*, and its product, popular usage; as is shown here, particularly by the example of the unruminating animals, the badger and hare (which seemed to the people to ruminate to some extent). Obstinacy in valuing the literal inspiration would certainly make here an irreconcilable conflict between theology, or even nominal belief, and natural science, and the hare would become the favorite wild game of negation as Balaam's ass is its favorite charger."

"In regard to the animals mentioned here, we must refer to the detailed treatment of Knobel and Keil, the quoted literature of the latter, and the natural history of Calwer and others."

[It is to be observed that there is no defilement whatever produced by the contact with any living animal. The distinction between animals which are attractive and those which are repulsive to man is not at all recognized; nor indeed, judging from the habits of different nations, would it be easy to draw any line of distinction on this ground. The law simply prescribes what animals shall be, and what shall not be *used for food*—**between the beast that may be eaten and the beast that may not be eaten,** ver. 47. The distinction is nevertheless symbolical, as the line of separation is plainly so taken as to exclude from the list of the clean all *carnivora*, except in the case of fish whose habits are to a great extent hidden under the waves from common observation. But while no living animal defiled, the bodies of all dead animals, not properly slaughtered, did defile. The peculiar care with which defilement is guarded against in the case of the carcasses of certain of the smaller animals (vers. 29-38), seems to be due to the greater liability to contact with them. The degree of uncleanness occasioned by contact with the dead body of any animal which died of itself, was the same in all cases, vers. 25, 28, 31, 40, even in that of animals otherwise fit for food. The only exception is in case of sacrificial or food animals when properly slaughtered, an exception obviously necessary unless sacrifices and animal food were to be prohibited. The Apostle has expressly taught "that there is nothing unclean of itself" (Rom. xiv. 14); and we must look therefore for the ground of the distinctions made in this chapter, not directly to anything in the nature of the various animals themselves, but to the educational object of the law. That educational object, however, was of course best subserved by having regard to such characteristics of the animals as should make the lessons to be taught most impressive and most easily apprehended.—F. G.].

DOCTRINAL AND ETHICAL.

I. The doctrinal significance of the distinction between animals clean and unclean for food, must be considered in view of two facts: first, that as far as food is concerned, this is distinctly a part of that law which was "added because of transgressions." It limited an earlier freedom, and it passed away when the law was superseded by a higher revelation. Secondly, that for the time while the law was in force—the whole period of Israel's national existence—these precepts were elevated into distinctly religious duties, resting upon the holiness which should characterize the people of a holy God (vers. 44, 45). These two facts can only be brought into harmony in view of the educational purpose of the law. The people, in their spiritual infancy, could only be taught purity by sensible symbols, and among these there was nothing which entered more thoroughly into all the arrangements of daily life than the selection of food. By this, therefore, they were taught to keep themselves pure from all defilement which God had forbidden.

II. The evil consequences attending a neglect of the precepts in this chapter are represented in a twofold aspect: First, there was sin in disobedience to these as to any other divine commands, and this is described as making **yourselves abominable,** (ver. 43). This phrase precisely is applied only to the eating of **creeping things,** but is implied in regard to the others (vers. 11, 13, 23). It carries with it the idea that he who offended in these matters put himself in that relation towards God in which

these things intended to stand towards man:—he had sinned by transgression, and thus made himself an abomination. The other aspect is that of the violation of the theocratic order, and here the penalty is very light. The kind of uncleanness contracted in any of these instances found a sufficient purification in any case by the washing of the clothes and remaining unclean until the evening. In cases of a secondary defilement of other things, they also must be similarly purified, or be destroyed. Even the eating of a clean animal which had died a natural death required no deeper purification. Here, then, the line is very distinctly drawn between ceremonial defilement and moral sin, even when both were incurred by the same act.

III. All commands to holiness, whether expressed by symbolical act, or to be wrought out in the efforts of the spirit, rest upon the same ground, **For I am the Lord your God, ... I am holy.**—This is the teaching alike of the Old and the New Testaments, and again brings out in a striking way the impossibility of any true communion between God and man except on the basis of man's restoration to holiness. This teaching has been already seen to be the object of the Levitical law in regard to sacrifices, and it is here none the less so when the law enters into the details of man's daily life.

IV. While the uncleannesses here enumerated were purged simply and speedily if attended to at once, if neglected, they required (v. 2) the more serious expiation of the sin offering. Such is the nature of sin; like leaven, it is ever prone to spread and intensify its effects.

V. "The cleanness of the animals for sacrifice and the purification of the sacrificer. Chaps. xi.—xvi."

"Through sacrifice Israel is made holy, *i. e.*, they become in the fellowship of a personal God, a people of personal dignity belonging to God. The preliminary condition of sanctification by fire is the purification especially produced by water and blood. Only clean, or rather, purified men can serve as sacrificers in the presentation of clean animals."

"Clean men must be circumcised, sanctified by the symbol of circumcision to the new birth under the power of Jehovah, and thus especially taken out from the confusion of the unclean world; and so, too, the clean animals, as animals of civilization, form a contrast to the unclean creation, as the elite of domestic animals, some of which are too human, too sympathetic (horse, ass, and dog), while swine are too brutally unclean to become domestic animals for the Israelites."

"Cleanness is the negative side of holiness, and so purification is the negative side of sanctification." Lange, *Dogmatik zum Lev.*

HOMILETICAL AND PRACTICAL.

The homiletical teaching of this chapter may be briefly summed up in the weighty words of the Apostolic proverb (1 Cor. xv. 33) "Evil communications corrupt good manners." It is easy to deceive ourselves here. It is easy to work out plausible reasons why particular divine commands may not be founded in the nature of things, and hence may not be of binding force upon us. But all God's commands are binding, and he who chooses to violate them, however unimportant they may seem to him to be, incurs the risk of making himself an abomination.

Sins in matters of little importance, intrinsically and inadvertently committed, may, through the means which God has provided, be readily put away on repentance, and a true seeking of restored communion; but if neglected, or passed over because they seem of little moment, they lead to a heavier guiltiness.

The defiling effect of personal contact with that which is unclean is set forth in this chapter. Origen, in treating of it, calls attention to the corresponding effect of contact with that which is holy as illustrated by the restoration to life of the body of the man which touched the bones of Elisha (2 Kings xiii. 21), and of the woman whose issue of blood was staunched when she had touched the hem of the Saviour's garment (Matt. ix. 20). Both serve to show the influence exerted upon us by our associations; the spirit as surely as the body is defiled by contact with the unclean, and elevated by association with the pure.

Certain moral qualities of men are commonly described by reference to the animal creation. As this is frequently done in the New Testament (Matt. vii. 15; x. 16; xxiii. 33; Luke xiii. 32; Phil. iii. 2; 2 Pet. ii. 22, *etc.*), so it appears always to have been common among mankind. Therefore, in the classification as clean, of those animals associated with excellent qualities, and as unclean of those associated with evil qualities, a praise of virtue and a condemnation of evil was introduced into the domestic associations of the daily life. The necessity of such teaching has passed away with the coming of the clearer light of the Gospel.

Parting the hoof and chewing the cud are two marks of the clean animal which go together, and must both be found; though one may be apparently possessed, yet if the other is wanting, the animal is unclean. This Origen applies to one who meditates upon and understands the Scriptures, but does not order his life in accordance with their teaching. So it may be applied to faith and works; neither can truly exist without the other, and the semblance of either alone is unavailing.

Positive Divine laws, simply as laws, and even without regard to their immediate object, have a high moral value from their educationary power. From the garden of Eden down, man has been always subjected to such laws. As disobedience to them has resulted in harm, and placed the transgressor in an attitude of opposition to God; so has the faithful effort to obey them resulted in blessing, and brought those who have undertaken it into nearer relations to God. Whether the ground of the command could be understood, or whether the act enjoined or forbidden might seem to man morally colorless, yet the simple habit of obedience has always had a most salutary effect. "A law, the fitness and utility of which we cannot discover by our natural reason, is more a test of the spirit of obedience than a moral requirement that commends itself to our judgment

as good and proper; because our compliance with the latter may be but a compliment to our own intelligence, and not at all an act of deference to the divine authority." Hallam. The multitude of daily demands made upon the obedience of the Israelites offered to them a great opportunity of blessing, and is repeatedly declared to have been a test whether they had a heart to do God's will or no. Under the higher dispensation of the Gospel we are allowed to see more clearly the grounds of the Divine commands; nevertheless, the opportunities of rendering obedience, simply as obedience, without seeing the grounds upon which the command rests, is by no means entirely withdrawn from the Christian. Such opportunities improved are means of blessing, and become to us one of the many ways in which we "walk by faith and not by sight."

SECOND SECTION.

"*The purification and cleanness of the human conditions of the offerers. The lying-in women. The leprosy in men, in garments, in houses. Sexual impurities and purifications. Chaps. XII.—XV.*"—LANGE.

Laws of Purification after Childbirth.

CHAPTER XII.

1, 2 AND the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, If a woman have conceived[1] seed, and born a man child, then she shall be unclean seven days; according to [as[2]] the days of the separation for her infirmity 3 shall she be unclean. And in the eighth day the flesh of his foreskin shall be cir-4 cumcised. And she shall then continue in[3] the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until 5 the days of her purifying be fulfilled. But if she bear a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of 6 her purifying threescore and six days. And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb [sheep[4]] of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, 7 unto the door of the tabernacle of the congregation, unto the priest: who shall offer it before the LORD, and [5]make an atonement for her; and she shall be cleansed from the issue of her blood. This *is* the law for her that hath born a male or a 8 female. And if she be not able to bring a lamb [one of the flock[6]], then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean.

TEXTUAL AND GRAMMATICAL.

[1] Ver. 2. תַזְרִיעַ. The Sam. here has the Niphal. Comp. Gen. i. 11 for similar use of Hiphil.

[2] Ver. 2. כִּימֵי. The text institutes a comparison, saying that the one is the same as the other, rather than makes one the law for the other.

[3] Ver. 4. עַל. There is no distinction in the A. V. between this and the preposition of the preceding verse. Two MSS. read here also בִּדְמֵי as in ver. 4.

[4] Ver. 6. כֶּבֶשׂ. See Textual Note[5] on iii. 7.

[5] Ver. 7. One MS., the Sam., LXX., and Syr., here supply the word *priest*, which is necessarily understood from the connection.

[6] Ver. 8. שֶׂה a different word from that in ver. 6, and used either of sheep or goats, but according to Fürst, only of the young of either.

EXEGETICAL AND CRITICAL.

Here begins a new *parashah* of the law extending to xiii. 59; the parallel section of the prophets is 2 Kings iv. 42—v. 19, a prominent subject of which is the cleansing of Naaman from his leprosy.

The previous chapter was addressed to Moses and Aaron conjointly, and so is the following, the latter part of ch. xiv. (beginning at ver. 33), and ch. xv.; the present chapter and the earlier part of ch. xiv. are addressed to Moses alone. The reason of this difference seems to lie in the fact that the parts addressed to Moses alone are simple commands given to him as the legislator,

requiring no exercise of judgment in their application; while those addressed to both called for more or less of a discrimination which was entrusted by the law to the priests.

The previous chapter treated of uncleanness of men arising from the lower animals which, if attended to promptly, in no case required more for its purification than ablutions, and continued only until evening. This and the three following chapters treat of uncleanness arising from the human body, in most cases requiring expiatory sacrifices with various, and often prolonged, periods before the purification became complete. The various sources of this defilement are: child-bearing (xii.); leprosy (xiii., xiv.); and certain secretions (xv.); to these is added in Num. xix. 11-16 the most intense of all defilements, that arising from contact with a human corpse. The omission of a vast mass of other sources of impurity, and restriction of rites of purification to these few, certainly indicates (as Keil has shown) that these are not simply regulations for the promotion of cleanliness, or of good morals and decency, but had a higher symbolical and educational meaning. The defilement of child-bearing, which occupies the present chapter, is placed first not only because birth is the natural starting point for the treatment of all that concerns the human body, but also plainly to prevent any possible confusion between this defilement and those mentioned in ch. xv. 19-30. There is indeed a certain degree of connection between the two, and this made it all the more necessary that this should be treated by itself, as being a different thing and resting upon different grounds.

In regard to purifications in general, Kalisch says: "Next to sacrifices, purifications were the most important part of Hebrew rituals. Whenever both were prescribed together, the latter appeared indeed as merely preparatory to the former, since sacrifices were deemed the main agency of restored peace or holiness; but purifications, like offerings, were frequently ordained as separate and independent acts of worship: closely entwined with the thoughts and habits of the Hebrews, they formed an essential part of their religious system. . . . . The Hebrews 'purified,' or, as they understood the term, sanctified themselves, whenever they desired to rise to the Deity, that is, before solemn ceremonies and seasons, as sacrifices and festivals (Gen. xxxv. 2-4; 1 Sam. xvi. 5; comp. 2 Chron. xxx. 17); or whenever they expected the Deity to descend to them by some supernatural manifestation, as a disclosure of heavenly wisdom, or a deed of miraculous power and help (Ex. xix. 10, 14, 15; Josh. iii. 5; vii. 13). Therefore, when in a state of impurity, they were forbidden to enter the sanctuary, to keep the Passover. and to partake of holy food, whether of sacrificial meat, of sacred offerings and gifts, or of shew bread, because the clean only were fit to approach the holy God and all that appertains to Him (Lev. vii. 19-21; xxii. 3 ss.; Num. ix. 6 ss.; xviii. 11, 13; 1 Sam. xxi. 5)." Later he adds: "If compared with the purificatory laws of other nations, those of the Pentateuch appear in a favorable light. . . . . They exhibit no vestige of a dualism; in every detail they are stamped by the monotheistic creed; God alone, the merciful, wise and omnipotent Ruler, sends trials and diseases; and no evil genius has the power of causing uncleanness. They are singular in the noble principles on which they are framed—the perfection and holiness of God; and they are thereby raised above frivolity and unmeaning formalism. Moreover, it would be unjust to deny that they were understood as symbols, or as means of sanctification; to defile oneself and to sin, and also to cleanse and to hallow, are frequently used as equivalents. They must be pronounced simple if considered side by side with those of the Parsees, the Hindoos, the Egyptians, or the Talmud."

The connection here hinted at between uncleanness and sin, between purity and holiness, is a very important one. It rests partly on a symbolism which finds place in all languages, and is abundantly recognized in the diction of the New Testament; and partly upon that actual connection existing between the soul and the body (spoken of in the last chapter), whereby the one is deeply affected by the state and condition of the other. In both respects the educational value of the Levitical laws of purity to a people in their spiritual infancy were of the utmost value. The importance of the symbolism was further enhanced by the broad distinction made between defilements arising from human and those from other sources, and connecting the sin offering only with the former.

This chapter consists of two parts: vers. 1-5 relate to the time of seclusion, vers. 6-8 to the means of purification. The following are Lange's Exegetical Notes on the chapter in full:

"The origin of life makes man unclean in regard to his theocratic right of communion; just as death, or the touch of the dead, and no less that which impairs life—sickness, especially as it is represented by the leprosy, and so also every disturbance of the springs of life. But this surely does not mean that finite life itself was thought of as unclean, and that it must therefore be reconciled to the universal life (Bæhr II., p. 461, opposed to which Sommer and Keil); and it also does not mean that original sin alone has produced all this darkening of life, although the natural condition appears here throughout laden with sinfulness; since we find directions for the purification of lying-in women among the most different nations (see Knobel, p. 466)." [The following brief summary of some of these is given by Clark: "The Hindoo law pronounced the mother of a new-born child to be impure for forty days, required the father to bathe as soon as the birth had taken place, and debarred the whole family for a period from religious rites, while they were to 'confine themselves to an inward remembrance of the Deity:' in a Brahmin family this rule extended to all relations within the fourth degree, for ten days, at the end of which they had to bathe. According to the Parsee law, the mother and child were bathed, and the mother had to live in seclusion for forty days, after which she had to undergo other purifying rites. The Arabs are said by Burckhardt to regard

the mother as unclean for forty days. The ancient Greeks suffered neither child-birth nor death to take place within consecrated places: both mother and child were bathed, and the mother was not allowed to approach an altar for forty days. The term of forty days, it is evident, was generally regarded as a critical one for both the mother and the child.—The day on which the Romans gave the name to the child, the eighth day for a girl, and the ninth for a boy, was called *lustricus dies*, 'the day of purification,' because certain lustral rites in behalf of the child were performed on the occasion, and some sort of offering was made. The *Amphidromia* of the Greeks was a similar lustration for the child, when the name was given, probably between the seventh and tenth days (Menu v. 62; Ayeen Akbery, Vol. II., p. 556; Zend Avesta, ap. Bähr; Thucid. III. 104; Eurip. *Iph. Taur.* 382; Callim. *Hym. ad Jov.* 16, *Hym. ad Del.* 123; Censorin. *De Die Nat.* c. xi., p. 51; Celsus, II. 1; Festus, s. *Lustrici Dies* with the note in Lindemann, II. 480; Smith, *Dict. of Antiq.* s. *Amphidromia*)."—F. G.]—"But, in general, by this establishment of the uncleanness of the natural processes of birth and death, the truth was expressed, that the ideal life of man was already a kind of immortal life, which had to raise itself above the natural conditions of human life—the natural side of his being—and set itself in opposition thereto."

"If now any one says that all these regulations are not to be considered under the aspect of sanitary or dietetic, but only of typical or religious precepts, we must hold this antithesis to be thoroughly false; there are plain indications that always, from the tree of knowledge down, especially from the circumcision, the one particular was joined with the other."

"Ver. 2 ss. In regard to the uncleanness of lying-in women, in the first place there are two conditions to be distinguished: first, the time of their especial sickness; secondly, the time of their recovery through the blood (the issue of blood) of their purification. These times differ according as she has borne a son or a daughter. If the child be a boy, the time of her especial sickness is fixed at seven days, exactly like the regulation in regard to the monthly courses. Then on the eighth day the circumcision of the boy was to follow, and from that time for thirty-three days—the eighth day reckoned in—she was to remain at home with the boy, engaged in a constant process of recovery and purification. But why are the seven days of her especial uncleanness doubled to two weeks by the birth of a girl? It is said that this has its foundation in the belief of antiquity that "the bloody and watery issues last longer after the birth of a female than of a male" (see the citations from Hippocrates [*op. ed.* Kühn. i. p. 893], Aristotle [*Hist. anim.* vi. 22; vii. 3], and Burdach [*Physiologie* III., p. 34] in Keil). Whether this view formed a natural reason for the above regulation or not, there was certainly also a theocratic reason of importance: the boy was circumcised—the girl was not; for this the twice seven days might form an equivalent. The girl was so far a Jewess, but not yet an Israelitess" [*i. e.* a descendant of Abraham after the flesh, but not yet incorporated with the chosen people.—F. G.]. "It was now moreover the proper consequence that the thirty-three days of recovery were doubled to sixty-six days, wherein, indeed, the law of circumcision is still more strongly reflected. The totality of the forty days of purification at the birth of a boy corresponds to the former explanation of the forty days in the life of Moses and Elijah: it is the symbolical time of purification, of exclusion from the world, as it was extended for the whole people to forty years. And the doubling of the forty days in the case of the new-born girl explains itself, if forty days are reckoned for the girl and forty for the mother; a doubling which could not be applied to the circumcised boy. Moreover, the coöperation of the physical view, already noticed, may be also taken into consideration." [It is particularly to be noticed that the *uncleanness* continued only seven or fourteen days. During this time it appears from the analogy of xv. 19-24, the woman was unclean in the sense that every person and thing touched by her became itself unclean and capable of communicating defilement. After this period, the woman was no longer *unclean*, but might perform at home all the ordinary duties of domestic life; only she was forbidden to approach the sanctuary (*i. e.*, the court of the tabernacle) until the time of her purification. The suggestion of Lange (which was also the opinion of Calvin) that the difference in the length of time for the uncleanness and the purification at the birth of a boy or a girl was due to the fact of the boy's being formally received into the visible Church of God by circumcision, is a complete and satisfactory solution of a long-vexed question; but this solution necessarily carries with it the determination that the law had respect to the child as well as to the mother. To this two objections are proposed: first, the case of still-born children; but this was so exceptional that there was no occasion to provide for it in the law. When it did occur—if the principle above given is correct—there being no child for whom purification was required, the time would probably have been reduced to that which was considered necessary for the mother alone. The other objection arises from the necessity of including the infant Jesus in the purification of the Virgin Mary, Luke ii. 22 (where it is very observable that the Evangelist does not hesitate to say τοῦ καθαρισμοῦ αὐτῶν*), but this is easily disposed of on the principle announced by Himself in regard to His baptism that "thus it becometh us to fulfil all righteousness" (Matt. iii. 15). This is the view taken by S. Augustine (Quæst. in Hept. L. III. 40).—F. G.].

"Ver. 6. The equalization of girls with boys appears again in the appointed completing sacrifice." [That is, in the time at which it was offered; there was no distinction in the sacrifice itself.—F. G.]. "And in this there is not first a sin offering brought, and then a burnt offering, as in the trespass offerings; but first a costly burnt offering, as the expression of the consecration of the new life;—namely, a year old lamb, and then a sin offering small in propor-

* In note on Luke ii. 22 the view taken by Oosterzee is that the plural refers to Mary and *Joseph*.

tion, a young pigeon, or a turtle-dove." [This order of the offerings is a remarkable deviation from the general principle that when the two offerings came together, the sin offering always preceded. The reason of this exception appears to lie in the fact that at the birth of a child feelings of joy and gratitude are naturally uppermost; the thought of the child's heritage of sinfulness comes afterward.—F. G.]. "Only in case of necessity was the burnt offering reduced and made the same as in the sin offering." [This necessity seems to have been liberally interpreted by custom, and the smaller offering to have been allowed generally to the humbler classes of society. Comp. Luke ii. 22-24. The time of the offering also could not be before the fortieth or the eightieth day, but only a very strict construction of the law could forbid its being deferred to a later period for those living at a distance from the sanctuary, as appears to have been done at the birth of Samuel, 1 Sam. i. 22-25.—F. G.]. "That bearing and being born, as well as being unclean through sickness and touching the dead, could not be thought of without human complicity in sin, or at least in guilt, was set forth by this law; but how gently was this judgment expressed! If it is now said of this sacrifice from one point of view: **for a son, for a daughter** [ver. 6], and then again so **she shall be clean** [ver. 8], so again is the time, just as much as the sacrifice of purification, designated as common for mother and child. Keil is thus incorrect when he supposes that the woman did not require purification for the child, but only for herself. According to the fundamental principles of the Levitical law, it could not be conceived that a clean child lay on the breast of an unclean mother. In this very community of the Levitical uncleanness, this inner fellowship between mother and child is raised above the supposed separation in their condition. It is evident that the thing here treated of is indefinite sinfulness, but not "sins becoming known indirectly in the corporeal manifestation of them."

"Upon the laws of purity among other nations in regard to women in childbed, see Knobel, p. 466, and so too on the circumcision, p. 467."

DOCTRINAL AND ETHICAL.

I. "The theocratic law is joined throughout with the sanitary law, without giving up its predominating and symbolical Levitical signification. In the law of lying-in women there comes especially into notice the connection or unity between mother and child, and the difference between the man-child and the woman-child. See the Exegetical." Lange.

II. "The doctrine, echoed in a hundred creeds, that 'Purity is, next to life, the highest boon of man,' was among them also [the Israelites] a truth and a reality." Kalisch.

III. "The fall casts a shade of impenetrable darkness over the birth of a child of man. All that reason can say is, that this is another child of sin and heir of death. . . . The mother in Israel is here taught that while there is impurity and guilt connected with the bearer and the born of the fallen race, yet there is a propitiation on which she may rely for herself and for her offspring, and a purification which she has for herself, and may confidently expect for her child, while she trains him up in the way he should go." Murphy.

IV. This chapter shows clearly in the difference between the times of uncleanness and of purification at the birth of a boy and of a girl, the difference in relation to the ancient church brought about by circumcision. The Christian church has taken the place of the Jewish, and baptism has taken the place of circumcision; the same relation therefore may be expected to hold between these.

V. Inasmuch as a sin offering was to be presented conjointly for the mother and the new-born child, the doctrine of original sin is plainly taught in this law. Origen (Hom. viii. in Lev., § 8) draws the same conclusion from the fact that baptism is appointed "for the remission of sins," and yet is administered to infants.

HOMILETICAL AND PRACTICAL.

As the primeval curse on sin fell, for the woman, on child-bearing, so in child-bearing she becomes by the law unclean, and must present for her purification a *sin* offering. That curse remains and still clings to every child of sin coming into the world; for purification resort must be had to that true Propitiation for sin of which the sin offering was a type.

"As the mother and her child emerge out of the impurity, she learns to hope for the day when both will emerge out of the bondage and corruption of sin; as the child is circumcised on the eighth day, the confiding parents pray and wait and watch and work for the circumcision of the heart, which is hopefully foreshadowed by the outward rite; as the mother offers her burnt sacrifice and sin sacrifice she rejoices in the knowledge that there is a propitiation that is sufficient for her, and for her children, and for her children's children to all generations." Murphy.

"The priestly people of God have always a war to wage with the defilements of the natural life. Even the uncleanness which belongs to the natural vigor of a lying-in woman, and to a new-born child, must be taken away and atoned for." Lange.

In accordance with this law, "on the fortieth day after His birth from the Blessed Virgin's womb, Christ, the second Adam, our Emmanuel, was presented in the substance of our flesh; and on the fortieth day after His resurrection, or birth from the grave (Col. i. 18; Rev. i. 5), He was presented in our flesh in the heavenly sanctuary, and we were presented in Him in the dress of a cleansed and glorified humanity." Wordsworth.

THIRD SECTION.

Laws Concerning Leprosy

CHAPS. XIII., XIV.

PRELIMINARY NOTE.

The disease of leprosy has happily become so rare in modern times in the better known parts of the world that much obscurity rests upon its pathology. The attempt will only be made here to point out those matters which may be considered as fixed by common consent, but which will be found sufficient for the illustration of the more important points in the following chapters.

In the first place, then, it appears indisputable that *leprosy* is a broad name covering several varieties of disease more or less related to one another. These are separable into two main classes, one covering the different forms of *Elephantiasis* (tuberculated and anæsthetic); the other, the *Lepra vulgaris, Psoriasis, Syphilis, etc.* It is the former class alone with which Leviticus has to do as a disease. At the present time the tuberculated variety is said to be the more common in those countries in which leprosy still exists to any considerable extent, while the anæsthetic was probably more prevalent in the time of Moses. The latter is described by Celsus under the name of λεύκη, and Keil maintains that the laws of Moses in regard to leprosy in man relate exclusively to this. Clark, however, has shown "that the two in a great number of cases work together, and as it did in the days of Moses, the disease appears occasionally in an ambiguous form." Wilson has recorded a number of cases in detail, showing the interchange of the two forms in the same patient. The symptoms of the disease intended by Moses sufficiently appear in the text itself, and if these symptoms cover what would now appear in medical nomenclature as different diseases, then all those diseases, classified under the general name of *leprosy* were intended to be included in the Levitical legislation.

Nothing whatever is said in the law either of the origin, the contagiousness, or the cure of the disease. In modern experience it seems to have been sufficiently proved that it is hereditary, but only to the extent of three or four generations, when it gradually disappears; neither is it in all cases hereditary, the children of lepers being sometimes entirely unaffected by leprosy, and on the other hand the disease often appearing without any hereditary taint. In its first appearance it is now often marked only by some slight "spot" upon the skin, giving no pain or other inconvenience, but obstinately resisting all efforts at removal, and slowly but irresistibly spreading. Sometimes months, sometimes years, even to the extent of twenty or thirty years, intervene between the first appearance of the "spots" and their development. It is not improbable that in the course of many centuries a considerable modification in the rapidity of its progress may have taken place in a disease which is found gradually to die out by hereditary transmission. The question of its contagiousness is still much mooted among the medical faculty. The better opinion seems to be that it is not immediately contagious, but is propagated by prolonged and intimate intercourse in the case of susceptible persons. At least it is certain that in all known instances of the prevalence of the disease one of the most important of the means of control has been the segregation of the lepers, and where this precaution has been neglected, the disease has continued to prevail. After the leprosy has once acquired a certain degree of development, there is no known means of cure. Everything hitherto attempted has been found to rather aggravate than mitigate the disorder. It is asserted that it yields to medical treatment in its earliest stages when the "spots" first appear, and a number of distinct cases of cure are recorded; but the doubt will always remain whether the disease which yields is really leprosy, or whether something else has not been confounded with an undeveloped stage of the true disease. However this may be, it is certain that after it has once become developed to any considerable extent it is incurable by any remedies at present known, although spontaneous cures do sometimes occur. The reliance for its control is more upon diet, cleanliness, and general regimen, than upon specific antidotes.

Medical observations upon the disease in modern times have been made in the island of Guadaloupe, where it broke out about the middle of the last century, and was very carefully investigated by M. Peyssonel, a physician sent out by the French government for the purpose. An account of the result of his examination, as well as of other investigations of English, French, and German physicians in other islands of the West Indies whither it had been imported from Africa, and in other parts of the world is given by Michaelis (*Laws of Moses*, Art. 208, 210). Also of especial importance is a "Report on the leprosy in Norway by Dr. Danielssen, chief physician of the leper hospital at Bergen, and Prof. Boeck" (Paris, 1848). The subject of late years has considerably interested physicians, and the London "College of physicians" have published a report upon it, based upon a series of questions addressed to nearly all parts of the world where the disease now prevails. Many other authorities are cited by Clark in his preliminary note

to these chapters. A particularly valuable discussion of the disease may be found in Wilson, *Diseases of the skin*, ch. xiii. (5th Am. Ed., pp. 300–314 and 333–381). The disease appears to have been more or less common in Western Europe from the eighth century down, but received a great extension at the time of the crusades. At one time a partial enumeration by Dugdale mentions eighty-five leper houses in England alone, six of which were in London, and it continued to linger in Scotland until the middle of the last century. It still exists to a considerable extent in Iceland and Norway, and in all the countries bordering the Eastern shores of the Mediterranean, especially Syria and Egypt, where it has found a home in all ages, in some parts of Africa, Arabia, and India.

The characteristics of the disease are the exceedingly slight symptoms at its first appearance; its insidious, and usually very slow progress, the horribly repulsive features of its later stages when the face becomes shockingly disfigured, and often the separate joints of the body become mortified and drop off one by one; and its usually sudden and unexpected termination at the last, when the leprosy reaches some vital organ, and gives rise to secondary disease, often dysentery, by which life is ended. Meanwhile, during the earlier stages, generally very prolonged, there is no suffering, and the ordinary enjoyments of life are uninterrupted.

Leprosy, with these characteristics, especially its hidden origin, and its insidious and resistless progress, has always seemed a mysterious disease, and among the heathen as well as among the Jews, has been looked upon as an infliction especially coming from God. In fact in Hebrew history it was so often employed in Divine judgments, as in the case of Miriam, of Gehazi, and of Uzziah, and was also so often healed by miraculous interposition, as in the case of Miriam also, and of Naaman, as to give some reason for this belief; while the peculiar treatment it received in the law tended still further to place leprosy in a position of alienation from the theocratic state, and actually included the leper in that "uncleanness" which was utterly excluded from approach to the sanctuary. The disease thus became a vivid symbolism of sin, and of the opposition in which this stands to the holiness of God; while at the same time its revolting aspect in its later stages made it such an image, and indeed a beginning, of death itself that it is often most appropriately described by Jewish as well as other writers as "a living death." Much of the association with death and the body in the corruption of death, thus attached to leprosy and the corruption at work in leprosy. It is not necessary here to speak of the prevailing Hebrew notion that all suffering was the consequence of individual sin, and was proportioned in severity to the degree of that sin; for however deeply seated such ideas may have been in the minds of many of the Israelites, and however much they may have increased the popular dread and abhorrence of leprosy, they find no shadow of encouragement whatever in the law.

In regard to what is called "leprosy" in houses, in textile fabrics, and in leather, it is not necessary to suppose that the name is intended to convey the idea of an organic disease in these inanimate things. The law will still be sufficiently clear if we look upon the name as merely applied in these cases to express a kind of disintegration or corruption, such as could be most readily and popularly described, from certain similarities in appearance, by the figurative use of the word. In the same way the terms *out of joint*, *sick*, and others have come among ourselves to be popularly used of inanimate things, and such words as *blistered*, *bald*, and *rotten*, have a technical figurative sense almost more common than their original literal one. These modes of disintegration have been often investigated with great learning and labor; but it is not surprising that at this distance of time, and after such profound changes in the arts and the habits of men, the result of all such investigations should remain somewhat unsatisfactory. Just enough has been ascertained to show that inanimate things, of the classes here described, are subject to processes of decay which might be aptly described by the word leprosy; but precisely what the processes were to which the Levitical law had reference it is probably impossible now to ascertain definitely. The most satisfactory treatment of the subject from this point of view is to be found in Michaelis (*ubi supra*, Art. 211). He instances in regard to houses, the formation of saltpetre or other nitrous salts upon the walls to such an extent in some parts of Germany as to become an article of commercial importance, and to be periodically scraped off for the market. By others the existence of iron pyrites in the dolomitic limestone used for building in Palestine has been suggested as leading in its decomposition to precisely the appearances described in the law—hollow streaks of the green ferrous sulphate and the red of ferric sulphate—upon the walls of the houses affected; but proof is wanting of the existence in that stone of pyrites in sufficient abundance to produce the effects contemplated in the law. Both these explanations, however, are suggestive of methods of disintegration which might have occurred, but for the determination of which we have not sufficient data. It is the same with the explanation of Michaelis in regard to woolen fabrics,—that the wool itself is affected by diseases of the sheep upon which it has grown. The fact itself does not seem sufficiently well authenticated; nor if it were, would it be applicable to garments of linen. Nevertheless, this is suggestive of defects in the materials,—which were in all cases of organic production—arising either from diseased growth, or from unskilfulness in the art of their preparation, which would after a time manifest themselves in the product, much in the same way as old books now sometimes become spotted over with a "leprosy" arising from an insufficient removal of the chemicals employed in the preparation of the paper pulp.

But whatever the nature and origin of this sort of "leprosy," it is plainly regarded in the Levitical law as is no sense contagious, or in any way calculated to produce directly injurious effects upon man. It is provided for in the law, it would appear, partly on the general ground of the inculcation of cleanliness, and partly from

association with the human disease to which it bore an external resemblance, and to which the utmost repugnance was to be encouraged. Even the likeness and suggestion of leprosy was to be held unclean in the homes of Israel.

No mention has thus far been made of a theory of this disease adopted by many physicians, and which, if established, might really assimilate the leprosy in houses and garments and skins to that in the human body, and explain the origin of all alike by the same cause. According to this theory, the disease is occasioned by vegetable spores, which find a suitable *nidus* for their development either in the human skin or in the other substances mentioned. If this theory should be accepted, the origin and effects of the disintegrating agencies would be the same in all cases. The late eminent physician, Dr. J. K. Mitchell, in his work upon the origin of malarious and epidemic fevers (*Five Essays*, p. 94), after quoting the law in relation to leprosy, says: "There is here described a disease whose cause must have been of organic growth, capable of living in the human being, and of creating there a foul and painful disease of contagious character, while it could also live and reproduce itself in garments of wool, linen, or skin; nay more, it could attach itself to the walls of a house, and there also effect its own reproduction. Animalcules, always capable of choice, would scarcely be found so transferable; and we are therefore justified in supposing that *green or red fungi so often seen in epidemic periods*, were the protean disease of man, and his garment, and his house." He further quotes from Hecker statements corroboratory of his views in regard to the *plagues* of 786 and 959. This theory, however, has not here been urged, partly because it yet needs further proof, partly because no theory at all is necessary to account for the Levitical legislation in view of the facts presented in the law.

For the literature of the subject, besides the reference above given, see the art. by Hayman, *Leper, Leprosy*, in Smith's *Bibl. Dict.*, and the Preliminary note on these chapters in Clark's *Com. on Lev.*, together with the appended notes to the same.

At the opening of his "Exegetical" Lange has the following, which may be appropriately placed here: "First of all, it must be made prominent that the leprosy, under the point of view taken, and the sentence of uncleanness, is placed as a companion to the uncleanness of birth, as the representative of all ways of death, of all sicknesses. It is unclean first in itself, as a death element in the stream of life—in the blood—even as the source of life appears disturbed in the relations of birth; but still more it is unclean as a sickness spreading by transmission and contagion.

"Hence it appears also as a polluting element of physical corruption, not only in men, but also through the analogy of an evil diffusing itself, in human garments and dwellings. The analogous evils of these were, on this account, called leprosy.

"In this extension over man and his whole sphere it is, in its characteristics, a speaking picture of sin and of evil the punishment of sin; it is, so to speak, the plastic manifestation, the medical phantom or representation of all the misery of sin.

"Accordingly the leprosy, and the contact with it, is the specific uncleanness which excluded the bearer of it from the theocratic community, so that he, as the typically excommunicated person, must dwell without the camp.

"Nothing is here said of the application of human means of healing in reference to this evil. The leper was left with his sickness to the mercy of God and to the wonderfully deep antithesis of recovery and death; the more so, since leprosy in a peculiar sense is a chronic crisis, a progressive disease, continually secreting matter, whether for life or for death. Mention is made of external counteraction only in regard to leprosy in garments and houses. Hence, from its nature, it is altogether placed under the supervision of the priest. The priest knew the characteristics of the leprosy, and the course of its crises; he had accordingly to decide upon the exclusion and upon the restoration of the sick, and to express the latter by the performance of the sacrifice of purification brought for this purpose by the convalescent.

"Thus in conformity to the spirit of Oriental antiquity, the priest here appears as the physician also for bodily sicknesses, as a watchman over the public health. But for the cosmic evils he was still less a match than for those of the body; against such the prophet must reveal miraculous helps, *e. g.*, against the bitterness of the water, and against the bite of the fiery serpents.

"The great contrast between the Old and the New Testaments is made prominent in the fact, that in the Old Testament the touch of the leper made unclean,—apparently even leprous;—while Christ by His touch of the lepers cleansed them from their leprosy. But it continued to be left to the priest, as the representative of the old covenant, to pronounce the fact. See Comm. S. Matt., p. 150."

"The name Leprosy, צָרַעַת is derived from צָרַע to strike down, to strike to the ground; the leprosy is the stroke of God. Gesenius distinguishes the leprosy in men, the leprosy in houses (probably the injury done by saltpetre), and the leprosy in garments (mould, mildew). On this chronic form of sickness, fully equal to the acute form of the plague, comp. the article *Leprosy* (Aussatz) in the dictionaries, especially in Herzog's *Real-encyclopädie*, and in Winer. Four principal forms are distinguished, of which three are particularly described by Winer: 1) The white leprosy, *Barras*, λευκή. "This prevailed among the Hebrews (2 Kings v. 27, *etc.*) and has hence been called by physicians *lepra Mosaica*. See the description in Winer, I. p. 114. 2) The *Elephantiasis*, *lepra nodosa*, or *tuberculosa*, tubercular leprosy, Egyptian boil, thus endemic in Egypt. "The sickness of Job was commonly considered in antiquity to have been this kind of leprosy." 3) The black leprosy or the dark *Barras*. Later medical researches (to which the articles in Bertheau's *Conversations-lexicon*, and Schenkel's *Bibel-lexicon* refer) show the differences between the various kinds as less defined;

the contagious character is called in question by Furrer (in Schenkel). In this matter indeed, it is a question whether the rigid isolation of the leprous has not hindered, in a great degree, the examples of contagion." For a catalogue of the literature, see Knobel, p. 469 and beyond.

A.—EXAMINATION AND ITS RESULT.

Chapter XIII. 1–46.

1, 2 And the Lord spake unto Moses and Aaron, saying, When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of the flesh *like* the plague [a spot[1]] of leprosy; then he shall be brought unto Aaron the 3 priest, or unto one of his sons the priests: and the priest shall look on the plague [spot[1]] in the skin of the flesh: and *when* the hair in the plague [spot[1]] is turned[3] white, and the plague [spot[1]] in sight *be* deeper than the skin[2] of his flesh, it *is* a plague [spot[1]] of leprosy: and the priest shall look on him, and pronounce him 4 unclean. If the bright spot *be* white in the skin of his flesh, and in sight *be* not deeper than the skin, and the hair thereof be not turned[3] white; then the priest 5 shall shut up *him that hath* the plague [shall bind up the spot[4]] seven days: and the priest shall look on him the seventh day: and, behold, *if* the plague [spot[1]] in his sight be at a stay, *and* the plague [spot[1]] spread not in the skin; then the 6 priest shall shut him up [shall bind it up[4]] seven days more: and the priest shall look on him again the seventh day: and, behold, *if* the plague *be* somewhat dark [spot[1] *be* somewhat faint[5]], *and*[6] the plague [spot[1]] spread not in the skin, the priest shall pronounce him clean: it *is but* a scab: and he shall wash his clothes, and be 7 clean. But if the scab spread much abroad in the skin, after that he hath been 8 seen of the priest for his cleansing, he shall be seen of the priest again: and *if* the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it *is* a leprosy.

9 When[7] the plague [spot[1]] of leprosy is in a man, then he shall be brought unto 10 the priest; and the priest shall see *him*: and, behold, *if* the rising *be* white in the

TEXTUAL AND GRAMMATICAL.

Note.—A free translation of this chapter in terms of modern medical science may be found in Wilson, p. 377.

[1] Ver. 2. נֶגַע, a word of very frequent occurrence in these two chapters where it is uniformly translated in the A. V. (except xiii. 42, 43, *sore*) *plague*, as it is also in Gen. xii. 17; Ex. xi. 1; Deut. xxiv. 8 (in reference also to leprosy); 1 Kings viii. 37, 38; Ps. xci. 10. Elsewhere the renderings of the A. V. are very various: *sore, stroke, stripe, wound*. By far the most common rendering in the LXX. is ἁφή—*tactus, ictus*. The idea of the word is a *stroke* or *blow*, and then the effect of this in a *wound* or *spot*. Clark therefore would translate here *stroke*, which meets well enough the meaning of the word itself, but does not in all cases convey the sense in English. It is perhaps impossible to find one word in English which can be used in all cases; but that which seems best adapted to Leviticus is the one given by Horsley and Lee, and adopted here: *spot*. So Keil, Wilson and others. There is no article in the Heb.

[2] Ver. 3. The sense is here undoubtedly *the scarf skin* (Clark), *the cuticle*, in contradistinction to *the cutis*, the true skin below. So Wilson, who says: "This distinction in reality constitutes one of the most important points of diagnosis between real leprosy and affections of the skin otherwise resembling leprosy." But as we have in Heb. only the one word עוֹר for both (except the ἅπ. λέγ. גֶּלֶד, Job xvi. 15), there does not seem to be warrant for changing the translation, especially as in English *skin* answers to either with the same indefiniteness.

[3] Ver. 4. The construction in vers. 3, 4 and 10 is without a preposition; in vers. 16 and 17 it is with the preposition לְ, as is expressed in the A. V.

[4] Vers. 4, 5, *etc.* According to Rosenmüller and Gesenius, נֶגַע is used by metonymy for the person upon whom it is. This view is adopted by Lange. It appears in the Targ. of Onk. and in the Vulg., and has been followed by the A. V. Far better is the rendering of the Sam., LXX. and Syr.: *the priest shall bind up the spot, or sore.* This is the exact translation of the Heb., and is advocated by Horsley, Boothroyd, and many others. Fuerst does not recognize the sense by metonymy. The same change should perhaps also be made in ver. 12. See Exegesis. In the case of shutting up the leprous house (xiv. 38) the word *house* is distinctly expressed in the Heb.

[5] Ver. 6. כֵּהָה—*dim, pale, faint, weak, dying*. The idea is that of something in the process of fading away, disappearing. LXX. ἀμαυρὰ, Vulg. *obscurior*.

[6] Ver. 6. It does not appear why the conjunction in the A. V. should be printed in italics; it is, however wanting in 18 MSS., the Sam., and LXX.

[7] Ver. 9. The conjunction is wanting in the Heb., but is supplied in the Sam. and versions.

[8] Vers. 10 and 24. מִחְיָה, according to Rosenmueller and Fuerst *an indication*, and this is the sense given in Targ., Onk. and the Syr., and apparently also in the Vulg. The LXX. renders ἀπὸ τοῦ ὑγιοῦς τῆς σαρκὸς τῆς ζώσης ἐν τῇ οὐλῇ,

skin, and it have turned[3] the hair white, and *there be* quick [a mark of[8]] raw flesh
11 in the rising; it *is* an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up [bind it up[4]]: for he *is* unclean.

12 And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of *him that hath* the plague [spot[1]] from his head even to his foot, wheresoever
13 the priest looketh; then the priest shall consider: and, behold, *if* the leprosy have covered all his flesh, he shall pronounce *him* clean *that hath* the plague [pronounce
14 the spot[1] clean[4]]: it [he[9]] is all turned white: he *is* clean. But when raw flesh
15 appeareth in him, he shall be unclean. And the priest shall see the raw flesh, and
16 pronounce him to be unclean: *for* the raw flesh *is* unclean: it *is* a leprosy. Or if the raw flesh turn [change[10]] again, and be changed [be turned[10]] unto white, he
17 shall come unto the priest; and the priest shall see him: and, behold, *if* the plague [spot[1]] be turned into [unto[11]] white; then the priest shall pronounce *him* clean *that hath* the plague [pronounce the spot[1] clean[4]]: he *is* clean.

18 The flesh also, in which,[12] *even* in the skin thereof, was a boil,[14] and is healed,
19 and in the place of the boil[14] there be a white rising, or a bright spot, white, and
20 somewhat reddish [and glistening[13]], and it be shewed to the priest; and if, when the priest seeth it, behold, it *be* in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it *is* a plague [spot[1]] of
21 leprosy broken out of the boil.[14] But if the priest look on it, and, behold, *there be* no white hairs therein, and *if* it *be* not lower than the skin, but *be* somewhat dark
22 [faint[5]]; then the priest shall shut him up [shall bind it up[4]] seven days: and if it spread much abroad in the skin, then the priest shall pronounce him unclean:
23 it *is* a plague [spot[1]]. But if the bright spot stay in his place, *and* spread not, it *is* a burning boil [a scar of the boil[15]]; and the priest shall pronounce him clean.

24 Or if there be *any* flesh, in the skin whereof *there is* a hot burning [a burn by fire[16]], and the quick *flesh* that burneth [the mark of the burn[8]] have a white bright
25 spot, somewhat reddish [glistening[13]], or white: then the priest shall look upon it: and, behold, *if* the hair in the bright spot be turned white, and it *be in* sight deeper than the skin; it *is* a leprosy broken out of the burning: wherefore the priest shall
26 pronounce him unclean: it *is* the plague [spot[1]] of leprosy. But if the priest look on it, and, behold, *there be* no white hair in the bright spot, and it *be* no lower than the *other* [*omit other*] skin, but *be* somewhat dark [faint[5]]; then the priest shall
27 shut him up [shall bind it up[4]] seven days: and the priest shall look upon him the seventh day; *and* if it be spread much abroad in the skin, then the priest shall
28 pronounce him unclean: it *is* the plague [spot[1]] of leprosy. And if the bright spot stay in his place, *and* spread not in the skin, but it *be* somewhat dark [faint[5]]: it *is* a rising of the burning, and the priest shall pronounce him clean: for it *is* an inflammation [a scar[15]] of the burning.

taking the מ as a preposition, and understanding it, as the Rabbins, of a spot of proud flesh in the midst of the cicatrice. The margin of the A. V. is *the quickening of living flesh; scar* would express the sense, but this is appropriated to צָרֶבֶת, vers. 23, 28, and *mark* gives the exact rendering of the Hebrew, and meets the requirements of the context.

[9] Ver. 13. The pronoun should obviously refer to the man rather than the spot.

[10] Ver. 16. נֶהְפַּךְ. This being the same verb as is used in vers. 3, 4, 17, in the same sense, the rendering should certainly be the same. The alteration in the A. V. was evidently on account of the previous translation of יָשׁוּב by *turn*. It is better to put the new word there.

[11] Ver. 17. The preposition is the same as in the previous verse, and the change in the A. V. may have been simply accidental.

[12] Ver. 18. The word בוֹ seems redundant, and is wanting in 4 MSS. and the Sam.

[13] Ver. 19. אֲדַמְדֶּמֶת. The reduplication of the letters in Heb. always intensifies the meaning (see Bochart, *Hieroz.* Pt. II., lib. V., c. vi.. Ed. Rosen. III, p. 612 ss); if therefore this be translated *red* at all, it must be *very red*, which would be inconsistent with the previous *white*. This obvious inconsistency has led the ancient versions into translations represented by the *somewhat reddish* of the A. V., and frequently to rendering the previous conjunction *or*. But as there is no conjunction at all in the Heb., it seems better to follow the suggestion of Pool, Patrick and others, and understand the word as meaning *very bright, shining, glistening*. Comp. the description of leprosy, Ex. iv. 6; Num. xii. 10; 2 Kings v. 27.

[14] Vers. 18 (*bis*), 20, 23. שְׁחִין, *burning ulcer*, would perhaps be a better, because a more general word; but *boil* was probably understood with sufficient latitude.

[15] Vers. 23 and 28. צָרֶבֶת הַשְּׁחִין, צ׳ הַמִּכְוָה, Rosenmueller, *cicatrix ulceris*. So all the ancient versions, and so Gesenius. So also Coverdale and Cranmer, and so Riggs. Fuerst, however, *inflammation*.

[16] Ver. 24. The margin of the A. V. is better than the text. This paragraph (vers. 24–28) is plainly in relation to leprosy developing from a burn on the skin. So Gesen, Fuerst, Pool, Patrick, *etc.* So the LXX. and Vulg.

29, 30 If a man or woman have a plague [spot[1]] upon the head or the beard; then the priest shall see the plague [spot[1]]: and, behold, if it *be* in sight deeper than the skin; *and there be* in it a [*omit* a] yellow thin hair; then the priest shall pronounce 31 him unclean: it *is* a dry scall, *even* a leprosy upon the head or beard. And if the priest look on the plague [spot[1]] of the scall, and, behold, it *be* not in sight deeper than the skin, and *that there is* no black[17] hair in it; then the priest shall shut up *him that hath* the plague of the scall [shall bind up[4] the spot[1] of the scall] seven 32 days: and in the seventh day the priest shall look on the plague[18] [spot]: and, behold, *if* the scall spread not, and there be in it no yellow hair, and the scall *be* not in 33 sight deeper than the skin; he shall be shaven, but the scall shall he not shave; and the priest shall shut up *him that hath* the scall [shall bind up the scall[4]] seven 34 days more: and in the seventh day the priest shall look on the scall: and, behold, *if* the scall be not spread in the skin, nor *be* in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.
35, 36 But if the scall spread much in the skin after his cleansing; then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall 37 not seek for yellow hair; he *is* unclean. But if the scall be in his sight at a stay and *that* there is black hair grown up therein; the scall is healed, he *is* clean: and the priest shall pronounce him clean.

38 If a man also or a woman have in the skin of their flesh bright spots, *even* white 39 bright spots; then the priest shall look: and, behold, *if* the bright spots in the skin of their flesh *be* darkish [faint[5]] white; it *is* a freckled spot[19] *that* groweth in the skin; he *is* clean.

40 And the man whose hair is fallen off his head, he *is* bald;[20] *yet is* he clean. 41 And he that hath his hair fallen off from the part of his head toward his face, he 42 *is* forehead bald: *yet is* he clean. And if there be in the bald head, or bald forehead, a white reddish sore [glistening[18] spot[1]]; it *is* a leprosy sprung up in his bald 43 head, or his bald forehead. Then the priest shall look upon it: and, behold, *if* the rising of the sore [spot[1]] *be* white reddish [glistening[18]] in his bald head, or in 44 his bald forehead, as the leprosy appeareth in the skin of the flesh; he is a leprous man, he *is* unclean: the priest shall pronounce him utterly unclean; his plague [spot[1]] *is* in his head.

45 And the leper in whom the plague [spot[1]] *is*, his clothes shall be rent, and his head bare,[21] and he shall put a covering upon his upper lip [his mouth[22]], and shall 46 cry, Unclean, unclean. All the days wherein the plague [spot[1]] *shall be* in him he shall be defiled: he *is* unclean: he shall dwell alone [apart[23]]; without the camp *shall* his habitation *be*.

B.—LEPROSY IN CLOTHING AND LEATHER.

CHAPTER XIII. 47–59.

47 The garment also that the plague [spot[1]] of leprosy is in, *whether it be* a woollen 48 garment, or a linen garment; whether *it be* in the warp, or woof; of linen, or of

[17] Ver. 31. The meaning of שָׁחֹר—*black* is established. The LXX., *yellow*, can therefore only be considered as an emendation of the text, substituting צָהֹב, and this is followed by Luther, Knobel, Keil, Murphy and others; it is, however, sustained by no other ancient version nor by any MS., and the change in the LXX. must be considered as simply an effort to avoid a difficulty. Keil and Clark propose, as a less desirable alternative, the omission of the negative particle. There is, however, no real difficulty in the text as it stands. See Exegesis.

[18] Ver. 32. The Sam. here substitutes נֶתֶק, *scall*, for נֶגַע, *spot*.

[19] Ver. 39. בֹּהַק, a word ἁπ. λέγ. according to Gesen. a harmless eruption of a whitish color which appears on the dark skin of the Arabs, and is still called by the same name.

[20] Ver. 40. קֵרֵחַ, used here apparently for the *back* of the head in contradistinction to גִּבֵּחַ, *the front*, which occurs only here (but its derivative, גַּבַּחַת, is found vers. 42 *bis*, 43 and 55). קֵרֵחַ, however, is elsewhere baldness in general. Comp. Deut. xiv. 1.

[21] Ver. 45. Comp. Textual Note [5] on x. 6.

[22] Ver. 45. שָׂפָם. There is some doubt as to the true meaning. It is translated *beard* in the A. V., 2 Sam. xix. 24 (25), and so Fuerst and Gesenius would render it here, guided by the etymology. All the ancient versions, however, translate it either *mouth* or *lips*, and a word etymologically signifying *beard* (or rather the *sprouting place of hair*) would easily come to have this sense in use. It is a different word from the זָקָן—*beard* of ver. 29.

[23] Ver. 46. בָּדָד. The *alone* of the A. V. would ordinarily be a good enough translation, but is liable to be misunderstood. The leper was simply to dwell apart from the clean Israelites, but might and did live with other lepers.

49 woollen; whether in a skin, or in anything made of skin; and if the plague [spot[1]] be greenish or reddish [very green or very red[24]] in the garment, or in the skin, either in the warp, or in the woof, or in anything of skin; it *is* a plague [spot[1]] of
50 leprosy, and shall be shewed unto the priest: and the priest shall look upon the plague, and shut up *it that hath* the plague [spot,[1] and bind up[4] the spot[1]] seven
51 days: and he shall look on the plague [spot[1]] on the seventh day: if the plague [spot[1]] be spread in the garment, either in the warp, or in the woof, or in a skin, *or* in any work that is made of skin; the plague [spot[1]] *is* a fretting leprosy; it *is*
52 unclean. He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or anything of skin, wherein the plague [spot[1]] is: for it *is* a fretting
53 leprosy; it shall be burnt in the fire. And if the priest shall look, and, behold, the plague [spot[1]] be not spread in the garment, either in the warp, or in the woof,
54 or in anything of skin; then the priest shall command that they wash *the thing*
55 wherein the plague [spot[1]] *is*, and he shall shut [bind[4]] it up seven days more: and the priest shall look on the plague [spot[1]], after that it is washed: and, behold, *if* the plague [spot[1]] have not changed his color, and the plague [spot[1]] be not spread; it *is* unclean; thou shalt burn it in the fire; it *is* fret inward, *whether* it *be* bare
56 within or without.[25] And if the priest look, and, behold, the plague *be* somewhat dark [the spot[1] *be* somewhat faint[5]] after the washing of it; then he shall rend it
57 out of the garment, or out of the skin, or out of the warp, or out of the woof: and if it appear still in the garment, either in the warp, or in the woof, or in anything of skin; it *is* a spreading *plague* [*omit* a *and plague*]; thou shalt burn that wherein
58 the plague [spot[1]] *is*, with fire. And the garment, either warp, or woof, or whatsoever thing of skin *it be*, which thou shalt wash, if the plague [spot[1]] be departed from them, then it shall be washed the second time, and shall be clean.
59 This *is* the law of the plague [spot[1]] of leprosy in a garment of woollen or linen, either in the warp, or woof, or anything of skins, to pronounce it clean, or to pronounce it unclean.

C.—CLEANSING AND RESTORATION OF A LEPER.

Chapter XIV. 1–32.

1, 2 And the Lord spake unto Moses, saying, This shall be the law of the
3 leper in the day of his cleansing: He shall be brought unto the priest: and the priest shall go forth out of the camp; and the priest shall look, and, behold, *if*
4 the plague [spot[1]] of leprosy be healed in the leper; then shall the priest command to take[26] for him that is to be cleansed two birds[27] alive *and* clean, and cedar wood
5 and scarlet, and hyssop: and the priest shall command that one of the birds be
6 killed in an earthen vessel over running [living[28]] water: as for[29] the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird *that was* killed over the running
7 [living[28]] water: and he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird
8 loose into the open fields. And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash [bathe[30]] himself in water, that he may be

[24] Ver. 49. יְרַקְרַק. The reduplication of the letters intensifies the meaning. Comp. note [18] on ver. 19. אֲדַמְדֶּמֶת, too, as noted above, may here mean either *very red*, or, as before, *glistening*. There is so little knowledge about the fact that neither of them can be certainly decided upon; but as in this case we have the disjunctive (as also in xiv. 37), it seems more probable that two distinct colors were intended.

[25] Ver. 55. The margin of the A. V. gives the literal rendering of the Heb. *bald in the head thereof, or in the forehead thereof*, and there can be no doubt that these are terms figuratively applied to the cloth or skin for the right and wrong side, as in the text.

[26] Chap. XIV. Ver. 4. The Sam., LXX. and Syr. here read the verb in the plural, expressing the fulfillment of the command.

[27] Ver. 4. The margin of the A. V. reads *sparrows*, for which there seems to be no other authority than the Vulg. The Heb. does not define the kind of bird at all.

[28] Ver. 5. Better, *living water*, which is the exact rendering of the Heb. Ordinarily *living water* is a figure for running water; but here the water is contained in a vessel, and had therefore simply been filled from a spring or running stream.

[29] Ver. 6. אֵת. The conjunction which seems to be needed at the beginning of this verse is supplied in the Sam. and 6 MSS. There is nothing in Heb. answering to the *as for* of the A. V.

[30] Ver. 8. רָחַץ is applied only to the washing of the surface of objects which water will not penetrate. Comp. i. 9, 13; ix. 14, *etc.* It is a different word from כָּבַס of the previous clause, which is used of a more thorough washing or *full-*

clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.

9 But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash [bathe[30]] his flesh in water, and he shall be clean.

10 And on the eighth day he shall take two he lambs [two young rams[31]] without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour *for* a meat offering [an oblation[32]], mingled with oil, and one log of oil.

11 And the priest that maketh *him* clean shall present the man that is to be made clean, and those things, before the LORD, *at* the door of the tabernacle of the con-12 gregation: and the priest shall take one he lamb [ram[31]], and offer him for a trespass offering, and the log of oil, and wave them *for* a wave offering before the LORD: 13 and he[33] shall slay the lamb [ram[31]] in the place where he[33] shall kill the sin offering and the burnt offering, in the holy place: for as the sin offering *is* the priest's, 14 *so is*[34] the trespass offering: it *is* most holy: and the priest shall take *some* of the blood of the trespass offering, and the priest shall put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon 15 the great toe of his right foot: and the priest shall take *some* of the log of oil, and 16 pour *it* into the palm of his own left hand: and the priest shall dip his right finger in the oil that *is* in his left hand, and shall sprinkle of the oil with his finger seven 17 times before the LORD: and of the rest of the oil that *is* in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood[35] of the 18 trespass offering: and the remnant of[36] the oil that *is* in the priest's hand he shall pour [put[37]] upon the head of him that is to be cleansed: and the priest shall make 19 an atonement for him before the LORD. And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and 20 afterward he shall kill the burnt offering: and the priest shall offer the burnt offering and the meat offering [oblation[32]] upon the altar:[38] and the priest shall make an atonement for him, and he shall be clean.

21 And if he *be* poor, and cannot get so much: then he shall take one lamb [ram[31]] *for* a trespass offering to be waved, to make an atonement for him, and one tenth 22 deal of fine flour mingled with oil for a meat offering, and a log of oil; and two turtle doves, or two young pigeons, such as he is able to get; and the one shall be 23 a sin offering, and the other a burnt offering. And he shall bring them on the eighth day for [of[39]] his cleansing unto the priest, unto the door of the tabernacle 24 of the congregation, before the LORD. And the priest shall take the lamb [ram[31]] of the trespass offering, and the log of oil, and the priest shall wave them *for* a 25 wave offering before the LORD: and he shall kill the lamb [ram[31]] of the trespass offering, and the priest shall take *some* of the blood of the trespass offering, and put *it* upon the tip of the right ear of him that is to be cleansed, and upon the

ing. The English is unable in all cases to preserve the distinction; but it should be done as far as possible, and רָחַץ is frequently translated *bathe* in the following chapter (xv. 5, 6, 7, 8, 10, 11, 13, 18, 21, 22, 27) and elsewhere.

[31] Ver. 10. שְׁנֵי־כְבָשִׂים. See Textual Note [5] on iii. 7. The age is not exactly specified in the Heb.; but the Sam. and LXX. add *of the first year*, as in the following clause.

[32] Ver. 10. See Textual Note [2] on ii. 1.

[33] Ver. 12. The Sam. and LXX. have the plural. Probably the sing. of the Heb. is not intended to have the priest for its nominative, but to be impersonal.

[34] Ver. 13. One MS., the Sam., LXX. and Vulg. supply the particle of comparison, כְּ.

[35] Ver. 17. Two MSS., the LXX. and Vulg. here read, as the Heb. in ver. 28, *upon the place of the blood*.

[36] Ver 18. For בַּשֶּׁמֶן three MSS. and the Syr. read מִן־הַשֶּׁמֶן, as in ver. 16. On this use of בְּ, however, see Fuerst, Lex. ־בְּ, 3, *b*. γ. Gesen. Lex. A. 2.

[37] Ver. 18. יִתֵּן is better translated *put*, both as more agreeable to the meaning of the word itself, and because the oil remaining in the left hand could hardly suffice for *pouring*.

[38] Ver. 20. The Sam. and LXX. add *before the Lord*.

[39] Ver. 23. The preposition is here so liable to be misunderstood that it is better to change it. It has reference to the eighth day appointed for his cleansing (as the Vulg.), not to the sacrifices for his cleansing (as the LXX). So Geddes and Boothroyd. In ver. 10 the difficulty does not occur.

26 thumb of his right hand, and upon the great toe of his right foot: and the priest
27 shall pour of the oil into the palm of his own[40] left hand: and the priest shall
sprinkle with his right finger *some* of the oil that *is* in his left hand seven times
28 before the LORD: and the priest shall put of the oil that *is* in his hand upon the
tip of the right ear of him that is to be cleansed, and upon the thumb of his right
hand, and upon the great toe of his right foot, upon the place of the blood of the
29 trespass offering: and the rest of[41] the oil that *is* in the priest's hand he shall put
upon the head of him that is to be cleansed, to make an atonement for him before
30 the LORD. And he shall offer the one of the turtle doves, or of the young pigeons,
31 such as he can get; *even* such as he is able to get, the one *for* a sin offering, and
the other *for* a burnt offering, with the meat offering: and the priest shall make
an atonement for him that is to be cleansed before the LORD.

32 This *is* the law *of him* in whom *is* the plague [spot[1]] of leprosy, whose hand is
not able to get *that which pertaineth* to his cleansing.

D.—LEPROSY IN A HOUSE.

CHAPTER XIV. 33–53.

33, 34 And the LORD spake unto Moses and unto Aaron, saying, When ye be come
into the land of Canaan, which I give to you for a possession, and I put the plague
35 [spot[1]] of leprosy in a house of the land of your possession; and he that owneth
the house shall come and tell the priest, saying, It seemeth to me *there is* as it were
36 a plague [spot[1]] in the house: then the priest shall command that they empty the
house, before the priest go *into it* to see the plague [spot[1]], that all that *is* in the
house be not made unclean: and afterward the priest shall go in to see the house:
37 and he shall look on the plague [spot[1]], and, behold, *if* the plague [spot[1]] *be* in the
walls of the house with hollow strakes,[42] greenish or reddish [very green or very
38 red[43]], which in sight *are* lower than the wall; then the priest shall go out of the
39 house to the door of the house, and shut up the house seven days: and the priest
shall come again the seventh day, and shall look: and, behold, *if* the plague [spot[1]]
40 be spread in the walls of the house; then the priest shall command that they take
away the stones in which the plague [spot[1]] *is*, and they shall cast them into an
41 unclean place without the city: and he[44] shall cause the house to be scraped within
round about, and they shall pour out the dust that they scrape off without the city
42 into an unclean place: and they shall take other stones, and put *them* in the place
of those stones; and he[44] shall take other mortar, and shall plaister the house.
43 And if the plague [spot[1]] come again, and break out in the house, after that he[44]
hath taken away the stones, and after he hath scraped the house, and after it is
44 plaistered; then the priest shall come and look, and, behold, *if* the plague [spot[1]]
45 be spread in the house, it *is* a fretting leprosy in the house: it *is* unclean. And
he[44] shall break down the house, the stones of it, and the timber thereof, and all
the mortar of the house; and he[44] shall carry *them* forth out of the city into an
46 unclean place. Moreover he that goeth into the house all the while that it is shut
47 up shall be unclean until the even. And he that lieth in the house shall wash his
clothes; and he that eateth in the house shall wash his clothes.[45]

48 And if the priest shall come in, and look *upon it*, and, behold, the plague [spot[1]]
hath not spread in the house, after the house was plaistered: then the priest shall
49 pronounce the house clean, because the plague [spot[1]] is healed. And he shall take
50 to cleanse the house two birds, and cedar wood, and scarlet, and hyssop: and he

[40] Ver. 26. עַל־כַּף הַכֹּהֵן, an expression understood by Houbigant to mean that one priest should pour into the hand of another; the sense given in the A. V. following the Vulg. is, however, doubtless correct.

[41] Ver. 29. The Sam. here reverses its change of reading in ver. 18, and has בְּ for מִן.

[42] Ver. 36. שְׁקַעֲרוּרֹת, a word ἅπ. λεγ., but its meaning sufficiently well ascertained. The A. V. follows the LXX., Chald. and Vulg., and the same sense is given by Rosenm., Fuerst and Gesen, though by each with a different etymology.

[43] Ver. 37. See Notes [13] on xiii. 19, and [24] on ver. 49.

[44] Ver. 41. All the ancient versions except the Vulg. change the causative form of the verb to the plural, as the following verb is plural. Also in vers. 42, 43, 45, 49, they have the plural.

[45] Ver. 47. The LXX. here adds, what is of course implied, *and be unclean until the even.*

51 shall kill the one of the birds in an earthen vessel over running water: and he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and[46] in the running [living[28]] water, and sprin-
52 kle the house seven times: and he shall cleanse the house with the blood of the bird, and with the running [living[28]] water, and with the living bird, and with the cedar
53 wood, and with the hyssop, and with the scarlet: but he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.

E.—CONCLUSION.

CHAP. XIV. 54–57.

54, 55 This *is* the law for all manner of plague [spot[1]] of leprosy, and scall, and for
56 the leprosy of a garment, and of a house, and for a rising, and for a scab, and for a
57 bright spot: to teach when *it is* unclean, and when *it is* clean: this *is* the law of leprosy.

[46] Ver. 51. The LXX. has *dip them in the blood of the bird that has been killed over the living water*, and this is doubtless the sense of the text.

EXEGETICAL AND CRITICAL.

A. The Examination and its result.

The indications of the disease. Vers. 1–8.

Ver. 1. This communication is addressed to Moses and Aaron conjointly because it requires examinations and determinations entrusted to the priests.

Vers. 2–8. The first case, of symptoms like leprosy. Ver. 2. **Man** is of course used generically for a person of either sex. No stress is to be laid upon the fact that the expression **skin of his flesh** is found only in this chapter; for the word **skin** occurs here nearly as often as in all the rest of the Scripture put together, and very similar expressions do occur elsewhere, *e. g.* Ex. xxxiv. 29, 30, 35, "the skin of his face," and the skin is often spoken of as covering the flesh, *e. g.* Ezek. xxxvii. 6, 8, *etc.*—**A rising, a scab, or a bright spot,** are different indications of incipient leprosy; the disease itself was more deeply seated, but it betrayed itself, as it does still, by these marks. The last two terms are only used in connection with this disease, and the first is only elsewhere used figuratively of dignity or excellency. "The name **leprosy** צָרַעַת is derived from צָרַע = *to strike down, to strike to the ground:* the leper is he who has been smitten by God." Lange. For the examination of the leper one of the ordinary priests was sufficient as well as the high-priest; the Talmudists assert that priests debarred by physical imperfection from ministering at the altar were competent to the examination of lepers. The priests were expected, if occasion required, to consult with experts, but the formal sentence rested with them alone.

Ver. 3. These marks, however, might exist without having been caused by leprosy. Two distinguishing characteristics are now mentioned, and if both these concurred, there could be no doubt about the case—the priest was at once to **pronounce him unclean**; (a) if the hair growing upon the spot had turned white. The hair of the Israelites was normally black; if it had **turned white** upon the spot it betrayed a cause at work beneath the surface of the skin. (b) If the spot was in appearance **deeper than the skin.** "These signs are recognized by modern observers (*e. g.* Hensler); and among the Arabs leprosy is regarded as curable if the hair remains black upon the white spots, but incurable if it becomes whitish in color." Keil. Judgment was of course required in the application of the second test; but if the indications were clear, the case was decided, and the duty of the priest was to declare the existing fact.

Vers. 4–8. The determination of cases in which the indications are not decisive. First, vers. 4-6, the case in which the suspicion of leprosy should prove unfounded. If there were suspicious looking spots, but yet they appeared on examination to be merely superficial, and there was no change in the color of the hair growing in them, either of two things might be possible: the spots might be the effect of true leprosy not yet sufficiently developed to give decisive indications; or they might be a mere eruption upon the skin, of no importance. To ascertain which of these was the fact, the priest was to **bind up the spot seven days.**—At the end of that time a second examination was to be made; if then the indications were favorable, the same process was to be repeated. If at the end of this time the indications were still favorable, and especially if the suspicious spot had become **faint,** tending to disappear, the priest was to pronounce the man clean. Yet still the very suspicion, unfounded as it proved to be, had brought some semblance of a taint upon the man, and he must **wash his clothes.** These two periods of seven days each are usually looked upon as periods of a sort of quarantine, during which the man himself was to be secluded, and this view has been incorporated into the A. V. here and throughout these chapters. It is not, however, required by the Hebrew, and in view of the great hardship it would impose upon those who were in reality entirely free from the disease, it seems more likely that the simple rendering of the Hebrew gives the true sense. The extreme slowness with which leprosy is oftentimes developed has been considered a difficulty in the way of a determination in reality, in so short a time;

however, the two things are not at all incompatible. A fortnight was quite long enough to determine the character of any ordinary eruption; if it was none of these, and yet possessed the characteristics of leprosy, then it must be decided to be leprosy, although months or years might pass before the disease showed much further progress. Vers. 7, 8, however, show that even the leprous spots themselves did not remain quite unchanged during this time. On the second examination the priest could ascertain if the spots had begun to spread. If not, the disease, although it might possibly already exist, was not pronounced; but if they had spread, all doubt was at an end; **the priest shall pronounce him unclean.** Another view is taken of ver. 7. Rosenmüller says that in the word לְטָהֳרָתוֹ the לְ is to be taken for *postquam* as in Ex. xix. 1; Num. i. 1; 1 Kings iii. 18; this sense is followed in the Vulg. and Luther, and adopted by Vatablus, Patrick, and other commentators. According to this the law would relate to the breaking out of the leprosy afresh at some time after he had been pronounced clean by the priest. The translation of the A. V., however, which is here followed, seems more exactly the sense of the Hebrew.

Vers. 9–11. The second case is one in which ulceration has already begun. Either it is a long-standing case in which the command for inspection has been neglected, or else one in which sentence of cleanness has been pronounced on insufficient grounds. With the appearance **of a mark of raw flesh in the rising,** in combination with the other indications, all doubt was removed; it must be **an old leprosy,** and the priest shall at once **pronounce him unclean.**

Vers. 12–17. The third case is looked upon according to differing medical views, either as a different disease, the *lepra vulgaris,* which "scarcely affects the general health, and for the most part disappears of itself, though it often lasts for years" (Clark); or as a case of the true leprosy in which "the breaking out of the leprous matter in this complete and rapid way upon the surface of the whole body was the crisis of the disease; the diseased matter turned into a scurf, which died away and then fell off" (Keil). Patrick compares it to the eruptions in measles and small pox, when there is safety in their full development. The suspected person thus either had a harmless disease, or he had had the leprosy and was cured. In either case sentence of cleanness was to be pronounced. But (vers. 14, 15) if ulceration appeared (it would seem either at the moment or afterwards) he was at once to be declared unclean. This ulceration, however, might proceed from some other cause; therefore, although the man must be declared unclean in view of so suspicious an indication, yet if it afterwards passed away, the sentence might be reversed, and the man pronounced clean without further investigation.

Vers. 18–23. The fourth case is that of a suspected leprosy arising from an abscess or boil which had been healed. Such disturbed conditions of the surface were peculiarly apt to become the seat of disease. The indications are much the same as in the other cases, the terms first mentioned here being equally applicable to the others. Reliance is again placed (ver. 20) upon the depth of the spot and the change in the color of the hair. If these indications were clear, as in ver. 3, the priest should at once pronounce the man unclean; if they were doubtful, he was to proceed as in ver. 4, and be guided by the result of a second examination at the end of seven days. In such a case a single interval of a week appears to have been sufficient, and no further examination is provided for. After one week it could be certainly determined whether it was merely the scar of the ulcer, or whether leprosy had really broken out in it.

Vers. 24–28. The fifth case is that of suspected leprosy developing from a burn, another of those injuries favorable for the development of the disease. The indications and the procedure are precisely the same as before. In ver. 26 the A. V. has inserted the word *other* unfortunately.

Vers. 29–37. The case of leprosy suspected in an eruption upon the hairy part of the head, or upon the beard. Although this is spoken expressly in regard to both men and women, yet the indications are so dependent upon hair that it is not proper to substitute here *chin* for *beard,* as is done by Keil. The word used זָקָן is a different one from the שָׂפָם of ver. 45, which is often translated *beard;* the Ancient Versions, however, give *beard* here, and either *mouth* or *lips* there. Pliny (*Nat. Hist.* lib. xxvi. 1) speaks of such a disease imported into Italy from Asia in the reign of Tiberius, neither painful nor fatal, "yet any death preferable to it." In ver. 30 the A. V. has unnecessarily modified the symptoms by inserting the indefinite article before **yellow thin hair.** The word שֵׂעָר is collective, as in ver. 3, and freq. In this form of the disease the natural hair seems to have been supplanted by **thin, yellow** (צָהֹב = *golden,* shining) **hair.** This is declared to be נֶתֶק, translated in the A. V. **dry scall,** and immediately explained as **a leprosy upon the head or beard.** The word occurs only in these chapters. The indications given in vers. 29, 30, were not absolutely decisive. It would seem from ver. 31, that in the coming on of true leprosy the effect upon the hair was only gradually produced, part of the hair remaining for a time of its natural color; while in the case of other harmless cutaneous eruptions, of more rapid progress, all the hair on the affected spot was speedily changed. Hence the entire absence of **black hair** at the first was a favorable symptom. In this view the text is consistent enough with itself as it stands, and Keil is wrong in saying "there is certainly an error in the text." In case of this favorable symptom the priest should bind up the spot for two periods of a week, making a further examination at the end of each of them. The favorable indications were that the spot did not spread, did not appear to be deep-seated, and the yellow hair disappeared. If this was the case at the end of the first period, the person was to be shaven with the exception of the spot, and at the end of the second pronounced clean, and **to wash his clothes.**—If, however, (vers. 35, 36)

the trouble afterwards spread, the person was to be again examined by the priest, and being satisfied of this single fact, the priest must pronounce him unclean. Yet if this spreading was only temporary, he might finally be pronounced clean (ver. 37) provided the natural hair grew again in the spot.

Vers. 38, 39. **This is the case of a harmless** eruption in the skin termed בֹּהַק, LXX. ἀλφός. It is still known among the Arabs and called by the same name, *bohak*. "It is an eruption upon the skin, appearing in somewhat elevated spots or rings of unequal sizes and a pale white color, which do not change the hair; it causes no inconvenience, and lasts from two months to two years." Keil. It is placed here, because it might be, without proper examination, mistaken for leprosy, and its appearance was probably most nearly assimilated to the symptoms last mentioned. The sufferer by it was at once discharged as clean, without further ceremony.

Vers. 40–44. The baldness of the head, whether on the front or back, constitutes no uncleanness; yet leprosy might be developed in the bald parts, and then was to be dealt with as in other cases. The reason for speaking of baldness at all in this connection is probably that the color of the hair has been made of so much importance in determining the symptoms of leprosy, that the legislator would cut off all opportunity for cavil in suspected cases.

Vers. 45, 46. The law for the pronounced leper. The leper was in the first place to put on the signs of mourning (comp. Ezek. xxiv. 17, 22), some say "for himself as one over whom death had already gained the victory" (Clark); but it may have been merely as a mark of great affliction, and some of the signs were also signs of shame (comp. Mic. iii. 7). **And shall cry, Unclean, unclean,** as a warning to any passers by. This command is not, as sometimes asserted, to guard against the danger of communicating the disease; but rather to avoid making others ceremonially unclean by contact with a leper. The Rabbins carried this sort of deflement so far as to assert that "by merely entering a house, a leper polluted everything without it." (*Mishna*, Kelim i. 4; Negaim xiii. 11, as cited by Keil). **All the days.**—The law constantly keeps in view the possibility of the recovery of the leper; but it is uncertain whether this indicates that the true leprosy was then less incurable than now, or whether it has regard to the possibility of error in the determination of the disease. In either case, while the symptoms continued for which he had been pronounced unclean, and until by the same authority he was again formally declared clean (xiv. 1–32), he **was to dwell apart; without the camp.** Comp. Num. v. 2–4; xii. 14, 15; 2 Ki. xv. 5; Lk. xvii. 12. The Jews say that there were three camps from all of which the leper was excluded: that of God (the tabernacle), that of the Levites, and that of Israel. After the settlement in the Holy Land the camp was considered in this, as in other commands, to be represented by the walled city. Yet after the erection of synagogues lepers were allowed to enter a particular part of them set apart for their use, (Mishna *ubi supra*).

B. Leprosy in clothing and Leather, xiii. 47–59.

Only three materials for clothing are here mentioned: wool, linen, and skins. The two former were the usual materials among the ancient Egyptians and Greeks, and only these are mentioned Deut. xxii. 11; Prov. xxxi. 13; Hos. ii. 9. It is a dispute among the Talmudists whether garments of camel's hair are included or not. Woolen and linen were forbidden by the law (xix. 19) to be mixed in the same garment. On the nature of the leprosy here described, see the preliminary note to this chapter. Ver. 48. **Whether it be in the warp or woof** has occasioned much unnecessary perplexity on account of the supposed difficulty in one of these remaining unaffected in the cloth by any disintegration occurring in the other; and Keil would translate "*the flax and the wool;*" Clark, De Wette, Knobel and others, (with whom Keil also seems to concur) explain it of *yarn prepared for warp* and *yarn prepared for woof.* There is really however, no difficulty in the matter, if the trouble is supposed to arise from some original fault in the material or in the processes of its preparation. Whichever was made of such material would first show the defect, and it could be seen in the cloth that the trouble arose from either the warp or the woof, as the case might be. The same sort of thing is sometimes observed in cloth now when the proper proportion has not been observed between the strength of the two kinds of thread, so that the cloth will tear with undue ease in one direction but not in the other; or when, in cloth woven of different colors, one set of threads has been injured in the dyeing. A distinction is made between **a skin** and **any thing made of skin.** The former were whole skins, as sheep skins dressed with the wool on for a sort of cloak for the poor, or for mats, *etc.*, and also made into leather for bottles and other uses; the latter the endless variety of smaller articles made of leather. Ver. 49. A strong green or red spot was *prima facie* evidence of leprosy, and subjected that in which it appeared to priestly examination. According to Maimonides (cited by Patrick) the spot must be "as broad as a bean," and if smaller than this was of no consequence. Ver. 50. **Bind up the spot.**—Here as in ver. 4, *etc.*, the usual interpretation is that of the A. V., *shut up it that hath the spot;* but the Hebrew in all these places only means necessarily the binding up of the spot itself, not a sort of quarantine upon the person or thing on which it is. See Textual note 4. In this case there is not the same hardship involved in the other rendering as in the case of the human subject: but still the rendering is objectionable as implying much more strongly than the law itself the idea of contagiousness. Vers. 51-58 describe the appearances by which the priest must determine whether the suspicious spots were really leprosy or not. These turn upon whether the spot increased. If it did, then he was at once to **burn that garment.** The expression in vers. 52, and 58, **whether warp or woof,** and in ver. 56 **out of the warp or out of the woof** is to be understood of the cloth in which the disease has appeared in either the warp or the woof. **Fretting,** vers. 51, 52

(Bochart, *lepra exasperata*), is equivalent to *corroding*. If however, the spot had not increased at the examination made at the end of a week, the suspected article was to be washed and the process repeated. If at the end of another week after the washing there was no change in the color of the spot, the thing was to be condemned and burned, although there was no apparent spreading. In such case **it is fret inward**, *i. e.*, the material itself was faulty and unfit for use. **Whether it be bare within or without**; lit. bald in the head thereof, or in the forehead thereof, (Margin A. V. See Texual note 20). As the disease itself is figuratively named from its resemblance to the human leprosy, so these terms are used in the same way, and are generally considered to mean the right or the wrong side of the cloth or skin. On the other hand, if at the end of the week after the washing the spot had become less distinct (ver. 56), it was to be torn out of the garment or skin. If it reappeared (ver. 57) the thing was to be burned; but otherwise (ver. 58) to be washed a second time and then pronounced clean. Ver. 59 is simply the usual conclusion, stating that the foregoing is the law for the cases specified.

C. Cleansing and restoration of the leper, xiv. 1–32.

This communication was addressed to Moses alone, because there were no questions to be determined by priestly examination; it simply directs what is to be done in the case of a person already pronounced clean by the priest. Vers. 1–20 prescribe the normal course, vers. 21–31 allow certain modifications for the poor, and ver. 32 is the conclusion.

A new Proper Lesson of the law begins here, and extends to the close of the following chapter; the parallel lesson from the prophets is 2 Ki. vii. 3–20, containing the account brought into Samaria by the four lepers of the flight of the besieging army of the Syrians.

Lange: "*a.* The theocratico-political atonement, or the taking again of the person pronounced clean into the camp, *i. e.*, into the congregation of the people. Hence this first act of atonement took place without the camp (later, before the gate of the city). The leper was to be represented by two birds, living and clean. They must be wild birds, since the tame turtle doves or the young pigeons would not have flown away when released. Since these birds represent the maximum of free motion, we may certainly find this thought indicated: want of free motion was a chief cause of the leprosy." [This inference, however, it is to be remembered, is only an *inference*, not a part of the law which carefully abstains from any mention of the causes]. "One of these birds was slain over a vessel in which there was already some fresh spring or river water. It is not to be understood that in this the purification by water was indicated together with the atoning blood, since the washing follows farther on; on the contrary, in the fresh water the thought of living motion is again brought out. The blood of the slain bird dropped into this water; the few drops of blood, in and of themselves, would not suffice for the sprinkling. Nevertheless also, the blood of the slain bird considered as typically sick, through death became fresh again in its signification. The living bird, which was to remain alive, was dipped in the augmented blood of the dead bird. But very note-worthy are the allegorical accompaniments which jointly serve to illustrate the living bird, and were therefore dipped with it in the blood; a piece of cedar wood, as a symbol of *the endurance of life;* a piece of scarlet, as a symbol of *the freshness of life;* some hyssop, as a symbol of *the purity of life through constant purifications of life.*" (See Keil, p. 106, [trans., p. 385 *s.*]). After the living bird with these accompaniments had been dipped in the blood, the person to be cleansed was sprinkled seven times with this blood. No further mention is made of the dead bird, since its flesh was not a sacrifice; but the living bird, hallowed by the blood of the dead, is set free. We may rightly see in the two birds the double position of the leper in his leprosy: in the slain bird he appears as he had fallen into death; in the one that is set free, on the contrary, he appears as by God's mercy he is recovered to unrestrained motion. But we might also in this contrast find the thought, that the leprosy, as it falls upon one part of the community, keeps the other part all the more free; or, that health and disease are separated as opposite poles in regard to the common national life. In any case, it is a fact that, in regions where Cretinism prevails, which is analogous to leprosy, the freshest and strongest forms occur near the sick. Meanwhile, the person sprinkled with the blood must complete this purification in several ways: first, by washing his clothes; secondly, by cutting off all his hair from his whole body, (whether also his eyebrows and eyelashes?); thirdly, by bathing himself. Then he might go into the camp, but must yet add seven days more on the outside of his tent. Why? Keil answers with the Chaldee *et non accedat ad latus uxoris suæ.* But the law would not have been too modest to say so. With this is to be noticed that this same direction is applied to several analogous cases. He who is healed of a running issue, must wait seven days after the recognition of his healing before he can bring his sacrifice (xv. 13). The same applies to the woman with an issue of blood (*ib.* 28). So too, for the Nazarite in whose presence a man had died (Num. vi. 10). Particularly weighty is the direction of the seven days' waiting which, according to viii. 35, must introduce the final consecration of the priests. We cannot say that during these seven days the priest was yet unclean; but he had not indeed become fully clean for the service of the priesthood. When we look back at the ordinance of the second seven days in reference to one who has been recognized as clean—the leprous man, or garment, or house,—there appears a distinction of cleanness of a first and second grade, a negative and a positive cleanness, which latter was a kind of priestly consecration. Every Israelite, in his degree should have this priestly consecration; but especially near to it stood the Nazarite, and next to him we place the cleansed leper. In the new covenant, the highly favored sinner stands higher than the Christian of less experience of salvation; the son, who was lost and found, higher than the elder brother; Mary Magdalene

higher than a common maiden." [It must be always borne in mind, however, that this superiority does not rest upon any advantage in having sinned, but upon the earnestness of love on the part of him who has been forgiven. See Lk. vii. 47. F. G.]. "This fact appears to have been typically represented in the Old Testament by the restoration of the cleansed leper to the worship of the congregation." [It was represented, that is to say, in the very full ceremonies and sacrifices accompanying the restoration, but not in any higher position of the cleansed leper after his restoration was accomplished.—F. G.].

"*b*. The theocratico-religious atonement. The offering obligatory upon the leper was very extensive; two he-lambs, one ewe-lamb, three tenth parts of wheaten flour mingled with oil, and a log of oil. The trespass offering formed the beginning of the offering, for the leper has by the connection with his people come into its guilt." [Nevertheless, it is hard to see how this could have been the reason, when the leper had been absolutely separated from his people, and was now to be restored to his connection with them. But see under ver. 12.—F. G.]. "The blood of this trespass offering was first treated like the blood of the trespass offering of the priest; it was put on the tip of the right ear, on the thumb of the right hand, and on the thumb or great toe of the right foot, all with the same meaning as in the consecration of the priests. In addition to this, the oil comes into use, which indeed, as being common oil, is different from the anointing oil of the priests, but is still a symbol of the spiritual life. With this oil in minute measure, the priest, with a finger of his right hand dipped in the oil which had been poured into the hollow of the left, executed a seven-fold sprinkling before the Lord, *i. e.*, towards the sanctuary. Then, with the rest of the oil, the three parts of the body were anointed which had been smeared with the blood of the trespass offering. The blood baptism preceded, as the negative consecration; the oil baptism must follow, as the positive atonement. The head of the leper was also anointed with the oil. He was thus to be made a man of the Spirit in each way, by his tribulation, and his deliverance. Then followed the sin offering, for which, in accordance with iv. 28, 32, the ewe-lamb was to be used. In this place the addition is made: he **shall make an atonement for him that is to be cleansed** [xiv. 31]. Plainly his sin is assumed in this to be individual guilt, in contradistinction from his share in the common guilt. It is rightly presupposed that the leprosy in each one stands in connection with his individual sinfulness; however light, it has for its result, sins of ill-will, of bitterness, of impatience, of self-forgetfulness, of prejudice toward the community. Now first can the presentation of the burnt offering follow, with the other he-lamb, and with the meat offering."

"The ordinance may be modified in case the person to be purified is poor. The direction for the sacrifice itself is indeed almost analogous to the direction in the case of the poor woman in child-birth; only here the lamb for the trespass offering, the tenth deal of wheaten flour sprinkled with oil for a meat offering, and the log of oil for anointing, could not be dispensed with by the bringing of two doves or young pigeons. Moreover, the trespass offering, as well as the oil, is directed to be made a wave-offering before Jehovah. It is the same ritual as the wave or the consecration offering at the consecration of the priests (viii. 22, 27). Thus this waving here also can only signify a peculiar consecration of the leper, which is more strongly expressed in the case of the poor leper who must be shaken free with his gift, must be brought to a swinging up, or heave offering (Aufschwung)."

Some points in the above will be found differently treated below.

Vers. 1–3. The starting point for the following directions is the priestly inspection of the leper supposed to be healed. This must take place without the camp, and if it resulted favorably, then the following directions were to be observed. (The expression נִרְפָּא מִן, as Keil notes, is a "*const. prægnans*, healed away from, *i. e.*, healed and gone away from").

Vers. 4–8. The restoration to the camp. This was formally accomplished by a very full and significant ritual, proportioned to the abhorrence in which leprosy was to be held, and the rigidness of the exclusion of the leper from the society of his people. There was no sacrifice, since the person to be cleansed was not yet in a condition to offer sacrifice, nor was anything offered, or even brought by him, nor was anything placed upon the altar. The ceremony was, however, a purification which is always related to sacrifice as a symbolic step towards a restoration to fellowship with God.

For the significance of the things used in this ceremony, Abarbanel is quoted by Patrick to the following effect: the *living birds* signify that the leper's dead flesh was restored to life and vigor; the *cedar wood* restoration from putrefaction; the *scarlet* (wool, or thread, or a bit of cloth) restoration of the color of health to the complexion; the *hyssop* (which was fragrant) restoration from the exceedingly ill odor of the disease.

An earthen vessel was taken—probably that after this use it might be broken up and destroyed—and partly filled with water from a spring or brook, and one of the birds killed over it in such a way that its blood should fall into and be mingled with the water. In this the living bird was to be dipped with the other things, and then the person to be cleansed was sprinkled with it with that sevenfold sprinkling prescribed on occasions of peculiar solemnity (see iv. 6); and the person was then to be pronounced clean. After this the living bird was let **loose into the open field**. In attempting to estimate the significance of this rite, it is to be remembered that precisely the same ritual is prescribed for the cleansing of the leprous house (vers. 49–53), and the cedar, scarlet and hyssop, were also burned with the red heifer, whose ashes, placed in water, were to be used for purifications (Num. xix. 6). The water, the blood, the cedar and the scarlet are mentioned in the Ep. to the Heb. (ix. 19, 20) as having been used by Moses in sprinkling the Book of the Covenant and the people (see Ex. xxiv. 6–8), and generally hyssop was used in various forms of sprinkling. Except therefore in regard to the birds, no significance can be attributed to these things which

is not common to other purifications besides those of the leper, and even in regard to the birds, none which is not common to the cleansing of the leprous man and the leprous house (ver. 53). In view of this, and of the analogy of the scapegoat (xvi. 21, 22), the living bird let loose must be considered as bearing away the uncleanness of the leper (Von Gerlach), and not as signifying the social resurrection of the leper in his restoration to the congregation. Of this last, the bird flying away to return no more could hardly have been a symbol. On the natural history of the cedar (*Juniperus oxycedrus*), and the hyssop, see Clarke. The scarlet is said in the *Mishna* to have been used for tying the other things to the living bird when they were dipped together in the water mingled with blood. Nothing is said of the disposal of all these things after they had fulfilled their purpose. After this ceremonial, the symbolical cleansing was still further set forth (ver. 8) by the leper's washing his clothes, and shaving off all his hair, and bathing himself. He might then enter the camp, but not yet his own tent. This remaining restriction seems designed to still further impress upon the mind the fearful character of the disease from which the leper had recovered; and still more, to postpone the full restoration of the leper to his family until he had first, by the prescribed sacrifices, been restored to fellowship with God.

Ver. 9. After an interval of a week, the restored person was to be again shaved completely, to again wash his clothes, and again bathe himself. He was now prepared to offer the prescribed sacrifices on the following day; for he was now **clean.**

Vers. 10–20. The restoration to fellowship with God, and admission to the sanctuary. Now for the first time the cleansed leper brings himself the things necessary for the completion of his cleansing. Three victims are to be offered; for a trespass, for a sin, and for a burnt offering. With these also he brought the prescribed oblation and the oil for his anointing; the oil was to be waved with the trespass offering (ver. 12) as its consecration to God, and the whole oblation (although *three* tenth deals seem to be required with reference to the three sacrifices) was to be offered upon the altar with the burnt offering (ver. 20). The flour amounted to nearly six quarts, the separate oil to about half a pint. Ver. 12. **Offer him for a trespass offering.**—The offering thus designated was not required to be of a definite value, as in the ordinary trespass offerings, and it was altogether peculiar in its ritual, being waved with the oil **for a wave offering before the Lord.**—This was never done with any part of the ordinary trespass offering (v. 14–vi. 7); only in the sacrifice of xxiii. 20 was the *whole* victim ever waved; as still another peculiarity, the wave offering was placed in this case, not in the hands of the offerer, but in those of the priest. What then was here the significance of the waving? Keil, Clark, and others, consider it as a consecration of the cleansed leper represented by the victim. It is true that there was, in the ritual as a whole, a kind of consecration of the person to his restored position as one of the people of the Lord; but this can scarcely have been the meaning of this particular ceremony. When the Levites were consecrated to the service of the Lord by a wave offering, they were themselves waved (Num. viii. 11; Heb. A. V. marg.); when the priests were consecrated, the wave offering was placed in their hands, and consisted of certain parts, not of a trespass offering, but of their "ram of consecration" (viii. 25-28); when portions of the ordinary peace offerings were consecrated by waving, they were always placed in the hands of the offerer. From all these the waving of the whole ram of the leper's trespass offering essentially differs; nor does it seem possible that it could signify his consecration, unless it were in some way placed in his own hands. More probably, this part of the ritual was simply designed to distinguish the leper's from the ordinary trespass offering; that while it was still to be classed generically with that offering, it was yet specifically distinct from it. A consideration of this fact will remove, partially at least, the difficulty of understanding why a trespass offering should have been required of the cleansed leper. The reason given by Oehler and others, that it was a kind of fine, or satisfaction rendered for the fact, that during the whole period of his sickness, in consequence of his exclusion from the camp, the leper had failed to perform his theocratic duties, is shown by Keil to be entirely untenable, since no such offering was required in parallel cases of persons excluded from the sanctuary when affected with diseased secretions; to this it may be added, that no penalty was required, as in the case of trespass offerings for such offences. Nor is the reason above given by Lange quite satisfactory. The true idea in this offering seems to be that the leper, by his very sickness, had been in the condition of an offender against the theocratic law of purity; yet that this was, in his case, not an actual, but only a *quasi* trespass, is shown by the omission to require it to be of definite value and by the ritual directing it to be made also into a wave offering. The leper had not merely failed to present his required offerings in consequence of his exclusion from the camp, but he had actually lived in a condition of extremest theocratic uncleanness (far more so than in the case of the secretions), and consequently in symbolic opposition to the Head of the theocracy. He must therefore present a trespass offering; but as all this had been done not only involuntarily, but most unwillingly, the offering was distinguished by being waved. Ver. 13. **For as the sin offering is the priest's, so is the trespass offering.**—This, already known as the general law (vii. 7), is here repeated, because otherwise the peculiarity of this trespass offering might seem to make it an exception. **It is most holy.** See on ii. 3.

In regard to the order of the various offerings: here the sin offering (ver. 19) precedes the burnt offering according to the general rule; but the trespass offering comes before them both. The reason above given why the trespass offering should have been offered at all, explains also why it should have been offered first. In the case of the reconsecration of the defiled Nazarite (Num. vi. 11, 12), the condition of the offerer was different; he was already in full standing

as a member of the theocracy, and offered the sin-offering first, and then the trespass offering. Here the healed leper must present the trespass offering first, as the mark of his restoration to the privileges of the theocratic community, before he offers any other sacrifice.

The restored leper was touched with the blood of the victim (ver. 14) in the same way as the priests with the blood of the ram of consecration (viii. 23), and doubtless with the same general symbolical meaning. Next comes the use of the oil. It was first employed in a sevenfold sprinkling towards the sanctuary (ver. 16), and then touched with the finger of the priest upon all the points which had already been touched with the blood of the victim, "which seems to have been a token of forgiveness by the blood, and of healing by the oil." Patrick. With the remnant of the oil in his hand, the priest was to anoint **the head of him that is to be cleansed.** In all this then there appears with sufficient plainness, a kind of consecration; but it was a consecration, not to any peculiar position or privilege, but simply to his becoming again one of the chosen people—the nation who were by their calling "a kingdom of priests,"—from whom he had been temporarily excluded. This is sufficiently shown by the following clause, to **make an atonement for him before the LORD.** The unction was not as a propitiation for his sin, in the ordinary sense of the word—that is provided for by the same expression in connection with the sin offering in the following verse (ver. 19); but it was to *cover over* the gulf by which he had been separated, to make an *at-one-ment* for him who had been alienated and separated by his leprosy. Then follows the sin offering with its proper atonement. There need be no question here of the propriety of the sin offering; it was always in place for sinful man, but especially for one who had been so long debarred from bringing it to the altar. Lastly, came also (ver. 20) the burnt offering with its atonement. With the last was offered a threefold oblation; for although the oblation might not be offered with the trespass and sin offering, yet in this case these were so peculiar in their use that they were able each to pass on an additional oblation, as it were, to the burnt offering.

Vers. 21–31. The alternative offering of the poor leper. In this case all things proceed as before with the same offerings and the same ritual, except that for the sin and burnt offerings. turtle doves or young pigeons are allowed, and the oblation is reduced to the normal oblation for the burnt offering (Num. xv. 4) of **one tenth deal of fine flour mingled with oil.**

It will be seen that the restoration of the healed leper thus consisted of several stages. First, he was examined by the priest, and satisfactory evidence being found that the disease was cured, he was then purified *without the camp* by a solemn and significant ceremonial, which yet was not a sacrifice. After this he was admitted to the camp, but must still remain a week without entering either his own tent or the sanctuary. At the end of this time he offered a singularly full and solemn sacrifice, consisting of a modified trespass offering, together with a sin and burnt offering. He was touched with the blood of his offering and anointed with oil. Each stage of his restoration was marked by lustrations. Thus at last was he once more restored to full communion with God and full fellowship with the covenant people.

D. Leprosy in a house. Vers. 33–53.

The communication on this subject is again addressed to Moses and Aaron conjointly, since here again the exercise of the priestly functions of examination and determination is called into play (ver. 33), and it all looks forward distinctly to the future, **when ye be come into the land of Canaan** (ver. 34), for in the wilderness, of course, they had no houses. The wholly prospective character of this part of the law explains why it is placed last of all.

"This regulation is plainly concerning keeping the houses clean,—the sanitary police as regards the houses;—just as the Jewish poor-law (see Winer, Art. *Arme etc.*) is a striking proof of the humanity of the Mosaic legislation. One may well say:—the tender care for the superintendence of health and of the poor, which here appears in Israel in typical and legal form, still in the Christian commonwealth comes far short of the true spiritual realization. Trouble of dwellings and poor troubles, bad dwellings and faulty superintendence of the poor, are a chapter which our time has first taken into the circle of its activity." Lange. That the "leprous" houses were unhealthy, does not yet seem established on sufficient proof; so far as this law is concerned, it may be that the legislation rests entirely on other grounds. At the same time, the view of Lange may be true.

Ver. 34. **I put the spot of leprosy in a house.**—"Thus also these evil conditions in houses are decrees of Jehovah. As the house is the enlarged human family, so the decree upon the house is an enlargement of the decree upon man." Lange. "Jehovah here speaks as the Lord of all created things, determining their decay and destruction, as well as their production; comp. Isa. xlv. 7." Clark. Abundant quotations from Jewish authorities are cited by Patrick, showing that they looked upon this infliction (from which, however, they considered Jerusalem to be exempted) as a special and direct divine judgment. Certainly, as Keil notes in opposition to Knobel, the expression here excludes the idea that the leprosy was communicated to houses by infection from man; and this becomes still more certain from the fact that the people who had been in the house are regarded as clean.

When notice had been sent to the priest (ver. 35) of a suspicious appearance in the house, he was first to order it to be "cleared (ver. 36), lest everything in it should become unclean. Consequently, as what was in the house became unclean only when the priest had declared the house affected with leprosy, the reason for the defilement is not to be sought for in physical infection, but must have been of an ideal or symbolical kind." Keil. The rules guiding the priestly examination, and the course to be pursued in consequence of his decision (vers. 37–47), are as nearly as possible like those given in the case of cloth and of skin. First: If on the preliminary examination there seemed to be good

ground for suspicion, the house was to be shut up for a week (ver. 88); it was then re-examined, and if the grounds of suspicion were confirmed by the spread of the trouble, the affected stones were to be taken out, the inside of the house scraped, and the stones and dirt to be carried **without the city unto an unclean place.** Then other stones were to be put in their place, and the house plastered with other mortar, (ver. 42). This ended the matter, if no fresh ground of suspicion arose. But if the trouble reappeared, the priest must examine the house once more, and if he found that the leprosy had broken out afresh, he must command the entire demolition of the house, and the carrying forth of its material to an unclean place (ver. 45). Any one entering the house while shut up became unclean till evening; and if he ate or slept in the house, he must also wash his clothes (vers. 46, 47). From what has been said before, it is clear that the ground of this provision was not any supposed danger of infection, but to prevent the contraction of symbolical uncleanness.

Vers. 48–53. The ceremony of purification. In case the leprosy did not spread in the house after the means used for its cure, the priest was to pronounce it clean, and then to perform purificatory rites exactly like those used for the leper without the camp. In reference to the views expressed there, Lange says, here "One may indeed ask whether the allegorizing there spoken of would also be proper here. The contrast between the living bird, which flies free, and the dead bird, seems here to illustrate the contrast between the healthy sojourn under God's free heaven, and the harmful sojourn in musty, diseased houses. But the fact is also here well worthy of note, that there is not the least mention made of any atoning worship." In ver. 53 it is said that the priest shall **make an atonement for the house.** This is often spoken of as figurative; but in fact it is better to take it quite literally. According to the primary meaning of the Hebrew word "he shall cover," *i. e.*, he shall, by this ceremony, put out of sight the uncleanness of the house; or in its derived and customary sense, he shall make an at-one-ment, *i. e.*, he shall restore the house from its tainted character, shut up and forbidden to be used, to its proper relations and purposes. On leprosy in garments and houses, see preliminary note.

E. Conclusion. Vers. 54–57.

These verses simply form the conclusion of the whole law of leprosy contained in chapters xiii. and xiv. Although these chapters are made up of no less than three separate divine communications (xiii. 1; xiv. 1; 33), yet they constitute altogether but one closely connected series of laws. The summary is in the usual form; but in ver. 56 the names of the symptoms of various forms of leprosy are repeated from xiii. 2.

DOCTRINAL AND ETHICAL.

I On leprosy in clothes: "The alternative, according to which the Levitical regulations are to have either a religious typical meaning alone, or a dietetic sanitary purpose alone, is here shown with especial clearness to be incorrect. The typical point, indeed, is not to be mistaken: even the attire of men was not to be infected with plague spots of sinful corruption. But not less prominently, the point of the moral duty of cleanliness is brought forward upon a religious basis." Lange, Exeg.

II. On leprosy in man: "We must distinguish between the horror of death of the Grecian spirit, and the theocratic antipathy against the signs of death in life, and the remains of the living in the corpse. The act of dying was ethical for the Hebrews in a bad, or in a good sense. Even the Old Testament knows an ethical Euthanasia opposed to the death of despair. But in a sphere where all is founded upon immortal life, a being for life and not for death, all signs of decay must be put aside." Lange, Exeg.

III. The peculiar defilement of leprosy, leading to exclusion from the camp, or in other words, to excommunication from the ancient church, evidently has its foundation in the peculiar character of the disease. It was especially associated with death, usually ultimately resulting in death, and being in its later stages, a sort of living death—a death already begun in the members—and presenting a fearful image of death. But death was the sentence upon sin, and hence leprosy and its treatment have always been understood as symbolizing sin and its treatment, both by Jewish and Christian commentators.

IV. The examination and determination of leprosy was intrusted to the priests, not on account of their being supposed to possess superior medical knowledge, but only in view of its theocratic relations. Any other treatment of the leper might properly be undertaken by physicians when any were to be had; but the exclusion of the leper from, or his restoration to the commonwealth of Israel, the communion of the church of God, was properly a priestly act. It is to this alone that the law applies. This was indeed, in strictness the province of God Himself; but as He committed the administration of His church in general to human hands, so also particularly in this matter. The sentence of the priests was final, and admitted of no appeal; the authority had been Divinely committed to them, and although they might perhaps sometimes decide wrongly, there was no other redress than a further examination when there seemed to be occasion for it, by the same authority. Thus was the priestly authority to bind and loose in the ancient church confirmed in heaven. Of course their decrees of exclusion from the earthly church did not determine anything concerning the leper's salvation.

V. By the extension of the term *leprosy* to garments and houses, and the similar treatment of them when thus affected, it seems to be taught that there is not merely an analogy, but a certain sympathy between man and the inanimate things by which he is surrounded. (Comp. Rom. viii. 22). They are to be associated in his mind with his own state and condition, and are to be so treated as to bring home to him in a lively way the things that concern himself. The Rabbins consider the trouble in houses as confined to the land of Canaan, and Divinely sent as a warning to the people against their sinfulness. If

this warning were unheeded, then the leprosy passed to their clothes, and finally to their persons. However this may be, it is noticeable that the leprosy here treated is only, as suggested by Lange, in the various habitations of the human spirit; in the body, which is indeed an actual part of the man himself, but which is often looked upon and spoken of as the tabernacle of the soul; in the clothing, which was a still more outer covering; and finally in the house, the outermost dwelling. Not a word is ever spoken of leprosy in animals.

VI. In the ceremonial for the purification of leprosy, so much more full than for any other defilement, it is seen how the purificatory rites rise in importance as the uncleanness becomes a more striking symbol of the impurity of sin. This symbolism reached its climax in the leper, and in his purification; but yet it was only symbolism; for as the defilement of sin lies deeper, so must the sacrifice for its removal be higher.

VII. Calvin observes that the final cleansing of the leper was appointed for the eighth day after his entrance into the camp. As his circumcision, or first admission into the church of God was on the eighth day after his birth into the world; so now he was, on the corresponding day, to be born again into the church after his exclusion. Another parallel, too, may be here carried out between first entering into communion with God, and being restored to it by repentance after having been alienated by sin.

HOMILETICAL AND PRACTICAL.

"The priestly people of God have always a war to wage with the defilements of the natural life. . . . Especially is the uncleanness of leprosy, and in it of all diseases, to be combated; so also all the unhealthy conditions of houses and clothes are an object of the priestly battle, of the wrestling after an ideal moulding of all the conditions of life. How much these costly types still lack of their complete fulfillment in the Christian community has already been pointed out." Lange.

Leprosy defiled all who came in contact with it; a lively image of the contaminating effect of sin. See 1 Cor. xv. 33. Yet it did not defile the priests, who were to make a close and careful inspection of it, because this was their commanded duty; so neither does sin contaminate those who, in the fear of God and as duty to Him, strive to the utmost to recover and save the sinner.

As the priest for the purification of the leper went without the camp, and there stayed and held converse with the leper for his cleansing, so Christ left His dwelling-place in heaven and came among sinners that He might purify them from their sin. Hesychius. "It is remarkable how well even the Jewish teachers themselves understood the symbolical meaning of this regulation" [concerning the exclusion of the leper from the camp]; "for thus speaks one of them on this place: 'If a man considers this, he will be humbled and ashamed on account of his sin; since every sin is a leprosy, a spot upon his soul. And, as it is written of the leper, his clothes shall be rent, *etc.;* in like manner, the defilement on his soul, which is far removed from the holiness on high, shall equally separate him from the camp of Israel. And if a man turns to repentance in order to be cleansed from his spots, behold he is clean from his leprosy, but otherwise the leprosy remains clinging to his soul; and in this world, and in the world to come, he is far removed from the whole camp there above until he has become cleansed.' The law instructs how to know leprosy, pronounces the leper unclean, shuts him out from the congregation, but it has not power to heal him; this was reserved for the Son of God, to cleanse bodily in figure, and spiritually also, as the true Redeemer from sin and its consequences." Von Gerlach.

"Ceremonial uncleanness involves ceremonial guilt, and demands an atonement. So moral impurity involves moral guilt, which requires a propitiation. The uncleanness and the guilt mutually imply each other; yet they are totally distinct, and must be removed by totally different means. The Spirit of God by the truth of Revelation removes moral impurity; the Mediator, by His undertaking for the guilty, relieves him from the consequences of his guilt. . . . . The symbols of purification and propitiation come together in the ceremonial connected with the leper's re-entrance into communion with God. The water and the blood meet in the initial sacrifice; the oil and the blood are associated in the final one." Murphy.

As the cicatrices left by ulcers and burns were points where leprosy was peculiarly likely to be developed, so Origen, following the allegorical interpretation, notes that the wounds upon the soul, though healed, are peculiarly liable to become the occasion for the development of sin. The integrity of purity once lost, there is a dangerous spot in the heart which needs the care of the great Physician of souls.

The Christian Fathers generally give a spiritual interpretation of the two birds used in the purification of the leper or the leprous house. Thus Theodoret (Qu. 19): "They contain a type of the Passion of salvation. For as the one bird was slain and the other, dipped in its blood, was set free; so our Lord was crucified for leprous humanity, the flesh indeed receiving death, but the Divinity appropriating to itself the suffering of the humanity." This thought is quite common in the Fathers. The two birds typify the two natures of Christ, and the purification of the sinner is accomplished only by their union in Him.

The Fathers also consider the leprous house symbolical of Israel. (See *e. g.* Theodoret, Qu. 18): Israel was examined and purified, and the evil stones of its building removed by the many judgments upon the nation, and especially by the carrying away "without the camp" to Babylon. But at last when its incurable sin broke out afresh in the crucifixion of the Lord of life, the whole house was pulled down and its stones cast out into an unclean place.

Blood and water are constantly joined together in the purifications of the law, as in this of leprosy, so in all other cases. Whatever may be the underlying truth on which this symbolism rests, the symbolism itself culminates in the reality of the purification for sin accomplished by Christ upon the cross, out of whose side flowed the blood and the water for the cleansing of the world. See Jno. xix. 34; 1 Jno. v. 6, 8.

FOURTH SECTION.

Sexual Impurities and Cleansings.

Chapter XV. 1–33.

1, 2 And the Lord spake unto Moses and to Aaron, saying, Speak unto the children of Israel, and say unto them, When any man hath a running issue out of his flesh, 3 *because of* his issue he *is* unclean. And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue,[1] it *is* his 4 uncleanness. Every bed, whereon he lieth that hath the issue, is unclean: and 5 every thing, whereon he sitteth, shall be unclean. And whosoever toucheth his bed shall wash his clothes, and bathe *himself* in water, and be unclean until the 6 even. And he that sitteth on *any* thing whereon he sat that hath the issue shall 7 wash his clothes, and bathe *himself* in water, and be unclean until the even. And he that toucheth the flesh of him that hath the issue shall wash his clothes, and 8 bathe *himself* in water, and be unclean until the even. And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe *himself* 9 in water, and be unclean until the even. And what saddle soever he rideth upon 10 that hath the issue shall be unclean. And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth *any of* those things shall wash his clothes, and bathe *himself* in water, and be unclean until the even. 11 And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water,[2] he shall wash his clothes, and bathe *himself* in water, and be unclean until 12 the even. And the vessel of earth, that he toucheth which hath the issue, shall be 13 broken: and every vessel of wood shall be rinsed in water. And when he that hath an issue is cleansed of his issue; then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and 14 shall be clean. And on the eighth day he shall take to him two turtle doves, or two young pigeons, and come before the Lord unto the door of the tabernacle of the 15 congregation, and give them unto the priest: and the priest shall offer them, the one *for* a sin offering, and the other *for* a burnt offering; and the priest shall make an atonement for him before the Lord for his issue.

16 And if any man's seed of copulation go out from him, then he shall wash all his 17 flesh in water, and be unclean until the even. And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

18 The woman also with whom man[3] shall lie *with* seed of copulation, they shall *both* bathe *themselves* in water, and be unclean until the even.

19 And if a woman have an issue, *and*[4] her issue in her flesh be blood, she shall be put apart seven days: and[5] whosoever toucheth her shall be unclean until the even. 20 And every thing that she lieth upon in her separation shall be unclean: every 21 thing also that she sitteth upon shall be unclean. And whosoever toucheth her bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even. 22 And whosoever toucheth any thing that she sat upon shall wash his clothes, and 23 bathe *himself* in water, and be unclean until the even. And if it *be* on *her* bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the 24 even. And if any man[3] lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.

TEXTUAL AND GRAMMATICAL.

[1] Ver. 3. The Sam. and LXX. here add the clause "he is unclean during all the time his issue runneth or is stopped."
[2] Ver. 11. According to the Syriac, this washing of the hands was to be the act, not of the unclean person himself, but of him whom he touched.
[3] Vers. 18 and 24. The Sam. adds the possessive pronoun making this "her husband."
[4] Ver. 19. The Sam and 10 MSS. supply the missing conjunction.
[5] Ver. 19. The conjunction here is omitted by many MSS., the LXX. and Vulg.

25 And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she *shall be* unclean.
26 Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the unclean-
27 ness of her separation. And whosoever toucheth those things[6] shall be unclean, and shall wash his clothes, and bathe *himself* in water, and be unclean until the even.
28 But if she be cleansed of her issue, then she shall number to herself seven days, and
29 after that she shall be clean. And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the
30 tabernacle of the [*om.* the] congregation. And the priest shall offer the one *for* a sin offering, and the other *for* a burnt offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.
31 Thus shall ye separate[7] the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle [dwelling place[8]] that *is* among them.
32 This *is* the law of him that hath an issue, and *of him* whose seed goeth from him,
33 and is defiled therewith; and of her that is sick of her flowers, and of him that hath an issue, of the man and of the woman, and of him that lieth with her that is unclean.

[6] Ver. 27. בָּם 5 MSS. read בָּה toucheth *her*.

[7] Ver. 31. For וְהִזַּרְתֶּם—*ye shall separate*, the Sam., 4 MSS., LXX., and Vulg. read הִזְהַרְתֶּם—*ye shall warn*; but there seems no sufficient reason for the change.

[8] Ver. 31. מִשְׁכָּן properly signifies dwelling-place, and although always rendered *tabernacle* in Ex. and Lev. in the A. V., needs to be distinguished from the אֹהֶל. Comp. note on viii. 10.

EXEGETICAL AND CRITICAL.

The whole of Lange's Exegetical explanations under this chapter are here given. "1. In his sacrificial law, Moses has throughout translated moral conditions into ritual forms; and he has done this, under the spirit of revelation, truly with wonderful safety, striking precision, and delicacy. Accordingly he here shows the subtle, contagious effects in evil in legal pædagogic images of the sexual impurities, as they incur guilt, or are more or less innocent, in connection with original sin. In so far as our chapter refers back, it forms the climax of the preceding conditions of guilt; but in its reference to the following chapter, it forms the foundation for the idea of a general atonement for the people, still necessary after all the definite single atonements."

"2. The law carries with it the consequence that all men are placed, by virtue of their manifold connections and contacts, under the sentence: Ye are unclean—unclean even after all more definite atonements. Haggai has drawn out this thought fully; John the Baptist brought it into application (Hag. ii. 13 *ss.*, see Com. Matt. p. 68). Hence the great day of atonement must follow all the more special sin offerings, and even this can only suffice for pardonable sins; while the unpardonable sins were sent into the desert upon the he-goat designated for Azazel. The idea of the πάρεσις: Rom. iii."

"3. The cases of sexual impurity which are detailed here are the following:"

"Vers. 1–15. Latent flowing of semen, gonorrhœa. In this sense it is called **a running issue out of his flesh.** This uncleanness of the highest degree, as such, is defiling on every side: touching the bed of the unclean person, his seat, his body, his saddle; being smeared with his spittle, touching anything that passes from him;—all makes unclean in the first degree for one day, and requires a washing of the clothes, and a bath. The purifying quarantine lasts for eight days. Timidly he must approach the sanctuary with two turtle-doves, or young pigeons, one of which was appointed for a sin offering, and the other for a burnt offering. This disease not only contaminated, but extended its contaminating power to whatever it touched. In Num. v. 2, it is provided that the person so affected should be excluded from the camp." [It does not seem altogether certain that the affection here described was *gonorrhœa*, although it is so translated in the LXX., vers. 4, 5, 6, 8, 9, *etc.* That the word *flesh* is not an euphemism (Knobel) for the organ of generation is evident from vers. 7 and 13; still, that the latter is in view as the seat of the issue, is more than probable from the analogy of the woman in ver. 19, But in regard to the character of the issue itself nothing is said. It could hardly have been hemorrhoidal, since there is no mention of blood; it is not likely to have been syphilitic (*gonorrhœa virulenta*), notwithstanding the opinion of Michaelis, (laws, art. 212), both because it is more than doubtful if this disease was known in antiquity, and because, if it existed, its presence would betray cause for more severe measures than are here prescribed; it may have been a *gonorrhœa* arising from weakness, according to the view of Lange, and as supposed by Jerome and the Rabbins; but it is noticeable that there is no mention whatever made of *semen* in connection with it, and in xxii. 4, this is distinguished from "a running issue." Or it may have been "more probably, simply *blennorrhœa urethræ*,

a discharge of mucous arising from a catarrhal affection of the mucous membrane of the urethra (urethritis)." Keil; so too, Kalisch. In ver. 3, a distinction is noticed in the character of the disease which, however, was of no consequence for the purpose in hand; the issue might be continuous, or it might be temporarily retained. In either case the disease was there, and its subject was unclean. Rosenmüller would understand *flesh* in ver. 7 to be an euphemism as in ver. 2, and the law to cover especially the case of the physician. In ver. 11 a provision is made that the person affected might prevent the communication of uncleanness by his touch, by first rinsing **his hands in water**; thus showing that the uncleanness communicated was of a symbolical character. Vers. 14, 15 provide for a sin offering and burnt offering, of the humblest kind indeed, but yet here, as everywhere in the law, sufficient to keep alive the association between uncleanness and sin. It is declared that **the priest shall make an atonement for him before the LORD for his issue**, thus distinctly declaring his uncleanness to have been the ground of an alienation from God, to be removed by a propitiatory sacrifice.—F. G.].

"Vers. 16, 17. A single emission of seed was treated as a single uncleanness." [It is probable that the law had in view an involuntary act; but it would, nevertheless, apply in all cases, and thus its importance in checking the fearful evil of self-pollution needs no comment.—F. G.].

"Ver. 18. So too was the result of a man and woman sleeping together." [This euphemism may possibly be misunderstood. The uncleanness resulted only in case of sexual intercourse, and hence abstinence from such intercourse was a necessary part of preparation for occasions especially requiring cleanness. Ex. xix. 15; 1 Sam. xxi. 5, 6, *etc.* The law must have operated as an important check upon sensual passions. For proof that the same custom was common among other nations, see Knobel. It is always to be remembered, however, that this defilement is connected with the general sinful condition of man, and did not pertain to his original state. See Gen. i. 28.—F. G.].

"Vers. 19–24. The menstruation was defined as an uncleanness for seven days." [The actual duration is not normally more than four or five days; but the period of a week seems to be fixed, partly to fully cover all ordinary cases, partly "on account of the significance of the number seven." Keil. During all this time the woman communicated uncleanness to every person she touched: but especially (ver. 24) whoever had sexual intercourse with her (for Keil shows that this must be the meaning) became unclean for the full term of her uncleanness, seven days. In xx. 18 it is provided that in case of such intercourse both parties should be "cut off from among their people," as having committed an abominable act. The case here provided for must therefore be that of the sudden and unexpected coming on of menstruation, so that the man became unintentionally defiled. But while uncleanness was thus strongly communicated to *persons*, it only affected among *things* those on which the woman sat or lay down. She was thus not debarred from the fulfillment of her ordinary domestic duties.

[It has already been noticed under chap. xii. that the provisions of the law in regard to child birth are intentionally separated from the present law in order to mark birth distinctly and emphatically as a subject by itself. The two things may be closely connected naturally; but when there has occurred another beginning of human life, the entrance upon the world of another immortal and accountable being, the event has a gravity and importance which requires its distinct treatment apart from the ordinary, frequently recurring conditions of life.—F. G.].

"Vers. 25–30. The woman diseased with a bloody issue was placed under the same regulation as the man with a flow of semen." [Blood seems to be used here (as throughout this chapter) for that which has the general appearance of blood, and is popularly called by that name. Hence what is here referred to is an issue of a menstrual character, either out of its proper time, or prolonged beyond its time. This being abnormal required the same treatment, the same exclusion from the camp (Num. v. 2), and the same offering for its "atonement" as in the case of the man. Ordinary menstruation required no sacrifice.—F. G.].

"Ver. 31. The supplement, **Thus shall ye separate the children of Israel**, *etc.*, shows that these regulations are not merely typical, but also sanitary; that they aim at the duty of sexual purity, both in moral, and in bodily relation. The lying of a man with an unclean woman, vers. 33 and 24, is to be distinguished from the sexual intercourse (ch. xviii. 19; xx. 18"). [But see under vers. 19–24.—F. G.].

"That of all the impurities the sexual are rendered so prominent, shows the earnest consecration wherewith the law places the sexual fountain of the natural life of man under the law of chastity and holiness. So also it abhors exceedingly profanations or defilements of this fountain. On this side the rudeness of heathenism spreads through all the centuries of the Christian era like a dark shadow, while the consecration of the sex life was already announced in the centre of Israel in presage of ideal nuptials." [On the existence of similar ordinances and customs among other nations, see Knobel, Bähr, and the various articles in the Bible Dictionaries.—F. G.].

DOCTRINAL AND ETHICAL.

I. All the deflements in this and the preceding chapters are here presented on their theocratic, not on their natural side. Nothing is anywhere said in them of means of cure. The attitude of the priest toward them is not that of the physician, aiming at their removal; but rather of the guardian of the sanctuary, first determining their existence, and then when they have been removed, undertaking the purifications by which the polluted person may be restored to his forfeited privilege of approaching God in His sanctuary, and again mingling with the holy people.

II. The object of the laws of purity is mani-

festly mainly moral. They may also have incidentally a hygienic purpose, but this is entirely subordinate. The main object is the maintenance of the majesty of God. Nothing impure may appear in His presence, and hence all those bodily conditions which are associated with, and suggestive of impurity, are marked as unclean, and not only the persons affected by them are excluded from the sanctuary, or even from the camp, but all contact with them is to be avoided by the holy people.

III. Very much is often said of the extreme frequency of these defilements, as if the Israelites must, under the operation of these laws, have lived in an almost perpetual state of ceremonial uncleanness. But it is to be remembered that we have in these chapters a collection of the cases of uncleanness provided for, which has upon the mind of the reader something of the effect of the perusal of a medical book; finding so many diseases enumerated, he is apt to suppose a state of disease far more common than it really is. Uncleanness, notwithstanding its apparent frequency when the account of all its varieties is collected together, was still an abnormal state, and in the great majority of cases continued only a short time, being limited by the approaching "evening" at whatever time in the day it may have occurred.

IV. In the Levitical legislation the difference between actual sin and uncleanness which was merely symbolical of sin, is made to appear very clearly. In this chapter particularly, four cases of uncleanness are mentioned, two of which (2–15, and 25–30) were simply diseases, and the other two (16–24) entirely natural and sinless; yet not only did the disease make unclean, but also that natural act or condition, which according to the Divine constitution is necessary for the perpetuation of the race in accordance with His own command. In all this there can be nothing sinful in itself; but as man's whole condition is sinful, so are these things constituted unclean, thereby to symbolize, and impress upon the mind of man the character of his whole relation to God who is perfect in holiness.

HOMILETICAL AND PRACTICAL.

The laws of this chapter impose many restraints upon the intercourse of the sexes; that was the will of God shown of old by definite educational precepts. It remains His will still, no longer embodied in such precepts, but announced in general principles. See 1 Thess. iv. 4.

That the defilements here spoken of were ceremonial and symbolical only, is shown by the fact (ver. 12) that the earthen vessel was to be broken, while the wooden one (which is also absorptive) was only to be rinsed with water. Had the defilement been actual, the law must have been the same for both. Theodoret.

The especial object of the laws of uncleanness is declared (ver. 31) to be lest "**they defile my tabernacle.**" Many things which are natural and right in this our earthly life, are yet unsuitable for the immediate presence of God. Man may, nay, under the Divine constitution of his nature, must do many things which yet are so far apart from the spirituality of the Divine Nature that they evidently need to be widely separated from acts of worship. Yet they are not thereby condemned as sinful, but only there is brought into prominence the infinite distance by which man is separated from God.

"Not only cleanness, but cleanliness also, had its meaning, embodied in religious customs, as the 15th chapter shows, in the most striking features under the law. Uncleanness may exist, even with a considerable measure of religious feeling and good-will in the forms of negligence, of false artlessness, and even of a wild geniality. In the delineation of the endlessly fine and subtle contagious power of uncleanness, there comes into view the whole mysterious connection of mankind in sinfulness, as it has been shown by the prophet Haggai (ch. ii.), and as it lies as the foundation for the baptism of John the Baptist. Thus also this idea of the immeasurable and inscrutable contagion, and of the totality and universality of its guilt, leads to the need and the establishment of the universal and common atonement. It presages an express, great, and single Divine institution." Lange.

PART FOURTH. THE DAY OF ATONEMENT.

"*The Annual, Universal, National Feast of Purification. The Great Day of Atonement, and the Great Propitiation.*"—LANGE.

CHAP. XVI. 1–34.

1 AND the LORD spake unto Moses after the death of the two sons of Aaron, when 2 they offered[1] before the LORD, and died; and the LORD said unto Moses, Speak

TEXTUAL AND GRAMMATICAL.

[1] Ver. 1. The LXX., the Targs. of Onk., Jon. and Jerus., the Vulg. and Syr. here insert the words *strange fire*, as is obviously implied.

unto Aaron thy brother, that he come not at all times into the holy *place* within the vail before the mercy seat, which *is* upon the ark; that he die not: for I will
3 appear in the cloud upon the mercy seat. Thus [With this[2]] shall Aaron come into the holy *place:* with a young bullock for a sin offering, and a ram for a burnt
4 offering. He shall put on the [a[3]] holy linen coat, and he shall have the [*omit* the[3]] linen breeches upon his flesh, and shall be girded with a linen girdle, and with the [a[3]] linen mitre shall he be attired: these *are* holy garments; therefore
5 shall he wash [bathe[4]] his flesh in water, and *so* put them on. And he shall take of the congregation of the children of Israel two kids [bucks[5]] of the goats for a sin offering, and one ram for a burnt offering.

6 And Aaron shall offer his bullock of the sin offering, which *is* for himself, and
7 make an atonement for himself, and for his house. And he shall take the two goats, and present them before the LORD *at* the door of the tabernacle of the [*om.* the] con-
8 gregation. And Aaron shall cast lots upon the two goats; one lot for the LORD,
9 and the other lot for the scapegoat [for Azazel[6]]. And Aaron shall bring the goat
10 upon which the LORD's lot fell, and offer him *for* a sin offering. But the goat, on which the lot fell to be the scapegoat [for Azazel[6]], shall be presented alive before the LORD, to make an atonement with him, *and* to let him go for a scapegoat [for Azazel[6]] into the wilderness.

11 And Aaron shall bring the bullock of the sin offering, which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock
12 of the sin offering, which *is* for himself: and he shall take a [the[7]] censer full of burning coals of fire from off the altar before the LORD, and his hands full of
13 sweet incense beaten small, and bring *it* within the vail: and he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the
14 mercy seat that *is* upon the testimony, that he die not: and he shall take of the blood of the bullock, and sprinkle *it* with his finger upon[8] the mercy seat eastward [on the east side[9]]; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

15 Then shall he kill the goat of the sin offering, that *is* for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the
16 bullock, and sprinkle it upon[8] the mercy seat, and before the mercy seat: and he shall make an atonement for the holy *place,* because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the [*omit* the] congregation, that remaineth among them
17 in the midst of their uncleanness. And there shall be no man in the tabernacle of the [*omit* the] congregation when he goeth in to make an atonement in the holy *place,* until he come out, and have made an atonement for himself, and for his
18 household, and for all the congregation of Israel. And he shall go out unto the altar that *is* before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the
19 altar round about. And he shall sprinkle of the blood upon it with his fingers seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

20 And when he hath made an end of reconciling [making atonement for[10]] the holy *place,* and the tabernacle of the [*omit* the] congregation, and the altar, he

[2] Ver. 3. בְּזֹאת. There seems no reason why the Heb. should not be rendered literally.

[3] Ver. 4. The articles are not in the Heb., and should be omitted as misleading.

[4] Ver. 4. רָחַץ, see Textual Note [20] on xiv. 8. The Sam. and LXX. insert the word *all* before *his flesh.*

[5] Ver. 5. שְׂעִירֵי, see Textual Note [21] on iv. 23. The same word is used also vers. 7, 8, *etc.;* but it seems unnecessary to alter the translation throughout, as this is the only place in which the sense is affected.

[6] Vers. 8, 10 (*bis*), 26. עֲזָאזֵל. The word occurs only here, and in the wide difference of opinion existing as to its meaning, it seems far better to retain the Heb. word unchanged, as is done in many modern critical translations. It occurs in all cases without the article. For the meaning, see exegesis.

[7] Ver. 12. It is better to retain the definite article, as expressed in the Heb.

[8] Vers. 14, 15. For עַל—*upon,* the Sam. reads אֶל—*before, towards.*

[9] Ver. 14. קֵדְמָה—*toward the east* is to be connected with the *mercy seat,* and not with *sprinkle.* The high priest looking west, faced the mercy seat, and sprinkled it on the side next to him, *i. e.* the side toward the east. This cannot be clearly expressed in English without a slight modification of the phrase.

[10] Ver. 20. מִכַּפֵּר. See Textual Note [27] on vi. 30 (23).

21 shall bring [offer[11]] the live goat: and Aaron shall lay both his hands[12] upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their trangressions in [according to[13]] all their sins, putting them upon the head of the goat, and shall send *him* away by the hand of a fit[14] man into
22 the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited:[15] and he shall let go the goat in the wilderness.
23 And Aaron shall come into the tabernacle of the [*omit* the] congregation, and shall put off the linen garments, which he put on when he went into the holy *place*,
24 and shall leave them there: and he shall wash [bathe[4]] his flesh with water in the holy place, and put on his garments, and come forth and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for
25 the people. And the fat of the sin offering shall he burn upon the altar.
26 And he that let go the goat for the scapegoat [for Azazel[6]] shall wash his clothes
27 and bathe his flesh in water, and afterward come into the camp. And the bullock *for* the sin offering, and the goat *for* the sin offering, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth without the camp; and
28 they shall burn in the fire their skins, and their flesh, and their dung. And he that burneth them shall wash his clothes and bathe his flesh in water, and afterward he shall come into the camp.
29 And *this* shall be a statute for ever unto you: *that* in the seventh month, on the tenth *day* of the month, ye shall afflict your souls, and do no work at all, *whether*
30 *it be* one of your own country, or a stranger that sojourneth among you: for on that day shall *the priest* make an atonement for you, to cleanse you, *that* ye may
31 be clean from all your sins before the LORD. It *shall be* a sabbath of rest unto
32 you, and ye shall afflict your souls, by a statute for ever. And the priest, whom he [one[16]] shall anoint, and whom he [one[16]] shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the
33 linen clothes, *even* the holy garments: and he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the [*omit* the] congregation, and for the altar, and he shall make an atonement for the priests,
34 and for all the people of the congregation. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year.

And he did as the LORD commanded Moses.

[11] Ver. 20. הִקְרִיב, the same word as is used of the other goat in ver. 9, and the common word for sacrificial offering.

[12] Ver. 21. For the ידו of the text, 35 MSS. read ידיו, as in the k'ri.

[13] Ver. 21. *According to* is both a better translation of the prep. לְ and gives a better sense.

[14] Ver. 21. עִתִּי, ἁπ. λέγ., according to Fuerst *existing* or *appointed at a convenient time*. LXX. ἕτοιμος, Vulg. *paratus*. The sense of *appointed* would probably bettter express the Heb. than *fit* (so Targ. Jon., and so Rosenmueller); but there is neither sufficient certainty nor sufficient difference to make the change.

[15] Ver. 22. גְזֵרָה. LXX. ἄβατον, Vulg. *solitariam*, Onk. *uninhabitable*, Jon. *desolate*, Syr. *uncultivated*. Lit. *a land cut off*. The A. V. sufficiently expresses the sense.

[16] Ver. 32. These verbs must either be rendered impersonally, or else taken in the passive, as the Heb. idiom very well allows.

EXEGETICAL AND CRITICAL.

Here a new *Parashah* of the law begins, extending through ch. xviii. Amos ix. 7-15 forms the parallel Proper Lesson from the prophets. That prophecy is cited by St. James at the Council of Jerusalem (Acts xv. 16, 17), and applied to the building up of the Gentiles into the Church of Christ. Wordsworth suggests that he may have selected that particular prophecy because it was associated in his mind, through the public readings in the synagogues, with the passage before us "which displays, in a figure, the work of Christ, our great High Priest, entering into the heavenly Holy of Holies, and reconciling the world to God by His own blood (Heb. ix. 7-12, 24-28)."

This chapter forms the culmination of all that has gone before, of the laws both of sacrifices and of purity, and therefore forms the fitting conclusion of the whole portion of Leviticus concerned with the means of approach to God. The significance of its symbolical ritual is dwelt upon in the 9th ch. of the Ep. to the Heb. The Holy of Holies was entered only on the day and with the sacrifices here prescribed, and this day was the only day of fasting appointed in the Mosaic law. The ritual of its sacrifices was peculiar and impressive, and the goat for Azazel

is something so unlike any thing else in the Levitical system as to have occasioned the utmost perplexity to expositors. In xxiii. 27 (Heb.) the day is called "the day of *atonements* (in the plural), as if this included in itself all other atonements, or at least was the most exalted and important of them all. In ver. 31 (Heb.) it is spoken of as a "Sabbath of Sabbaths," and by the later Jews it was commonly called simply "Joma,"=day, as the day of all days. It is probably intended by St. Luke in the expression "the fast," Acts xxvii. 9. See Com. there. The high-priest alone could officiate, and this he must do in a peculiar dress worn only on this day. By the ritual of this day, the imperfection and insufficiency of all other sacrifices was brought prominently into view, while yet its own imperfection was necessarily involved in its yearly repetition.

The chapter consists of two portions, of which the first (vers. 2–28) contains directions for this great annual expiation; and the second (vers. 29–34), the command for its yearly celebration. The whole of Lange's Exegetical Notes are here given.

"1. It is first of all to be noticed that the yearly feast of atonement is mentioned twice in the Levitical law of worship, *viz.* once here as the culminating point of the laws and expiations of purifications; and again in ch. xxiii. in the midst of the feasts of the Lord for the positive sanctification of the land and the people, as a solemn prelude to the most festal and joyous of all the feasts, the feast of tabernacles. The point of unity of both lines is the thought: that Israel can then only attain to the full joys of the feast of tabernacles, when, on the great Sabbath of the seventh month—the single exclusive day of expiation and regular fast day of the year—it has humbled and purified itself before Jehovah with the confession, that all its legal atonements had not brought full purification; that the instruments of atonement, priests and altar, must themselves be atoned for; that not even by these comprehensive general supplications and general atonements could complete atonement be made; that a guilt remaining in secret must be sent home to Azazel as inexpiable under the πάρεσις of Jehovah (Rom. iii. 25)—an act with which the Levitical atonement sweeps out beyond itself to a future and real atonement.

"2. Corresponding to the thoughts that have been mentioned, we have:

"*a.* The prevailing unapproachableness of the holy God, only momentarily suspended through a hypothetical, typically accomplished power of approach, as the idea of a future perfect atonement. This law was enforced by the fact that the two eldest sons of Aaron had died through approaching profanely, and by the threat that he too should die if he went behind the curtain of the Holy of holies, where Jehovah was manifested in a cloud over the mercy-seat (Jer. xxx. 21), otherwise than according to the stated conditions, once a year. (Heb. ix. 7). Vers. 1, 2." [The historical connection of this chapter with the death of Nadab and Abihu does not exclude the logical connection with the legislation of the rest of the book. The provision for the day of atonement was necessary in any case to the completeness of the Levitical system, but the command for its observance was immediately occasioned by their unauthorized act. There are no data to show the length of the interval between their death and the Divine communication contained in this chapter; but it was probably short. Ver. 2. **Within the vail**—which separated the holy place, the outer part of the sanctuary where the priests daily ministered at the altar of incense, from the holy of holies which was never to be entered by man except as provided for in this chapter. On the significance of this arrangement see Doctrinal remarks below. The custom of having peculiarly sacred parts in the heathen temples is well known. **The mercy-seat.**—כַּפֹּרֶת LXX. *ἱλαστήριον*, Vulg., *propitiatorium*, and so the other ancient versions. The LXX. word is twice used in the N. T., being translated *mercy-seat* in Heb. ix. 5, but *propitiation* in Rom. iii. 25. The word occurs only in Ex., in this chapter, and in Num. vii. 89, and 1 Chr. xxviii. 11. It is evident from Ex. xxv. 22; xxx. 6; and Num. vii. 89, that it was the place appointed for the peculiar manifestation of the presence of God; and from this chapter, that it was the objective point of the highest propitiatory rites known to the law. The English word only partially conveys the sense. **I will appear in the cloud.**—There has been much question whether this means the light-giving cloud which overshadowed and at certain times filled the tabernacle, and which according to the Jewish authorities, was afterwards represented by the *Shechinah* above the ark; or whether it refers simply to the cloud of incense arising from the censer of the high-priest as he passed within the vail. The subject is ably and fully discussed by Bähr (Symb. I. c. V. § 2, IV. 2d aufl., pp. 471–481) who concludes in favor of the latter. See the authorities there cited. The determination in reality involves two separate questions: first, whether the promise of the text is personal to Aaron, or whether it is given in perpetuity to him and his successors in the high-priesthood; and second, whether, after the cessation of the wanderings in the wilderness, there ever was such a Shechinah. In regard to the latter question, later Jewish tradition, from the time of the Targums down, is certainly sufficiently emphatic in the affirmative; but for so remarkable and perpetual a miracle, higher authority is required. Bähr has shown that Philo and Josephus, as well as the Christian Fathers to the time of S. Jerome, knew nothing of it, and it is never mentioned in the Scriptures, or in the Jewish Apocryphal books. Nevertheless, the incense is not spoken of until ver. 12, and it seems unlikely that the cloud from it should be intended here. God had hitherto manifested His presence to Moses and to the people in the cloud which covered the tabernacle, and that in various localities; it would not be strange that He should now promise a similar manifestation to Aaron by the same instrumentality. That this should take place upon the mercy-seat was a consequence of Aaron's coming before it in this highest act of propitiation. Of course this would give no ground to suppose that such a manifestation

continued there perpetually, or at any other time than that on which it is here especially promised. Rosenmüller, Keil, and most other commentators, however, accept the Jewish tradition of the Shechinah.—F. G.].

"*b.* He must next protect himself with a great sacrifice; for he is directed to take **a young bullock for a sin offering, and a ram for a burnt offering.** By these the great faults of the priesthood on the one side, and the great duties on the other side are signified," ver. 3. [**Come into the holy** is sometimes understood in relation to Aaron's entrance into the tabernacle merely, because these offerings were offered before he passed beyond the court at all; but as the point of the whole ritual is the entrance into the holy of holies, the words are more fitly interpreted in relation to this. Full account is given of the ritual of the sin offering in vers. 11–14 and 27, 28; the sacrifice of the priestly burnt offering was at the same time with that of the people at the conclusion of the other sacrifices (ver. 24].—F. G.].

"*c.* After this, he is to make himself the atoner for the collective priesthood. All the high-priestly ornaments were laid aside, and he was clothed with a linen coat over linen drawers, and girt with a linen girdle. The linen cap completed the attire. Even this enrobing must be preceded by a religious lustration" (ver. 4)." [This clothing is called the **holy garments**, vers. 4 and 32; and it is separated from that of the common priests by a white **linen girdle** in place of the ordinary priestly girdle wrought in needle-work with "blue and purple and scarlet" (Ex. xxxix. 29). The high-priest is thus to lay aside his "golden garments" of authority, and to be clad in pure white as symbolical of holiness. This symbolism was increased by his bathing himself before putting on these garments, and again when he exchanged them (ver. 24) for his official robes. These bathings were not the mere ordinary bathings of the hands and feet, but of the whole body.—F. G.].

"*d.* Only in such guise can he receive the means of atonement for the congregation involved with him in guilt, the two he-goats, which in the *more general sense*, are appointed for a sin offering. In the presentation of the burnt offering, however, the congregation was equalized with the high-priest himself. But how inconsiderable is the he-goat in comparison with the young bullock, ver. 5." [**He shall take of the congregation.**—Inasmuch as these sacrifices were for the people, the victims were supplied by them, as the former ones had been by Aaron. The fact that the two goats together constitute the sin offering is to be particularly noted. The high-priest's sin offering was a bullock, as provided in iv. 3, and the ordinary sin offering for the whole congregation was the same (*ib.* 14); here it is changed to two goats to meet the particular ritual. provided, but they together constitute a single sin offering. In the same way two birds were required for the purification of the leper (xiv. 4), or to "make atonement for the leprous house (*ib.* 53) one of which was set free; and so also in the sin offering of the poor (v. 7), two doves were required which were differently treated, but together made up a single sacrifice. The burnt offering, both for the high-priest and for the congregation, was not a bullock, but an inferior victim was prescribed, probably to avoid withdrawing the attention from the other sacrifices, and thus to bring out with greater force the significance of the whole work of the day as an atonement for sin.—F. G.].

"*e.* Now follows the ordinance for the atonement in a shorter statement. The sin offerings were placed together before the sanctuary, **presented before the Lord**; the bullock and the two he-goats; since the guilt is indeed different, but yet also common." [The text, however, distinctly separates the presentation of Aaron's bullock (ver. 6) from that of the he-goats for the people (ver. 7); and this is in accordance with the order of the actual sacrifice which follows. It seems also necessary to the idea that Aaron must first **make an atonement for himself and for his house** before proceeding to offer for the people.—F. G.]. "But now the mysterious act was performed: the lot was cast over the two he-goats, while the lot of the one was called **for Jehovah**, that of the other **for Azazel.** On the various significations of this, see below. Meantime, only the directions which belong to both are spoken of. Vers. 9 and 10." [6-10. The עָלָה used in vers. 9, 10 of the lots refers to the *coming up* of the lot out of the urn. Keil. Aaron's bullock is now *offered*, not sacrificed, for this comes afterwards, ver. 11; the same is true also of the other sin offerings. According to Jewish tradition, this offering was accompanied by the high-priest's making a solemn confession of sin, the form of which is given in *Massechet Joma* c. 3, § 8 (Patrick). **His house** is not his immediate, personal family, but the whole order of priests, and perhaps it also included the Levites after they were separated from the congregation.—**The two goats** of ver. 7 were to be, according to Jewish tradition, of the same size, color, and value, and as nearly alike in every way as possible. Both of them alike Aaron was directed to **present before the Lord**, but the word used for this act (הֶעֱמִיד) is a different one from that used of Aaron's offering of the bullock (הִקְרִיב), and does not appear to be used in a sacrificial sense. The lots were then cast, and only the one **upon which the LORD'S lot fell** was Aaron at present to *offer* (הִקְרִיב) **for a sin offering** (ver. 8) as he had already done with his own bullock; the other, **on which the lot fell for Azazel** was to **be presented alive** (יָעֳמַד־חַי) **before the Lord** (ver. 10). This difference in the treatment of the two goats from the outset is too important to be overlooked; but subsequently the other was also *offered* (ver. 20), and it is expressly said that Aaron should **make an atonement with him.**—Thus it is clear that the goat for Azazel, while forming part of the one sin offering and used for the purpose of atonement, was yet *offered* to the LORD, in the sacrificial sense, separately from the other.—F. G.].

"*f.* The sacrificial acts follow these preparations. Aaron must slay the sin offering of the priesthood in the court. Then he first brings a

large offering of incense (both **hands full of sweet incense**) into the holy of holies, a cloud of the fulness of prayer, which covers the whole mercy-seat, as this covers the law, the evidence of the guilt of sin. With this preparatory entrance only is made possible the principal entrance for fulfilling the priestly atonement, without Aaron's dying in that entrance. Then he comes back, brings the vessel of blood, and first sprinkles with his finger blood upon the mercy-seat on its front side, as if to express the thought that there is an atonement in the blood; then he sprinkles before the Kaporeth" [mercy-seat] "with his fingers (plural) seven times, as if to express the whole historical work of the blood of martyrdom which the blood-sprinkling of the Kaporeth" [mercy-seat] "crowned." [Vers. 11–14. It is important to the understanding of this day to keep the order of its rites distinctly in view. They have been clearly stated above: (1) the high-priest slew the bullock for the priestly sin offering; (2) then he entered the holy of holies with *the* golden censer (comp. Heb. ix. 4) full of burning incense; (3) taking the blood of his own sin offering, he again entered the holy of holies and sprinkled the blood, first upon the front side of the mercy-seat, and then seven times before it; (4) he again came out to slay the goat for the sin offering of the people (ver. 15).—F. G.]. "Now first follows the atonement for the people. Aaron takes the vessel of blood of the people's atonement, and performs the two sprinklings in the holy of holies as before. Here also the distinction is made **upon the mercy-seat** and **before the mercy-seat**. But as Aaron does not make atonement for his private guilt, of which mention was made in chap. iv., but for the faults in his sacrificial service itself, so is it also with the atonement for the people. For their private sins they have brought their sacrifices during the course of the year; now they have, in connection with the priesthood, to atone generally for the subtle sins in all their atonements and offerings." [Yet it would give an imperfect view of the purpose of the great day of atonement to suppose it restricted simply to atoning for defects in the various sacrifices of the past year, nor probably does Lange mean to be so understood. It was rather an expression of the inherent insufficiency of those sacrifices; an acknowledgment that, notwithstanding all those propitiations, there still remained an alienation between a sinful people and a perfectly holy God. It was the design of this day to acknowledge this, and by the most solemn and expressive types, symbolically to remove it; yet in the provision for its annual repetition, its own insufficiency to this end stands confessed, and with especial clearness it points forward to the only true remedy in Him who should really obtain the victory over the power of evil.—F. G.] "So first atonement was made for the sanctuary of the Temple" [or Tabernacle] "in the holy of holies (which indeed had itself remained unapproachable for sin as well as the sinner), and then from the holy of holies outward, **for the tabernacle of congregation**, which had been particularly exposed to defilement in the midst of the impurities of the people. That by **the tabernacle of congregation** is meant the court, is shown by the command that no one should enter it while he accomplishes the atonement." [On the other hand, Keil understands "the holy place of the tabernacle" in contradistinction to the "holy of holies," which is called throughout this chapter simply "the holy." So also Rosenmüller and others. **And there shall be no man in the tabernacle of congregation.**—The object of this was not to guard the privacy of the ceremony, but simply because all were regarded as defiled and to be atoned for, and every thing defiled must be excluded during the process of atonement.—F. G.] "The whole religion of the people appears as in abeyance while the high-priest was consummating the atonement. And fitly were these atoning acts so named. After the high-priest had completed the atonement in the holy of holies, he went back into the sanctuary, and there sprinkled the altar of incense. In a manner entirely analogous to the sprinkling upon the mercy-seat, he first sprinkled the horns of the altar of incense, and then the altar itself seven times." [The analogy is still more completely carried out by the change of words in the Heb. **put it** (נָתַן) **upon the horns of the altar.... he shall sprinkle** (הִזָּה) **of the blood upon it.**—F. G.] "Only in this sprinkling, the blood of the bullock is joined with the blood of the he-goat, as indeed the prayers of both priest and people rise together to God, and in like manner also their faults in prayer. It is remarkable that the act of sprinkling in the court (at the altar of burnt offering) seems to follow the act of sprinkling in the holy of holies, and not till then the sprinkling of the altar of incense in the temple" [tabernacle], "which is here called *par excellence* the altar. In this connection the passage Ex. xxx. 10 is worthy of note. Accordingly the atonement for this altar was the last act of sacrifice, and thereby the atonement for the theocratic prayer became the last point in the atonement, as indeed it had certainly been the basis for the first." [The ceremonies of propitiation began by carrying the burning incense, symbolizing prayer, within the vail; then the blood was sprinkled upon the instruments of propitiation, the mercy-seat and the brazen altar, and finally upon the altar of incense itself which was connected with the symbolism of prayer.—F. G.] "This ordinance seems to be connected with the thought that the altar of incense in its relation to Jehovah (**the altar that is before the LORD**) was reckoned as belonging to the holy of holies, as also the Epistle to the Hebrews seems to understand. After all this comes the treatment of the living he-goat, designated **for Azazel**. This goat was brought into the court. Here the high-priest must lay *both his hands* (his hand in the singular was said of the offerer i. 4; iii. 2; iv. 4; iv. 24) upon the head of the goat and confess upon it all the misdeeds (עֲוֹנֹת) of the children of Israel, and all their breaches of allegiance (deadly sins, crimes) (פִּשְׁעֵיהֶם), which belong to all their sins, which are not included either in the sins to be atoned for, or which have already been atoned for (לְכָל־חַטֹּאתָם), and shall lay these upon the head

of the goat, and shall send it away (hunt it away) into the wilderness by means of a man who stood ready for that purpose (therefore instantly). The object, however, is that the he-goat shall bear away all the sins, as if they had been laid upon him, into a *desolate place.* So shall he send him away into the wilderness, properly speaking, into a complete solitude, into a bare place in the midst of the wilderness, to the most desolate spot. So fearful indeed is the burden of guilt of this beast, that the man who has driven away the goat must first, outside the camp, wash his clothes and bathe himself before he may come back again into the camp. This is the contagious power of the deadly sins. It is to be considered that sins done with *uplifted hand* could not be removed by Levitical sacrifice."

"But further, they could not all be discovered and blotted out by the penalty of death, *the Cherem.* Thus there remained, after all the atonements and penalties, an unatoned and unpardonable residue, the hidden guilt of Israel, which crept on in darkness through its history until the crucifixion of Christ (Rom. iii. 25). From this the congregation of Israel could only be freed by a symbolical act, in which they hunted away this burden of guilt with the sin-goat of double power, to him to whom this guilt belonged, to the Azazel in the wilderness. That the solitude inside the pasturage of the wilderness was considered as a region of evil spirits is plain from passages of the Old and New Testaments (Isa. xiii. 21; xxxiv. 14; Matt. xii. 43 ss.); that further, the dismissing of the unpardonable sins could be considered as a giving over of the sinner, with his sin, to its author, is shown by the act of excommunication of Paul (1 Cor. v. 5), and that the idea or conception of a diabolical opposing spirit was handed down from patriarchal times, is plain, backwards, from Gen. iii., and forwards, from the position of Satan in Job, and other places. The name Azazel corresponds throughout to this conception. Whether the עֲזָאזֵל be derived from עָזַל, it means (from the verb in *Pihel*) the one that is always hiding, separating himself; or from אָזַל, the one that is always removing himself, the escaping one, the old one every where and nowhere; and one can only say simply that the various explanations which are most divergent from this conception are only to be accounted for from the want of understanding the undoubtedly very obscure and solemn idea of the text. Thus Knobel finds himself authorized by the text and the grammar to explain "our author considered Azazel as an evil being in the wilderness." To be sure, it is his purpose to assert in this connection that the devil does not appear in the old Hebrew books, and was not a dweller in the wilderness. [Similarly Kalisch argues, upon the same grounds, that this book must be later than the time of Zechariah!"—F. G.] That the teaching concerning the devil has only been gradually developed from the obscurest forms; that the devil appears in Scripture in connection with subordinate demons; that further, he is described in the New Testament as a dweller in the wilderness;* that finally, the conception of natural or spectral "Desert fiends" would be a dualistic one, contravening the spirit of the Old Testament—all this is overlooked in his skilfully prepared antithesis. But when Merx, in opposition to the interpretation of the passage of Satan, declares that the Old Testament consciousness is never dualistic, he has not learned to distinguish dualism from the biblical teaching in regard to Satan; and, as regards the further exposition, that the idea of Satan was foreign to the Old Testament, it is a pure assumption, with which he sets himself in opposition to the best recognized passages. The lately advanced proposition, "this thought does not appear any where else in Scripture," denies the conception of ἅπαξ λεγόμενα, and can only be described as bad Hermeneutics, without mentioning that we have here nothing to do with a ἅπαξ λεγόμενον. Into what adventurousness Exegesis was brought when it passed to the thought, that the absolutely or relatively (for the Old Testament economy) inexpiable sins were given over to the kingdom of darkness for earlier or later judgment, is shown by the interpretations that are given:—Azazel signifies a locality in the wilderness; a desolate place; a mountain (while it is forgotten that the people journeyed from station to station); or the buck goat itself (from עֵז and עָזַל, *caper emissarius, "the scapegoat"* (*der ledige Bock*†) according to Luther); or Azazel is a demon, to whom this goat is brought as a sacrifice; or the word is an abstraction, and signifies the whole sending away, like the characteristic hesitation of the LXX. between *ἀποπομπή* and *ἀποπομπαῖος*, in which two different expositions are brought out." [In regard to the meaning of Azazel: in the great variety of etymologies given for the word by scholars of the highest standing, it may be assumed as certain that nothing can be positively determined by the etymology. See the Lexicons and Bochart, *Hieroz.* I., lib. II. c. 54 (Tom. I., p. 745 seq. ed. Rosen.); Spencer, *de leg.* L. III. Diss. 8, Sect. 2 (p. 1041 s. ed. Tübing.). Not only the roots themselves are varied, but their signification also, and still further the signification of the compound. Little light can be had from the Ancient Versions. The Sam., and the Targs. of Onk., Jon., and Jerus., retain the word unchanged; so also does the Syriac, but in Walton's Polyglott this is parenthetically translated *Deus fortissimus*, for which, however, there seems to be no more authority than in the Hebrew; the Vulg. has *caprus emissarius;* the LXX. renders in ver. 8, *τῷ ἀποπομπαίῳ* (which Josephus also uses), in ver. 10 *εἰς τὴν ἀποπομπήν*, in ver. 26 *τὸν χίμαρον τὸν διεσταλμένον εἰς ἄφεσιν*; Symm. *ἀπερχόμενος*; Aq.

* [This statement is probably founded upon two facts—first, that of our Lord's having been led into the wilderness "to be tempted of the Devil;" but this does not imply that the Devil is in any especial sense a dweller in the wilderness, but only that this was a favorable situation for him to ply his temptations; and second, that certain men possessed of evil spirits sought solitary places. Other passages of the N. T. certainly present the Devil as eminently cosmopolitan.—F. G.]

† "Hiller indeed thinks, that the scape-goat (*der ledige Bock*) signifies that the people are set free by the expiation; only since they could not have let it run free in Jerusalem, they sent it into the wilderness!"

ἀπολελυμένος (or, according to Theodoret, ἀπολυόμενος; Theod. ἀφιέμενος. All these versions, it will be observed, either retain the word unchanged, or else refer it to the goat itself in the general sense of Luther, and the A. V. *scape-goat.* The old Italic, too, has *ad dimissionem.* The Jewish authorities differ, R. Saadias Gaon being quoted by Spencer, and Kimchi by Münster and others for the interpretation *rough mountain of God,* but many of them explaining the word of the Devil. Of the Christian Fathers, Origen (*contra Cels.* 6), and a Christian poet cited by Epiphanius (*Hæres.* xxxiv.) from Irenæus, identify Azazel with the Devil; on the other hand, Theodoret (Qu. xxii. *in Lev.*) and Cyril (*Glaph.*) concur with the interpretation of Jerome. Suidas and Hesychius make the LXX. ἀποπομπή—ἀποτροπή—*averruncus,* the averter of evil. (See Suicer *Thes.* S. V. ἀποπμπαῖος.) The great majority of modern commentators agree with Spencer and Rosenmüller in interpreting the word itself of the Devil, although Bähr, Winer, and Tholuck contend for the sense *complete removal.* The *Book of Enoch,* so called, uses the name, or one so like it as to be evidently meant for the same, several times (viii. 1; x. 12; xiii. 1), in a way that shows the author understood by it the Devil; but this book, being an apocryphal composition, probably of the second century, (see Excursus II. in my com. on S. Jude), can add nothing to the authorities already cited. The writers who adopt this sense differ very widely in regard to the object of the goat for Azazel, some considering him as a sacrifice to appease the evil spirit, others as sent "to deride and triumph over him in his own dominion," and others as simply "sent away to him as to one banished from the realm of grace." (Clark.) See the dissertations, among others, by Spencer and one by Hengstenberg in his *Egypt and the Books of Moses.*

In this great variety of interpretation of the word and of the meaning of the ritual, we are fairly remanded to the text itself with the conviction that nothing is certain except what is positively stated there. These points at least, are clear: (1) the two goats together constitute one sin offering, ver 5; and also in ver. 10, the goat for Azazel is expressly said to be presented **before the LORD to make an atonement with him.** לְכַפֵּר עָלָיו according to invariable usage, denotes the object of the expiation; "to expiate it, *i. e.*, to make it the object of expiation, or make expiation with it." Keil.) Nevertheless a distinction is observed in the text in the purpose of the expiation effected by each of the goats. The blood of the one that was slain is used only for making atonement for the holy places, vers. 15–19; after this it is expressly said, **and when he hath made an end of making atonement for the holy place,** *etc.* The expiation for these was then finished, and as yet no expiation had been made for the sins of the people. Then follows, **he shall bring the live goat,** and on his head the high-priest lays the sins of the people to be borne away. The two goats then constitute one sin offering, but one is used to expiate the holy places, the other to bear away the sins of the people. (2) The two goats were not *offered* together in the sacrificial sense, but only *caused to stand* before the Lord for the purpose of casting lots, ver. 7; afterwards the goat for sacrifice was *offered* (ver. 9) by himself, and the goat for Azazel (ver. 20) was *offered* by himself. (3) The lot was cast by Aaron as the officiating high-priest, and was plainly intended to place the choice of the goats entirely in the hands of the Lord Himself. (4) The preposition used is precisely the same in regard to both the goats: *for* (לְ) the Lord, *for* Azazel; in view of this it is impossible to understand Azazel as in any way designating the goat itself, so that the interpretation of the LXX. Vulg. and A. V. is untenable as a literal translation, although as a paraphrase, it very well expresses the sense. On the other hand, this by no means implies, as so often assumed, that Azazel must be a personal being. It would be perfectly consonant to the usage of language that one goat should be for the Lord, and the other for anything, or place, or "abstraction;" for the knife, for the wilderness, for the bearing away of sin. (5) The word Azazel is elsewhere unknown to the Scriptures, and there is no satisfactory evidence that, except as taken from this passage, it ever was a word known to any language. (6) Finally it is to be borne in mind that this is not the only case in which two victims, treated with different ritual, constituted together a single sin offering. The same thing occurred in the two birds of the sin offering of the poor (v. 7–10), of which one was treated according to the ritual of the sin offering, and the other according to that of the burnt offering, yet both together constituted the sin offering. Another analogy is in the two birds for the purification of the leprous man or house, one killed, the other set free. These last, however, were not a sacrifice.

In view of these facts why may it not be supposed that the word Azazel was somewhat vague and indeterminate in its signification to the ancient Israelites themselves, just as *Redemption* is to the Christian? So far as our sinful condition is concerned, nothing can be plainer or more vitally important; but when the question is asked, "To whom is this redemption paid?" no certain and satisfactory answer has been, or can be given. May it not have been in the same way with this word to the Israelites? That their sins were borne away was most clearly taught; but looking upon these sins as concrete realities, the question might arise, "Whither were they carried?" The answer is in the first place to the wilderness, "to the place of banishment from God;" and then further to Azazel. It was not necessary that the word should be clearly understood; in fact the more vague its meaning, the more perfect the symbolism. The typical system could not explain further. The main point is well brought out in the translations of the LXX., the Vulg. and the A. V., After every other part of the atonement for the holy places had been completed (ver. 20) this goat was appointed for the symbolic bearing away of the sins of the people, first into the wilderness, a wide, indefinite place, and then further to Azazel, a wide, indefinite word. All this very emphatically symbolized to the people the utter removal

of the burden of their sins, without attempting to define precisely what became of them. The only danger that could be supposed of similar vagueness entered into the New Testament account of the great Sacrifice for sins, to set at rest the endless theories which aim in vain at explaining the *modus operandi* of the Divine atonement—except that whatever that term had been, learning and ability would have been hopelessly devoted to ascertain its meaning, as has already been the case with Azazel. —F. G.]

"After the atoning sacrifice was completed in the way described, Aaron must prepare to present the burnt offering. It is very significant that he had to lay aside in the court the linen garments, the garments of expiation, and bathe his flesh with water, and then only, in his own high-priestly robes, present his burnt offering and that of the people, a ram for himself, and a ram for the people. Moreover, when it is said, he shall both **make an atonement for himself, and for the people** (ver. 24), it is certainly implied in the expression that the typical burnt offering signified only a typical *Interim* for the real Burnt offering (Rom. xii. 1), provided the expression is not to be considered as a final recapitulation. The contrast between the he-goat which had been slain as a sin offering to Jehovah, and the goat of the Azazel is also expressed in this: that the fat of the first came upon the altar with the burnt offering, while even the man who drove away the Azazel goat had to undergo a lustration." [Aaron's bathing himself (ver. 24) seems also to be connected with his having symbolically laid the sins of the people upon the head of the goat. The same lustration was also required of him who burnt the flesh of the other goat and of the bullock without the camp (ver. 28), as is noticed by Lange below. The object of these requirements is evidently to express by every possible symbolism the defiling nature of sin. In ver. 27 the word for burning is שָׂרַף, which as noted under iv. 12, is never used of sacrificial burning.—F. G.] "The sin offerings indeed, the bullock and the goat, in their remainder of skin, flesh and bones, were carried without the camp, and there burned; as was to be done with the sin offerings of the high-priest and of the congregation according to ch. iv. 1-21, as if these pieces were considered a *Cherem*." [The law required that the flesh of all sin offerings whose blood was brought within the sanctuary, should be burned without the camp. See on x. 18.—F. G.] "But it has certainly this meaning: that these pieces were here neutralized and removed with a becoming reverence for their signification. On account of this important idea, the fulfiller of this work was also subjected to a lustration, ver. 28."

"As a supplement, partly a repetition, it is now said, that the children of Israel shall on this day afflict their souls; that this law shall be an everlasting law; the day a great Sabbath on which all work shall be stopped; that it shall be Israel's atonement from all their sins which the high-priest should execute, and that once a year. It also remains not unnoticed that the ordinance in regard to this was observed at that time.

"For the literature, see Keil, p. 118, 14," *etc.* [Trans. page 398. See also the authorities in Smith's *Bib. Dict.* art. *Atonement, Day of,* and in Winer, art. *Versöhnungstag.*—F. G.]

[Ver. 29. **In the seventh month** of the ecclesiastical year, which according to Josephus (I. 3, § 3), was the first of the civil year. The old Hebrew name for this month was *Ethanim*, the post-captivity name *Tisri*. On the first day of this month was appointed the Feast of Trumpets (xxiii. 24), celebrated as a Sabbath and by "an holy convocation;" on the tenth was the great Day of Atonement, provided for in this chapter, and again mentioned xxiii. 26-32; and on the fifteenth day began the feast of tabernacles, lasting for a week (xxiii. 33-43). The deportment required of the people on the Day of Atonement is more fully expressed in ch. xxiii. Here it is simply described as a day in which **ye shall afflict your souls**, *i. e.* devote yourselves to penitence and humiliation. This would of course include fasting; but the distinctive word for fasting, צום or צוֹם, so common afterwards, does not occur in the Pentateuch or Joshua. It was further provided that the people should **do no work at all**, not merely no servile work, as was provided for on various other occasions, but absolutely no work. And this ordinance was extended to the **stranger that sojourneth among you.** Various laws were made obligatory upon the stranger, as the observance of the fourth commandment, Ex. xx. 10; the abstinence from blood, Lev. xvii. 10; certain laws of sexual purity, xviii. 26; the law against giving of one's seed to Molech, xx. 2; and against blasphemy, xxiv. 16. These were all laws so essential to the Hebrew theocracy that every one who came within the sphere of their exercise was bound to respect them. They apply to every one staying for however long or short a time within the bounds of Israel, and it is a mistake to restrict them (Clark) to those of other races permanently domiciled among the Israelites, as will at once appear from a consideration of the character of several of these laws. Ver. 34. **He did as the LORD commanded Moses**, *i. e.* in announcing the law. Perhaps also the expression may include the observance of the day when the time came round which could only have been several months later, the Israelites having departed from Mount Sinai on the twentieth day of the second month (Num. x. 11), while all the legislation in Leviticus was given during their sojourn there (ch. xxvi. 46; xxvii. 34).—F. G.]

DOCTRINAL AND ETHICAL.

I. The vail shutting out the Holy of Holies set forth, in speaking symbol, the unapproachableness and unknowableness of God. Even the high priest, entering once in the year, must obscure his view in the very cloud of incense with which he approached. The same truth

was more feebly taught in the arrangements of the heathen temples, and was set forth in the speculations of heathen philosophy. In the Jewish Scriptures it is declared with the utmost emphasis and clearness. In the New Testament too, we are taught that He can be revealed to man only by Him who is both God and man. Thus the latest conclusion of modern philosophy, that behind all that can be discovered of nature there is an "Unknowable," a "power inscrutable to the human intellect" is taught in Scripture from beginning to end. Even when the vail was rent asunder at the crucifixion of Christ, and a new and living way was consecrated for us into the holy of holies, it became a way to the knowledge and apprehension of God rather practically and spiritually than intellectually. The finite and the Infinite can meet only in Him who is both.

II. The high-priest was warned to enter within the vail only in the way and at the time prescribed, **lest he die.** His official and symbolic holiness did not make him personally holy, so that he could bear to enter as he pleased the presence of the holy God, but only covered his official service. This was not prevented or rendered unavailing by his own personal unworthiness. So here is taught the great principle that "the unworthiness of ministers hinders not the effect of the sacraments;" that the grace of God accompanies the acts of those whom He has appointed in that which He has given them to do, although this treasure be placed "in earthen vessels."

III. The dress of Aaron when he passed within the vail was evidently significant. Ordinarily, when he ministered as high-priest and in the presence of the people, his robes were of the utmost splendor, symbolizing his high office as the typical mediator between God and the congregation; but now in the highest act of that mediation, when alone before God, these are to be laid aside, and the whole purpose of the dress is to symbolize that perfect purity with which only he may enter the presence of the immediate dwelling-place of God.

IV. In Aaron's first offering of a sin offering for himself is very strongly set forth the imperfection of the Levitical law. The one on whose mediation the people must depend for forgiveness must yet first make propitiation for himself. And in the provision for the annual repetion of this day, its insufficiency is apparent, see Heb. x. 1-3. Here then again, as so constantly in every part of its provisions, the law of sacrifice proclaims itself as but a temporary institution until that which is perfect should come.

V. By the goat for Azazel again, the same thing is taught. "It is not possible that the blood of bulls and of goats should take away sins" (Heb. x. 4); therefore after all symbolism had been exhausted in the sacrifice of bulls and of goats, the sins were yet laid upon the head of the goat for Azazel, and sent away into the wilderness. The sins thus sent away are not to be looked upon as different sins from those for which propitiation was offered, nor as a residue of these unatoned for; but as the same sins, as all the sins of the children of Israel (ver. 21). Atonements had been made for these throughout the year; a further and higher atonement had at this moment been made; but that all these were inherently ineffectual was now shown by the goat for Azazel.

VI. The Christian Fathers, with that instinct which often seizes upon a truth without recognizing accurately the process by which it is reached, generally considered the goat for Azazel as a type of Christ, some of them in one way, some in another. Cyril thought him a type of the risen Christ, and the wilderness to which he was sent, a type of heaven. Theodoret makes him a type of the Divine nature of Christ, which was necessary to the perfection of His atonement, and yet incapable of suffering. The type seems really to consist in this: that the sins for which all the Levitical sacrifices were unable really to atone, were symbolically borne away by the goat; even as our iniquities are truly laid upon Christ, and He has borne them away. Isa. liii. 4-6.

VII. The incense formed a prominent and essential part of the ritual of the day of atonement. This is not to be forgotten in its relation to the antitype. It is not on Christ's sacrifice alone that we depend for the forgiveness of our sins, but upon His intercession also.

VIII. On the day of atonement no work whatever was to be done: the propitiation for sin was not only the paramount duty, taking the place of everything that interfered with it; but it was to be all-absorbing. The people had no duties to perform directly in connection with the service of atonement; but still they must do no work. The propitiation for sin must be the one thing on that day done in all the camp of Israel; and meanwhile the whole congregation were to "afflict their souls." Though the propitiation of sins be wrought *for* us, and not by us, yet must it bring to us the lowliness and humiliation of repentance.

IX. Aaron was to make an atonement (ver. 20) for the holy of holies, for the tabernacle, and for the altar; but these had already been sanctified at their first consecration, and the atonement now made must be perpetually repeated year by year. It is plain from this that there was no effective remedy for the inherent weakness and sinfulness of man, which contaminated even his most holy things, until the coming of that Son of man who should be without sin. The high-priest entered the holy of holies, and thus approached the symbolic dwelling-place of God; but he did not thereby open the way to others, or even to himself except for this same typical entrance, "the Holy Ghost this signifying, that the way into the Holiest of all was not yet made manifest" (Heb. ix. 8); the only atonement which could really open the way for man to heaven itself must be offered before the throne of Jehovah by Him who alone could offer an all-sufficent sacrifice for the sin of the world.

X. "The rites were not in any proper sense supplemental, but were a solemn gathering up, as it were, of all other rites of atonement, so as to make them point more expressively to the revelation to come of God's gracious purpose to man, in sending His Son to be delivered for our offences, and to rise again for our justification

to be our great High Priest for ever after the order of Melchisedec, and to enter for us within the vail (Rom. iv. 25; Heb. vi. 20). The day of atonement expanded the meaning of every sin offering, in the same way as the services for Good Friday and Ash Wednesday expand the meaning of our Litany days throughout the year, and Easter Day, that of our Sundays." Clark.

HOMILETICAL AND PRACTICAL.

The day of atonement "forms a contrast to the defilement of the sanctuary by the sons of Aaron, their rash intrusion, their strange fire, their moral death and fearful destruction. (Ch. xvi. 1). It depends—as far as concerns the understanding—upon a great dread, a great world-historic preparation, and earnest religious prayers and actions. It is performed for the whole people, and this means for all humanity. But it points also, by its several particulars out from the Old Testament and into the New. The high-priest is not yet clean, not yet the righteous; he must first offer for himself (see the Ep. to the Heb.). He is not one with his sacrifice and sacrificial blood, although he must represent the approximation to this unity in the disrobing himself of his high-priestly majesty. But even the sin offering availed only for sins of weakness (xxiv. 16; Num. xv. 30), and not for sins of malice, of rebellion, of outrage with a high hand. These were everywhere, when they were discovered, punished with death. But since all were not discovered, a deadly sin steals through the life of Israel, and accumulates—as a token of which the goat of the sin offering is sent, through the goat of the Azazel, into the wilderness as a curse offering to the author of the demon-like sin." [The same application may be made of the different views given of the sins borne away by the goat, and of Azazel in the Exegetical.—F. G.]. "Thus the law lightens the darkest night-side of Israel and of the human race. But Christ has shown the chain and tradition of these secret faults in His denunciation, Matt. xxiii. 30 ss., and Paul has shown (Rom. iii.) how Christ, before the tribunal of God, has also atoned for these hitherto inexpiable sins (on the distinction between πάρεσις and ἄφεσις see Cocceius), and has moreover no scruple in declaring that Christ also has become a curse offering for us (Gal. iii. 13)." [The κατάρα of Gal. iii. 13 may well be compared with the ἁμαρτίαν ἐποίησεν of 2 Cor. v. 21. It cannot possibly denote that Christ became a "curse offering" in the sense which Lange attributes to the Azazel-goat (although something approaching even this view of the atonement was held in Christian antiquity. See Oxenham's *Cath. doct. of the Atonement*, 2d ed., pp. 114–124); but rather means that he took upon Himself the curse which belonged to us.—F. G.]. "The New Testament atonement is indeed conditioned on faith in its objective application to individual men, *although in its universal objective force it is absolutely unconditioned.* Of itself also, the shadowy representative of this great future atonement produced in Israel a calm, thankful, and festive disposition, the foundation for the joyous feast of Tabernacles. The Old Testament sanctuary itself, in all its parts (ver. 33), was again expiated and cleansed, in a typical way, by this atonement. As the ground for this lies the thought: that without such purifications from time to time, a priestly institution is in danger of sinking into the deepest and most corrupting corruption. The acts for sanctifying the holy people extend to the end of ch. xvi.; in ch. xvii. follow the sacred observances." Lange.

The congregation of Israel were wholly excluded from even the typical holy of holies, yet were they required to be holy; when on one day of the year their high-priest passed within the vail, they must "afflict their souls" and do no manner of work; but for us, our Great High-Priest has passed within the vail, and opened a new and living way for us to follow; "let us then draw near with a true heart" (Heb. x. 22). The hope of thus entering the true holy of holies at the end of his pilgrimage brings with it to the Christian a closer communion with God on his journey thither; for that is not reserved for the end, but in spirit even now he has "boldness to enter into the holiest by the blood of Jesus" (*ib.* 19). Only all depends upon the Propitiation which the day of atonement typified.

The fearful contagion of sin is shown by the purification of those who had to do with the propitiation for sin; even Aaron must bathe himself and change his robes, and the men who took charge of the two goats of the sin offering, who led into the wilderness the one for Azazel, or burnt the flesh of the one slain in sacrifice, must wash their clothes and bathe their flesh before they could return to the camp. Hereby is shadowed forth the exceeding pollution of sin.

The sacrifices of this day were performed by the high-priest alone, and especially when he made atonement for the holy places no man might be within the court. "Thus the high-priest prefigured Christ, who accomplished the work of atonement 'alone, and of the people there was none with Him; His own arm brought salvation' (Isa. lxiii. 5)." Wordsworth.

The holy of holies was never entered by anyone except at this time; yet (ver. 16) atonement must be made for it **because of the uncleanness of the children of Israel.**—Upon this Calvin (in ver. 16) remarks, "Moses distinctly says that the sanctuary must be purified not from its own uncleannesses, but from those of the children of Israel. Now the reality of this figure is to be regarded for our advantage. God appears to us in His only Begotten Son through baptism and the holy supper: these are the pledges of our sanctification: but such is our corruption that we do not cease, as far as in us lies, to profane these instruments of the Spirit, by which God sanctifieth us. But since no flocks may be slain, it becomes us to mourn, and earnestly to pray that our uncleanness, by which baptism and the holy supper are vitiated, Christ may wash away and cleanse by the sprinkling of His own blood."

BOOK II.

OF CONTINUANCE IN COMMUNION WITH GOD.

CHAPTERS XVII.—XXVI.

"The keeping holy of the consecrated relations of the life of Israel, of the whole round of sacrifice, and of the round of typical holiness, by the putting aside of the sins of obduracy (Cherem). CHAPS. XVII.—XXVII."—LANGE.

PART I. HOLINESS ON THE PART OF THE PEOPLE.

CHAPS. XVII.—XX.

FIRST SECTION.

"The keeping holy of all animal slaughter as the basis of all sacrifice, of the blood as the soul of all sacrifice, and of animal food as the foundation of all food, of all feasting."—LANGE.

Holiness in Regard to Food.

CHAPTER XVII. 1–16.

1, 2 AND the LORD spake unto Moses, saying, Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them: This *is* the thing 3 which the LORD hath commanded, saying, What man soever *there be* of the house of Israel[1] that killeth an ox, or lamb [sheep[2]], or goat, in the camp, or that killeth 4 *it* out of the camp, and bringeth it not unto the door of the tabernacle of the [*om.* the] congregation, to offer an offering unto the LORD before the tabernacle [the dwelling place[3]] of the LORD;[4] blood shall be imputed unto that man; he hath 5 shed blood; and that man shall be cut off from among his people: to the end that the children of Israel may bring their sacrifices, which they offer [sacrifice[5]] in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the [*om.* the] congregation, unto the priest, and offer them *for* peace 6 offerings unto the LORD. And the priest shall sprinkle the blood upon the altar of the LORD *at* the door of the tabernacle of the [*om.* the] congregation, and burn

TEXTUAL AND GRAMMATICAL.

[1] Ver. 3. The LXX. here, as in the text in vers. 8, 10, inserts the clause *or of the strangers which sojourn among you.*

[2] Ver. 3. כֶּשֶׂב. See Textual Note [5] on iii. 7.

[3] Ver. 4. מִשְׁכַּן. See Textual Note [8] on xv. 31. There is especial reason for a change in the rendering here as the אֹהֶל מוֹעֵד has just occurred in the previous clause.

[4] Ver. 4. This ver. is largely interpolated in the Sam. and LXX. "to offer a burnt offering or a peace offering [for your atonement *Sam.*] acceptable unto the Lord for an odor of a sweet savor. And whosoever shall kill without, and shall not bring it to the door of the tabernacle of testimony, that he may offer an offering to the Lord before the tabernacle of the Lord; blood shall be," *etc.* The purpose of this interpolation is supposed to be to bring this passage into harmony with Deut. xii. 25; but the difficulty, if any can be considered to exist, is not avoided by this repetition.

[5] Ver. 5. זִבְחֵיהֶם אֲשֶׁר הֵם זֹבְחִים. The same word occurring twice in the same clause should surely have the same translation. זָבַח is the technical word for killing in sacrifice, and although in the later books it is rarely used for slaughtering in the more general sense, it is never applied in the Pentateuch to anything else than sacrifice. See preliminary note on sacrifice. It cannot, therefore (with Clark) be here taken of simply slaughtering for food.

7 the fat for a sweet savour unto the LORD. And they shall no more offer [sacrifice[5]] their sacrifices unto devils [demons[6]], after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations.

8 And thou shalt say unto them, Whatsoever man *there be* of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt offering or sacri-
9 fice, and bringeth it not unto the door of the tabernacle of the [*om.* the] congregation to offer it unto the LORD; even that man shall be cut off from among his people.

10 And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against
11 that soul that eateth blood, and will cut him off from among his people. For the life [soul[7]] of the flesh *is* in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it *is* the blood *that* maketh an atonement
12 for [by means of[8]] the soul. Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

13 And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast[8a] or fowl that may be
14 eaten; he shall even pour out the blood thereof, and cover it with dust. For *it is* the life [of it *is* the soul[9]] of all flesh: the blood of it *is* for the life [soul[7]] thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life [soul[9]] of all flesh *is* the blood thereof: whosoever eateth it shall be cut off.

15 And every soul that eateth that which died *of itself*, or that which was torn *with beasts, whether it be* one of your own country, or a stranger, he shall both wash his clothes, and bathe *himself* in water, and be unclean until the even: then shall he
16 be clean. But if he wash *them* not, nor bathe his flesh; then he shall bear his iniquity.

[6] Ver. 7. לַשְּׂעִירִם *lit.* to *buck-goats.* See Exeg. The A. V. has, however, undoubtedly expressed the sense, except that here, as frequently in the New Testament and sometimes in the Old (as in the translation of the same word in 2 Chron. xi. 15), it uses the plural *devils*; but one διάβολος is recognized in Scripture, and evil spirits in the plural are expressed by δαίμονες or δαιμόνια. It is better therefore to substitute *demons.* Vulg. *dæmones*, LXX. *ματαίοι.* In the A. V. in Isa. xiii. 21 and xxxiv. 14 it is rendered *Satyrs.*

[7] Vers. 11 and 14. נֶפֶשׁ is here equivalent to ψυχή and is so rendered in the LXX. In English the *life* of the A. V. may be understood in the same way, but so also may *soul*, and it is better in this very important passage to keep a uniform rendering of the Heb. word. All the ancient versions retain the same rendering throughout, so do several modern versions and almost all recent expositors.

[8] Ver. 11. בַּנֶּפֶשׁ יְכַפֵּר — maketh an atonement by means of the soul. "בְּ with כִּפֶּר has only a local or instrumental signification (ch. vi. 23; xvi. 17, 27; also vii. 7; Ex. xxix. 33; Num. v. 8). Accordingly, it was not the blood as such, but the blood as the vehicle of the soul, which possessed expiatory virtue." Keil, following Knobel. Similarly Bähr, Kurtz, and others. So also Von Gerlach and Clark. The A. V. is singularly infelicitous in that it refers the final נֶפֶשׁ to the soul of man, instead of to the soul of the victim; nevertheless, it follows the LXX., the Targums, and the Vulg.; and so also Luther. [8a] Ver. 13. See note [1] on xi. 2.

[9] Ver. 14. Comp. ver. 11. נֶפֶשׁ occurs three times in this verse, each time rendered in the A. V. *life*, but the uniform translation *soul* is better. In the expression **the blood of it is the soul thereof,** "בְּנַפְשׁוֹ is to be taken as a predicate in its meaning, introduced with *beth essentiale.* It is only as so understood that the clause supplies a reason at all in harmony with the context." Keil. With this most modern commentators concur, as well as the ancient and several recent versions.

EXEGETICAL AND CRITICAL.

The whole of Lange's "Exegetical" is here given. "1. With our chapter begins the second half of the Book of Leviticus. The book as a whole treats of the priestly presentation of the typical holiness of Israel, of the people of the holy Jehovah. In the first part, ch. i.–xvi., the various forms of the purification or sanctification of the impure and unholy people are set forth; in the second part, from ch. xvii. to the end, the various ways of keeping holy the people and their common life are now prescribed, and that too by the punishment of Cherem, as far as the profanations are wittingly committed (with uplifted hand). Profanations from impulse, on the other hand, must place the backsliding Israelite under the law of purification, which has found its culmination in the holiness of Israel through the great sacrifice of atonement.

"How much this organic completeness of the whole book can be mistaken, Knobel shows most remarkably when he says: 'The section has, in its expression, much in common with the Elohist, but yet it cannot have come from him, since (*a*) he would have attached it to ch. i.–vii., where it fits best (!); or, on account of ver. 15, at least to ch. xi.–xv.; but would not have placed it here, beyond the law of the Day of Atonement, *etc.*'"

[This chapter, like all the Divine communications in the remainder of Leviticus, is addressed to Moses; indeed this is the case throughout

the whole book, except when Moses and Aaron are addressed together in regard to acts which depended upon an exercise of priestly judgment, and also except the single instance (x. 8–11) in which the prohibition of the priestly use of strong drink is addressed to Aaron alone. Still, several of these communications to Moses are to be immediately communicated by him, as in the present chapter, **unto Aaron, and unto his sons, and unto all the children of Israel**, as alike binding upon them all. A slight difference in the arrangement of this portion of Leviticus is occasioned by treating the concluding chapter (xxvii.) as an appendix, which seems to be required by the formula of conclusion at the end of ch. xxvi. The other ten chapters are arranged as follows: xvii.–xx., holiness in matters which concern the people generally, the last chapter (xx.) being occupied chiefly with the punishments for the violation of this holiness; xxi., xxii., holiness in matters concerning the priests and offerings; xxiii.—xxv., sanctification of the various feasts, including also that of the holy lamps and shew-bread (xxiv. 1-9), and a short historical section giving the account of the punishment of a blasphemer (xxiv. 10–23); xxvi. forms the conclusion of the whole book, consisting of promises and threats; and to this is added an appendix (xxvii.) on vows. This portion of the law of Leviticus is arranged, therefore, in the same systematic way as the former portion, and the two parts stand also in systematic relation to one another. "As the former part relates to the birth of the nation as a spiritual commonwealth, so the present part relates to the progress of their social life as the people of God." Murphy. Necessarily there are details common to both portions, and this sometimes occasions certain slight repetitions; but such repetitions were unavoidable if the systematic character of the legislation above pointed out was to be preserved. Thus the present chapter, on a superficial view, might seem as Knobel has suggested, to be connected with the law of sacrifice; but on examination it will be at once seen that the subject here is the sanctification of animal food, and to this sacrifice, although generally necessary, is only incidental. Or, as Knobel also suggests, it might seem to be connected with the laws of clean and unclean food of ch. xi.; but the purpose is wholly different,—there the question is *what* may be eaten; here, *how* it shall be eaten. In both cases, the former chapters have for their main point, the laying down of the conditions under which Israel may enter into communion with God; these that follow deal with the conduct of the daily life, by means of which they may continue in that communion. The eating of animal food naturally comes first into consideration, as the act which must be continually repeated and continually thrust upon the attention.—F. G.].

"2. Our section begins with the most intimately connected ways of preserving holiness: (*a*) of the slaying, (*b*) of the blood, (*c*) of the use of the flesh.

"3. Every slaying of a clean animal designed for food must take place **before the door of the tabernacle of congregation** quite without exception, whether the slayer was within or without the camp. That is every slaying of an animal was put in relation with the peace offering, and thus also was a sort of sacrifice." [It does not appear from the text that the *slaying* itself took place at the door of the tabernacle, but only the *offering*, as in the case of all other sacrifices. The animal was probably slain where the other victims were slain, this being passed over in the text as already provided for in the law of sacrifice. These slayings for food were in every particular, not merely like, but actual peace offerings, unless a distinction should be sought in the fact that there is here no especial provision for giving a portion to the priests; but that, like the place of slaying, has already been provided for in the law of sacrifice. That the meaning of this passage is, that all sacrificial animals killed for food must first be offered as victims in sacrifice, is plain from the removal of the restriction in Deut. xii. 15, 20, 21. It is also shown by the use of שחט instead of זבח in ver. 3, a distinction carefully observed in the *killeth* of the A. V. From S. Augustine and Theodoret down, however, there has always been a difference of opinion upon this point among interpreters; most modern commentators, however (as Rosenmüller, Knobel, Keil, Kalisch, Clark, *etc.*) agree that the law must relate to all killing of animals for food. Not much animal food was used in the wilderness, as is evidenced by the various murmurings of the people, the manna forming their chief support. It is to be remembered that this part of the law, as far as ver. 7, is made obligatory only upon the Israelites, and even for them was in force only during the life in the wilderness; while the rest of the chapter includes also "the stranger" in its requirements.—F. G.]. "The offering, indeed, consisted in this, that the animal was brought to the Tabernacle of congregation, and placed before the priest, and that the priest sprinkled the blood of the same on the altar, and burned **the fat for a sweet savour.** The same rule was obligatory for the strangers not of Israel, if they wished not only to slay, but with their slaying to bring also a burnt or peace offering—they might offer only before the door of the tabernacle of congregation; for the public worship of false gods was forbidden in Israel (Ex. xxiii. 32, 33)." [This law, in regard to sacrificing, is made obligatory upon **the strangers**, as well as upon **the house of Israel** in vers. 8, 9; but the previous part of the law (vers. 1-7) applies only to the Israelites. Both were restrained from offering sacrifices elsewhere; but only the latter were obliged to make offerings of all animals slain for food.—F. G.] "The opposite, which was at the same time to be avoided by the Israelites, reads thus: **they shall no more sacrifice their sacrifices to the he-goats** (Luther: the field-devils), as to those which they who are in the snare whore after. Thus we understand the expression in reference to this, not as a reproach: which they whore after hitherto, or are inclined to whore after." [The Heb. is אֲשֶׁר הֵם זֹנִים אַחֲרֵיהֶם, which seems sufficiently well expressed in the A. V., and this is sustained (either in the

present or the past tense) by all the ancient versions.—F. G.] "Rightly the Egyptian worship of the he-goat was remembered, which was a deification of the generative desire, and consequently of sensuality, and the biblical expression **to whore after** applies in this connection with double force. It can thus be perceived that the offering of the slain flesh, besides the religious idea, had also the moral purpose of hindering unrestrained luxury. But with the sacrifice of the slain animal, the fact was at the same time declared, that in truth every animal enjoyed in the fear of God was offered to the Lord; that the man who must offer himself to Jehovah must also place his slaying of an animal under the aspect of giving it up to Jehovah, if he wished to keep it holy. Therefore also the transgression is treated as a blood-guiltiness, and would be visited upon them by Jehovah as a murder. Since man has the right to shed the blood of an animal only from Jehovah, and in relation to Jehovah (to whom everything, with this, must revert as a sacrifice), a reckless slaying of an animal appears in the text as the beginning of a criminal blood-shedding, which on a descending path, may end in the murder of man." [Vers. 1-7. Ver. 4. **Blood shall be imputed unto that man; he hath shed blood.** This does not mean that murder is to be imputed to the offender, but that the blood of the animal which he has actually shed is to be reckoned to his charge. The reason of both this precept and that against the eating of blood is given in ver. 11: Blood had been divinely appointed as a means of atonement. If now the animal slain was one allowable for sacrifice, and its blood was not used for atonement, the offender was guilty of a misuse of that which God had appointed for this purpose, and he must be held responsible for the wasted blood. By analogy, the blood of animals that were not sacrificial (vers. 13, 14) must also be treated with respect. It is important to note this meaning of the passage, for nowhere in Scripture is anything ever said to be imputed to a man by God which does not really belong to him.—**That man shall be cut off from among his people.**—The slighting of the Divinely appointed means of atonement was a sin which struck so deeply at the root of the theocratic and typical law that it was inconsistent with membership among the holy people. The offender must be excommunicated. Ver. 5. A further reason is here given for the law of ver. 4. It is only applied to peace offerings, for this was the only kind of sacrifice that could be used by the people for food, the subject of this paragraph. This reason is further developed in ver. 7. It would seem that the Israelites, very lately come out of Egypt, were more or less in the habit, so common among all nations of antiquity (comp. 1 Cor. viii.; x. 25-28), of consecrating all animal food by first offering the animal to the Deity; and this custom, if allowed to be carried out by the people at their own pleasure, would become, and indeed had already become (ver. 7) a fruitful source of idolatry. Entirely to cut off this, it is provided that all such offerings must be brought first **unto the door of the tabernacle,** the place of the sole worship of Jehovah; and second, **unto the priest,** as His representative, and the mediator between Him and the people. The custom of sacrificing **in the open field** also prevailed among the nations of classic antiquity, and was so inveterate among the Israelites as to be spoken of by both Hosea (xii. 11) and Jeremiah (xiii. 27). Ver. 7. **Unto demons.**—The Hebrew word, as noted under Textual, is the same as that for *he-goats*, שְׂעִירִם. Onkelos has שֵׁדִין, the same word as is used in Deut. xxxii. 17, meaning **demons.** It is doubtful whether the word is used of an actual worship of a false god under the form of a goat, or only figuratively. Certainly at a later date there was in Thmuis, the capital of the Mendesian *nome* in lower Egypt, and therefore near the residence of the Israelites, a horrible and licentious worship of the fertilizing principle in nature, represented by a he-goat (Joseph. c. Ap. ii. 7; Herod. ii. 42, 46; Diod. Sic. i. 18; Strabo, lib. xvii. c. 19, 802; c. 40, 813); it may be doubted whether this, in its full development, existed as early as the time of Moses; but very likely it may have already been known in its germ, and have been communicated to the Israelites (comp. Hengstenberg Eg. and the Books of Moses, Am. Ed., p. 216). The strong tendency of the Israelites to adopt idolatrous forms of worship borrowed from Egypt had already been shown in the instance of the golden calf; and we find again (2 Chron. xi. 15) this very worship of the he-goat (A. V. *devils*) mentioned along with the calves of Jeroboam, who had sojourned so long in Egypt before ascending his throne.—**This shall be a statute forever** does not refer to the sacrificing of animals designed for food, which was revoked with the termination of the life in the wilderness; but to the worship of demons, which is the immediate subject.—F. G.]

"Knobel thinks this **statute forever** was abolished later, when the animals were no longer brought to the Tabernacle or to the Temple; but the principal thought is the consecration to Jehovah, the religious slaying, and in this the statute (the husk of an idea) remains among the Jews continually, even to this day. But the idea itself remains continually in the Christian community. From this type it follows also that that use of animal food was sacrilegious in which the distinction between the nature of man and of animals was obliterated."

"4. Most solemnly is the use of blood forbidden. There follows immediately the menace of punishment in the strongest terms for the stranger as well as for the Israelite: **I will even set my face against that soul that eateth blood, and will cut him off from among his people** [ver. 10]. The reason is this: the soul or life of the flesh, its soul-like life-principle, is in the blood. But the blood belongs, as does all life, to Jehovah, and He has given it to the Israelites only for a definite purpose, that they may with it atone for, or cover, their souls. The blood is the atonement for the life, since in the blood the life is given over to the judgment of Jehovah for deliverance and for pardon. Therefore the prohibition is here repeated, as it has also been already expressed.

Even to the blood of beasts that man slays in the chase, to the very birds, this prohibition applies, although this blood was not offered; it was to be poured out and covered with earth—it was to be buried. The burial is generally analogous to the sprinkling of the blood upon the altar, as the earth is an altar in the widest sense—it is a symbol of the atonement of the life, which lies in the resignation of the life. As physiology confirms the proposition that the blood is the especial source of life in living creatures, so do justice and the philosophy of religion confirm the proposition that death atones for the guilt of life—so far as it is on this side of death (Rom. vi. 7). And the use of blood must appear wicked as long as blood was the means of atonement. But the analogue for this guilt, for all times, is the making common of life, of death, of blood, the self-willed invasion of the destiny of man." [Vers. 10-14. Lange has not here called attention especially to vers. 8, 9, which show that the **stranger** was allowed to offer both the **burnt offering** and the **sacrifice** (*i. e.* the peace offering); only in so doing he must conform to the law in offering it at the door of the tabernacle. This command is given here because the previous statute being only applicable to the Israelite, and the stranger not being required to offer as sacrifices the animals he might kill for food, he might have claimed the liberty also of offering sacrifices at his own pleasure. The penalty of ver. 9, since it applies equally to the stranger, cannot be restricted to excommunication, but must be understood either of banishment from the land or else of the punishment of death. The object, as already noticed, and as is evident from the amplification of the law in Deut. xii., was at once to prevent idolatrous sacrifices, and also to keep up the idea of the sacrifice as having only a typical and not an intrinsic efficacy, since it could only be allowed at all when its blood was sprinkled on the altar by the appointed priest. The other injunctions that follow in this chapter, equally with the present one, are applicable to strangers as well as Israelites. In ver. 10 the expression **set my face against** means that God will take the punishment of the offence into His own hands; He will oppose and reject the offender. In ver. 11 the vicarious character of the atonement effected by means of the sacrifices is very clearly brought out; the soul, the ψυχή, the principle of animal life, is in the blood, and for that reason the "soul" of animals was given to man to make an atonement for his own "soul;" by the giving up of the life of the animal the life of man was spared. Nothing is said here of the higher spiritual principle in man, because—even if the people could have understood such a distinction—there was nothing answering to this in the brute. Nothing in the victim could be a vicarious substitute for this; that want could be met only by the sacrifice of Calvary. Meantime, however, this was symbolized and set forth, as far as the nature of the case allowed, by the substitution of the animal life of the victim for the animal life of man. The blood, therefore, **maketh an atonement by means of the soul** which is in it. See Textual note 8. The statement is not here, that the blood makes atonement for the soul, as in the A. V.; this idea has already been expressed in the previous clause, and now is added the statement of how this is effected, lest there should seem to be a virtue in the mere blood itself as such. With this exposition of the meaning of the passage itself must be connected the whole typical significance of sacrifice; and in view of this there is truth in the explanation of Theodoret, of the Jewish expositors, and of the great mass of commentators, that the animal life of the victims was accepted in place of the rational soul of man; the former died that the latter might live. But that this sense can only be held in view of the connection of the type with the Antitype was long ago seen by St. Augustine (Quæst. 57 *in Hept.*). In ver. 13 the particular is put for the general; as during the life of the wilderness most animals used for food which were not sacrificial were taken in the chase, this stands for all such animals. But afterward (Deut. xii. 15, 16, 22-24) the same direction of pouring out the blood upon the earth is applied to all animals slain for food. The object of the command to cover the blood was probably double; first, simply to prevent the desecration of the blood as the vehicle of the animal soul; second, to avoid any abuse of it to superstitious and idolatrous uses. Ver. 14 once more repeats with emphasis the prohibition of the eating of the blood, and for the same reason—because the blood is the soul, *i. e.*, the vehicle of the animal life.—F. G.]

5. "The use of unclean flesh (ver. 15) could not be placed on an equality with the foregoing sins, since it might take place through many forms of thoughtlessness; but nevertheless it was prevented through the natural loathing. Hence the offender, in the first instance, fell only into the first grade of the law of purification; but if he neglected this, he had to make expiation for his misdeed.

"Keil (following Baumgarten) entitles the section chap. xvii.—xx. the holiness of the daily life of the Israelites, and chap. xvii. particularly the holiness of food. Certainly the sanctification of the eating of flesh leads to the sanctification of food generally. On 'the oneness of soul and blood,' see Keil, p. 126." [Trans. pp. 409–10. See also Clark's note II. at the end of this chapter. The prohibition of flesh that had not been properly slaughtered evidently rests on the fact that its blood had not been poured out. Still, as even in this case most of the blood would be collected in the larger vessels of the body, and would not appear as blood in the flesh that was eaten, there is less stringency in the prohibition. The defilement, however, was still considerable, and involved alike for the Israelite and the stranger, the washing of the clothes and the bathing of the person, and remaining unclean until the evening (ver. 15). **That which died of itself, or that which was torn**, are here classed together, as also in chap. xxii. 8. In Ex. xxii. 31 the latter is commanded to be given to the dogs, and in Deut. xiv. 21 the former is allowed to be given to the stranger, or sold to an alien. There appears to have been a certain degree of distinction between the two, although both are forbidden to the Israelite. That which died of itself was also forbidden to the stranger

during the intimate association of Israelite and stranger in the camp life of the wilderness, but this law was relaxed in Deuteronomy in view of the better separated life in the land of Canaan. Such food, however, was always considered polluting to the Israelite (Ez. iv. 14; xliv. 31), and its touch, as has already been seen (xi. 39) communicated defilement. At the council of Jerusalem (Acts xv. 29) the prohibition of "things strangled" is still continued in connection with the prohibition of blood.—F. G.]

DOCTRINAL AND ETHICAL.

I. The command that all sacrifices should be offered in one place was plainly a part of that educational law which had been added because of transgressions. There had been no such restriction laid upon the patriarchs; and under the law itself, it was often dispensed with by Divine command, or with the Divine approval, as in the case of Samuel, of David, of Solomon, and of Elijah. Its purpose was to teach symbolically the Divine unity, and to prevent the worship of false gods. When this lesson had been sufficiently taught came the hour "when neither in this mountain, nor yet at Jerusalem," men should "worship the Father" (Jno. iv. 21).

II. When the Israelites sacrificed otherwise than at the tabernacle, though the idols to which they professed to offer might be nothing, yet really they sacrificed to demons. So St. Paul teaches it was with the sacrifices of the heathen in his time (1 Cor. x. 19, 20), and he warns Christians that by partaking of those sacrifices they came into fellowship with demons, and this was incompatible with partaking of "the cup of the Lord." The same consequences must in all ages attend the offering of the homage of the heart elsewhere than to God.

III. This unfaithfulness to God is represented here, as so constantly in the later Scriptures, by conjugal infidelity. As husband and wife are no longer twain, but one flesh, so are the faithful united to their Head in one body, and any giving of superior allegiance to another is as the sin of marriage unfaithfulness.

IV. The blood and the soul, or animal life (נֶפֶשׁ), are here connected together, and the same word is used of the sacrifice of Christ, Isa. liii. 10, and the corresponding Greek word (ψυχή) repeatedly by our Lord Himself (Matt. xx. 28; Jno. x. 11, *etc.*). He gave His life (ψυχή) for us. In view of the connection established in this chapter between this and the blood, a fresh significance attaches to His words of institution of the Lord's Supper (Matt. xxvi. 27, 28). The drinking of the cup which He gave, is the communion in His sacrifice for the remission of sins.

HOMILETICAL AND PRACTICAL.

Lange: "That animal food as used by man, was to be kept holy by a religious consecration and slaying, excludes the use of flesh that is unhallowed or has been offered to demons. Man was to have a feeling for the suffering of the animal, for the sacrificial particular of the act of slaying, for the religio-moral duty of thankful and moderate use of flesh. Hence there is an element of truth also in the dogma of the vegetarians. But all blood must be reserved as an offering to Jehovah; for Jehovah alone is the Author of life, the God of all souls, and it is a crime to encroach greedily upon His domain. But how does the eating of blood in Christendom agree with this, as the council of the Apostles (Acts xv.) have forbidden it, and as it is still forbidden in the Oriental Church? The New Testament thought is the holiness and inviolability of everything living *in itself*, since a creative breath of life dwells in it. If man, without an object, sheds blood or destroys life, he destroys the sanctuary of Divine goodness. The outline of the legal prescription disappears behind these thoughts. Men may be very careful, as in Byzantium and in Russia, to avoid the eating of blood, and still be in many ways criminally careless with life, even with the life of man. Connected with the eating of flesh, the eating of the flesh of an animal that has died of itself, or been torn by wild beasts, is also forbidden, even if in a slighter degree. In the fact that such a use of flesh has in itself something savage, and is a source of many sicknesses, lies the permanent thought of this legal command."

Calvin notes that the command to sacrifice in one place was to avoid corruption of the sacrifices, and the direction to bring the offering to the priest was to direct the people to the One Mediator to come. Thus everywhere the law is our school-master to point us to Christ. No offering acceptable to God can be offered except through Him, and all enjoyment of daily life must be made holy through His mediation.

God does not impute to man the fault which is not his; but the fault which is really his may be far more serious than he supposes. The killing of an animal otherwise than God allowed, was the shedding of blood—of blood which had been given for man's atonement; and so now, many sins which seem upon the surface mere sins of frivolity and thoughtlessness, will prove on closer examination to be deep offences against the love of Him who shed His blood for us on the cross.

Any offering of sacrifice otherwise than in the way of God's appointment, became to the Israelites a sacrificing to demons; so any giving to other objects of the supreme affection He requires for Himself, becomes to us idolatry. Comp. Eph. v. 5; Col. iii. 5.

Strangers must in many respects come under the laws given to the people of God. Men do not escape the responsibility of obedience by refusing to acknowledge allegiance, and to be numbered with His people.

In the treatment of the blood of the wild animal is taught the general principle of congruity in matters which are not the subject of direct precepts. Man should order all his ways in harmony with the conduct which in certain things is directly commanded. Especially under the Christian dispensation is this principle of wide application. Here principles are given rather than detailed precepts, to guide our conduct, and we must largely be governed by the congruity and fitness of things, and their harmony with that which is commanded.

SECOND SECTION.

Holiness of the Marriage Relation.

CHAPTER XVIII.

"*The keeping holy of marriage, of all sexual relations, and of all the relations of life in general.*"

CHAPTERS XVIII.—XX.

A.—"THE KEEPING HOLY OF MARRIAGE AND OF ALL SEXUAL RELATIONS UNDER THE PENALTY OF THE CHEREM."—LANGE.

CHAPTER XVIII.

PRELIMINARY NOTE.

On the "Prohibited Degrees" and on the Marriage Laws of the Heathen.

The law declaring under what conditions sexual intercourse is forbidden is given in the present chapter; the punishment of disobedience in the several cases is declared in xx. 10-21. The latter is naturally less full, leaving the punishment in some instances to be inferred from analogy; and in one case it is considered by some commentators that there is a slight extension of the law here given. See on xx. 20. The law covers all sexual intercourse whether by formal marriage or by simple concubinage; and when the wives of various persons are mentioned, the term includes their wives when living, and their widows when they were themselves dead. It is remarkable that it makes no exception in favor of such marriages as had occurred among the ancestors of the Israelites, as in the case of Jacob, from which they were themselves descended. (The marriage of Abraham with Sarah was probably with his niece, the word *sister* allowing of this latitude).

The whole law is expressed in reference to the man, since the inception of such relations rests with him; but it would be a mistake to suppose that a precisely parallel list might be drawn up also for the woman. Differences are introduced by the law of the Levirate marriage (an institution much more ancient than the time of Moses, see Gen. xxxviii.), and by the general relation of protector and protected; the law therefore applies to the woman only in the case of those relationships in which the man is forbidden to have intercourse with her. Some of the degrees which are prohibited implicitly are not expressly mentioned: thus connection with a daughter is not mentioned by itself, although necessarily involved in the prohibition of intercourse with a woman and her daughter in ver. 17; that with a step-mother is included in ver. 8, and is especially mentioned as the subject of one of the curses in Deut. xxvii. 23; that with a grandmother is not mentioned at all, either because it was considered unnecessary to do so, or else because it was sufficiently implied by the other prohibitions. The whole law is expressly grounded (vers. 2, 3, 24–27) upon the duty of avoiding the abominable customs of the Egyptians and the Canaanites, so that there was the less necessity for express mention of anything which was not practised by them.

The principle on which the prohibitions rest (ver. 6) is expressly declared to be nearness of relationship; and although the Hebrew expression employed for this (*lit.* flesh of his flesh) might in itself apply only to blood relations, yet it is distinctly extended in the law to relations by affinity also, though not always to the same degree. In the remoter degrees the relationship is affected by other considerations, so that in parallel cases, sometimes one connection is forbidden while the other is not mentioned. Generally, the whole list might be included in the single prohibition that no man might be connected with a woman who stood, or who might come to stand to him in the position of a ward; no one who could be included in the family of which he was head. In this connection the LXX. translation in ver. 6 is to be noted: *ἄνθρωπος πρὸς πάντα οἰκεῖα σαρκὸς αὐτοῦ οὐ προσελεύσεται.* Such a description, however, would not be quite accurate, since the niece is not included in the list of prohibited degrees; and there are two prohibited cases which would not come under the description. These are the maternal aunt, who would form a part of the wife's father's or brother's family; and the wife's sister, forbidden only during the life-time of the wife.

The prohibited degrees may be conveniently arranged under the three following heads:

a. Relations by Blood.

1. Mother, ver. 7.
2. Aunt on either side, vers. 12, 13.
3. Sister and half sister, vers. 9, 11.
4. Daughter, ver. 17.
5. Grand-daughter, vers. 10.

b. Direct Relations by Affinity.

6. Mother-in-law, ver. 17.
7. Step-mother, ver. 8.
8. Step-daughter, ver. 17.
9. Step-grand-daughter, ver. 17.

c. Indirect Relations by Affinity.

10. Father's brother's wife, ver. 14.
11. Brother's wife, ver. 16.
12. Daughter-in-law, ver. 15.

In addition to these there is a temporary prohibition of the wife's sister during the wife's own life.

Among the heathen these relationships were very differently regarded. Marriage with a sister was permitted among the Egyptians by express law in consequence of the legend in their mythology of the marriage of Osiris with his sister Isis (Diod. Sic. i. 27; Philo de Sp. Legg. near beginning), and this custom continued, at least in the royal family, quite down to the time of their conquest by the Romans (Dio. Cass. xlii. p. 205, E. ed., Hanover, 1606). With regard to marriage with a mother, direct evidence is wanting in regard to the Canaanites, but among the Medes and the Persians it was practised from the earliest times, as also among the Indians and the Ethiopians. (See the authorities in Knobel), and all these nations appear to have permitted also marriage with a daughter. Marriage with a sister, however, was unknown among the Persians until the time of Cambyses, (Herod. iii. 31). Marriage with a step-mother seems to have been universal among Oriental monarchs, and the inheritance of the father's seraglio one of the marks of succession to his throne. Hence Solomon's treatment of Adonijah is to be explained when he sought to have Abishag given to him (1 Kings ii. 13-25). Marriage with a wife's step-mother, however, is not forbidden, and a notable instance of it is in David's inheriting the wives of his father-in-law Saul, spoken of as a mark of the Divine favor, 2 Sam. xii. 8.

The marriages here forbidden are spoken of as crimes in the Canaanites for which they were about to be punished. While it is not necessary to extend this to each particular, still it must be recognized that the prohibited degrees generally were such as could be understood by the light of nature or such dim tradition of the Divine will as might have been accessible to the Canaanites. Accordingly, it is well known that the prohibited degrees among the Greeks and Romans were for the most part the same as in the laws of Moses. Solon indeed permitted marriage with a half-sister by the father only, and Lycurgus with a half-sister by the mother only (Philo de Sp. Legg., pp. 601, F. Ed., Geneva, 1613); but the early Roman law went even farther than the Levitical in forbidding marriages between uncles and nieces, and between cousins german, which was only relaxed in the 2d cent. before our era (Liv. xlii. 34; Cic. *pro Cluent.* V. quoted by Clark). Similar laws, too, might be quoted from other nations, showing that those of the Egyptians and Canaanites were simply a license to passion, contrary to what they might have known to be right.

Marriage with a deceased wife's sister is clearly allowed under the Levitical law, not merely by not being prohibited; but being prohibited during the lifetime of the sister first taken to wife, it becomes doubly certain that it was permitted afterwards. It is even made still more clear by the reason assigned; the relations of two wives of the same man are not apt to be friendly, and Moses would not allow either that the natural affection of sisters should be subjected to this strain, or that the inevitable animosities of the harem should be increased by the previous familiar relation of sisters. On the other hand, the marriage with a brother's widow was forbidden, evidently because she became the ward of the surviving brother; and because also if the brother had died childless while she remained his wife, the survivor was bound to take her by a Levirate marriage. In either case her children were to be reckoned to the deceased brother, and hence the penalty for violating this precept in xx. 21 is that they shall be childless, *i. e.*, that any children born to such a union should be reckoned in the genealogies, not to them, but to the deceased brother. The law therefore in this case must be considered as based upon questions of civil polity and not upon affinity. Hence it does not apply to the parallel case of the deceased wife's sister; for she could never have formed a part of her brother-in-law's household under the family system of the Hebrews. In the punishments denounced in ch. xx. against the sins here prohibited, it will be found that a distinction is made in the degree of guilt. One, and the larger class, is to be capitally punished (in one case even the bodies of both parties are to be burnt), while in the other class the penalty is simply that "they shall be childless." It cannot be supposed that a perpetual miracle was to be maintained through all the ages of Israel's history; but the meaning evidently is that the children of such marriages should be reckoned not to their actual father, but to the former husband of the woman. In the strong feeling of the Israelites in regard to posterity, this penalty seems to have been sufficient. (An instance of this use of the word childless is to be found in Jer. xxii. 30 compared with 1 Chr. iii. 17, 18). It is not to be supposed that the more remote of the prohibited degrees were among the abominations for which the Canaanites were to be cut off; but on the other hand adultery and the other horrible sins mentioned in vers. 20-23 were undoubtedly among their customs.

Literature.—Michaelis, *Laws of Moses; Abhandlung über die Ehegesetze Mosis;* Saalschutz, *Mos. Recht;* Selden, *uxor ebr.* See also the numerous references in Calmet on this chapter. Also, John Fry, *The cases of marriage between near kindred, etc.* London, 1756.

Chapter XVIII. 1–30.

1, 2. And the Lord spake unto Moses, saying, Speak unto the children of Israel,
3 and say unto them, I *am* the Lord your God. After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring[1] you, shall ye not do: neither shall ye walk in their ordi-
4 nances [statutes[2]]. Ye shall do my judgments, and keep mine ordinances [statutes[2]],
5 to walk therein: I *am* the Lord your God. Ye shall therefore keep [3]my statutes, and [3]my judgments: which if a man do, he shall live in them: I *am* the Lord.
6 None of you shall approach to any that is near of kin[4] to him, to uncover *their*
7 nakedness: I *am* the Lord. The nakedness of thy father, or [even[5]] the nakedness of thy mother, shalt thou not uncover: she *is* thy mother; thou shalt not
8 uncover her nakedness. The nakedness of thy father's wife shalt thou not uncover:
9 it *is* thy father's nakedness. The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, *whether she be* born[6] at home, or born abroad,
10 *even* their[7] nakedness thou shalt not uncover. The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt not uncover:
11 for their's *is* thine own nakedness. The nakedness of thy father's wife's daughter, begotten of thy father, she *is* thy sister, thou shalt not uncover her nakedness.
12 Thou shall not uncover the nakedness of thy father's sister:[8] she *is* thy father's
13 near kinswoman.[4] Thou shalt not uncover the nakedness of thy mother's sister:
14 for she *is* thy mother's near kinswoman.[4] Thou shalt not uncover the nakedness of thy father's brother,[9] thou shalt not approach to his wife: she *is* thine aunt.
15 Thou shalt not uncover the nakedness of thy daughter in law: she *is* thy son's
16 wife; thou shalt not uncover her nakedness. Thou shalt not uncover the naked-
17 ness of thy brother's wife: it *is* thy brother's nakedness. Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; *for* they *are* her

TEXTUAL AND GRAMMATICAL.

[1] Ver. 3. "מֵבִיא. *Introducturus sum.* Present for the future." Rosenmüller.

[2] Ver. 3. וּבְחֻקֹּתֵיהֶם. חֻקָּה is variously and apparently arbitrarily rendered in the A. V. *ordinance* and *statute*, beside the occasional renderings, *custom, manner* and *rite.* There is no reason why the translation should not be uniform, and as *statute* is the more common, and hitherto in Lev. the uniform, rendering, this is adopted.

[3] Ver. 5. One MS. and the LXX. insert twice the word *all.* At the end of the verse the LXX. adds *your God.*

[4] Ver. 6. אֶל־כָּל־שְׁאֵר בְּשָׂרוֹ, lit. *to any flesh of his flesh.* The distinction between בָּשָׂר and שְׁאֵר is not understood. The derivative of the latter, שַׁאֲרָה, is used in ver. 17 (where only it occurs) of blood relationship. The margin of the A. V. gives "Heb. remainder of his flesh" according to the pointing, שָׁאָר. In vers. 12, 13, שְׁאֵר is used alone of near blood relationship.

[5] Ver. 7. That the copulative וְ ought not to be rendered disjunctively as in the A. V. is evident from the latter part of the verse. LXX. has *καί*, Vulg. *et.*

[6] Ver. 9. מוֹלֶדֶת, according to the Masoretic punctuation, is Hiphil, and must therefore be taken as active, agreeing with *mother*, and mean "who hath borne children whether at home or abroad." The A. V., however, in common with all the ancient versions, has taken it as passive, מוּלֶּדֶת, agreeing with daughter. For the rightfulness of this, Michaelis earnestly contends (Laws of Moses, Art. 114, 115). See Comment.

[7] Ver. 9. The Sam., 18 MSS. and the Syr. have the pronoun in the sing. The Vulg. omits it.

[8] Ver. 12. In the same construction in the following verse כִּי—*for* is supplied; it is found here also in 4 MSS. and in the versions generally.

[9] Ver. 14. The expletive conjunction וְ is here supplied in the Sam., in 25 MSS., and some ancient versions.

18 near kinswomen: it *is* wickedness. Neither shalt thou take a wife to her sister,[10] to vex *her*, to uncover her nakedness, beside the other in her life *time*.
19 Also thou shalt not approach unto a woman to uncover her nakedness, as long
20 as she is put apart for her uncleanness. Moreover thou shalt not lie carnally with
21 thy neighbour's wife, to defile thyself with her. And thou shalt not let any of thy seed pass through *the fire* to Molech [thou shalt not dedicate any of thy seed to
22 Molech[11]], neither shalt thou profane the name of thy God: I *am* the LORD. Thou
23 shalt not lie with mankind, as with womankind: it *is* abomination. Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it *is* confusion.
24 Defile not ye yourselves in any of these things: for in all these the nations are
25 defiled which I cast out[13] before you: and the land is defiled: therefore I do visit
26 the iniquity thereof upon it, and the land itself vomiteth[13] out her inhabitants. Ye shall therefore keep[12] my statutes and my judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, nor any stranger that sojourn-
27 eth among you: (for all these abominations have the men of the land done, which
28 *were* before you, and the land is defiled;) that the land spue not you out also, when
29 ye defile it, as it spued[13] out the nations that *were* before you. For whosoever shall commit any of these abominations, even the souls that commit *them* shall be cut off
30 from among their people. Therefore shall ye keep mine ordinance, that *ye* commit not *any one* of these abominable customs [statutes[2]], which were committed before you, and that ye defile not yourselves therein: I *am* the LORD your God.

[10] Ver. 18. There can be here no question of the exact literalness of the rendering of the text of the A. V.; that of the margin is not a translation, but a more than doubtful *interpretation*. It would be an absolute prohibition of polygamy, which is here out of the question, unless stress were laid, as Poole has done, upon the purpose of such marriage, **to vex**; but the word לִצְרֹר—*to press, to bind together*, will not justify this.

[11] Ver. 21. For לְהַעֲבִיר, Sam. and LXX. read לְהַעֲבִיד—*to reduce to servitude*. A similar idea, *to dedicate*, may be given to the Heb. word as it stands. Vulg. *ut consecretur*, and similarly all the ancient versions. So the word is used, Ex. xiii. 12. As this is the first mention of Molech, and there is no word for fire, it is better to keep strictly to the original and translate *dedicate*. Rosenmuller, *traducas*. The corresponding expressions in xx. 2, 3, 4, have simply נָתַן—*to give*, without the following verb. According to the Masoretic punctuation Molech is always (except 1 Kings xi. 7) written with the article הַמֹּלֶךְ, and is rendered here and xx. 2, 3, 4, 5, by the LXX. ἄρχων, but Jer. xxxii. (Gr. xxxix.) 35, ὁ Μολὸχ βασιλεύς, 1 Kings xi. 7 (Gr. 5), simply ὁ βασιλεύς, and 2 Kings xxiii. 10, ὁ Μολόχ.

[12] Ver. 26. The Heb. has here the pronoun אֹתָם in addition to the verbal suffix. It is omitted in the Sam. and in 3 MSS.

[13] Vers. 24, 25, 28. In ver. 24 מְשַׁלֵּחַ is the Hiphil Part.—*I am casting out*, and in accordance with this the preterites וַתָּקִא (which has the ו conversive) of ver. 25 and כַּאֲשֶׁר קָאָה of ver. 28 are to be understood.

EXEGETICAL AND CRITICAL.

This chapter consists of an introductory exhortation, vers. 2–5; the laws against incest, vers. 6–18; the prohibition of other kind of unchastity and unnatural crimes, vers. 19–23; and a concluding exhortation, vers. 24-30. "The whole marriage law, as a holy limitation, marks two mutually opposite extremes or forms of excess: first, sins against the blood relationship, or against the fear of desecrating the common source of life, the community of blood, vers. 1–18; secondly, sins of the dissolute disposition, the horrible passing over the life-line of pure marriage, or the new relationship, into the various forms contrary to nature, vers. 19-30." Lange.

Vers. 2-5. This exhortation opens with reminding the people **I am the LORD your God**, and closes with the abbreviation of the same formula: **I am the LORD**. The same expression occurs again in the midst of it (ver. 4), and also at the opening of the law itself (ver. 6), in the midst of the third division of the chapter (ver. 21), and again at the close of the whole. It is designed to impress most strongly upon the minds of the Israelites that the observance of this law is a matter of covenant obligation. And this is enforced by the contrast (ver. 3) with **the doings of the land of Egypt** from which they had been delivered, and **the doings of the land of Canaan** whose nations were about to be cast out to make room for them. It closes with the promise that **if a man do** the Divine statutes and judgments, **he shall live in them.** Not merely, he shall not be cut off by the punishments denounced against the transgression of these laws in ch. xx.; but he shall gain that true life of communion with God which accompanies the obedience to His commands. Comp. Ezek. xx. 11, 13, 21; Luke x. 28. "This whole legislation bears on its front the name of Jehovah, the God of Israel, ver. 2, in the more definite signification that the Israelites should keep themselves holy in their personality, *i. e.* true to themselves, suitably to their personality, as Jehovah is holy (xix. 2). But the legislation took its occasion in this: that Israel, as the people hallowed by God, should form an instruc-

tive and rebuking contrast to the shameful sexual life of the land of Egypt, whence they had just come out, and that still more shameful of the land of Canaan, whither they were going under the leadership of Jehovah. . . . That this legislation was not able in later days to prevent transgressions, *e. g.* in the family of David itself, is explained even from the essential nature of law. From this a careful critic would decide for the high Mosaic age **of the law** rather than for the contrary.

"That a most highly living intelligence pervades the section results from the various significant expressions: the **judgments and statutes** of Jehovah (ver. 4) become for the people the **statutes and judgments** (first law, and only afterwards the idea (ver. 5)." [Patrick says: "The *Gemara Babylonica*, mentioning these words, saith, it is a tradition of their doctors that by מִשְׁפָּטִים are to be understood such natural laws as all mankind are bound to observe, though there were no written commands for them, such as those against idolatry, and those about uncovering the nakedness of such near relations as are here mentioned, and murder, *etc.* And by חֻקּוֹת such laws are meant as depended only on the pleasure of God, and obliged none but those to whom they were given, such as those about meats and garments and leprosy, *etc.*" F. G.] "That which is contrary to nature in the marriage of relations consists in this: that the man by his family life, which should be the foundation of new bonds of love and new families, mingles again egotisticallly with his own flesh (אֶל כָּל־שְׁאֵר בְּשָׂרוֹ); and that by profane conduct he exposed the obscure and hallowed origin of his own life (uncovered the shame), and thus repeated the sin of Ham (for the shame of the wife of near kin is also the shame of the father, xx. 11). Therefore also it is necessary to explain the saying **which if a man do, he shall live in them** in its particular connection: all these directions tend to the furtherance of life, especially of the higher life, while the contrasted sexual relations produce death.

"The case of adultery is not considered, since the reference is to widows when connections with those who have been married before are considered. . . . The determining principle is that of community of blood (שְׁאֵר). But this is itself determined by the fundamental idea that man and wife are one. Hence it follows that the shame of the father's wife is also the shame of the father himself (vers. 7, 8). The shame of a grand-daughter was looked upon, since she was a descendant, as the shame of the grand-father himself (ver. 10). The shame of the sister-in-law was thus also looked upon as the shame of the brother.

"As to the guilt and punishment, the death-penalty stands according to xx. 11 sqq. for the carnal intercourse (not merely the marrying) with a father's wife, with a daughter-in-law, with a half-sister" [and hence of course with a full sister]; "the punishment was, indeed, death by fire when one took a woman and her daughter together (that is זִמָּה)." [This necessarily includes the case of a daughter, and of a wife's mother. Michaelis (*Laws*, Art. 102) considers זִמָּה as a forensic term used to express those forms of incest in which the woman is under the guardianship of the man, and derives the word from the Arabic in which "*Zimm* means marriage, and *Zimma* the state of guardianship (*Clientela*), from the word *Zamm*, to connect." This sense is indeed appropriate for the very few places in which it occurs in the law (Lev. xviii. 17; xix. 29; xx. 14 *bis*), but elsewhere it is used for any abominable wickedness (as Job xxxi. 11) especially lewdness (Judg. xx. 6). See Gesen. *Thes.*—F. G.]. "It is said indefinitely of the intercourse with a sister of the father or of the mother, **they shall bear their iniquity** (עָוֹן)." [xx. 19. Michaelis (Art. 112, 2) observes in regard to these and the following kinds of prohibited marriages, that Moses tolerated "their continuance, if once consummated. At least he nowhere enjoins a separation of the parties." It might be argued, indeed, that a forbidden marriage was utterly void, and therefore that its sin was constantly renewed as long as the parties continued to sustain towards each other the marriage relation; but certainly the penalty in the two following classes presupposes that they continued to live together.—F. G.]. "In contrast with this, it is said of him who slept with his father's brother's wife, **they shall bear their sin** (חֶטְאָם); **they shall die childless**" [xx. 20]. "So also of the case when any one takes his brother's wife, that is נִדָּה (Levitical uncleanness), **they shall be childless**" [xx. 21]. "Thus the social punishment is not wholly absent here also, but the principal thing was the threat of the Divine punishment of these connections with childlessness." [On the meaning of this punishment, see the preliminary note.—F. G.]. "Since in all these cases the willingness on the woman's side is assumed, the threat of the penalty is for both sides alike. It is worth while to notice also the circumstance that the penal statutes which refer to the marriage of relations are mingled with other penal statutes (xx. 13, 15, 16), a proof that here in chap. xx. another point of view is brought forward. But if in regard to the prohibition of the marriage with a brother's widow childlessness was threatened, while later the prohibition could be changed relatively into a command in the ordinance of the Levirate marriage" [the Levirate marriage took place only in case the brother died childless—F. G.]; "still there is made definitely prominent a principal end of the legislation in the manifold threat of childlessness, which evidently extended also over the greater transgressions or reached the Cherem: marriage was to be protected, observed, and kept holy as the nursery for the raising of children, for new families, and truly for pure and hallowed families (comp. Com. on Jno., p. 47" [Am. Ed., p. 111]).

"It is well known that in the treatment of these prohibited degrees of marriage various motives have been given, among others the following: the diminution and prevention of families in the marriage of relations. This motive comes out strongly here. Also in the expression in ver. 5, **he shall live by them.**" [A broader meaning may be given, as above, to ver. 5, and

the threat of childlessness has already been explained (prel. note) as referring to the legal reckoning of the children. If childlessness could be proved to be a natural penalty of the inter-marriage of near blood relations, it would yet wholly fail to apply to cases of simple affinity, to which alone the penalty is attached in the law. Very striking is its inapplicability to the marriage with a brother's wife, for if such a natural law existed, the Levirate marriage would have been wholly useless.—F. G.]. "But no less is there another motive here implied: the respect of kinship, (*respectus parentelæ*), and even the forcible expression **uncover the nakedness** only brings out strongly the impiety which, in such cases, uncovers the fountains of its own life, which have been hitherto concealed by natural respect." [See this point discussed at length in Michaelis (Art. 107) who decides that it had no influence in the Mosaic legislation.—F. G.]. "And it is plain, that with this unnatural going back of men to the roots of their own existence in this perversion of marriage, which is the specific school of the future, into a retrogressive movement, it must immediately follow that family egoism will be at the same time ever more and more cherished; whereas the Theocracy, as the religion of the future, seeks to establish marriage on the basis of ever new conditions of love, for the purpose of building up a most intimate fellowship in the human family."* [See this motive also discussed and rejected by Michaelis, Art. 106.—F. G.].

"It is well known that the hierarchy and its theology has not only not explained ideally the law of the marriages of relations, has not only brought it over unchanged into the new covenant; but has also stiffened it still more by another calculation of the degrees of relationship, by the addition of spiritual relationships, and by the prohibition to marry the sister of a deceased sister† [wife]. In regard to heathen marriage customs, see Knobel, p. 502 sqq.

"That these marriage laws of Leviticus form a great and sharp contrast to the immoral customs of the Egyptians and the Canaanites expresses the very cause of this legislation. More in regard to the immorality of the heathen may be found in Knobel, p. 502 sqq., in Keil, p. 127 sqq." [Trans. p. 413 note, p. 418], "and especially in the *Historisch-politischen Briefen* of I. v. Raumer, p. 29 sqq. It is particularly worthy of notice that the Arabian morals have the greatest resemblance to these morals of the law, which may perhaps be explained from their Semitic character." [But the legislation of the Japhetic Greeks and Romans, and of the Hindoos for the higher castes was even more strict, as noted by Lange below; and the doom pronounced upon the Canaanites certainly implies that their sins were such as might be recognized in any nation by the light of nature.—F. G.]. "The lascivious service of lust of the Egyptians, illustrated by Ptolemy's marriage with his sister, and by the history of Cleopatra, would appear the more remarkable since the Egyptian customs and religion on all sides admonished of death; but perhaps, indeed, this fact depends upon a connection between sexual pleasure and the thought of death, as *e. g.*, in war and camp life, such a connection is to be observed. Besides the Arabian customs, the harsher character of the Hindoo and of the Roman legislation is to be particularly noticed." Lange.

Vers. 6–18. The phrase **uncover the nakedness** continued to be used to express sexual intercourse through many ages. Comp. Ezek. xvi. 36; xxiii. 18. The list of prohibited degrees begins appropriately with the mother. Her nakedness is described as **the nakedness of thy father**, since husband and wife constitute "one flesh," Gen. ii. 24. "Strictly speaking גִּלָּה עֶרְוָה is used only with reference to the wife; but in the dishonoring of his wife the honor of the husband is violated also, and his bed defiled, Gen. xlix. 4." Keil. Comp. ver. 8. Rosenmüller explains the phrase as meaning the nakedness which is (or was) under the control of the father. The Targ. of Jonathan assumes an ellipsis, and renders "a woman shall not cohabit with her father, nor a man with his mother," which is neither agreeable to the Hebrew, nor consistent with the fact that the whole law is addressed to the man. Aben Ezra, as quoted by Rosenmüller, well expresses the arrangement: "He begins with the father, who precedes the son, and declares forbidden all nakedness of the father and mother; the mother is placed first, then the nakedness of the wife of the father who is not the mother, then the sister who is the daughter of the father or of the mother." In ver. 8 **thy father's wife** refers to another wife than the mother of the person addressed, and the term **wife** is of course broad enough to include the concubine. The sinfulness of this act, as in the case of Reuben (Gen. xxxv. 22; xlix. 3, 4) was understood long before the giving of the Mosaic law, and continued to be held in abomination among the Gentiles in Apostolic days (1 Cor. v. 1); nevertheless it was one of the crimes of which Absalom was deliberately guilty (2 Sam. xvi. 22), and as already noticed, it was regularly practised by the monarchs of Persia.—**Thy father's nakedness** is used in the same sense as in ver. 7. Connection with a half-sister on either side being forbidden in ver. 9, that with a full sister, since she might be described as a half-sister on both sides, is doubly forbidden. The expression **born at home or born abroad** has been variously interpreted. The true sense is undoubtedly that given by Rosenmüller, "a sister in whatever way she may be a sister, whether of the same or of different parents, whether legitimately or illegitimately born." Thus are included the daughter of either father or mother by either a previous or a subsequent marriage (and these cases would have been much more frequent under laws allowing of divorce and remarriage), or the daughter of the father by another wife; also illegitimate children of either. The marriage of Abraham and Sarah is often referred to as an instance in opposition to this

* Comp. Winer, Art. *Ehe*. Herzog's *Real-Encyclopädie*, *Ehe bei den Hebräern u. a. Lexica.* H. Spöndlin, *Ueber das Eheverbot wegen verwandtschaft und das verbrechen des Incestes*, Zurich, 1844. The same, p. 13: "*die richtige Begrundung von Augustin.*"

† "Here comes into notice the illiberal article in the English law, which has already produced many tragic occurrences."

law; but it is more probable that the word *sister* is there used in the broader sense, and that Sarah was really the niece of Abraham. Ver. 10. **Theirs' is thine own nakedness.**—Because of their direct descent, intercourse with them would involve a sort of incest with one's self. Of course this would apply *à fortiori* to the case of a daughter which is not specifically mentioned, but is included in the prohibition of ver. 17. The prohibition of ver. 11 of the half-sister on the father's side seems already included in the broader one of ver. 9. Various explanations have been given to mark a difference between them, among which perhaps the best is that of Keil: that ver. 9 treats of the connection of a son by a second marriage with a daughter by a first marriage, while ver. 11 applies to the connection of a son by a first marriage with a daughter by a subsequent marriage; but this seems an undue limitation of ver. 9. Probably there was at the time some technical use of the terms which constituted a distinction which is now lost. According to Selden (*Uxor Hebr.* L. I. c. 4) ver. 11 admits of the translation "The nakedness of thy father's wife's daughter (but she who is begotten of thy father is thy sister) thou shalt not uncover;" thereby meaning to forbid connection with the daughter of a step-mother, and marking this as a distinct prohibition from that of the half-sister. Intercourse with an aunt on either the father's or the mother's side is forbidden in vers. 12, 13, on the principle of near blood relationship; but there is no prohibition of marriage with the corresponding relation of niece. The reason of this distinction is not apparent. According to Ex. vi. 20, Moses was himself the offspring of the marriage of Amram with Jochebed, his paternal aunt. This would indicate that this prohibited degree is a matter of the Divine statute rather than of natural law, and was not therefore necessarily extended to the niece. In ver. 14 the prohibition is extended to the wife of the paternal uncle, as having become an aunt by her union with the uncle. It would not however follow from this that the law forbade the marriage of a woman with the husband of her aunt, since in consequence of the dependence of the family upon the male in the Hebrew polity, the corresponding relations upon the mother's side stood in a less intimate relation than those upon the father's. In the reverse order, however, the prohibition is more stringent upon the woman than upon the man, since a woman is hereby forbidden to marry her husband's nephew, while the man is not forbidden to marry his wife's niece. The application of this principle to ver. 15 would seem at first sight to lead to the permission of the abominable marriage of a woman with her son-in-law; but this is guarded against by ver. 17. The prohibition of intercourse with a brother's wife in connection with the more ancient custom of the levirate marriage has already been explained in the preliminary note. It is particularly to be observed that the levirate marriage only took place in case the brother had died childless, and she was still his wife at his death, and that even then it was not so much a fresh marriage, as a sort of continuance of the marriage of the deceased by his nearest surviving representative. The prohibitions of ver. 17 have already been seen to complement several of the other prohibitions, and the principle which forbids the connection with both a mother and a daughter is extended also to the grand-daughter. On ver. 18 see preliminary note.

"Keeping the seed sacred to its purpose, is as has been said the fundamental thought of our section. Hence over against the physico-spiritual sins against nature of marriage of blood relations is placed, as the other extreme, the violation of nature in desecrating the blood with beasts or demons. The first sin is, indeed, a violation of nature which can take place in marriage itself, the transgressing the unapproachableness of a woman in her sickness. But a sickness in sexual relation is certainly the condition of menstruation, ver. 19." [After the list of prohibited degrees, whether of consanguinity or of affinity, naturally follows the prohibition of other unlawful conditions of sexual intercourse. First is mentioned that of which there was the greatest danger of violation. The feminine **uncleanness** here named is the נִדָּה, including both the monthly uncleanness (xv. 33) and the uncleanness after childbirth (xii. 2). The violation of this is enumerated by Ezek. (xviii. 6; xxii. 10) among sins of a most serious character. Next comes adultery (ver. 20), then the giving of the seed to Molech (ver. 21), and finally sodomy (ver. 22), and bestial sins (ver. 23).—F. G.]. "The second sin is adultery: it defiles a man in three and four ways, since he commits treason against the teleology of his seed, against his personal dignity, against the sacrifice of his pleasure, and against his betrayed neighbor. On the punishment of adultery see Knobel, p. 506." [Both parties were to be put to death, xx. 10; Deut. xxii. 22; Comp. Jno. viii. 5. Knobel further notes that other nations of antiquity were less rigorous; they generally punished the adulterer with a fine (Diod. 12, 21), but also more severely. Among the Egyptians the adulterer must submit to a thousand blows and have his nose cut off (Diod. 1, 78); among the Indians both pecuniary and bodily punishment, as well as exile and death were commanded (Manu 8, 352 ss.); among the Greeks, the woman suffered repudiation and infamy, while the adulterer could be put to death or receive from the court a severe bodily punishment (Wachsmuth II. 1, p. 272). Knobel further mentions the punishments among the Moslems and the modern Orientals.—F. G.]. "The third sin is the sacrifice to Molech, here manifestly infanticide and falling away from the name of Jehovah at once. Knobel: "By this is meant not a mere lustration by means of fire, but an actual burning. See Movers, *Phönizier* I., p. 328 sqq. On the Molech sacrifice, see the same, p. 506. Opposed to this, the deductions of Keil, that the expression here indicates only a lustration or a *februation* (P. 130, 131 [Trans. p. 416, 417]) can hardly be maintained." [The precise purport of this prohibition is very uncertain. In Deut. xii. 31, it is mentioned as a sin of the Canaanites that "even their sons and their daughters they have burnt in the fire to their gods," and the Israelites are warned against imitating them. It is generally assumed by commentators that the deity there intended is Molech, and that by **seed**

in our passage is meant children, and that thus both refer to the same thing. But here we have no mention of fire (see Textual Note 9), and it is at least doubtful if **seed** here means offspring. Although explanations are offered by the commentators of such an abrupt change of subject, yet it is far more in accordance with the context and the general purpose of the chapter to understand **seed** here simply of the *semen*. Too little is now known of the worship of Molech at this very ancient date to determine precisely the meaning of the expression. It is noticeable, however, that there is no other prohibition of the foul habit of masturbation, for which there seems to be need; may it not be conjectured that this act was known as "giving one's seed to Molech," and was associated with the practices of idolatry? The sin, whatever it was, connected itself with the worship of a false god as is shown by the clause **neither shalt thou profane the name of thy God.** It was not only itself to be punished with death by stoning; but punishment was also denounced against any one who saw the sin committed and did not expose it (xx. 2–6). If the above conjecture is right, it was very natural that in after times this custom should have advanced, as it did, to the actual burning of children as a sacrifice to Molech (2 Ki. xxiii. 10; Ezek. xvi. 20, 21, *etc.*), though even this is explained by many of merely passing the children between two fires.—F. G.]. "The fourth sin is the especially abominable sin of Sodom, *Pæderastia*, for which the Canaanites at last received the sentence, that their land should "spue them out;" nature herself could no more endure them. See 1 Kings, Commentary p. 56" [Trans. p. 75?] "The fifth sin is the acme of abominableness, conjunction with a beast, and yet this was something that occurred, or else the law would not have spoken of it. According to Herodotus and Pindar, women at Mendes let themselves be mounted by a he-goat (Herod. 2, 46, *etc.*)." Knobel. See similar examples given by the same." [The fearful prevalence of Sodomy, (which takes its name from a Canaanitish city), in the Rome of Apostolic days is evident from Rom. i. 24, 27, as well as from the classic authors. The practice of it seems to have been inveterate among the Hebrews, 1 Kings xiv. 24. "Ver. 22. The ancient Persian law sternly condemned this offence (*Vendid.* viii. 10 *ap.* Knobel). Also the Hindoo law (*Menu* xi. 174, 175), and the Koran, vii. 78-80. Ver. 23. The story of Pasiphæ may furnish proof that the early Greeks abhorred this offence. The Hindoo law punishes it severely *Menu* xi. 17, *Gentoo laws*, p. 280. The Moslem law condemns it, *Hedàya* II., p. 27." Clark.—F. G.]. "The following inculcation of these prohibitions, vers. 24-30, contains the most expressive apology for the conquest of Canaan on the part of the Israelites; and that this was no partiality of Jehovah, is plain from the fact that He threatens the Israelites with entirely the same punishment in case they should sin in the same way, and moreover, that He enacts the death penalty for the single offender." Lange.

The poetic representation of the land as vomiting out its inhabitants is founded upon a truth which required that the laws of this chapter should be made binding upon the **stranger that sojourneth among you** as well as upon the Israelites themselves (ver. 26). The land which the ancestors of Israel were not allowed to possess, "because the iniquity of the Amorites was not yet full" (Gen. xv. 16), had now become filled with a mass of festering moral corruption. Its inhabitants were to be cast out and the holy people planted in their stead. It could not be allowed that "the stranger" should again introduce the pollutions which were now being so severely punished.

The only punishment here threatened for the violation of these precepts is first the national one, in case the sins became national, of being treated as their predecessors had been; and secondly, the individual punishment for individual offenders (ver. 29), they **shall be cut off from among their people.** They were to be excommunicated as violators of the holiness required of the covenant people. Israel, however, constituted a state as well as a church, and later, in ch. xx., the civil punishment of these crimes is fully prescribed. Here the legislator speaks of the sin rather than of the crime, and consequently of the spiritual rather than the civil penalty.

The preterites of ver. 25 וַתָּקִא (A. V. **vomiteth out**) and ver. 28 קָאָה (A. V. **spued out**) must necessarily be determined in their sense by the whole context, and especially by the מְשַׁלֵּחַ = *I am casting out*, of ver. 24. The whole transaction is represented as one in progress, as in xx. 23 (where the same participle is used), and from any fair consideration of these chapters in themselves it would be impossible to infer that the casting out of the Canaanites was already an accomplished fact. It is therefore quite unnecessary to speak of these preterites (Keil), as prophetic.

DOCTRINAL AND ETHICAL.

I. We have here set forth (ver. 5) the principle which St. Paul declares (Rom. x. 5; Gal. iii. 12) to be the fundamental principle of the whole law,—that salvation depends upon obedience. On this ground he shows that man can never attain justification, since it is impossible for him to offer a perfect obedience. The law by a practical demonstration of this fact becomes "our schoolmaster to bring us to Christ." Nevertheless, "the law is holy, and the commandment holy, and just, and good" (Rom. vii. 12), and the faith which leads to salvation is dead without the earnest effort at obedience. Hence God sets forth His laws as that **which if a man do he shall live in them,** and it has ever proved that the path of obedience is the path of life in every sense.

II. "The family relationship is itself ordained by God. It is the birthplace of the children of God—the first school, and generally the source of all chastity and good manners. Any injury inflicted on it would undermine the temporal and eternal welfare both of individuals and of the people. In this lies the abomination of incest. This is the reason of that natural horror of it which God has implanted in us. This is the reason that, among all nations, marriage within cer-

tain degrees was forbidden, although the laws of the most moral nations wavered in respect to the exact boundaries. . . . Because this was the reason of the prohibited degrees, we see also why, in the family of the first men, when there was no difference between family and people, brothers and sisters might marry without sin." O. von Gerlach.

III. The Canaanites were to be punished for their offences against the marriage law. But they would not have been guilty if they had had no knowledge that what they did was wrong, (Rom. iv. 15; v. 13). It is therefore evident that there must be a natural law or a tradition of primeval revelation which should have enabled them to recognize the sinfulness of their customs.

IV. Although the Mosaic legislation recognizes polygamy and divorce on trivial grounds, yet still it cannot be arrayed as in opposition to the higher law of Christian purity. On the contrary, like the laws of revenge and many others, these laws were restrictions leading the people as they were able to bear it towards the higher law of the Gospel. That they fell short of this was simply because God suffered it to be so temporarily "because of the hardness of men's hearts."

HOMILETICAL AND PRACTICAL.

"The chapter about the forbidden degrees of marriage has in its immediate form a much greater meaning for dogmatics, morals, and the legal and ecclesiastical ordinance of marriage, than it has for homiletics. The New Testament explanation and application of this law is so great a subject and work, that here we must refer to the literature relating thereto. But indirectly, these laws are a treasury also for homiletics. By the prohibition of the marriage of relations, God ever forms new sets of relationships. By this He brings to view the universal relationship which lies upon the foundation of human manifoldness and diversity. He manifests harmony in the contrasts of genealogies. He freshens anew the duty of love in a thousand ways; and freshens, too, marriage in a thousand ways through love. Sexual love, in its dignity, is here hallowed through the law. Strangers and aliens become, by this divine ordinance, relatives, brothers and friends; a holy web of love, in spite of single desecrations, spreads from town to town, from land to land, from people to people. The *egoism* of family, rank, and class, is a kind of heathenism which this law combats with a prefigurative force, and Christianity meets by its consecration of the state of betrothal on the foundation of Christian brotherly love and universal philanthropy. The expression of these prohibitions of marriage designates the transgressions without any anxious fear except to oppose with strong words the lack of fear in life, and to create a holy fear before the sources of life, the mysterious darkness of the continuous creation of man. When the ideality of the legal life fails, there is made prominent the marked unhallowed nakedness and rudeness of the sexual relations. The various forms and degrees of guilt are to be noticed. Over against the offences against the family life in too near relationship, come the horrors of the sexual crimes against nature (ver. 21 sqq. Comp. Rom. i.). The flagrant violation of nature is emphasized by the threat that the violated nature, the horrified land, would itself undertake the punishment, and spue out such sinners. But the positive punishments also were not to be omitted (chap. xx.). And it must not be overlooked that Jehovah introduces and closes these commands with the explanation of His name Jehovah, His holy personality. The establishment of personal dignity in a kingdom of true personal continuance in love, is the purpose of the law." Lange.

Besides its moral and social bearings, the Levitical law has another and most important aspect. It has been found historically that all great deviations from the faith bear fruit, sooner or later, in sensual sins; and conversely, all relaxation of the law of sexual purity has sustained itself by the denial or perversion of fundamental doctrine. The Levitical law was therefore a safeguard of the truth, and herein men received an essential part of their training, not merely for the high morality, but also for the high religious truth of the Gospel. We see at Corinth how danger to the one went hand in hand with danger to the other.

THIRD SECTION.

Holiness of Conduct towards God and Man.

Chap. XIX. 1–16.

1, 2 And the Lord spake unto Moses, saying, Speak unto all the congregation[1] of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God *am* holy.

3 Ye shall fear every man his mother,[2] and his father, and keep my sabbaths: I *am* the Lord your God.

TEXTUAL AND GRAMMATICAL.

[1] Ver. 2. עֲדַת — congregation is omitted by 3 MSS. and the LXX.

[2] Ver. 3. In the LXX., Vulg., and Syr., the order is reversed to *his father and his mother*. The Sam and Onk. follow the Hebrew.

4 Turn ye not unto idols,[3] nor make to yourselves molten gods: I *am* the LORD your God.

5 And if ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it at 6 your own will [offerings, unto the LORD ye shall offer it for your acceptance[4]]. It shall be eaten the same day ye offer it, and on the morrow: and if ought remain 7 until the third day, it shall be burnt in the fire. And if it be eaten at all on the 8 third day, it *is* abominable; it shall not be accepted. Therefore *every one* that eateth[5] it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD: and that soul shall be cut off from among his people.

9 And when ye reap the harvest of your land, thou shalt not wholly reap the cor- 10 ners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard [fruit garden[6]], neither shalt thou gather *every* grape [the scattered fruit[7]] of thy vineyard [fruit garden[6]]; thou shalt leave them for the poor and stranger: I *am* the LORD your God.

11, 12 Ye shall not steal, neither deal falsely, neither lie one to another. And ye shall not swear by my name falsely, neither shalt thou profane the name of thy 13 God: I *am* the LORD. Thou shalt not defraud [oppress[8]] thy neighbour, neither[9] rob *him:* the wages of him that is hired shall not abide with thee all night until the morning.

14 Thou shalt not curse the deaf, nor put a stumbling-block before the blind, but shalt fear thy God: I *am* the LORD.

15 Ye shall do no unrighteousness in judgment:[10] thou shalt not respect the person of the poor, nor honour the person of the mighty: *but* in righteousness shalt thou judge thy neighbour.

16 Thou shalt not go up and down *as* a talebearer among thy people:[11] neither[12] 17 shalt thou stand against the blood of thy neighbour: I *am* the LORD. Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, 18 and not suffer sin upon him [and not bear sin on his account[13]]. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I *am* the LORD.

19 Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind:[14] thou shalt not sow thy field with mingled [diverse[15]] seed: neither shall a garment mingled [a diverse garment[15]] of linen and woollen[16] come upon thee.

[3] Ver. 4. אֱלִילִים — *inania numina*, Rosen. It is formed from אֵל with a termination expressive of contempt.

[4] Ver. 5. לִרְצֹנְכֶם — *for your acceptance.* See Textual Note [6] on i. 3.

[5] Ver. 8. The Heb. has the plural form אֹכְלָיו, but the Sam. and other versions have the sing. as in the following verb and noun.

[6] Ver. 10. כֶּרֶם is generally a vineyard, but also (Judg. xv. 7) an olive yard. It is "a field or yard of the nobler plants and trees, cultivated in the manner of a garden or orchard," Gesen. It is doubtless here used in its broadest sense, and the *vineyard* of the A. V. is therefore too restricted.

[7] Ver. 10. פֶּרֶט — *that which is scattered,* and hence meaning here both the fallen fruit (Chald., Vulg., Syr.), and also the single berries of the olive and the vine not gathered with the harvest.

[8] Ver. 13. תַעֲשֹׁק. Ver. 11 forbids sins of craft and falsehood against one's neighbor; this, sins of violence and open oppression. The translation given is that of the A. V. in Deut. xxiv. 14.

[9] Ver. 13. The Heb. לֹא is without the conjunction which is supplied in 40 MSS. in the Sam. and the LXX.

[10] Ver. 15. The conjunction ו is prefixed in 7 MSS., the Sam., LXX., and Syr.

[11] Ver. 16. בְּעַמֶּיךָ. The Sam. and 66 MSS. omit the י.

[12] Ver. 16. Here again the Heb. omits the conjunction which is supplied in 40 MSS., and in the Syr.

[13] Ver. 17. וְלֹא־תִשָּׂא עָלָיו חֵטְא is a clause the meaning of which has been much questioned. It seems certain, however, that נָשָׂא cannot mean *suffer,* (permit) as in the A. V., but must mean *bear* as in the margin. The marginal *for him* is ambiguous, and it is better therefore to use the more explicit *on his account.* For instances of precisely the same sense of these words, see xxii. 9; Num. xviii. 32, and comp. also the very similar expression in Ps. lxix. 8.

[14] Ver. 19. 3 MSS., the Sam., LXX., and Syr., prefix the conjunction.

[15] Ver. 19. כִּלְאַיִם (dual from כֶּלֶא — *separation*) occurs only in this verse (three times) and in the parallel Deut. xxii. 9, but is frequent in the Talmud. It signifies *of two kinds, heterogeneous.* The translation of the A. V. at its first occurrence in the ver. *diverse* is good, and should by all means be retained in the other clauses, both for consistency's sake, and for the force of the command. All the Semitic versions preserve the uniformity.

[16] Ver. 19. שַׁעַטְנֵז occurs only here and in Deut. xxii. 11, where it is explained "of woolen and linen together." Its etymology is obscure. See the Lexicons and Bochart, *Hieroz.* I., lib. II., c. 35, p. 545, ed. Rosen. It is probably an Egyptian word, although not yet satisfactorily explained. The Chald. retains the word, and the LXX. translates κίβδηλον — *spurious, adulterated,* probably by a mere conjecture. Rosenmüller quotes Forster as explaining it of a costly Egyptian dress woven in various figures of plants and animals in colors, having a symbolical idolatrous signification. See Com.

20 And whosoever lieth carnally with a woman that *is* a bondmaid, betrothed[17] to an husband, and not at all redeemed, nor freedom given her; she shall be scourged [there shall be punishment[18]], they shall not be put to death, because she was not
21 free. And he shall bring his trespass offering unto the LORD, unto the door of the
22 tabernacle of the congregation, *even* a ram for a trespass offering. And the priest shall make an atonement for him with the ram of the trespass offering before the LORD for his sin which he hath done: and the sin which he hath done shall be forgiven him.

23 And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised:[19] three years
24 shall it be as uncircumcised to you: it shall not be eaten of. But in the fourth
25 year all the fruit thereof shall be holy to praise[20] the LORD *withal*. And in the fifth year shall ye eat of the fruit thereof, that it may yield[21] unto you the increase thereof: I *am* the LORD your God.

26 Ye shall not eat *any thing* with the blood:[22] neither[23] shall ye use enchantment,
27 nor observe times. [23]Ye shall not round the corners of your heads, neither shalt
28 thou [24] mar the corners of thy[24] beard. Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I *am* the LORD.

29 Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.

30 Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD.

31 Regard not them that have familiar spirits, neither seek after wizards to be defiled by them: I *am* the LORD your God.

32 Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I *am* the LORD.

33 And if a stranger sojourn with thee[25] in your land, ye shall not vex [oppress[26]] him.
34 *But* [*omit but*[27]] the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I *am* the LORD your God.

35 Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in mea-

[17] Ver. 20. נֶחֱרֶפֶת Niph. from חָרַף — *to tear off, to set apart.* There seems no doubt of the correctness of the text of the A. V., and the margin is therefore unnecessary.

[18] Ver. 20. בִּקֹּרֶת תִּהְיֶה. This word is ἅπ. λεγ., but there seems little doubt of its meaning, *investigation*, and then *punishment.* Authorities are much divided on the question whether both parties, or only the woman, was to be scourged. The LXX., Vulg., and Syr., are clear for the former, while the Sam. applies it only to the man. In the uncertainty it is better to retain the indefiniteness of the Heb. as in the marg. of the A. V. The Sam. reading is remarkable בקרת תהיה לו — *he shall be punished*, and then, in the sing. לא יומת — he shall not die. This gives a sense agreeing excellently with the reason assigned **because she was not free**, and hence the act did not legally constitute adultery which was punishable with death.

[19] Ver. 23. "The singular suffix in עָרְלָתוֹ" [and also in פִּרְיוֹ] "refers to כֹּל, and the verb עָרַל is a *denom.* from עָרְלָה, to make into a foreskin, to treat as uncircumcised, *i. e.*, to throw away as unclean or uneatable." Keil. The LXX. rendering *περικαθαριεῖτε τὴν ἀκαθαρσίαν αὐτοῦ — ye shall purge away its uncleanness* expresses very well the general sense.

[20] Ver. 24. הִלּוּלִים occurs only here and in Judg. ix. 27. In the latter place it seems to mean merry-making feasts to idols, and Josephus (*Ant.* iv. 8, 19) understands the law to be that the fruit of the fourth year should be carried to the place of the Sanctuary, and there used in a holy feast with friends and the poor. But the following verse seems so clearly to forbid the owner's partaking of it before the fifth year that it would be unsafe to change the translation. The marg. of the A. V. *holiness of praises to the Lord* does not convey any distinct idea. The idea of Murphy *a praise offering* is hardly sustained by the text. The true sense is probably that incorporated into the Targ. Onk. *it shall be consecrated to those offering praises before the Lord*, *i. e.*, it was to be given to the Lord through His priests, and used by them in feasts.

[21] Ver. 25. For לְהוֹסִיף **that it may yield**, the Sam., followed by the Vulg., reads לְהַאֲסִיף *for collecting* (in storehouses) the produce.

[22] Ver. 26. עַל־הַדָּם. The LXX. must have read ר instead of ד to sustain the version ἐπὶ τῶν ὀρέων, and some critics would adopt this to avoid the peculiarity of the construction of עַל, considering it justified by the frequency of the practice in connection with idolatrous feasts (comp. Hos. iv. 13). But a mis-reading of the LXX. is not a sufficient ground for a change of the text; for the construction of עַל see Ex. xii. 8, and comp. Textual Note [4] on ii. 2.

[23] Vers. 26, 27. In both places the Sam., one or two MSS., and the LXX., supply the conjunction.

[24] Ver. 27. The Sam. and most of the Ancient Versions put the verb and the pronoun in the plural in accordance with the previous clause.

[25] Ver. 33. The Sam. and versions have the plural.

[26] Ver. 33. The marg. of the A. V. expresses the sense of תוֹנוּ better than the text.

[27] Ver. 34. There is no occasion for the insertion of the *but* of the A. V.

36 sure. Just balances, just weights,[26] a just ephah, and a just hin, shall ye have: I
37 *am* the LORD your God, which brought you out of the land of Egypt. Therefore shall ye observe all my statutes, and all my judgments, and do them: I *am* the LORD.

[26] Ver. 36. The marg. of the A. V. *stones* is unnecessary, that being merely the primary sense of אֶבֶן, while *weight* is the fully established derivative sense.

EXEGETICAL AND CRITICAL.

With this chapter begins a new *Parashah* of the law extending to xx. 27. The parallel *Haphtarah* from the prophets is Ezek. xx. 2-20, recounting the disobedience of Israel in the wilderness to the commands of this chapter and their consequent punishment; and the close of Amos ix. 7-15, denouncing the punishment and foretelling the final restoration of God's people —a prophecy applied by S. James (Acts xv. 16, 17) to the gathering in of the Gentiles to the Church of Christ.

"This remarkable chapter is perhaps the most comprehensive, the most varied, and in some respects the most important section of Leviticus, if not of the Pentateuch; it was by the ancient Jews regarded as an epitome of the whole Law; it was adopted and paraphrased by the best gnomic writers, such as Pseudo-Phocylides; and it has at all times been looked upon as a counterpart of the Decalogue itself." Kalisch.

It treats of the holiness in the daily life and conversation which must characterize the covenant people of a holy God. This basis of the commands given is prominently brought forward at the opening and continually kept in mind by the phrase **I am the Lord** throughout. This expresses at once the basis of the command, and the goal towards which the Israelite must strive. It is as difficult to arrange these laws systematically as to do so with the duties of the daily life, and an arrangement which would be systematic from one point of view would not be so from another. The following analysis of the chapter, from Murphy, presents a somewhat different view from that given by Lange below: "They are in communion with God (1-8), in the communion of saints (9-22), and are about to be in a land of holiness (23-32), and visited by strangers (33-37). And each of these relations brings out a series of duties peculiar to itself."

Lange says: "We hold that this section, as being the summing up of the laws of the theocratic humanity, is quite in place, as a contrast to the characteristics of the heathen inhumanity which the foregoing chapter has displayed; and in so far forth comprises in no part anything repeated, varying, or in the more restricted sense religious. It gives the characteristics of the consecrated human personality in the theocracy, and of its conduct as it should correspond with the holy personality of Jehovah, and hence it is said again and again: **I am Jehovah.** From this constant refrain a liturgy of religious humanity could be unfolded. First, in threefold distinctness: **Ye shall be holy**, *i. e.* hallowed personalities, **for I Jehovah your God am holy**, and ever again **I am Jehovah your God** (vers. 3, 4, 10, 25, 31, 34, 36), or **I am Jehovah** (vers. 12, 14, 16, 18, 28, 30, 32, 37). Evidently these statements together, as the characteristics of the private human conduct, stand in connection with the legislation for the social humanity in the section, Ex. xxi.-xxiii.

"Disposition: vers. 1, 2. The principle of humanity: Jehovah the Holy One. Vers. 3-8. True and false piety. Vers. 9-18. Inwardly grounded humanity. Vers. 19-32. Observance of the moral laws of nature. Vers. 33-37. Observance of hospitality and the duties of trade.

"The first theocratic law of humanity is the root of all that follow, the law of piety. And here it is not said: 'Father and mother,' but **mother and father**; for the mother precedes the father in the duty of mankind." Wordsworth says in reference to this order: "In the former chapter God had displayed the evils consequent on the abuse of woman, and here He inculcates reverence towards her, as the foundation of social happiness." This is the fifth commandment of the Decalogue (Ex. xx. 12), and is clearly necessary to be called to mind here; for as the family is the basis of all social organization, so is reverence to parents the first necessity of family order. Next follows the reiteration of the fourth commandment (Ex. xx. 12) as the first duty of man beyond the immediate respect due from him to those from whom he derives his being. The great prominence everywhere given in Scripture to the observance of the Sabbath (comp. *e. g.* Ex. xx. 12, 13, 16, 20, 21, 24, being the portion from the prophets read in the synagogue in connection with this chapter), and the universality of its obligation as grounded upon the Divine rest, show how deeply this must enter into all excellent social organization. These two precepts are here coupled together as they are in the Decalogue, and they are the only commands given there in positive form. They "express two great central points, the first belonging to natural law, and the second to positive law, in the maintenance of the well-being of the social body of which Jehovah was the acknowledged king." Clark. It is noticeable that the same generality which is given to the command in Ex. by the use of the sing. is here attained also by the use of the plural; for the plural is not to be understood as used (Kalisch) for the purpose of including other festivals than the weekly day of rest.

Ver. 4. This precept includes the two first commands of the Decalogue. The order of commands in this chapter, in so far as the commands themselves are the same, is different from that in the Decalogue, because there the starting point is from God Himself; here from man in his family and social relations. In regard to this precept, Lange says: "If the heart of man becomes benumbed to the use of images of false gods of any kind, he sinks down to the idols which are his ideals, and becomes as dumb and

unspiritual as they are, ver. 4. All gods of the heathen are *Elilim*, nothingnesses, Ps. xcvi. 5; cxv. 8; cxxxv. 18; Isa. xl. 18; xliv. 10, *etc.*" Comp. also Deut. xxvii. 15. It was a notion of the Rabbins that this word was compounded of לא,=*not*, and אל=*God*. Comp. 1 Cor. viii. 4; x. 19.

Vers. 5–8. The Legislator now turns to the especial outward act of communion with God in the peace offering. His object is not to speak of sacrifices in general, nor even of any special kind of peace offering; therefore the distinctions of vii. 11–21 are not referred to. The reference is rather to xvii. 8-7, according to which, during the wilderness life, all food of sacrificial animals was to be sanctified by the peace offering. So here all holy feasting of communion with God must be based upon a sacrifice for their **acceptance**, and must be treated according to the commands already given. The order of the precepts is therefore perfectly natural: first, filial duty; then the observance of the fundamental divine institution for society; next, negatively, the entire turning away from everything that could come into rivalry with God; and now the keeping holy of the appointed means of communion with Him. After this come (9-18) various precepts to guard the holiness of conduct toward one's neighbor, especially the poor and distressed, illustrated by one command of detail after another until the all including principle is announced, **thou shalt love thy neighbor as thyself.**

Vers. 9, 10. The gatherer of his harvest, out of the abundance which God had given him, must have a generous care for the poor and the stranger; the poor, as those unable to cultivate their own land, or who had been obliged to sell it until the next year of Jubilee; and the stranger, as those who by the organization of the Hebrew commonwealth could have no possession of land in their country. The LXX. and the Syr. interpret **stranger** of proselytes, and are followed by some Jewish commentators; but such restriction is plainly at variance with the whole spirit of the command. The same precept is repeated, in regard to the grain harvest, in connection with the feast of weeks (xxiii. 22), and more generally in Deut. xxiv. 19-22 with a reminder of the privations and bondage they had themselves endured in Egypt. The story of Ruth is a beautiful exemplification of the operation of this statute.

Ver. 11. This and the following precepts take the usual negative form of statutory law. The eighth commandment is here joined with the offences recounted in vi. 2-5 of falsehood and fraud towards others. St. Augustine here (Qu. 68) enters at length into the casuistical question of the justifiableness of lying under certain peculiar circumstances, citing the example of Rahab among others. He concludes that it was not her lying, as such, which received the divine approbation, but her desire to serve God, which indeed prompted her lie. However this may be, it is plain that the law here has in view not extraordinary and exceptional cases, but the ordinary dealings of man with man. Such law is of universal obligation. Comp. Col. iii. 9.

Ver. 12 is of course covered by the third commandment, but is not coextensive with it, since the point of view here is that of conduct towards one's neighbor. Comp. ch. vi. 5.

Vers. 13-17 relate to social offences of different kinds, common enough in all ages and lands, but all inconsistent with the character of a holy people. Ver. 13 deals with faults of power, "the conversion of might into right." The particulars mentioned are oppression (comp. xxv. 17–43), robbing, and undue retention of wages. The last is spoken of more at length Deut. xxiv. 14, 15. Comp. Jas. v. 4. Ver. 14 mentions crimes of mean advantage. Comp. Deut. xxvii. 18. The sense is, **thou shalt not curse the deaf**, for though he hears not, God will hear and avenge; and so of the blind, God sees and cares for him. Job remembered with satisfaction that in his prosperity he had been "eyes to the blind" and "feet to the lame" (Job xxix. 15). The precept in its literal sense belongs to all times, and so also does its obvious spiritual application, Rom. xiv. 13; 1 Cor. viii. 9-13. Lange characterizes this verse as the "sanctification of the human dignity of the infirm." In ver. 15 the Legislator turns to official wrong, guarding against personal influence in judgment from whatever source.—**Respect the person of the poor** has reference not only to pity for him, but to that instinctive tendency to sympathy with the weaker side which still has such powerful influence with the modern jury in the perversion of justice. On the other hand, honoring **the person of the mighty** represents the opposite perversion, perhaps almost equally common, but less creditable to humanity. Vers. 16 and 17 forbid offences of a meaner kind. On ver. 16 Lange says: "Sanctity of a neighbor's good name, and especially of his life and blood. Casting aside of all inhumane conduct, all ill-will, as manifested in malicious belittling, blackening, and slandering, and especially in attempts against the life of a neighbor, whether in court or in private life." The Rabbins, equally with the Hindoo laws, are particularly severe upon the crime of tale-bearing. The Targ. Jonathan paraphrases the clause, "Do not go after the tale-bearing tongue, which is harsh as a sword, slaying with both its edges." The latter clause of ver. 16 is sometimes otherwise interpreted; "most of the recent Jewish versions follow the Talmud in giving another sense to the words, which it appears the Hebrew will bear: *Thou shalt not stand by idly when thy neighbor's life is in danger.* So Zunz, Luzzato, Herxheimer, Leeser, Wogue." Clark. Ver. 17. Lange: "Observance of good-will towards one's neighbor. Blameworthiness of hate, and also of the bitter keeping back of the reproof which one owes to his neighbor. It is a fine reminder that one may become a sharer in a neighbor's fault by a lack of openness, and by a holding back of required reproof." On the last clause, see Textual, and on the whole verse comp. Prov. xxvii. 5; Matt. xviii. 15–17.

In the close of ver. 18 all is summed up in the royal law—**thou shalt love thy neighbor as thyself.** This is twice quoted by our Lord Himself (Matt. xix. 19; xxii. 39), and, next to love to God, is made the great commandment of

the law. It is repeatedly referred to by the Apostles as the fulfilling of the whole law towards one's neighbor (Rom. xiii. 9; Gal. v. 14; Jas. ii. 8). It may be that at the time it was given it was too far above the spiritual condition of the people, who must first be trained by the detailed precepts going before. Nevertheless, it is imbedded in the law as the expression of the divine will, and that it might be reached by such as were able to receive it. Such passages as Prov. xxiv. 17, 18; xxv. 21, 22, show that it did not fail of exerting an influence upon the nation, and in later times the Rabbins abundantly recognized it as the very summary of all duty toward's one's neighbor. That the precept has no narrow limitations to their own people is shown by ver. 34, in which it is expressly extended to "the stranger."

The second series of commands, vers. 19-32, is introduced with the formula, **Ye shall keep my statutes**, in which, says Kalisch, the word "**statutes** must be taken in its original and most pregnant sense as that which is 'engraven' and unalterably ordained: you shall not deviate from the appointed order of things, nor abandon the eternal laws of nature as fixed by Divine wisdom." Ver. 19. Lange: "Observance of the natural system, or of the simple laws of nature, symbolically expressed in reference to the tendency to allow the interbreeding of different species of animals, to mix various seeds in the field, and to wear garments made of mixed stuffs. When it is said in regard to these things, **Ye shall keep my statutes**, the laws of nature are plainly meant as the laws of Jehovah, and we must distinguish between the symbolical exemplification of the law and such mixings as nature herself or the necessities of life compel,—to say nothing of the purpose of investigation." This law is repeated in Deut. xxii. 9-11. It is clearly to be looked upon as one of those many educational laws given to train the Israelites to the observance of the natural order and separation of things, to a sense of fitness and congruity; and hence, when the underlying principle has come to be comprehended, the particular details by which it was enforced cease to be obligatory. As to the allegation that this command was violated in the high-priest's dress, which is said to have been woven of linen and wool, it is unnecessary to say more than that the difficulty arises entirely from a misapprehension in taking the word *scarlet* to mean *scarlet wool*, instead of as a simple designation of color.

Vers. 20-22. The punishment for adultery was death for both parties (xx. 10), and the same in case of the seduction of a free virgin who was betrothed (Deut. xxii. 23, 24); and it was still death to the man in case the act might be presumed to have been by violence (*ib.* 25-27). These laws were inapplicable in their full force in the case of a slave, since she could not legally contract marriage. Still, the moral offence existed, and therefore there must be punishment. Versions and authorities vary as to whether the punishment was to be inflicted on both parties (LXX., Vulg., Syr.), on the man alone (Sam.), or on the woman alone (A. V.). The last is supported on the ground that the man's punishment consisted in his trespass offering; but this is so entirely inadequate that this view may be dismissed. Probably both parties were punished when the acquiescence of the woman might be presumed, and the man alone in the opposite case. This would be in accordance with the analogy of Deut. xxii. 23-27, and would account for the indefiniteness of the Hebrew expression. See Textual note 18. The supposition that both were ordinarily to be punished also agrees best with the following plural—**they shall not be put to death.** In the form of sacrifice to be presented by the man, *the trespass offering* (comp. v. 14—vi. 7), the violation of the rights of property of which he had also been guilty is recognized.

Vers. 23-25. "Treatment of nature, in the case of the culture of plants, after their analogy with the life of man. Symbolic practice: the fruits of trees for the first three years were to be considered as the foreskin of the tree, and were not to be harvested nor eaten. The trees were to be allowed to grow strong by having their fruit hang on them. The fruit of the fourth year was to be hallowed to Jehovah, and thus by a theocratic consecration, the fruit of the following years should be a consecrated food, analogous to the food of the flesh that was slain before the door of the Tabernacle. First, the fruits of the trees were, so to speak, heathen; then they were hallowed in a priestly way; and then finally became fruits to be enjoyed by the theocracy." Lange. It is noticeable that this command, like so many others, is wholly prospective,—**when ye shall come into the land,**—one of the constantly recurring evidences that this legislation was actually given during the life in the wilderness.

Vers. 26-28 forbid several heathen customs, some of them associated with idolatrous or superstitious rites, and all of them unbecoming the holy people of God. "To the consecration of the use of fruit is added for completeness once more the consecration of the use of flesh, and indeed with a more strict prohibition of the use of the blood: **ye shall not eat any thing with the blood.**" Lange. "These words were not a mere repetition of the law against eating blood (xvii. 10), but a strengthening of the law. Not only were they to eat no blood, but no flesh to which any blood adhered." Keil. Patrick, quoting from Maimonides and others, makes it very probable that this has reference to a heathen custom of eating flesh over the blood of the animal from which it had been taken as a means of communion with demons who were supposed to feast upon the blood itself. See Spencer, *lib.* II., *c.* 15. **Neither shall ye use enchantment.**—This is a different sin from that forbidden in ver. 31; for in the parallel prohibitions, Deut. xviii. 9-12, the two are distinguished. נָחַשׁ, primarily *to whisper, to mutter,* covers all kinds of magical formulas, all attempts to secure a desired result otherwise than by natural means or the invocation of divine aid. The LXX. *οὐκ οἰωνιεῖσθε* and Syr. interpret it of augury by means of birds; but while the form of the Hebrew seems to connect the act primarily with the serpent, its sense in use is certainly more general. Comp. Gen. xliv. 5, 15. **Nor observe**

times.—עוֹנֵן, according to some authorities, a *denom.* verb from עָנָן=*a cloud*, and this sense has been followed by the A. V.; according to Rabbinical authorities, however, it is from עַיִן=*the eye*, and means to bewitch with an evil eye. In either case the general sense is in accordance with the preceding clause: to rely upon occult arts for the accomplishment of one's purposes. Lange: "To the prohibition of the unhallowed sensual use of nature is added the prohibition of the demoniacal misinterpretation of nature, of an impious desire to enter the spirit-world by breaking through the opposing limits of nature; the prohibition of soothsaying and sorcery, whereby, in all their forms, natural things were misused, ver. 26. In the same connection belongs the disfiguring of the natural appearance of one's own personal form, especially of the head and the beard, ver. 27. And in this law the Christian world might have cause to see itself reflected, with their unnatural forms of every kind: crinolines, trains, high-heeled shoes, chignons, and hats that are only lids to the forehead. Only the law of customs must be remembered: the taste of the women is the taste of the men." Theodoret (Qu. 28), followed by many moderns, understands the things here forbidden of heathen customs connected either with idolatrous usages or with mourning for the dead. Ver. 28. **For the dead.**—"נֶפֶשׁ מֵת—נֶפֶשׁ, xxi. 11; Num. vi. 6; or מֵת, Deut. xiv. 1; so again [the same form as here is used] in xxii. 4; Num. v. 2; ix. 6, 7, 10." Keil. Lange: "This opposition to nature was increased by cutting marks in their flesh in remembrance of the dead, as the Jews must have seen done in the cultus of the dead among the Egyptians. With this belongs the cutting in of written characters, every kind of tattooing, of profaning the human dignity in the human form. Ver. 28. On similar heathen customs see Keil, p. 130 [Trans. p. 424]; Knobel, p. 518." Comp. xxi. 5; Deut. xiv. But notwithstanding the law, the custom appears to have continued a familiar one, see Jer. xvi. 6; xlviii. 37. "Any voluntary disfigurement of the person was in itself an outrage upon God's workmanship, and might well form the subject of a law." Clark.

Ver. 29. "The common natural disposition becomes especially unnatural when the father of a family gives away his daughter, or allows her to go away, to become a whore. One result of this is that the land or people itself begins to fall to whoredom also in the religious sense. "The religious immorality is here meant, as it was joined with many worships, Num. xxv. 1," *etc.* Knobel. The heathen religious service of lust existed among the most different nations, the Babylonians, for example, and the Indians of the present day." Lange. Keil argues that the reference here can be only "to fleshly whoredom, the word זִמָּה being used only in this connection." But see Ezek. xvi. 27, 43, 58, *etc.* Nevertheless, the context here requires that the carnal sin should be understood, and certainly that is the primary sin in Num. xxv. 1.

Ver. 30. Lange: "The spirit of reverence for the institutions of the church is also a characteristic of true humanity, and the corresponding irreverence, a characteristic of barbarism, even if the barbarism be occasionally in the garments of the higher culture." History has abundantly shown that the keeping holy of the Lord's day and reverence for His sanctuary runs hand in hand with the highest national development. Throughout this "social and domestic life is pervaded by the fear of God and characterized by chasteness and propriety." Keil. In His repeated cleansing of the temple (Jno. ii. 14-16; Matt. xxi. 12, 13) our Lord has shown that the latter duty at least is one of permanent obligation.

Ver. 31. Lange: "Also the passive superstition which, instead of asking of Jehovah, especially on His days of rest and in His holy place, asks of the conjurors of the dead and of wizards, or of any ungodly oracle of any kind, and thus breaks through the limits of the consecrated humanity, which leaves it to God to rule and trusts in God." **Them that have familiar spirits.**—The Heb. אוֹב is used both for the divining spirit, the foreboding demon itself, as here and in xx. 27; 1 Sam. xxviii. 7, 8, *etc.;* and also for the person in whom such a spirit was supposed to dwell, Isa. xxix. 4. The LXX. usually render it by ἐγγαστρίμυθοι=*ventriloquists*, since among the ancients ventriloquism and magical arts were wont to be associated together. **Wizard.**—יִדְּעֹנִי—lit. *the knowing one;* Symm. γνώστης; Aq. γνωριστής, is always associated with אוֹב, and means plainly one who pretends to more than mortal knowledge. The chief means used by both these classes of persons was the consulting with the spirits of the departed. While this furnishes an incidental testimony all along to the belief of the Israelites in the life beyond the grave, it is self-evident that all such attempts to secure knowledge which God has not put it in the power of living man to acquire are a resistance to His will, and a chafing against the barriers He has imposed. It is remarkable that such attempts should have been persisted in through all ages and in all lands. In ver. 32 the outward marks of respect to old age are connected with the fear of God. The commendation of this virtue is frequent in Scripture, and its practice appears to have been universal among all ancient nations, as it is still among the Orientals.

Vers. 33, 34. Lange: "Humanity towards the stranger, who is not a Jew, who thus certainly might dwell as a private man in the future inheritance of Israel. He was to be treated exactly as an inhabitant in human intercourse. **Thou shalt love him as thyself.**—With this the remembrance is still preserved that the Israelites had been strangers in the land of Egypt." The royal law of ver. 18 is here expressly extended to **the stranger**, and notwithstanding the national narrowness necessary to preserve the true religion in the world, the general brotherhood of mankind is hereby taught as far as was possible under the circumstances.

Vers. 35, 36. Lange: "Integrity, corresponding to the humanity, is now made especially prominent and sharp, as if in prophetic foresight in regard to the occupation of the Israelites in trade, and with reference to all forms of business.

"In this mirror of humanity not only Judaism

may see itself reflected, not only mediæval fanaticism, but also modern culture."

The *Ephah* is mentioned as the standard of dry, and the *Hin* of liquid measure. Precisely how much each contained is in dispute. The Hin was the sixth part of the Ephah; and the latter, according to Josephus (*Ant.* III. 9, § 4; VIII. 2, § 9), contained rather more than eight and a half gallons. But the Rabbins make the capacity only about half this, which is more probable. However this may be, it is clear that equity in the affairs of the daily life is here made to rest upon the foundation of duty towards God.

In ver. 37 all duties enumerated in this chapter are placed upon the same ground—the only ground, as experience has abundantly shown, sufficiently strong to withstand the temptations and vicissitudes of the world.

DOCTRINAL AND ETHICAL.

I. The foundation of the law here, as everywhere, is the holiness of God. Because He is holy, therefore the people who would live in communion with Him must be holy too. This principle is of universal application to all times, and to all occupations of human life.

II. In the human development of holiness filial reverence must always occupy the first place, and next to that comes reverence for the outward institutions of divine appointment.

III. The fulfilling of our whole duty towards our neighbor, under the old dispensation as under the new, culminates and is comprehended in the law—**Thou shalt love thy neighbor as thyself.** With a clearness that seems to belong to the teaching of the Gospel, "neighbor" is made to comprehend **the stranger** as well as one's own compatriots.

IV. In the general exhortation to holiness are included all details of the daily life. There is nothing so insignificant that one may allow himself in unholy conduct in relation to it; because he would thereby violate the fundamental principle of communion with God. This is particularly applied in the law to matters of business and trade.

V. All attempts to arrive at more than mortal knowledge by consultation with the spirits of the dead are especially and emphatically forbidden.

HOMILETICAL AND PRACTICAL.

Lange: "The foundation of these laws is announced in the most emphatic declaration of the name of Jehovah and His holiness, again and again, as the sanction of the commands. **Ye shall be holy, for I am holy**—*i. e.*, ye shall keep your personality pure, for your Jehovah, your covenant God, the absolute Personality, repels all uncleanness, all confusion with the world, either in the heads of Pantheists or in the hearts and morals of the servants of sin, or in the rites of the priests. The personality is dishonored with every act of idolatry and every idolatrous worship (see Isa. xliv. 9 sqq.; Acts xvii.). There follow the outlines of holy thanksgiving festivals, holy harvest festivals and vintages, holy ways of thought and action, holy oaths, *etc.* Continually new features of the consecration of life by a humane conduct are made prominent; and truly they are fine and thoughtful features."

Each precept of this chapter has a homiletical value so clear that no amplification of the text itself is necessary. Holiness is made to consist not merely in the avoiding of sin and in the fulfilment of certain prescribed duties, but in a general course of life prompted by genuine love. The wants of the poor are to be regarded, the weak and defenceless are to be respected, justice is to be unwarped by either personal sympathies or influence, tale-bearing avoided, all magical arts and efforts to attain forbidden knowledge are to be shunned, and, in a word, man is to conduct himself in all things as one who is in communion with God, and therefore seeks to have His will carried out in all the length and breadth of his own daily life.

FOURTH SECTION.

Punishment for Unholiness.

"*Keeping Holy the Holy Congregation by Cutting off Irreparable Transgression.*"—Lange.

Chapter XX. 1–27.

1, 2 And the Lord spake unto Moses, saying, Again, thou shalt say to the children of Israel, Whosoever *he be* of the children of Israel, or of the strangers that sojourn in Israel, that giveth *any* of his seed unto Molech; he shall surely be put to death:
3 the people of the land shall stone him with stones. And I will set my face against that man, and will cut him off from among his people; because he hath given of
4 his seed unto Molech, to defile my sanctuary, and to profane my holy name. And if the people of the land do any ways hide[1] their eyes from the man, when he giveth

TEXTUAL AND GRAMMATICAL.

[1] Ver. 4. On the *daghesh* in הַעְלֵם and יַעְלִימוּ, see Text. Note [10] on iv. 13.

5 of his seed unto Molech, and kill him not: then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him,
6 to commit whoredom with Molech, from among their people. And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul,[2] and will cut him off from among
7 his people. Sanctify yourselves therefore, and be ye holy: for I *am* the LORD
8 your God.[3] And ye shall keep my statutes, and do them: I *am* the LORD which sanctify you.

9 For[4] every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood[5] *shall be* upon him.

10 And the man that committeth adultery with *another* man's wife, *even he* that commiteth adultery with his neighbor's wife,[6] the adulterer and the adulteress shall
11 surely be put to death. And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their
12 blood[5] *shall be* upon them. And if a man lie with his daughter in law, both of them shall surely be put to death; they have wrought confusion; their blood[5] *shall*
13 *be* upon them. If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their
14 blood *shall be* upon them. And if a man take a wife and her mother, it *is* wickedness: they shall be burnt with fire, both he and they; that there be no wicked-
15 ness among you. And if a man lie with a beast, he shall surely be put to death:
16 and ye shall slay the beast. And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put
17 to death; their blood[5] *shall be* upon them. And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it *is* a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he[7] shall bear his ini-
18 quity. And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath discovered [uncovered[8]] her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among
19 their people. And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall bear their
20 iniquity. And if a man shall lie with his uncle's wife, he hath uncovered his un-
21 cle's nakedness: they shall bear their sin; they shall die childless. And if a man shall take his brother's wife, it *is* an unclean thing: he hath uncovered his brother's nakedness: they shall be childless.

22 Ye shall therefore keep all my statutes, and all my judgments, and do them:
23 that the land, whither I bring you to dwell therein, spue you not out. And ye shall not walk in the manners [statutes[9]] of the nation,[10] which I cast out before
24 you: for they committed all these things, and therefore I abhorred them. But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I *am* the LORD your God, which
25 have separated you from *other* people. Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living [*omit* living[11]] thing that creepeth on the ground, which I have separated from you as

[2] Ver. 6. בַּנֶּפֶשׁ. Four MSS. and Onk. read בָּאִישׁ, which De Rossi prefers on account of the following אֹתוֹ. For the last, however, the Sam. reads אתה.
[3] Ver. 7. The Sam., 4 MSS. and LXX. read: for I, the LORD your God, am holy.
[4] Ver. 9. כִּי—*for* is omitted in two MSS., the LXX. and Vulg.

[5] Vers. 9, 11, 12, 16. On the plural form for *blood*, comp. Gen. iv. 10; Ex. xxii. 1.
[6] Ver. 10. Three of Kennicott's MSS. omit the first clause of this verse. Rosenmüller considers that the repetition involves a distinction for the sake of emphasis, making רֵעַ in the second clause—relation, so that there is a prohibition, first of adultery in general, then specifically of adultery with the wife of a relative. For this sense of the word he refers to Deut. xiii. 7: 2 Sam. xiii. 3. S. Augustine (*Qu.* 73 *in Hept.*) takes the same view.
[7] Ver. 17. The LXX., Syr. and Vulg. have the plural.
[8] Ver. 18. The same word should receive the same translation in both clauses.
[9] Ver. 23. *Statutes.* See Text Note [2] on xviii. 3.
[10] Ver. 23. The Sam. reads הגוים, and so one MS. followed by all the ancient versions, as seems to be required by the following *they committed.* It is not unlikely that ם may have dropped out of the text.
[11] Ver. 25. There is nothing to express the word *living* in the Heb., and it is better omitted, as the reference is wholly to the dead bodies of these animals.

26 unclean. And ye shall be holy unto me: for I the LORD *am* holy, and have
27 severed you from *other* people, that ye should be mine. A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood *shall be* upon them.

EXEGETICAL AND CRITICAL.

The whole of Lange's Commentary on this chapter is here given.

"Our section forms a completion of the prohibitions which have preceded in ch. xviii., while it still further joins the punishment of death to several of the very sins there mentioned. Yet this is certainly no mere appendix, but proceeds from an entirely new point of view. There the fundamental idea was: the sexual relations, particularly, the theocratic seed, must be kept holy; here the fundamental idea is: the holy land must be kept holy, it must not be outraged or stirred up to reaction and revolt through an abomination which might determine it to spue out the Israelites also (as a person spues out something nauseous from his mouth), ver. 22. Ch. xviii. 28 had already expressed this thought, but from the point of view that the land would be thereby desecrated. It is also here clearly brought out that the land would be taken away from the Canaanites on account of their constant abominations, and given to the people of Israel; but that the like punishment should befall them also, if they did not keep the land clean by executing the penalty of death upon the offenders. In the conception of the sickened land and the revolted nature lies evidently the idea of the people consumed by unnatural sins." [A simpler view of the relation of this to chs. xviii. and xix. is given by Clark: "The crimes which are condemned in those chapters on purely spiritual ground, the absolute prohibition of Jehovah, have here special punishments allotted to them as offences against the well being of the nation." In ch. xix. there is no mention at all of punishment except in the single case of the betrothed slave (vers. 20-22); in ch. xviii. there is no specific punishment attached to each offence, but only the general statement (vers. 28-30) of the penalty to fall upon the trangressor of any of the statutes and upon the land as a whole. For the purpose of civil government, therefore, the present chapter is a necessary supplement.—F. G.]

"Already (*schon früher*) has the decree of the death-penalty been brought forward for sins that were committed, בְּיָד רָמָה (Num. xv. 30). By this we can only understand stubborn or arrogant sins; therefore not every conscious sin, as opposed to the unconscious, but every sin which was maintained in opposition to the theocratic jurisdiction. Single sins might always prove to be such; but the abominations here mentioned were, for the most part, deadly sins, those most befitting the Cherem, as blaspheming the name of Jehovah, ch. xxiv. 11, and desecrating the Sabbath, Num. xv. 32.

"But also we have here different grades of punishment with the different grades of offence. The first class of sins is devilish, vers. 1-7; the **second class** brutal, even beastly, vers. 10-16; the third, of the carnal nature, unruly, vers. 17-21.

First Class.

"1. The sacrifice to Molech. It is to be understood that the stranger was included with the Israelite under this prohibition; for if, in general, no sacrifice to false gods were allowed in the land, so certainly not the sacrifice to Molech. The Jew, however, would become more wicked by such an offering than a heathen. It is also here plain that what is spoken of is the giving up of children to death." [The expressions used here, vers. 2, 3, 4, are an abbreviated form of that in xviii. 21. It may be doubted whether they refer to children at all, or if so, to putting them to death. See Textual Note and Comm. on xviii. 21.—F. G.]

"In regard to this, it sounds like a charge to execute immediate judgment on the spot: **the people of the land shall stone him with stones**, properly, bury him under thrown stones." [Doubtless in a primitive state of society all punishment was somewhat summary, and this particular punishment is often provided for in the law, ver. 27; xxiv. 14; Num. xv. 35, 36; Deut. xiii. 10; xvii. 5; xxi. 21; xxii. 21, 24, *etc.* But, nevertheless, it was only to be administered on sufficient evidence, and with due forms of law, Deut. xvii. 6; xix. 15, *etc.*—F. G.]—"In this case the avenging is God's personal affair: Jehovah sets His face against him to consume him out of Jehovah's people; for his sin is a three-fold one: he has given his seed to Molech, and therein has judged himself; he has defiled the sanctuary of Jehovah, that is, the land hallowed by His sanctuary; and he has profaned Jehovah's holy name, and desecrated the religion of His name. And even if the people should let him go unpunished in the last case, Jehovah Himself will pursue him and even his race with His judgment, until He has exterminated all who are associated in his guilt. So strongly rules the absolute Personality against all behaviour that opposed personality. The judgment is in this case as immanent in the guilty as a consuming fire. One might also suppose that "the face of Jehovah," in a *constructio prægnans*, here signified the Angel of His presence, and thus expressed the thought that the spirit of the revealed religion would exterminate the abominations mentioned together with their authors. There were two grades, however, in complicity in this guilt: in the first grade, it is an apostasy to these men (as *e. g.* in the case of heathen wives); in the second grade, through this to Molech. Ver. 5."—[It is noticeable that while the prohibition of the sin in vers. 1-5 extends to the stranger on the ground that such abomination was not to be tolerated at all in the consecrated land; yet the extension of the penalty to complicity in the sin by concealment is applied only to **the people of the land** (ver. 4)—that is, to native Hebrews (comp. iv.

27), and also to them alone (ver. 2) is committed the execution of the penalty.—F. G.]

"2. Also **the soul that turneth after such as have familiar spirits** (necromancers) **and after wizards** (LXX. ἐγγαστριμυθοί=ventriloquists, ἐπαοιδοί = singing magic charms, both not exegetically exhaustive) **to go a whoring after them**—*i. e.*, to engage in apostasy from Jehovah to dark forms of superstition,—therefore against these also Jehovah will set His face. It helps them nothing if they remain unpunished of men; they fall before the more searching sentence upon presumptuous wickedness. Jehovah pursues them even to their extermination, for they are not to corrupt His people for Him.

"In regard to these sins it is said, on the other hand: **Sanctify yourselves therefore, and be ye holy**: raise yourselves to the dignity of theocratic personalities, for your God is in Jehovah, the absolute, pure Personality. While they observe the ordinances of this Holy Being, they must understand that it is He who is training them to be a holy people.

Second Class.

"First Case.—Next the text speaks of the unnatural and profligate child **that curseth his father or his mother. He shall be surely put to death.** And herewith commences the new class. But since the expression begins with **for** (כִּי), it gives to the clause at the same time a symbolic character in reference to the former class: profaning the name of Jehovah is like this sin of cursing father or mother, since He, as the Holy One, creates for Himself His holy people. But for the second class the expression is characteristic, **his blood shall be upon him**, or **upon them**, vers. 9, 11, 12, 13, 16. It is to be observed that ver. 14 brings out an increase in regard to this form of punishment; but ver. 15 certainly falls under one category with ver. 16. The ordinance of punishment, equalizing the guilt of the unnatural curser with that of the shedding of blood, brings upon him the penal retribution of the latter. Ver. 9.

"Second and Third Cases.—The crime of adultery with a neighbor's wife, and the crime of incest with a father's wife (a step-mother) are equalized under the sentence of blood-guiltiness which incurred death, and this for both man and woman alike. Vers. 10, 11.

"Fourth Case.—The same applies to incest with a daughter-in-law, תֶּבֶל (mixing, confusion, defilement). [Ver. 12.]

"Fifth Case.—Pæderasty, moreover, is designated as an abomination, as contrary to nature, a revolting crime; and the punishment of death is here expressly made prominent. This sin is called תוֹעֵבָה (abomination, horror). [Ver. 13.]

"Sixth Case.—The double incest is made most particularly prominent when a man lies both with a mother and her daughter. They were to be burnt with each other (without doubt, their bodies after they had been stoned). This sin is called זִמָּה (a refined or unheard of deed of shame. The law brings out prominently that such moral enormities should not exist in Israel). The same penalty was, moreover, imposed upon the daughter of a priest who became a whore, because she had put her father to shame, xxi. 9. So Achan was first stoned in the valley of Achor, then burned, since he had brought a curse, a corrupting complicity in guilt upon Israel, Josh. vii. But Josiah set burning against burning, the theocratic burning against the burning to Molech, when he burned the bones of the priests upon their altars, and thereby purified Judah and Jerusalem (2 Chr. xxxiv. 5; comp. 2 Kings xxiii. 10). With this appears the embryo of the Gehenna, as it comes out in symbolic form in the Old Testament, Isa. lxvi. 24. The Gehenna is thus a representation of the fire of Molech, and over it also the fire of judgment has at last come. Ver. 14. The Old Testament fire penalty was only symbolical, and involved no unnatural torture, like the mediæval mimicry of the flames of hell. In this case, the offender was first put to death; and the same is true of the Old Testament hanging.

"Seventh and Eighth Cases.—Copulation with a beast, either by a man or a woman. With the beastly human being, the beast itself was also to be destroyed. For examples, see Knobel, p. 507. [Vers. 15, 16.]

Third Class.

"First Case.—Copulation with a half-sister." [This also, as in xviii. 9, necessarily covers the case of a full sister, for she was both the daughter of the father and the daughter of the mother. —F. G.] "**They shall be cut off in the sight of their people.**—Thus they should form a warning spectacle." Here the crime is described as חֶסֶד and עָוֺן disgrace and misdeed, [Ver. 17.]

"Second Case.—He that lay with a menstruous woman, who in such wise **uncovered the fountain of her blood**—so to speak—exposed her life-spring. The penalty of death is for both. The sentence sounds with a more gentle expression: destruction out of the midst of the people." [Ver. 18. The punishment here refers to the act knowingly committed; in xv. 24 the light penalty is given for the same act unintentionally committed.—F. G.]

"Third Case.—Intercourse with an aunt on either the father's or the mother's side. **They shall bear their iniquity.**—Thus sounds the sentence indefinitely, in transition to the following. [Ver. 19.]

"Fourth Case.—If one takes the wife of his brother, it is נִדָּה (it induces the curse of the first degree); The penalty is childlessness, and is thus entirely a divine dispensation (ver. 21). Here, as has been said, the prohibition can, in the case of the Levirate marriage (Deut. xxv. 5–10), become a command—an evidence of the nicety of the law." [On the meaning of the penalty of childlessness see the preliminary note to ch. xviii. It would be entirely out of analogy with the Divine dealings with man to suppose a perpetual special interposition through all the ages of Israel's history in every case of violation

of this law, and there is nothing in the character of the forbidden relation to induce childlessness under those ordinary Divine appointments which we call natural laws. It is also much more in accordance with the general character of this chapter that the penalty should be understood of something inflicted by statute law,—the reckoning of the issue of such marriages to another than the actual father. So rightly S. Augustin, *Qu.* 76 *in Hept.* It is a striking fact that this penalty was still carried out in the one case of the prohibited degrees, when the prohibition was changed to a command. In the Levirate marriage no heirs were begotten to the actual father, but they were reckoned to the deceased brother.—F. G.]

"In conclusion, another exhortation follows which, in the first place, marks out the ordinances as **judgments** (ideas); secondly, expresses the incongruity between the unnatural behaviour and the nature of the land of God, for which even Israel could be spued out from it; and this brings out, in the third place, that for such very things the heathen were thrust out of the land. To this threat a promise is appended in conclusion. [Ver. 24.] And with this is connected a noble idea: in the separation of clean beasts from the unclean, the separation of Israel from the heathen is to be symbolically mirrored forth. The closing sentence [ver. 27] would be unintelligible as a repetition (from chap. xix. 31); evidently it is the germ of the prohibition of false enthusiasm and prophecy in Israel itself (see Deut. xix. 11 sqq.)." [In xix. 31, in accordance with the general character of chaps. xviii. and xix., we have simply the prohibition on the spiritual ground of the opposition to God's will, without mention of specific punishments; here we have throughout civil penalties attached to the various offences as against the theocratic state. Accordingly those that have familiar spirits or are wizards require to be mentioned again in order that the death penalty may be denounced against them.—F. G.]

"Ver. 25 is particularly important, since it contains the key to the understanding of the Levitical distinction between clean and unclean animals. Men have sought for physiological reasons for this distinction, and quite lately an Israelitish author has referred to the discovery of the *Trichina* as the foundation of the prohibition of swine's flesh. In regard to many of the unclean animals, there is indeed the reason of the physiological unhealthiness of the flesh, or of the physical aversion to their hateful appearance; to which may be added, as connected, something of the physical effect of the blood of wild beasts. Also the limitation of Israel to the use and sacrifice of domestic animals must have an economic significance, and be, so to speak, for the benefit of the State, since it worked against the dissipations of the ancient hunting and the luxury of the heathen, and with the cultivation of the land, furthered at the same time domestic simplicity and contentment." [This must be understood to apply only in a limited degree to the Israelites; for they were allowed freely to hunt and eat all *clean* wild animals, as the "roebuck and the hart" (Deut. xii. 15, *etc.*). In regard to all physiological and other reasons, it is always to be remembered that no animals are intrinsically unclean; none were excepted from the grant to Noah, and none from the Christian abrogation of the distinction. The law was wholly temporary, added "because of transgressions," to constitute Israel a peculiar people.—F. G.]

"But the symbolic meaning of the animal world, as a representation of Israel among the Gentiles, is here expressly brought out as the religious main reason. Israel was to have a constant representation of its separation from the heathen world in the separation of the clean animals, and thus also the heathen world, by which it was surrounded, and from which it was to understand that it differed in religion and in morals, was to be represented in the sphere of the unclean animals. The sacred observance of the laws of food was thus a constant reminder for Israel of its theocratic sanctity and dignity. Thus it is plain that the old distinction between clean and unclean animals must fall away after the boundary between Israel and the heathen has fallen. But it is also to be recollected that Judaism clung very strongly to the old distinction, as it did no less to the prohibition of the use of blood; and the Apostolic ordinance in regard to the last particular and cognate subjects is explained to mean that these laws, which had been ended as religious dogmas, must yet continue for a time as Christian customs for the sake of a united Christian fellowship. The shadowing forth of the heathen world in the world of unclean beasts, which is here *expressly* brought out, is denied by Keil, in opposition to Kurtz, without reason (p. 95)." [Much as we may admire the beauty and force of the symbolism here presented by Lange, it is difficult to see how it "is here expressly brought out," or even in any way alluded to in the text. Certainly the observance of the distinction among animals is placed upon a religious ground, and this observance would contribute to make of Israel that separate people which God had called them to be. Naturally then might the Israelites themselves have compared the heathen to unclean animals; but so far is such an idea from finding countenance in the word of God that it is only recognised to be removed, and the heathen are first represented as unclean animals in the vision of St. Peter (Acts x. 10-16) at the moment when such distinctions were forever to be done away. The object of the law was to make the distinction of animals fixed and unalterable; but in regard to the heathen, to encourage them to offer sacrifices and partake in the worship of God, and thus to be drawn into ever increasing nearness of relation to Him.—F. G.]

DOCTRINAL AND ETHICAL.

I. In chap. xviii. the law is given simply as the will of God. Here punishments are attached to disobedience as to civil offences against the theocratic state. There seems no reason why these two chapters should have been separated except to mark this distinction emphatically. Obedience to God's law is required simply because it is His will, and this is set forth by itself; afterwards and separately, punishments are provided for those among His people who refuse to be guided by Him.

II. In the frequent expression **his or their blood shall be upon him** or **them** is a plain intimation that the offender alone is responsible for the evil that comes upon him. The divine law, whether natural or revealed, is inexorable, and he who thrusts himself across its path necessarily incurs its penalties. There is no occasion for a Divine interposition to punish, and there is no room for the charge of severity; the offender braves an irresistible will, and in doing this must himself alone be held responsible for the result.

III. The beast involved in the guilt of man or woman must be put to death with them. There could be no moral guilt on the part of the beast, because there was no moral responsibility; but yet he must perish because he had been associated in human sin. Whether this was in order to remove the tool of sin from sight simply, or whether it was because of the association of human sin with the beast; in either case it is plain that it was commanded not for the sake of the beast, but of man. Here we have one of the many instances in the law in which human associations and feelings are cared for and protected, and used also as means for the advancement of holiness.

HOMILETICAL AND PRACTICAL.

Lange: "The chapter of the great theocratic rigor (chap. xx.) forms a contrast to the chapter of the great theocratic mildness and purity of life. Here the various measures of punishment come into consideration. Burning with fire, as a symbolical addition to the punishment of death, is only connected with the dead body which has been put to death by stoning. Then follows the particular capital punishment; and next to this indefinite forms of punishment, **he shall bear his iniquity**; and finally the punishment of childlessness, in which also we are certainly to suppose a physical basis. The conception of the abominations is the conception of that which is against nature (Rom. i.), of that which, even according to natural instinct, is perverse, horrible, and a revolt against the moral law in man's nature; but in regard to this, indeed, nature itself comes to the judgment like a spirit of retribution."

The law of this, as of many other chapters, is enforced on the ground that the Israelites were called to be a *holy* people. With how great additional force must this apply to Christians. Not only the Israelite, but the stranger also, defiled God's sanctuary and profaned His holy name by sin. The same thing must be true always; there is no escape from responsibility because one chooses not to acknowledge allegiance to God. The Divine commands still rest upon him. Only he has less help and support in keeping them while he remains aloof from the commonwealth of Israel.

PART SECOND.

Holiness on the Part of the Priests and Holiness of the Offerings.

"*The sacred observance of the priestly position, of the sacrifice, and of the priestly calling.*"—Lange.

Chapters XXI., XXII.

A.—"THE DESECRATION OF THE PRIESTLY POSITION AND THE PRIESTLY CALLING."—Lange.

Chapter XXI.

1 And the Lord said unto Moses, Speak unto the priests the sons of Aaron, and 2 say unto them, There shall none be defiled for the dead among his people: but for his kin, that is near unto him, *that is*, for his mother, and for his father, and for his 3 son, and for his daughter, and for his brother, and for his sister a virgin, that is 4 nigh unto him, which hath had no husband; for her may he be defiled. *But* [*omit but*] he shall not defile himself, *being* a chief man[1] among his people, to profane

TEXTUAL AND GRAMMATICAL.

[1] Ver. 4. לֹא יִטַּמָּא בַּעַל בְּעַמָּיו. The interpretation of this obscure clause is very various. The LXX., mistaking בַּעַל, read *οὐ μιανθήσεται ἐξάπινα ἐν τῷ λαῷ αὐτοῦ*, meaning that the priest shall not defile himself rashly or lightly. The Syr. and Vulg. have transferred the preposition בְּ from עַמָּיו to בַּעַל and read *but he shall not be defiled for a prince, etc.*, a sense adopted by several expositors. The A. V. has followed the Targ. of Onk. and the Arab., which is interpreted to mean that the priest, as occupying a high official position, head of a family, *etc.*, should not defile himself; if this sense can be sustained, it throws some light upon the occasional use of כֹּהֵן for *prince*. It is adopted by many expositors, as Von Gerlach and Keil. The Targ. Jonathan, and several Jewish expositors (Kalisch also, and Knobel) understand בַּעַל to mean *husband*, a sufficiently well-established meaning of the word, and one which is followed in the margin of the A. V.;

5 himself. They[2] shall not make baldness upon their head, neither shall they shave
6 off the corner of their beard, nor make any cuttings in their flesh. They shall be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, *and* [*omit and*[3]] the bread of their God they do offer: therefore they shall be holy.[4]

7 They shall not take a wife *that is* a whore, or profane: neither shall they take a
8 woman put away from her husband: for he[5] *is* holy unto his God. Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto
9 thee: for I the LORD, which sanctify you,[6] *am* holy. And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.

10 And *he that is* the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover
11 his head, nor rend his clothes; neither shall he go in to any dead body, nor defile
12 himself for his father, or for his mother; neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God
13, 14 *is* upon him: I *am* the LORD. And he shall take a wife in her virginity. A widow, or a divorced woman, or profane, *or*[7] an harlot, these shall he not take: but
15 he shall take a virgin of his own people to wife. Neither shall he profane his seed among his people: for I the LORD do sanctify him.

16, 17 And the LORD spake unto Moses, saying, Speak unto Aaron, saying, Whosoever *he be* of thy seed in their generations that hath *any* blemish, let him not ap-
18 proach to offer the bread of his God. For whatsoever man *he be* that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or
19, 20 any thing superfluous, or a man that is brokenfooted, or brokenhanded, or crookbackt, or a dwarf,[8] or that hath a blemish in his eye, or be scurvy, or scabbed, or
21 hath his stones broken; no man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish;
22 he shall not come nigh to offer the bread of his God. He shall eat the bread of
23 his God, *both* of the most holy, and of the holy. Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that he profane not
24 my sanctuaries:[9] for I the LORD do sanctify them. And Moses told *it* unto Aaron, and to his sons, and unto all the children of Israel.

but this requires *for his wife* to be supplied, for which there is no warrant, and it also seems highly improbable that mourning should be permitted for the relations mentioned in vers. 2, 3, and forbidden for the wife. Michaelis understands the high-priest to be intended by בַּעַל; but his conduct is the special subject of vers. 10-12. On the whole, no other interpretation seems sufficiently well-established to take the place of that in the A. V., although even that can hardly be considered as satisfactory. In any case it is better to omit the interpolated *but* at the beginning of the verse.

[2] Vers. 5. The K'ri יִקְרְחוּ indicated by the Masoretic punctuation of the text יִקְרְחָה is sustained by the Sam. and all the versions.

[3] Ver. 6. The sense is rather obscured than helped by the interpolated *and*, which is better omitted.

[4] Ver. 6. The Heb. has קֹדֶשׁ in the sing., doubtless to be understood as an abstract term. The Sam. and all the versions have the plural.

[5] Vers. 7, 8. The *enallage* of numbers creates a slight obscurity, but the A. V. faithfully follows the Heb.

[6] Ver. 8. The Sam., LXX., and Vulg., have the pronoun in the third person

[7] Ver. 14. The missing conjunction is supplied in the Sam. and the versions.

[8] Ver. 20. דַּק signifies something *small* or *thin*. The text of the A. V., seems preferable to the margin, as it is scarcely to be supposed that the case of the dwarf would be omitted. Fuerst, however, renders it *consumptive;* Vulg., *blear-eyed*, and so Onk., and apparently the LXX. ἔφηλος. Syr. — *little*.

[9] Ver. 23. The LXX. has the sing. τὸ ἅγιον. The plural is generally understood to signify the holy place and the holy of holies; some interpreters, however, (Boothroyd, Rosenmueller) would translate *my hallowed things*.

EXEGETICAL AND CRITICAL.

Lange: "The symbolic side of the Levitical law, which was brought out so powerfully at the close of the last chapter, is likewise not to be mistaken in the commands for keeping holy the priestly calling. Owing to the symbolic meaning of these commands they are connected by manifold analogies with heathen laws and customs enacted to secure the priestly dignity. Compare the references on this subject in Knobel, p. 517 sqq.: Keil, p. 141." [Trans. p. 430, 432. "The testimonies which Knobel and several of the older commentators have collected to show that the priests of the Egyptians, Greeks, Romans and other nations avoided funerals and contact with the dead, afford but an imperfect parallel to these Levitical laws concerning the priests . . . . Wherever this feeling was recognized in a ceremonial usage, the priest, from his office, would naturally be expected to observe the highest standard of purity. But the laws which regulated the priesthood of the chosen

people had a deeper basis than this. They had to administer a law of life. . . . St. Cyril truly observes that the Hebrew priests were the instruments of the divine will for averting death, that all their sacrifices were a type of the death of Christ, which swallowed up death in victory, and that it would have been unsuitable that they should have the same freedom as other people to become mourners. *Glaphyra* in Lev., p. 430." Clark.—F G.].

"In the first place it is to be noticed that there is here brought out a gradation of the symbolism that the laws in regard to dignity are stronger in the case of the high-priest than in the case of the sons of Aaron, the common priests. While these, who were at first Aaron's sons, were elevated above the common people (as this also outranked the heathen in its sanctity), so the high-priest again was raised above his sons; he formed the symbolical centre and summit of the personal sanctity towards God, and of exclusion as respects the unclean or that which was Levitically 'common.'" Lange.

With this chapter begins a new *Parashah*, or Proper Lesson of the law extending through ch. xxiv. "The parallel *Haphtarah*, or Proper Lesson of the Prophets, is Ezek. xliv. 15-31, which contains ordinances for the priests, and is the best commentary on the present chapter." Wordsworth.

The purity and holiness required of the priesthood in this chap. is evidently a necessary consequence of the peculiar relation in which they stood to God and the people. It is substantially the same as that required of all the holy people, but is emphasized and extended somewhat beyond that which the people generally were able to bear, because it especially devolved upon them to "draw nigh unto the Lord." For the same reason still more strict obligations are laid upon the high-priests. In vers. 1-6 they are forbidden to defile themselves by touching the dead, or by signs of mourning; in 7-9 they are required to contract a spotless marriage and maintain purity in their families; in 10-15 the same duties, somewhat extended, are still more emphatically required of the high-priest; and in conclusion, vers. 16-24, the physical impediments to the exercise of the priestly office are detailed.

Vers. 1–4. The priest may not defile himself on account of a dead person (נֶפֶשׁ lit. *a soul*), with an exception however in the case of the very nearest of kin. The virgin sister, as yet unbetrothed, is included in the list; but after her betrothal or marriage, she passed into the family of another, and the exemption ceases. The principle of the exception seems to be simply a regard for human feelings. The fact that the tent or house was defiled, *ipso facto*, by the presence of a dead body, and therefore the priest could not avoid defilement in such cases (Keil) forms no sufficient explanation of the exception; for this would be true when a slave died in the house, which is not included, and would often not be true in the case of a father, which is included. It is remarkable that there is no mention of the wife—the Rabbins say because she and her husband were "one flesh." Lange (see below) makes a distinction between a passive defilement which was inevitable in the case of a death in the house, and which is too self-evident to require especial mention; and the active defilement of proclaiming one's grief, using the customary marks of mourning and burying the dead, which he considers were forbidden to the priest, as belonging to the class of the chief men, on occasion of the death of his wife. It seems more probable that the instances mentioned in ver. 2 are of the nature of limitations, and that the marriage relationship is not mentioned because it is nearer than any of them, and therefore included within them all. Notwithstanding the permission in the cases mentioned above, the priest, by contact with the dead, still became defiled for seven days, and was then required to offer a sin offering (see Ezek. xliv. 25-27). No penalty is provided for a violation of this law. On ver. 4 see Textual Notes.

Vers. 5, 6. The prohibition to the priests of the marks of mourning for the dead, customary among the surrounding nations, is extended in Deut. xiv. 1 to the whole body of the people. The command to the priests is expressly made to rest upon their official duties. On the expression **bread of their God** see on iii. 11. לֶחֶם is indifferently rendered in the A. V. *food*, *bread*, and *meat*. Only the last is objectionable on account of the change in the use of the English word.

Vers. 7–9. The marriage of the priests and the life of their families likewise must not be allowed to present a contrast to their holy calling. They might marry any reputable woman, whether Israelite or foreigner, excepting of course women from those idolatrous tribes of the Canaanites which were forbidden to all the people. Exod. xxxiv. 16; Deut. vii. 8. In after times this law was made more stringent, Ezek. xliv. 22. They might not take to wife a common prostitute, nor one **profane**, *i. e.*, a woman who had fallen, or as some Jewish authorities hold, one of illegitimate birth. Briefly, their wives must be of unblemished and spotless character, and hence they were forbidden to take one already repudiated. In ver. 8 the change of person is generally held to indicate a change of address to the people of Israel; but this is unnecessary. It is simply the ordinary form of direct command. Because it was the priest's office to offer **the bread of thy God**, therefore his life and surroundings must be in harmony with his holy calling. The priest's family, also, by a propriety felt in all ages, must be ordered in accordance with his sacred duties, and the outrageous violation of this in his daughter's becoming a prostitute must not only be punished with death, but the dead body be visited with the symbolical punishment of burning.

Vers. 10–15. The same commands are applied with greater emphasis, and with some extension, to the high-priest. He is described by the peculiar fulness of the anointing he had received (vers. 10, 12), and by his being **consecrated to put on the garments**, *viz.*, those appointed for the official costume of the high-priest, in which Aaron had been arrayed at his consecration, and which descended to his successors. To him the accustomed marks of mourning, and all

contact with a dead body, even that of the nearest relative, are forbidden. He must not **go out of the sanctuary** for this purpose (not that the sanctuary was to be his constant abode, Bähr and Baumgarten), nor **profane the sanctuary** by this defilement of his person. He was also restricted in marriage to a virgin of Israel, ver. 14; by any other marriage he would **profane his seed.**

Lange: "Whatever may belong to the defilement by the dead, it is certainly to be noticed that nothing is here said in any way of dying persons, or of death itself, but of dead bodies. The recollection of Egypt, especially of the Egyptian cultus of dead bodies comes here into the foreground. The defilement by the dead included not merely the touching in itself, which is so natural to excited grief, but also the participation in the burial, and the customs of mourning. But that which among the heathen was an expression of horror, so that it was said even of Apollo himself, Let him shun the scenes of death, appears here rather as a prelude of the sublimity of the Christian view of death. The horror would indeed appear strongest at the sight of the dead body of a blood relative, yet here humanity places itself on the opposite side as a limit of the symbolism, and allows the defilement in the case of the nearest family relations with the exception of the married sister who now belongs to another family circle. Ver. 4 certainly appears to say that a man as a husband shall not defile himself for the dead body of his wife, as the foregoing specification and determination concerning the married sister might already intimate. Concerning this, see below," [above under ver. 4]. "The reason is well expressed in ver. 6: **for the offerings of the LORD made by fire, the bread of their God they do offer.**—Since they know, or at least have some idea of what the sacrifice signifies—an entire resignation to the living God,—they cannot mourn and despair as those who have little or no hope, without strengthening the delusion of despair, by which the Israelites would dishonor the name of their God, Jehovah. There is an extravagance of lamentation which takes the appearance of a resentment and contention with God in regard to the dead; among the people of God this should be excluded by the feeling of reverence:—the Lord has done it.

"Three kinds of women are excluded from the priestly marriage: the **whore**, the **profane**, the **divorced**. To the high-priest the taking of a widow is also forbidden. We call to mind Thamar, Rahab, Ruth, and Bathsheba, who became ancestors in Israel (Matt. i.), and it is thus plain that the subject is here a purely Old Testament regulation of symbolical signification. By the marriage of the priest with a virgin is signified that the theocratic marriage could and should be consecrated to the rearing up of the hereditary blessing (see Jno. i. 13, 14). Thus also he was to appear to the people as a consecrated personality. But the dark contrast is the ruined priestly family,* and the saddest instance is the ruined priest's daughter; if she has only begun to be a whore, she has fallen under the judgment of fire.

"The third division treats of the sons of the priests having bodily defects, or afflicted with corporeal blemishes (wherein spiritual reasons are evidently included). Here also the prevailing symbolical purpose is not to be mistaken. The sacrificers must appear as the type of perfection, as also the sacrifice in the following section. Hence the blind and lame, the sons of Aaron with misshapen noses and limbs, having some bodily defect in hand or foot, *etc.* (vers. 18-20) correspond to the faulty sacrificial animals, ch. xxii. 23-25. The strong exclusion demanded by the cultus for the sake of its symbolism was compensated by the compassionate provision that they should have their portion of all sacrificial food of the active priests, whereby they are in some sort to be compared with *Emeritus* officials who draw their full salary. They do not offer **the bread of their God,** as the offerings are collectively called, inasmuch as these culminated in the shew-bread; but yet they eat **the bread of their God,** as well of the most holy as of the holy, *i. e.*, not only of the wave offerings, firstlings, *etc.* (Num. xviii. 11, 19, and 26–29) but also of the peculiar priestly portion of the sacrifices, the oblations, *etc.* See Keil, p. 34 [Trans. p. 433]. But if the priestly access **unto the vail** and **unto the altar** is denied them, it appears that this is here spoken of their official functions. Moreover it is emphasized that Moses communicated these commands not only **unto Aaron and to his sons**; but **unto all the children of Israel** who ought to know how their priests should conduct themselves." Lange.

A death in a dwelling defiled every thing in the dwelling, and every one who entered it. Deaths, however, must necessarily occur in priestly families beyond the limits of the allowable cases of defilement, and also in the house of the high-priest to whom no defilement whatever was allowed. Lange therefore well says, "A distinction must be made between passive sorrow and defilement, which might happen even to the high-priest in his own house, and active uncleanness which came about by the rending of the clothes and going to the dead body." Accordingly the prohibition to the high-priest is couched in terms (vers. 10–12) indicating the active defilement.

Vers. 16–24. These directions concerning the descendants of Aaron who should have any bodily defect are founded upon the general principle, appearing in every part of the law, that whatever is devoted to the service of God should be as perfect as possible in its kind. "As the spiritual nature of a man is reflected in his bodily form, only a faultless condition of body could correspond to the holiness of the priest; just as the Greeks and Romans required, for the very same reason, that the priests should be ὁλόκληροι, *integri corporis* (Plato *de legg.* 6, 759; Seneca *excerpt. controv.* 4, 2; Plutarch *quæst. rom.* 78). Consequently none of the descendants of Aaron **in their generations,** *i. e.*, in all future generations (see Ex. xii. 14), were to approach the vail, *i. e.*, enter the holy place, or draw near to the altar (in the court) to offer the food of Jehovah, *viz.*, the sacrifices." Keil. Persons thus in-

* "Or also the family of a pastor. In a poem by Heine it is depicted with dark touches."

capacitated for the exercise of the active duties of the priesthood are yet especially allowed to partake of the priests' portion of the sacrifices (ver. 22), and doubtless received their share of the tithes for the support of the priests. By custom they were employed in many duties pertaining to the priesthood which did not require the prohibited approach to the altar or entrance into the holy place; such as the examination of leprous persons, houses, and things, the carrying of the ashes without the camp, and many duties of a similar character.

At the beginning of the chapter Moses is directed to make this communication **to the priests the sons of Aaron**; at the end (ver. 24) we read that he told it not only to them, but **unto all the children of Israel.** This is in accordance with the whole character of the law. Each particular communication is immediately addressed to those whose duties it concerns; but at the same time, no part of the law was to be the exclusive possession, or under the exclusive guardianship of any class. Every part of it was to be diligently taught to every Israelite. The Divine law was the common heritage of all, and all were interested in seeing that it was observed.

DOCTRINAL AND ETHICAL.

I. All the precepts of this chapter tend to a single point—the peculiar purity and symbolical holiness required of those who ministered before God. From the centre of the absolute Divine holiness spread out ever-widening circles, and to each is attached a minimum of symbolical holiness without which it cannot be entered. The heathen in the outermost circle, as human beings, still had the light of nature and conscience; these laid upon them duties for the violation of which they were cast out of their homes and destroyed; the people of Israel formed an inner circle of higher obligations; but those chosen from them to draw nigh to God on their behalf, must come under a still stricter rule. All this points unmistakably to the holiness of Him who is the centre of all, and shows that the partaking of His holiness is the necessary condition of approach to Him.

II. The families of the priests were so intimately associated with their own proper personality, that something of the requirements for the priests themselves must also be demanded of them. This rests upon a fundamental principle of fitness, and is again repeatedly insisted upon in the New Testament in regard to the Christian minister. See 1 Tim. iii. 11, 12; Tit. i. 6.

III. The absolute holiness required of those who presented offerings to God could be only symbolical; but the fact that it was symbolical points to One who fulfilled the symbolism, even to Christ, who was alone perfect in holiness; therefore through Him alone can any acceptable gifts be offered to God.

V. Physical blemishes, because they symbolized spiritual defects, hindered the priests from ministering before God on man's behalf; yet these did not prevent their eating of the sacrifices, thus at once receiving their own support, and representing God in the receiving of that which the sacrificer offered. Thus is brought out the two-fold relation in those who minister for the people toward God: on the one hand they may only draw nigh to Him on the basis of perfect holiness, and for sinful man this can be accomplished only through the mediation of Christ; on the other, the grace proceeding from Him is not hindered by the unworthiness of those through whom it comes. Always we must "have this treasure in earthen vessels." The feeble stream from man to God would be turned back by the obstacles in its channel but for the all-availing efficacy of the intercession of Christ; but the full flow of God's mercies in Christ is powerful enough to sweep by all such barriers.

HOMILETICAL AND PRACTICAL.

"The person, life and house of the priest must especially be kept holy. For this, the law of God knows a more human way than the law of the Pope (xxi. 13). The features of the symbolical consecrated state of the priest are spiritually explained. The fearful picture of a desecrated, profane, or very vicious priestly house. How far also can the sacrifice be designated as the bread of God? In reference to the Being of God Himself, the true sacrifice is an object of His good pleasure. In reference to the power of God, it is the noblest and most fitting means of drawing near to His fire. In reference to the idea of God in the world, it is a perpetual means of freshening, deepening, and strengthening it." Lange.

The priestly requirement of holiness, symbolical of old for those whose office it was to draw near to God, must rest now in its literal force upon all Christians, "a royal priesthood," who must ever draw near by the new and living way consecrated for them. As the headship of the priest over his household required that they also should present no striking contrast to his purity; so, on the same principle, it must be incumbent upon all men that those over whom they have influence and control should be so ordered in their lives as not to present to the world a contrast to the principles they themselves profess.

Excessive mourning is forbidden to the priests; all mourning is restricted to the circle of the nearest relations, and to the high-priest is forbidden altogether. Thus is clearly shown that however on earth something may be conceded to the weakness of sorrowing humanity, yet sorrow for the departed is not the proper garb in which to draw near to God. This is more fully declared through Him who is the Resurrection and the Life, and the Christian cannot sorrow for those who sleep in Him as men without hope. Thus the reproof of excessive indulgence in sorrow, so plainly brought out under the new dispensation, is here foreshadowed by the laws of the Mosaic covenant.

In ver. 24 we see that, although the priests were separated from the people by their special divine appointment, the laws for their government were yet communicated to all the people that they might be under the observation of the whole community in their conduct. So it must ever be if the ministry is to be preserved in its purity; and the germs of decay are already sown in that body which refuses to recognize its responsibility to the public opinion of the Christian community.

B.—"KEEPING HOLY OF THE SACRIFICE, OR OF WHAT HAS BEEN HALLOWED."—LANGE.

CHAPTER XXII. 1–33.

1, 2 And the LORD spake unto Moses, saying, Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name *in those things* which they hallow unto me: I
3 *am* the LORD. Say unto them, Whosoever *he be* of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be cut off from
4 my presence: I *am* the LORD. What man soever of the seed of Aaran *is* a leper, or hath a running issue; he shall not eat of the holy things, until he be clean. And whoso toucheth any thing *that is* unclean *by* the dead, or a man whose seed
5 goeth from him; or whosoever toucheth any[1] creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness,[2] whatsoever uncleanness
6 he hath; the soul which hath touched any such shall be unclean until even, and
7 shall not eat of the holy things, unless he wash [bathe[3]] his flesh with water. And when the sun is down, he shall be clean, and shall afterward eat of the holy things;
8 because it *is* his food. That which dieth of itself, or is torn *with beasts*, he shall
9 not eat to defile himself therewith: I *am* the LORD. They shall therefore keep mine ordinance,[4] lest they bear sin for it, and die therefore, if they profane it: I the LORD do sanctify them.

10 There shall no stranger eat *of* the holy thing: a sojourner of the priest, or an
11 hired servant, shall not eat *of* the holy thing. But if the priest buy *any* soul with his money, he shall eat of it, and he[5] that is born in his house: they shall eat of
12 his meat [food[6]]. If the priest's daughter also be *married* unto a stranger, she
13 may not eat of an offering of the holy things. But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as[7] in her youth, she shall eat of her father's meat [food[6]]: but there shall no stranger
14 eat thereof. And if a man eat *of* the holy thing unwittingly [inadvertently[8]], then he shall put the fifth *part* thereof unto it, and shall give *it* unto the priest with the
15 holy thing. And they shall not profane the holy things of the children of Israel,
16 which they offer[9] unto the LORD; or suffer them to bear the iniquity of trespass, when they eat [or, lade themselves with the iniquity of trespass in their eating[10]] their holy things: for I the LORD do sanctify them.

TEXTUAL AND GRAMMATICAL.

[1] Ver. 5. The Sam. and LXX. supply the word *unclean*. According to the law, the "creeping thing" could only communicate uncleanness when dead.

[2] Ver. 5. Rosenmüller translates: *or a man who may be unclean on account of it*, sc. the creeping thing. He refers the pronoun in לוֹ to שֶׁרֶץ.

[3] Ver. 6. רָחַץ. See Textual Note [30] on xiv. 8.

[4] Ver. 9. שָׁמְרוּ אֶת־מִשְׁמַרְתִּי. The want of an appropriate verb and noun from the same root in English makes it impossible to give the full force of this phrase so often impressively repeated. See Gen. xxvi. 5; Lev. viii. 35; Num. iii. 7; ix. 19. Lange uses a paraphrase: *Und sie sollen beobachten, was gegen mich zu beobachten ist.*

[5] Ver. 11. The Sam., LXX. and Chald. have the plural.

[6] Ver. 11. בְּלַחְמוֹ. See Com. on xxi. 6. On the *daghesh* in the מ see Textual Note [10] on iv. 13.

[7] Ver. 13. Sixteen MSS. for the particle of comparison כְּ have בְּ.

[8] Ver. 14. בִּשְׁגָגָה. See Textual Note [1] on iv. 2.

[9] Ver. 15. יָרִימוּ, lit. *which they heave* or *lift up*; but evidently the reference is more general than to the heave-offerings, and the *offer* of the A. V. is by all means to be retained.

[10] Ver. 16. The sense of this verse is doubtful. The A. V., Patrick, Pool, Keil and others refer the pronouns *them* and *they* to the people, and understand the precept that the priests should prevent the people from eating of the holy things which it belonged to the priests to eat; on the other hand, the margin of the A. V., Calvin, Knobel, Zunz, Riggs and Lange understand it as meaning *lade themselves with the iniquity of trespass in their eating*. The latter is more in accordance with the general subject of the chapter, and is preferable. So the LXX. understood by the use of *ἑαυτούς*. So Houbigant.

17, 18 And the LORD spake unto Moses, saying, Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever *he be* of the house of Israel, or of the strangers[11] in Israel, that will offer his oblation [offering[12]] for all [any of] his vows, and for all [any of] his free-will offerings, which they
19 will offer unto the LORD for a burnt offering; *ye shall offer* at your own will [for your acceptance[13]] a male without blemish, of the beeves, of the sheep, or of the
20 goats. *But* whatsoever hath a blemish, *that* shall ye not offer: for it shall not be
21 acceptable for you. And whosoever offereth a sacrifice of peace offerings unto the LORD to accomplish *his* vow, or a freewill offering in beeves or sheep [of the flock[14]],
22 it shall be perfect to be accepted: there shall be no blemish therein. Blind, or broken, or maimed,[15] or having a wen [or ulcerous[16]], or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the
23 altar unto the LORD. Either a bullock or a lamb [one of the flock[17]] that hath anything superfluous[18] or lacking in his parts, that mayest thou offer *for* a freewill
24 offering; but for a vow it shall not be accepted. Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make *any*
25 *offering thereof* [make *such*[19]] in your land. Neither from a stranger's[20] hand shall ye offer the bread of your God of any of these; because their corruption *is* in them, *and* blemishes *be* in them: they shall not be accepted for you.
26, 27 And the LORD spake unto Moses, saying, When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto
28 the LORD. And *whether it be* cow or ewe [female of the flock[21]], ye shall not kill it and her young both in one day.
29 And when ye will offer a sacrifice of thanksgiving unto the LORD, offer *it* at
30 your own will [for your acceptance[13]]. On the same day it shall be eaten up; ye shall leave none of it until the morrow: I *am* the LORD.
31 Therefore shall ye keep my commandments, and do them: I *am* the LORD.
32 Neither shall ye profane my holy name; but I will be hallowed among the chil-
33 dren of Israel: I *am* the LORD which hallow you, that brought you out of the land of Egypt, to be your God: I *am* the LORD.

[11] Ver. 18. The Sam., 14 MSS., and all the ancient versions supply *that sojourn.*
[12] Ver. 18. קָרְבָּן. See Textual Note [2] on ii. 1.
[13] Ver. 19. לִרְצֹנְכֶם. See Textual Note [6] on i. 3. Comp. also ver. 21.
[14] Ver. 21. בַּצֹּאן includes both *sheep* (A. V.) and goats (marg.). It is better therefore to use the ordinary comprehensive term.
[15] Ver. 22. On the precise sense of חָרוּץ, the authorities differ. LXX. γλωσσότμητον—*having the tongue cut*; Targ. Jon.—*having the eyelids torn*; Jerome, *cicatricem habens.* The A. V. has followed the Targ. Onk. in a sense which may be considered as sufficiently general to include all the others.
[16] Ver. 22. יַבֶּלֶת, adj. fem. from יָבַל—*to flow.* It is ἅπ. λεγ., but there seems no doubt of its meaning.
[17] Ver. 23. שֶׂה is neither specifically *a lamb* (A. V.) nor *a kid* (marg.), but may be either. See Textual Note [14] on ver. 21. Gesen.: "a noun of unity corresponding to the collect. צֹאן, a flock, *sc.* of sheep or goats."
[18] Ver. 23. שָׂרוּעַ is an animal which has an inequality between the corresponding parts, as the two legs, or two eyes, so that one of them is longer or larger than it should be; while קָלוּט, on the other hand, signifies one having such part smaller than its normally developed fellow.
[19] Ver. 24 According to all authorities the preceding clause refers to the four ways of castration practised among the ancients (see Aristot. *hist. an.* ix. 37, 3, and the other authorities cited by Knobel and Keil); the latter clause contains, incidentally, an absolute prohibition of such customs in the land, and has nothing to do with sacrifice, there being no word for *offering* in the Heb. Such is the interpretation of Josephus (*Ant.* iv. 8, 40) and of the Jewish authorities generally. So also the LXX., the Targs., and the Vulg. The sense of the A. V., however, is found in the Syr., and is sustained by Knobel and Lange, who says expressly: "It is particularly to be noticed that castration of animals was not universally forbidden in Israel, only no castrated animals might be offered in sacrifice."
[20] Ver. 25. בֶּן־נֵכָר, a different word from the זָר of ver. 10 and the גֵּר of ver. 18, and probably referring to a foreigner, not even sojourning in the land.
[21] Ver. 28. See Note [17] on ver. 23. אֹתוֹ וְאֶת־בְּנוֹ in masc. form; but Rosenmüller notes that in regard to brute animals, the verbs, as well as the nouns and adjectives, take no note of sex.

EXEGETICAL AND CRITICAL.

The analysis of this chapter given by Keil is a very clear one. "Vers. 1-16. **Reverence for things sanctified.**—The law on this matter was (1) that no priest who had become unclean was to touch or eat them (vers. 2-9), and (2) that no one was to eat of them who was not a member of the priestly family (vers. 10-16). Vers. 17-33. **Acceptable Sacrifices.**" Lange introduces the chapter thus: "The keeping

holy of the sacrifice was to correspond to the keeping holy of the priesthood, since this is indeed at the bottom an expression of keeping the priesthood holy. It was most strongly insisted upon." The centre, however, of the whole Levitical system is rather the sacrifice than the priest, and the priest is for the sake of the sacrifice, as is distinctly brought out in this chapter, rather than the reverse. Certainly the sacrifice was earlier, and the necessity for it more fundamental. The symbolical holiness of the priesthood must therefore be considered as an essential requirement in order to their offering of acceptable sacrifices. Lange thus analyzes the chapter: "*a.* In relation to the conduct of the priest, vers. 3-9. *b.* In relation to the conduct of the laity, vers. 10-16. *c.* In relation to the condition of the sacrificial animals, and especially to the fact that everything defective was excluded, vers. 17-25; but also that every proper offering was to be offered to the Lord in the right way, or to be eaten as a thank-offering, vers. 26-33."

The chapter consists of three Divine communications, all given to Moses, the first (vers. 1-16) to be communicated to Aaron and his sons, prescribing under what conditions the priests are not to touch the offerings (1-9), and who beside the priests might partake of them (10-16); the second (17-25) is to be communicated not only to Aaron, but **unto all the children of Israel**, determining the quality of the victims; while the third (26-33) is to Moses alone, prescribing certain conditions to be observed with all victims, and concluding the chapter.

Vers. 1-9. For his view of the difficult passage in ver. 2, Lange refers to his translation, which runs thus: **that they profane not my holy name—even they, who have it in charge to keep holy for Me**," thus referring the relative אֲשֶׁר to the name. Other commentators refer it to **the holy things of the children of Israel**, as in the A. V., LXX. and Vulg. (Rosenmüller, Knobel, Kalisch, Murphy, Keil, Clark, *etc.*). The sense of the whole verse is certainly that the priests should not profane the holy gifts of the people by approaching them when themselves in a condition unlawful for priestly ministrations. The expression **separate themselves from the holy things** is clearly to be understood as meaning under the circumstances mentioned below. "הִנָּזֵר with מִן, to keep away, separate one's self from anything, *i. e.* not to regard or treat them as on a par with unconsecrated things." Keil. The Divine acceptance of the sacrifices was expressed by the priests' eating certain parts of them as the representatives of God. These were allowed to be eaten by those who were permanently disqualified by physical defects from offering the sacrifices (xxi. 22); but if consumed by those in a state of uncleanness, would be a profanation of the name of the Lord. The prohibition extends not only to the eating, but to the touching them at all. Ver. 3. **Shall be cut off from my presence** is considered by Rosenmüller and others as equivalent to the expression "shall be cut off from the midst of his people." A better interpretation (Knobel, Clark) is that it means: "shall be excluded from the sanctuary"—deprived of his priestly office. Lange, however, interprets it that "the penalty of death is pronounced upon every one of the priestly family who approaches the holy things in a state of uncleanness, whether it be to offer or to eat the priestly sacrificial food." But he afterwards adds: "With the positive death penalty is connected at the same time a mysterious destiny of death, which Jehovah reserves to Himself. The legislation has as yet no idea of the ruder forms of desecration of the sacrifice in the future as *e. g.* 1 Sam. ii. 12 sqq." This was the penalty attached to the violation of any of the precepts in this paragraph. The uncleannesses mentioned in vers. 4-6 have already been treated in their appropriate places. They are only mentioned here as showing that they excluded the priest from contact with holy things. Vers. 6, 7, prescribe for the priest, as for the people in similar cases, the simplest forms of purification, and when these are observed, limit the time of the uncleanness to the going down of the sun. In accordance with the considerate character of the Divine legislation, it then allows him to eat of the sacrifice, **because it is his food**. In ver. 8 the eating of that which had not been properly slain, and was therefore still contaminated with the blood, is forbidden with especial emphasis to the priests whose office was to make atonement with the blood. This had already been forbidden to all the people (xi. 39, 40) with but a slight penalty for transgression. Here the transgression for the priest comes under the heavier sentence of ver. 3. Calvin notes that such a special prohibition was needed lest the priests might think themselves, in virtue of their office, exempt from the laws binding upon the rest of the people. Ver. 9. **Lest they bear sin for it, and die therefore**, gives the penalty in general of a priestly neglect to keep God's **ordinance**, but is not necessarily to be understood of the penalty for the breach of each particular precept mentioned. The command here, as everywhere, is made to rest upon the consideration, **I the LORD do sanctify them.**

Vers. 10-16. This forms the second part of the first Divine communication, and prescribes who beside the priests themselves might or might not eat of the holy things. It has nothing to do with the most holy things which could be eaten only by the priests themselves. "The זָר is the **stranger** relatively; accordingly those who are not Israelites, not Levites, not relatives; here, those who are not priests. He might not eat of the holy food of the offerings, however near he might stand to the priest as a neighbor, or a day laborer; but on the other hand, the purchased slave, since he had become by circumcision an Israelite and one of the household of the priest, might certainly eat of it, together with those born in the priest's house. *And here again the house appears in its full theocratic significance.* (Comp. Com. on Matt., p. 146.) It results from this, that the married daughter of a priest is excluded; she belonged to another house (if it were a priestly house, she might of course eat there with them). Her right revives

again, however, if she comes back to her father's house as a childless widow or divorced; but if she had children, she formed with the children another house. If one who had no right ate of the holy things by mistake, he must make restitution to the priest for what he had eaten, and add a fifth part thereto. "The verse refers only to something unimportant, for in the case of greater things he was commanded, moreover, to offer a trespass offering (ch. v. 15)." Knobel. The difference is in this, that here the subject is the transgression of eating the priestly portion of the heave offering; there, of heedless injury done to the sanctuary in regard to the portion hallowed to Jehovah." [It seems more probable that the case here referred to is exactly included under that in v. 15, 16, and that the trespass offering is not expressly mentioned here because it is only necessary to show that this case comes under the category of those for which the trespass offering was required. Calvin well observes that this prohibition was necessary to prevent the "holy things being regarded as common food."—F. G.] "Here too the law is led back to **I the LORD do sanctify them.** The history of David (1 Sam. xxi.) and the New Testament explanation of it (Matt. xii. 8) show that necessity provided exceptions to this rule. But the rule rests upon the truth that religion must be kept holy, in the strongest sense, even in its sacrifices, otherwise guilt will accumulate upon the people who profess the religion (ver. 16). When deceit is practised against Jehovah in any way, *e. g.* by feigned fasts, by asceticism, joined with secret sins, by fanatic faith joined with a life of plunder, the manliness itself of the natural man is buried more and more, and the intercourse of the people loses more and more of its saving salt of moral truth—not to speak of the refining fire of the spirit of the new birth. —**When they eat their holy things.**—That which as holy things belonged to them no longer." Lange. On the meaning of the last clause see Textual Note 10. The provision in regard to the purchased servant in ver. 11 is of importance as showing how completely such servants became identified with the house of their masters. The command was given only about a year after the Exodus when the tribes of Israel doubtless included a large number of the circumcised descendants of the servants of the patriarchs; but there can be no stronger identification than is here given in allowing the purchased servants of the priests from whatever nation, in contradistinction to a servant hired from any other family in Israel, to eat of the priestly portion of the holy things.

Vers. 17-25. Moses is directed to convey this communication **unto all the children of Israel**, because it was important to have them all entirely familiar with the conditions necessary to an acceptable victim. They were to know all the laws; but their attention would naturally be more fixed upon those which were immediately addressed to them. The law in regard to the victims necessarily applies to all cases, whether they were offered by persons of **the house of Israel, or of the strangers** (ver. 18), because it prescribes what was required in the victim itself in order to its acceptance. The burnt offering is first treated of (vers. 18-20), and then the peace offering. Vow and free-will offerings might be made of either kind of sacrifice; but the regulations concerning the victim differed. If it was a burnt offering, it must be **a male**, as well as **without blemish**, according to the law of the burnt offering in i. 3, 10; if it was a peace offering, there was no law concerning the sex of the victim; but it was still required (ver. 21) **there shall be no blemish therein.** The rigidness of the law was, however, somewhat relaxed in case of the free-will offering (ver. 23), so that for this purpose a victim was allowed to have **some thing superfluous or lacking in his parts.** For the distinction between the vow and the free-will offering, see Com. on vii. 16. The other kind of peace offering, the thank offering, is not mentioned here; being the highest of all, it of course required the perfect victim. Among the Gentiles also a sense of natural fitness generally required that the victim should be *integrus* and τελεῖος. See abundant references in Rosenmüller and Knobel here, in Outram L. I. c. 9, and Bochart *Hieroz.* I. L. II. c. 46. Ver. 24 absolutely prohibits the offering in sacrifice of any castrated animals. See Textual Note. Lange: "The minute, precise definition of this defect requires the perfect fitness for breeding in the male animals, without which it lost in a great degree its signification of a worthy resignation." In ver. 25 the priests are forbidden to accept even from **a stranger's hand** victims marked with any of the defects that have been enumerated, **because their corruption is in them,** *i. e.* because these defects render them unfit for sacrifice. **The bread of your God** "must be derived from a perfect victim to represent that which is acceptable to God, which in moral things is perfect righteousness." Murphy.

Vers. 26-33. The final communication made to Moses alone. Lange: "Even in the case of sacrificial animals without blemish, there yet appear particular conditions of acceptableness for the offerers. First, the victim must be eight days old; it must be kept **seven days under the dam** to enjoy the full pleasure of existence." See the same law in Ex. xxii. 30 in regard to firstlings. "The reason for this was, that the young animal had not attained to a mature and self-sustained life during the first week of its existence." Keil. It is noticeable that the age at which the animal became admissible for sacrifice is the same as that at which man was received into covenant relation by circumcision. At this age, too, the animal first began to be eatable, and this fact doubtless had its significance in the laws for the symbolical food of Jehovah. Similar restrictions of age were in use among the Romans, Pliny *Nat. Hist.* viii. 77. The prohibition in ver. 28 of killing both dam and offspring on the same day is analogous to the thrice repeated precept: "Thou shalt not seethe a kid in its mother's milk" (Ex. xxiii. 19; xxxiv. 26; Deut. xiv. 21), and rests upon the same principle as the prohibition to take from a bird's nest the mother together with the young (Deut. xxii. 6, 7). All these precepts were of an educational character and imposed

upon the Israelites the duty of keeping sacred, even among the lower animals, the relation which God has established between parent and offspring. The law could not have been for the sake of the brute, but was altogether for man's sake; he must not allow himself to violate the finer susceptibilities implanted in his nature, even when mere utilitarian reasoning could see no use in the command. The Targ. Jon. prefaces the command with the words: "As our Father is merciful in heaven, so be ye merciful on earth." The connection here applies the precept especially to killing for sacrifice; but it is noticeable that the word used is the more general שָׁחַט, as if the command was meant to apply to all killing whatever. In ver. 30 the law for eating the thank offering on the same day on which it is presented is repeated from vii. 15. Such repetitions, if not of necessity, are yet at least highly desirable in a lengthened code of laws. The conclusion, vers. 31-33, is like that of chapters xviii. and xix., and rests upon the fact that He who gives the commands is Jehovah—Jehovah who sanctifies them, and who has brought them up **out of the land of Egypt**. Lange: "**I am Jehovah** is said again to seal this command, and the following explanation shows plainly the educational view: that Jehovah seeks to bring them up to be a holy people of God by means of these fixed directions. The educational idea is negative: only certainly no kind of dishonor, or deceit, or faithlessness is allowable in matters of religion."

DOCTRINAL AND ETHICAL.

I. "The symbolical and definite thought of the whole chapter has the highest meaning for every form of religion, but particularly for the Christian Church. It seeks a faultless, normal priesthood, a priesthood which does not darken, but glorifies religion, the service of God. When we think of the sad fact that priests have often altogether, or in a great degree, corrupted their religious community, or are now corrupting it, that so many spiritual and hierarchical cripples of every kind darken and disfigure so many congregations, the contents of our section will give us a strong witness against a laxity and untruth which is guilty especially of the corruption of the religious life. The church training was to be before all things self-training, the ladder of the churchly life. How many reflections in regard to the choice of the theological profession, the tests, the ordinations, and the ecclesiastical visitations belong to this chapter. Also the family circumstances of spiritual persons are here estimated according to their significance." Lange.

II. The relation of the priests to the people is here again distinctly brought out. They were under precisely the same laws as others, became unclean from the same causes, and were to be purified in the same way; in short, they were fully citizens of the commonwealth of Israel. But inasmuch as they had also special duties toward God, they were incapacitated for their performance by this uncleanness.

III. The identification of the household with its head, always strongly marked in the Hebrew polity, appears in the case of the priest with especial clearness. The family is the unit of the Hebrew commonwealth and the basis of the Mosaic legislation. On this see Maine's *Ancient Law*.

IV. The law of the conditions of the acceptable victim was precisely the same for the Israelite and the stranger. The law thus intimates not obscurely that in their approach to God all men stand on precisely the same footing. "There is no distinction of persons."

HOMILETICAL AND PRACTICAL.

Lange: "Chap. xxii. is concerned with the pure conduct of the priests face to face with the sacrifice of the congregation; observances of cleanness of the most varied kind, and especially of sacrifices according to their spiritual meaning."

As symbolical cleanness was required of those who partook of the sacrifices which typified the death of Christ, so is spiritual cleanness necessary in those who feed upon the memorial of the same. See 1 Cor. xi. 28, *etc.* Wordsworth. The whole house of the priest was sanctified through him to partake of the holy things; so is the whole house of the Great High Priest sanctified through Him, even His body, the blessed company of all faithful people.

But to be partakers of the table of this Great High Priest men must not be merely sojourners in His house, or serving Him as hired servants for gain, but truly identified with Him, and forming an actual part of His household. Wordsworth.

Again and again the law insists that the victim for the acceptable sacrifice must be without blemish. Whatever is offered to God must be of the best; especially must the offering of the heart be perfect and complete. Christ Himself is described as having offered Himself "without spot," and the Church which He presents unto Himself must "be holy and without blemish." Eph. v. 27.

By forbidding the Israelites to kill on the same day the dam and its offspring God taught them, and through them the church in all ages, to be merciful; not only merciful to those who can understand and appreciate it, but to exercise this virtue for its own sake—to be merciful always and everywhere, even as our Father in heaven is merciful.

Calvin draws from the often repeated and here extended precept that the sacrifice must be perfect and without blemish, this lesson: that whatever we offer to God must be whole-hearted and true. We cannot serve God and mammon. He applies this to prayers in which the heart is not engaged, and a multitude of other things in which man may undertake to offer an imperfect and divided, and therefore unacceptable service.

PART THIRD.

Sanctification of the Feasts.

"Keeping holy the theocratic times and places, the feasts and their cultus, the most holy name of the covenant God and His holy land."—Lange.

Chaps. XXIII.—XXV.

FIRST SECTION.

Of the Sabbaths and Annual Feasts.

"The Holy Seasons, Laws of the Feasts, Sabbath, Easter, Pentecost, the Seventh New-Moon or Sabbath of the Year, the Day of Atonement and the Feast of Tabernacles."—Lange.

Chap. XXIII. 1–44.

PRELIMINARY NOTE.

The following, under Lange's Exegetical, may properly be placed here. "The foundation of these developed ordinances for the feasts has already presented itself in Ex. xx. 8-11 and xxxi. 14" [add Ex. xxiii. 14-19; xxxiv. 21-26, and in regard to the Passover, the full account of its institution, Ex. xii. 3-27, 43-50,—F. G.]; "the section, Num. xxviii. xxix., contains more specific directions about the sacrifices which were to be offered on the feast days." [The three great festivals are also described in Deut. xvi. 1-17, and the reading of the law required at the feast of tabernacles in the Sabbatical year, Deut. xxxi. 10-13.—F. G.]. "Here the treatment is of the organic appearance of the whole festivity of Israel in the unity of its collective holy feasts, with the ordinance of the festal cultus ("Feast-calendar," Knobel says, which is set aside by Keil); in the Book of Numbers the sacrifices are plainly specified as the requirements of the theocratic state, an indication that they were not the principal things in the ideas of the cultus.

"Upon this important section the article *Feste* in Winer and others, is to be compared, as well as the rich literature in Knobel, p. 541, to which add Kranold, *commentatio de anno Hebræorum Jubilæo*. Gottingæ, Dietrich, 1838." [See also Philo περὶ τῆς Ἑβδόμης; Baehr, *Symbolik* bk. iv.; Ewald *Alterthümer*; Kalisch *on Ex. xx., etc.*; Michaelis *Laws of Moses*, Art. 74–76, 194–201; Bochart, *Hieroz.*; and the appropriate articles in Smith's *Bible Dict.*, Kitto's *Cyclop. of Bib. lit.*, Herzog's *Real-Encykl.*, and the various literature cited in these.—F. G.].

"The Hebrew festivals are to be regarded especially in a two-fold aspect: 1. The holy seasons (מוֹעֲדֵי יְהוָֹה). 2. The ideas of the different feasts, the holy convocations (מִקְרָאֵי קֹדֶשׁ).

"The holy seasons are, according to their prevalent fundamental number, the number seven, collectively, memorial feasts of the creation; the Sabbath, as the seventh day; Pentecost, as the feast of the seventh week; the seventh new moon, with its following Day of atonement and feast of tabernacles, as the feast of the seventh month; the Sabbatical year, as the festival of the seven Sabbath years; and the Praise year or year of Jubilee; the 50th year, as the festival of the completed seven, the seven times seven, the prophetic festival of the new eternal festal season. (ch. xxv.).

"Even through the single feasts the number seven runs again: seven days of unleavened bread, seven days in tabernacles, and no less indeed is it reflected in the sevenfold number of the festal sacrifices.

"The datum, however, from which the whole construction of the festal season proceeds, on which the whole building rests, is the *datum of the typical deliverance of Israel* (ver. 15). The line of feasts culminates indeed in a festival [Tabernacles, the last feast of the year] which plainly, as a symbol of the completed deliverance stands over against the [Passover as a symbol of the] beginning of deliverance." [From another point of view the Passover (which, as such, is not mentioned in this chapter) is generally regarded as a memorial of the deliverance from Egypt in its totality, and in its typical significance it points forward to the deliverance from sin through the death of Christ; and this again has its memorial in the Lord's Supper, pointing forward to the feast of the Lamb in heaven. The feast of tabernacles, on the other hand, was expressly commemorative of the very temporary dwelling in booths (סֻכּוֹת = huts made of branches; the סֻכָּה is to be distinguished from

the אֹהֶל = tent, the comparatively permanent dwelling of the wilderness) see vers. 42, 43, and comp. Ex. xii. 37; xiii. 20.—F. G.]. * * *

"With regard to the natural aspect of the Israelitish feasts, they are divided into pre-Mosaic, Mosaic (for that the feasts here appointed belong to the original Mosaic legislation is admitted by Knobel), and later feasts.

"In the first class, however, can only be placed with certainty a tradition of the Sabbath, the feast of the new moon, and the harvest feast. Upon the heathen festal seasons see the full notes of Knobel, p. 537 sqq.

"It is however in the highest degree noteworthy, that the Israelitish ordering of the feasts forms an unmistakable contrast to the heathen customs. At the time of the Spring feast the Jewish Easter was kept, which, in connection with its unleavened bread, expresses a very solemn meaning, and is not at all to be judged by the Christian Easter. At the time of the autumnal equinox, however, when the Syrians (and the Egyptians) mourned over the death of Adonis the summer sun (like the Germanic *Baldur*), the Jews kept their most joyful feast, and freely used the green branches of summer before they faded." [The contrast would bear to be even more strongly expressed, for the feast of Tabernacles occurred more than a month later than the autumnal equinox.—F. G.]. "It was as if they had wished to celebrate the triumph of the theocratic spirit over the natural sadness for the death of beautiful nature; as they certainly accent the blessing of God and His judgment in this present life in contrast to the dark Egyptian necromancy with its prophecy inspired this side the grave, and in contrast to the melancholy cultus of the world of death beyond the grave.

"As to the explanation of the apparently superfluous days in the seven day feasts, the eighth day of unleavened bread, and the eighth day of the feast of Tabernacles (a question which also concerns the 50th week of the 50th year as a year of Jubilee), it is certainly sufficient to say, that the festal close of such great days or weeks and years was to be particularly emphasized. (Comp. Knobel, p. 549).

"The second Easter day as the feast of the first beginning of the harvest, the beginning of the barley harvest, the feast of the ears (Abib, ear-month), corresponds to the completed wheat harvest which was celebrated at the feast of Tabernacles (later, Pentecost because fifty days were reckoned from Easter to its celebration), and both these harvest feasts, of the necessities of life and of the abundance of life, form a contrast to the harvest feast of joy [feast of Tabernacles] for the refreshing and comforting gifts of God, the fruit, the oil and the wine.

"A strikingly isolated position is given to the feast of Pentecost between the other feasts. Since as the chief harvest feast it seems to be only a natural feast, there was sought, and later, there was also found, in addition to its natural aspect, a holy and theocratic aspect also, in that this feast has been described as the feast of the law (since Maimonides. See on the other hand Keil, p. 151") [Translation p. 444, note]. * * *

"The increased sacrifices of the yearly feasts must form a symbolical expression of the self-surrender of the nation to Jehovah, renewed by the feasts, as it was elevated by the thanksgiving for His gifts,—the ever new gifts of creation, the ever new gifts of atonement and of deliverance.

"That which makes feasts to be feasts is as follows: 1) They are high seasons appointed by God, seasons of the fulfilment of Divine promise and of human hope. 2) Seasons in which the union of God and man, as well as of men with one another, and thus fellowship with God and brotherhood with man was celebrated. 3) Seasons in which nature, together with man, appears in the dress of theocratic sanctification. 4) In which the highest happiness of human fellowship arises from the highest joyfulness of sacrifice to Jehovah. 5) Seasons which have a great sequence, and form a chain from the feast of deliverance in the night of judgment and of fear (Passover) to the feast of holy freedom and joy (Tabernacles)." Lange.

In regard to the times of the festivals, it is to be remembered that God in His dealings with man always shows a tender regard for the nature with which He has constituted man. The Hebrew festivals were therefore so arranged as to combine the most important religious memorials and types with the occasions of national and social need. The Passover was the greatest of all the annual festivals of the Hebrews, and was the only one resting upon a distinct historical and miraculous event, and the only one, too, the neglect of which was accompanied with the penalty of excision (Num. ix. 13). The obligation to observe it was so urgent upon every adult circumcised Israelite, that alone of all the feasts it had attached to it a second observance at the same time in the following month for those who were prevented from keeping it by absence on a journey, or by defilement from contact with a dead body—the only causes which interfered with the eating of the paschal lamb. Historically, it was far more generally observed than either of the other festivals. Attached to this, and often included in the general name of Passover, was the week of unleavened bread; but the strictness of the command for the observance of the Passover itself did not apply to this. See Deut. xvi. 7. The Passover was celebrated in the month Abib or Nisan; and this month, as the month of the great national deliverance from Egypt, became the first of the ecclesiastical year. Just at this time occurred the beginning of the barley harvest, and the festival for this was accordingly so associated with the Passover, that a sheaf of the first-fruits was to be waved before the Lord on the morrow after the Sabbath. The time of the feast of weeks, or Pentecost, was determined by the Passover, from which it was distant just fifty-two days, as we still reckon from Good-Friday to Whitsunday; for seven weeks complete, or forty-nine days were reckoned from "the morrow after the Sabbath," or the second day after the eating of the Paschal lamb itself, making fifty-one days, and then the feast was to be held on the following day. The symbolism of the sevens is therefore to be sought rather in the means of computing the time than in the relation of the festivals to one another. Pentecost occurred at the close of the grain harvest, and

was celebrated as a thanksgiving, with especial liberality to the poor and needy in remembrance that the Israelites themselves had been bondmen in Egypt. (Deut. xvi. 9–12). This feast continued but a single day, and its distinguishing rite was the waving before the Lord of two *leavened* loaves prepared from the first fruits of the wheat.

With the coming in of the seventh month the civil year began. Of the existence of this year as distinguished from the ecclesiastical year, there can be no reasonable doubt. It has indeed been called in question; "but the form of expression in Ex. xii. 2, the commencement of the Sabbatical and Jubilee years in the month Ethanim, or Tisri, the tradition of both the rabbinical and Alexandrian Jews, and the fact that the new moon festival of Tisri is the only one—not excepting that of Nisan—which is distinguished by peculiar observance, seem to bear sufficient testimony to a more ancient computation of time than that instituted by Moses in connection with the Passover. Another argument is furnished by Ex. xxiii. 16." Clark. Accordingly, as generally in all times and among all nations, the New Year was ushered in by a special observance. Among the Hebrews this took the form of "the Feast of Trumpets." This was marked by "an holy convocation;" but attendance upon it was not obligatory. On the tenth day of the same month occurred the solemn fast of the Day of Atonement already treated in ch. xvi. Both these continued but a single day. On the fifteenth day of the same month (which was thus far more marked by religious solemnities than any other), began the Feast of Tabernacles, continuing for seven days with "an holy convocation" following on the eighth day. The attendance obligatory at this would naturally have led to a large presence of the people on the Day of Atonement, only five days before. It was the great harvest festival at the close of the agricultural season, corresponding to our Thanksgiving day, and was very joyfully celebrated. It was also connected with the theocratic system by the injunction to dwell in booths in memory of the Exodus from Egypt.

With all these, and pervading them, was the weekly Sabbath, a remembrancer in its recurrence of God's rest from the work of creation (Ex. xx. 11), and in its determination to the seventh day of the week of the deliverance from Egypt (Deut. v. 15).

In regard to the detail of these several festivals, see the Exegetical.

The Jews were prohibited by the law from all work only on the fifty-two weekly Sabbaths and on the Day of Atonement; they were also prohibited from all servile work on the days of holy convocation, *viz.* two each in connection with the Passover and the Feast of Tabernacles, one at the Feast of Pentecost, and one at the New Moon of Tisri, the seventh month. There is no prescription in the law in regard to cessation of work on the other New Moons; but from Amos viii. 5 they appear to have been, at least in later times, observed as Sabbaths. These would make in all seventy days, which would be reduced somewhat by the occurrence of some of the other days, and especially of the festival Sabbaths, one year with another, upon the weekly Sabbath; but on several of these days the prohibition extended only to servile work, and the feasts were probably largely used like European fairs, for purposes of trade. See a slightly different computation in Michaelis, *Laws*, Art. 201.

The three greater festivals, Passover, Pentecost and Tabernacles, were required to be observed by the assembling of the whole adult male population at the place of the sanctuary. This was doubtless fully carried out during the life in the wilderness, but does not appear to have been ever completely observed in subsequent history. All these festivals were, however, attended by large numbers, and the devouter part of the people went up to the sanctuary at least once in the year (1 Sam. i. 8, 21; Luke ii. 41, *etc.*), which appears to have been most commonly at the Passover. The women were not obliged, but were allowed to attend, and frequently did so, as well as partake of the Paschal lamb.

Besides these annual feasts, there were the Sabbatical years, when the land was required to lie fallow, and all fruits were common property. This command could hardly have been complied with at all until after the return from the captivity (see 2 Chron. xxxvi. 21), and the existence of such an unobserved law is a strong proof of the genuineness of the Mosaic legislation. There was also the Year of Jubilee, the fiftieth year, which as it affected the tenure of land that had been sold, is likely to have been more continuously observed. It certainly was recognized in the days of Jeremiah (Jer. xxxii. 6–15). On the question whether it had continued to be observed in the intervening time, see Maimonides and Ewald in the affirmative, Michaelis (*Laws*, Art. 76) and Winer (*sub voce*), who are in doubt, and Kranold (p. 80) and Hupfeld (pt. iii., p. 20), who confidently deny that the provisions for this year ever came into actual operation.

Precisely what was meant by **an holy convocation** we have no means of ascertaining, except from the word itself. Doubtless in the wilderness life it would have meant a general assembling of the people for the purposes of the day, and the same sense may be held to apply to the three great festivals when all males were required to appear at the place of the sanctuary, but this cannot be true, after the settlement in Canaan, of the weekly Sabbath and of the Day of Atonement. Probably there were on these days gatherings for religious edification accompanied with rest from work in the various towns and villages throughout the land, just as there were in the Synagogues after the return from the Captivity. There were also probably such gatherings at the time of the Convocations of the greater festivals of those who did not go up to the Sanctuary.

Besides the weekly Sabbaths, there were in all seven Convocations in the year: the first and last days of the feasts of unleavened bread, and of Tabernacles, the days of Pentecost and of Atonement, and the Feast of Trumpets.

CHAPTER XXIII. 1–44.

1, 2 AND the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, *Concerning* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, *even* these *are* my feasts [unto them, The appointed times of the LORD which ye shall proclaim *as* holy convocations, these are my appointed times[1]].

3 Six days shall work be done: but the seventh day *is* the sabbath of rest,[2] an holy convocation; ye shall do no work *therein*: it *is* the sabbath of the LORD in all your dwellings.

4 These[3] *are* the feasts of the LORD, *even* [These appointed times[1] of the LORD *are*] holy convocations, which ye shall proclaim in their seasons [appointed times[1]].

5, 6 In the fourteenth *day*[4] of the first month at even *is* the LORD's passover. And on the fifteenth day of the same month *is* the feast of unleavened bread unto the 7 LORD: seven days ye must eat unleavened bread. In the first day ye shall have 8 an holy convocation: ye shall do no servile[5] work therein. But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day *is* an holy convocation: ye shall do no servile work *therein*.

9, 10 And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf[6] of the firstfruits of your 11 harvest unto the priest: and he shall wave the sheaf before the LORD, to be ac-12 cepted for you: on the morrow after the sabbath the priest shall wave it. And ye shall offer that day when ye wave the sheaf an he lamb [a ram[7]] without blemish 13 of the first year for a burnt offering unto the LORD. And the meat offering [oblation[8]] thereof *shall be* two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD *for* a sweet savour: and the[9] drink offering thereof

TEXTUAL AND GRAMMATICAL.

[1] Ver. 2. The word מוֹעֵד according to all authorities means primarily *a fixed, appointed time* (Gen. xxi. 2; Jer. viii. 7, *etc.*) and it is so translated in ver. 4 *in their seasons*. Thence it came to be used for the festivals occurring at set times (Zech. viii. 19). Besides these meanings the word has the divided signification of the assembly which came together at these times, and then the assembly or congregation generally (whence the expression Tabernacle of congregation), and then also the place of the assembly. The derivative significations are here out of the question. It occurs in this chapter five times, and is not elsewhere used in Lev. except in the phrase *Tabernacle of congregation*. With the same exception, it is uniformly translated *time* or *season* (set or appointed) in Gen. and Ex., and generally in Num. The translation four times by *feasts* in this chap. is therefore exceptional and supported only by a few instances in Num. It is better therefore to conform the translation here to the usage. There is a difficulty with either translation in the fact that **a holy convocation** was not proclaimed on the Day of Atonement;—that is broadly applied to all, which was strictly true of nearly all the particulars mentioned. But *feasts* labors under the further disadvantage that the Day of atonement was a fast.

[2] Ver. 3. The translation necessarily fails to convey the full force of the Heb. שַׁבַּת שַׁבָּתוֹן a very strong expression used only of the days and years of rest appointed in the Mosaic legislation.

[3] Ver. 4. The Heb. has אֵלֶּה, the Sam. prefixes וְ. According to Houbigant the former refers to what has preceded, the latter to what follows. In this case the Sam. reading is preferable.

[4] Ver. 5. The missing יוֹם is supplied in 15 MSS. and the Sam.

[5] Ver. 7. "מְלֶאכֶת עֲבֹדָה, occupation of a work, signifies labor at some definite occupation, *e. g.*, the building of the tabernacle, Ex. xxxv. 24; xxxvi. 1, 3; hence occupation in connection with trade or one's social calling, such as agriculture, handicraft, *etc.*; whilst מְלָאכָה is the performance of any kind of work, *e. g.*, kindling fire for cooking food (Ex. xxxv. 2, 3)." Keil.

[6] Ver. 10. עֹמֶר. The A. V. is probably right in translating here *sheaf*, which according to the lexicographers is the primary meaning of the word. See Deut. xxiv. 19; Ruth ii. 7, 15, *etc.* It is so translated by the LXX., Vulg., and Luther, as well as by Gesen., Fürst, Lee, and others. On the other hand Josephus (Ant. iii. 10, 5), and the Mishna, take it in its derived and more usual sense of an *Omer*, *viz.*, of the flour from the grain, offered with oil and frankincense as an oblation. Perhaps in later times the omer of the flour was substituted for the original sheaf of the grain.

[7] Ver. 12. כֶּבֶשׂ. See Textual Note [5] on iii. 7. Here the sex is indicated.

[8] Ver. 13. מִנְחָתוֹ. See Textual Note [2] on ii. 1. The pronoun is masc. with reference to the sex of the sacrifice.

[9] Ver. 13. The A. V. here and in the previous clause substitutes the def. art. for the masc. pronoun. The Heb. text נִסְכֹּה is pointed in accordance with the *k'ri* נִסְכּוֹ which is also the Sam. reading.

14 *shall be* of wine, the fourth *part* of an hin. And ye shall eat neither bread, nor parched corn [grain], nor green ears, until the selfsame day that ye have brought an offering unto your God: *it shall be* a statute for ever throughout your generations in all your dwellings.

15 And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths[10] shall be complete: 16 even unto the morrow after the seventh sabbath[10] shall ye number fifty days; and 17 ye shall offer a new meat offering [oblation[6]] unto the LORD. Ye shall bring out of your habitations two wave loaves[11] of two tenth deals: they shall be of fine flour; 18 they shall be baken with leaven; *they are* the firstfruits unto the LORD. And ye shall offer with the bread seven lambs [rams[7]] without blemish of the first year, and one young bullock, and two [full-grown[12]] rams: they shall be *for* a burnt offering unto the LORD, with their meat offering [oblation[6]], and their drink offer- 19 ings, *even* an offering made by fire, of sweet savour unto the LORD. Then ye shall sacrifice one kid [buck[13]] of the goats for a sin offering, and two lambs [rams[7]] of 20 the first year for a sacrifice of peace offerings. And the priest shall wave them with the bread of the firstfruits *for* a wave offering before the LORD, with the two 21 lambs [rams[7]]: they shall be holy to the LORD for the priest. And ye shall proclaim on the selfsame day, *that* it may be an holy convocation unto you: ye shall do no servile work *therein*: *it shall be* a statute for ever in all your dwellings throughout your generations.

22 And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I *am* the LORD your God.

23, 24 And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, In the seventh month, in the first *day* of the month, shall ye have a sabbath [a sabbath rest[14]], a memorial of blowing of trumpets,[15] an holy convocation. 25 Ye shall do no servile work *therein*: but ye shall offer an offering made by fire unto the LORD.

26, 27 And the LORD spake unto Moses, saying, Also on the tenth *day* of this seventh month *there shall be* [only the tenth of this seventh month is[16]] a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer 28 an offering made by fire unto the LORD. And ye shall do no work in that same day: for it *is* a day of atonement, to make an atonement for you before the LORD 29 your God. For whatsoever soul *it be* that shall not be afflicted in that same day, 30 he shall be cut off from among his people. And whatsoever soul *it be* that doeth any work in that same day, the same soul will I destroy from among his people. 31 Ye shall do no manner of work: *it shall be* a statute for ever throughout your ge-

[10] Ver. 15. Some critics (Keil, Clark, and others) would render here and in xxv. 8 *seven weeks*, in accordance with the use of שַׁבָּת in the Talmud, and of *σάββατον* in the N. T. The word seems to be used here, however, rather by a figure of speech as in xxv. 2, 4, *etc.*, and the definite meaning of *week* to be of later origin. The תְּמִימֹת on which Keil relies, agrees with the main idea.

[11] Ver. 17. The Sam. here supplies the word חַלּוֹת which is uniformly translated *cakes* in the A. V., and may indicate the kind of bread used.

[12] Ver. 18 אֵילִם indicates strong and full-grown rams of maturer age than the כְּבָשִׂים of the first clause. The Sam. 3 MSS. and LXX. add "without blemish."

[13] Ver. 19. שְׂעִיר־עִזִּים. See Textual Note [21] on iv. 23.

[14] Ver. 24. שַׁבָּתוֹן here stands by itself without the שַׁבָּת used in ver. 3. When thus used by itself Rosenmüller says "de iis tantum feriis dicitur, quæ non in septimum hebdomadis diem, qui שַׁבָּת, *cessatio* ab opere *κατ' ἐξοχὴν* dicitur, incidit." It should therefore be rendered by another term, and the one suggested by Clark is adopted.

[15] Ver. 24. There is nothing in the Heb. corresponding to the words *of trumpets*, which should therefore be in italics. The Heb. reads simply זִכְרוֹן תְּרוּעָה — *a memorial of a joyful noise*. תְּרוּעָה is frequently used in connection with various kinds of trumpets and other instruments (Num. xxxi. 6; Lev. xxv. 9; Ps. cl. 5), denoting the clangor of those instruments, but it is also quite as frequently used without reference to an instrument of any kind (Num. xxiii. 21; Job viii. 21; xxxiii. 26; Ezra iii. 11, 13, *etc.*). The silver trumpets of the temple were however blown on all the festivals, including the new moons (Num. x. 10), and there is no reason to question the tradition that on "the feast of trumpets" horns or cornets of some kind were blown generally throughout the land. The LXX. has *μνημόσυνον σαλπίγγων*, the Vulg. *memoriale clangentibus tubis*.

[16] Ver. 27. אַךְ is a particle of limitation, and thus in this case of emphasis. It is better to omit the italicised words *there shall be*, and translate according to the usual construction of a Heb. clause ending with הוּא.

32 nerations in all your dwellings. It *shall be* unto you a sabbath of rest,[8] and ye shall afflict your souls; in the ninth *day* of the month at even,[17] from even unto even, shall ye celebrate your sabbath [your rest[18]].

33, 34 And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, The fifteenth day of this seventh month *shall be* the feast of tabernacles *for*
35 seven days unto the LORD. On the first day *shall be* an holy convocation: ye shall
36 do no servile work *therein*. Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it *is* a solemn assembly,[19] *and* ye shall do no servile work *therein*.

37 These *are* the feasts [appointed times[1]] of the LORD, which ye shall proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering [an oblation[8]], a sacrifice, and drink offerings, every
38 thing upon his day: beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.

39 Also [Only[16]] in the fifteenth day of the seventh month, when ye have gathered [at your gathering in[20]] in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a
40 sabbath. And ye shall take you on the first day the boughs [fruit[21]] of goodly trees,[22] branches of palm trees, and the boughs of thick trees,[23] and willows of the
41 brook; and ye shall rejoice before the LORD your God seven days. And ye shall keep it a feast unto the LORD seven days in the year. *It shall be* a statute for ever
42 in your generations: ye shall celebrate it in the seventh month. Ye shall dwell in
43 booths seven days; all that are Israelites born shall dwell in booths: that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I *am* the LORD your God.

44 And Moses declared unto the children of Israel the feasts [appointed times[1]] of the LORD.

[17] Ver. 32. The word בָּעֶרֶב — *at even* is omitted in one MS., LXX., and Vulg.

[18] Ver. 32. The margin of the A. V. is more correct than the text. The Heb. is תִּשְׁבְּתוּ שַׁבַּתְּכֶם.

[19] Ver. 36. עֲצֶרֶת is a word the signification of which has been much questioned. The translation of the LXX. ἐξόδιόν ἐστι, meaning *the close* of the festival, is defended by Fürst, and adopted by Patrick; so also Theodoret, referring not only to this feast, but to the whole cycle of feasts, τὸ τέλος τῶν ἑορτῶν, and so also Keil. Michaelis, using an Arabic etymology, interprets it of *pressing out* the grapes. The sense of the margin of the A. V. *day of restraint* is said to be advocated by Iken in a special dissertation (Con. Ikenii *Dissertatt.* Ludg. Batav. 1749) and is adopted by Abarbanel and other Jewish writers. The text of the A. V. *assembly* is defended by Rosenmüller (3d Ed.), advocated by Gesenius, and is that given by Onkelos, the Vulg., and Syr. The LXX. also elsewhere translates the word πανήγυρις (Amos. v. 2) and σύνοδος (Jer. ix. 2). The word occurs but ten times, in five of which it refers to the last day of one of the great feasts, and in one other (Jer. ix. 2 [1]) it clearly means assembly. Josephus (*Ant.* iii. 10, 6) applies it as a customary phrase to the feast of Pentecost. It is the day referred to in Jno. vii. 37 as "the last day, that great day of the feast."

[20] Ver. 39. בְּאָסְפְּכֶם. It is better to preserve the indefiniteness of the original which does not determine whether the harvest was already fully gathered. Clark thinks that this could rarely have been the case.

[21] Ver. 40. The Heb., as noted in the margin of the A. V., is *fruit*, and it is better to retain the word even if it be explained (Keil) of "the shoots and branches of the trees." According to the most ancient traditions, however, it was customary at this feast to carry in one hand some fruit, and the word is retained in all the ancient versions.

[22] Ver. 40. עֵץ הָדָר, lit. *ornamental trees*, a generic word including the various kinds specified just below. So the Sam., LXX., Syr., and Vulg., the lexicons, and most interpreters. Jewish tradition, however, incorporated into the Targums and Josephus (*Ant.* xiii. 13, 5) understands it specifically of the *Citron*.

[23] Ver. 40. עֵץ־עָבֹת. The rendering of the A. V. is sustained by almost all authorities, meaning trees of various kinds having thick foliage. The Targums all interpret it specifically of *myrtles*, which cannot be right, as in the account of the celebration of this feast in Neh. viii. 15 the *myrtle* and the *thick trees* are distinguished.

EXEGETICAL AND CRITICAL.

This chapter consists of five Divine communications to Moses, beginning respectively with vers. 1, 9, 23, 26 and 33, all of which, except that concerning the day of Atonement, ver. 26, he is directed to **speak unto the children of Israel**. The first of these (1–8) relates to the weekly Sabbath, the Passover, and the following feast of unleavened bread; the second (9–22) to the wave sheaf in connection with the last feast, and the feast of weeks, or Pentecost; the third (23–25) to the civil New Year, or the New Moon of the seventh month of the ecclesiastical year; the fourth (26–32) to the great Day of Atonement; the last (33–44) to the feast of tabernacles.

Ver. 2 forms the heading or introduction to the whole chapter. This is a full list of all those days and years, all **the appointed times** which the Lord had marked out as to be separated and distinguished from the ordinary course of the daily life; yet it does not include the

ordinary new moons on which special sacrifices were also to be offered. Num. xxviii. 11-15.

Ver. 3. First of all comes the weekly Sabbath, a day to be observed by a total cessation from all work and by **an holy invocation.** On the last expression see the close of the preliminary note. The weekly Sabbath is placed in the same way before the annual appointed times in Ex. xxiii. 12-17; Num. xxviii. 9—xxix. No reason is here given for this observance. It was certainly pre-Mosaic, and in the fourth commandment is made to rest upon the example of the Divine cessation from the works of creation. But this refers only to the observance of rest in a proportionate part of the time—one day in every seven, and therefore has no bearing upon the actual length of the creative work. In the repetition of the commandments in Deut. v., the observance of this rest on the particular day of the week, Saturday, is grounded on the deliverance from Egypt, that great mark of the Divine favor and national birth-day which enters more or less into nearly all the feasts.

A great part of Lange's Exegetical under this chapter has been already given in the preliminary note. All that follows what is given there will be found below.

"1. **The Sabbath.**—The six days of work are the foundation and the condition of the rest of the seventh day. The prohibition not only of servile labor (עֲבֹדָה), but also of the higher and freer business (מְלָאכָה), forces the nobler sort of men directly to look in upon themselves, to devotion, and so to celebrate the feast. The *Sabbath Sabbathon* (the Sabbath feast) has, however, been here already appointed for the assembling in the Sanctuary, a thing which was possible in the desert journeys, and later in Canaan, was fulfilled by the substitution of the synagogues (see Winer, *Synagogen*), and thus was the germ of all festivals." Lange. On the interval of nearly a thousand years between the desert journeys and the institution of Synagogues, see preliminary note.

The weekly Sabbaths are in a sense included among **the appointed times** of ver. 2, but yet are distinguished from them by the fresh heading of ver. 4 and by vers. 37, 38. They were indeed **appointed times,** but appointed from the creation of man, not first prescribed by the Mosaic law. The expression at the close of the verse **in all your dwellings** is interpreted by the Jewish writers to mean *everywhere, in or out of the Holy Land.* Certainly it is thus comprehensive; but the expression is more important as distinguishing the convocation of these days from those of the annual festivals. These were to be celebrated at home, in each town and village and hamlet, and thus "kept alive the knowledge and piety of the simple yeoman in all the land. . . . . This single verse affords an interesting prospect of the unwritten history of Israel's rural piety." Murphy.

Vers. 4-8. Ver. 4 is simply the heading in substance of ver. 2 repeated to distinguish the annual from the weekly festival. Vers. 5-8 relate to the Passover and the feast of unleavened bread, which are here, as in Ex. xii. and Num. xxviii. 16, 17, clearly distinguished from each other. The same distinction is observed by Josephus (*Ant.* III. 10, 5), but both names came to be used interchangeably as in the New Test., especially in St. John. Of all the annual festivals the Passover came first in the cycle of the ecclesiastical year, first in the great historic event it commemorated, first in its obligation, and first in its spiritual and typical significance. The Paschal lamb was to be slain on the 14th Nisan "between the evenings," and eaten in the following evening, *i. e.* according to the Hebrew division of the days, on the beginning of the 15th. But with the 15th began the first day of holy convocation, so that the two feasts were thus actually blended into one. Lange: "2. **The feast of unleavened bread.**—With this begin the feasts in the more peculiar sense, which were *proclaimed,* and in Canaan are also feasts of **convocation** of Israel at the sanctuary (for the male youth and men). . . . . The 15th day is particularly the feast of *Mazzoth,* which lasts seven days, but in such wise that only the first and last day are in the more strict sense festival days which exclude all business. To these two feasts was appended in a certain sense as a third the preliminary feast of the harvest. It speaks for the antiquity of the text that this feast was postponed to the future. Not until they came into Palestine could Israel gather in harvests and offer sheaves of the first fruits. The first sheaf cut from the first field produce is meant, *viz.* barley (on the barley harvest in Palestine, see Keil, p. 148)." [Trans., p. 439. Keil refers to Philo and Josephus for the statement that the sheaf was of barley, and says this is not expressly mentioned because it was a matter of course. "In the warmer parts of Palestine the barley ripens about the middle of April, and is reaped in April or the beginning of May, whereas the wheat ripens two or three weeks later (Seetzen; Robinson's *Pal.* ii. 263, 278)." F. G.] "The sheaf was to be waved before Jehovah. Does this mean: hallowed indeed to Jehovah, but given to the priest? So it seems from ver. 20. But according to Ex. xxix. 24, 27, that which was waved was in part brought to the altar and in part designated as for Moses [*i. e.* for Aaron and his sons]. So the sanctification to Jehovah was to be the principal idea of the waving, but certainly with the secondary idea that it was only ideally offered to Jehovah for the use of the priest. The first day of the *Mazzoth* was reckoned as a Sabbath, and the sheaf of the first fruits was presented on the second of the seven days. That day was distinguished by a festal sacrifice. But the sacrifice is small, for the year is yet poor—of less value than the later sacrifices: one lamb for the burnt offering, **two tenths** (of an Ephah) of wheat flour moistened with oil for the oblation, to which was added **the fourth part of an hin** for a drink offering. Under this condition only was Israel acceptable in its preliminary feast of the harvest, and the prohibition is a very prominent thing: before Jehovah has received His sheaf of the first fruits nothing of the new bread can be eaten. A law for posterity! says the legislation in the wilderness." [The

first Divine communication of this chapter closes with ver. 8. It contains the command for the observance of the Sabbath, of the Passover, and the general direction for the observance of the feast of unleavened bread. Here it ends, and a new communication begins with ver. 9, and extends to ver. 22 containing the commands for the wave sheaf, which was a part of the feast of unleavened bread, and for the feast of Pentecost. The reason for this apparent dislocation of the logical arrangement is obvious: what was directed in the first communication was to be immediately observed during the wilderness life, while the wave sheaf and Pentecost could not be, and were not intended to be observed until the entrance upon the land of Canaan. There is here therefore an incidental, but very strong evidence of the date of this legislation. At any other time than during the wilderness-life, all the precepts for the feast of unleavened bread would certainly have been arranged in the same paragraph. Ver. 11. **On the morrow after the Sabbath.**—Various opinions have been held in regard to this Sabbath. According to the Bœthoseans (see Lightfoot on Luke vi. 1) the beginning of the ecclesiastical year was so arranged that the Passover always fell on the Sabbath, and consequently "the morrow after the Sabbath" and the feast of Pentecost were always observed on the first day of the week. This opinion has been adopted by several modern authorities, as Hitzig, Hupfeld, Knobel, Kurtz The two former of these think that the sheaf was waved after the conclusion of the feast on the 22d of the month; the two latter, on the 15th, the first day of holy convocation. It has been confuted by Bähr and Weiseler, and is rejected by Keil and Clark on the ground that such an arrangement would involve a broken or partial week almost invariably at the close of the year, which is of course inadmissible. It may be added further that the *first* day and the *seventh* day of the feast could not possibly have both fallen upon the weekly Sabbath, and that the provision for both is the same (vers. 7, 8) forbidding only *servile* work. Another opinion is that the Sabbath was that weekly Sabbath which must occur on one of the days of the feast. This was the view of the Sadducees and of the Karaite Jews, but while it rests upon no positive support, seems sufficiently refuted by the argument of Keil (note, p. 440) that "if the Sabbath was not fixed, but might fall upon any day of the seven days' feast of Mazzoth, and therefore as much as five or six days after the Passover, the feast of Passover itself would be forced out of the fundamental position which it occupied in the series of annual festivals (comp. Ranke, *Pentateuch* II. 108)." The better view is that found in the LXX., Philo, Josephus, the Targums, and the Rabbinical writers generally, and which seems most in accordance with the text itself, that the Sabbath was simply the festival Sabbath, the 15th Abib, on whatever day of the week it might happen to fall. So Lange below. The sheaf of first fruits was then waved on the 16th, and from that day the time was reckoned to the feast of Pentecost. "By offering the sheaf of first fruits of the harvest, the Israelites were to consecrate their daily bread to the Lord their God, and practically to acknowledge that they owed the blessing of the harvest to the grace of God." Keil. The offerings of vers. 12, 13, were especially connected with the wave sheaf, and were additional to the regular feast day sacrifices prescribed in Num. xxviii. 19-24. The oblation was doubled (see Ex. xxix. 40; Num. xv. 4; xxviii. 21) as was appropriate to a harvest festival; but the drink offering (which in Leviticus is mentioned only here and in vers. 18, 37) remained as usual. Ver. 14. **Bread . . . . parched grain . . . . green ears** are the three forms in which grain was commonly eaten, and the expression is equivalent to forbidding its use in any form whatever before the waving of the sheaf of first-fruits.—F. G.].

"3. The Feast of Weeks. [Vers. 15-22]. Determination of the time: From the second day of the Mazzoth seven Sabbaths were counted, *i. e.*, forty-nine days. The following day, the fiftieth, is the feast of weeks (חַג שָׁבֻעֹת). The leading thought is the new oblation which was brought to Jehovah from the completed grain harvest. It was to be brought out of all dwellings, and thus not out of the regular temple revenues: **two wave loaves** of two-tenths (of an Ephah) of fine wheaten flour. The baked bread must be leavened, which shows that leaven does not, in and of itself, signify the evil (comp. Comm. on Matt. p. 197) [xi. 33, Am. Ed., p. 245]. This was the first-fruits of the whole grain harvest which must be hallowed to Jehovah before the bread from the new harvest might be eaten." [This is not stated in the Text, and while it was undoubtedly true in regard to the wheat, must not be understood to include also the barley which it became lawful to use immediately after the offering of the wave sheaf during the feast of unleavened bread.—F. G.]. "The year has now become richer, and hence seven lambs must be offered for a burnt offering besides a young ox (bullock) and two rams, and with all these the proportionate drink offerings. Besides these there was a he-goat for the sin offering—hardly with reference to the unleavened bread (according to Keil, p. 151), but certainly with reference to the sins which were wont to accompany the harvesting." [The precise remark of Keil, (trans. p. 443) is as follows: "The sin offering was to excite the feeling and consciousness of sin on the part of the congregation of Israel, that whilst eating their daily leavened bread they might not serve the leaven of their old nature, but seek and implore from the Lord their God the forgiveness and cleansing away of their sin." It is to be observed that this sin offering was neither that required for a definite sin of the whole congregation, a bullock (iv. 14), nor yet that for an individual, a she-goat (*ib.* 28), but was the same as that required for a prince (*ib.* 23). The reason for it is to be sought, not in any especial and definite sin, but in that general and continual sinfulness which the chosen people were commanded to recognize on all occasions of especial solemnity.—F. G.]. "Finally two lambs as a peace offering, or thank offering, closed the feast. These peace offerings were waved with the loaves of first-fruits, *i. e.*, were

sanctified to Jehovah, and then fell to the priest. A principal direction for even *this day* is that it was proclaimed as a **convocation** of the sanctuary, and that on it even domestic work itself was forbidden as well as servile labor." [The text however (ver. 21) contains only the prohibition of **servile work.** It is noticeable that this Pentecostal offering of two young rams was the only peace offering required of the whole congregation in the Mosaic ritual.—F. G.]. "With this memorable religious command is connected the humane one, that the reaper of the harvest must let some remain in the borders of the field, and that gleaning was forbidden in favor of the poor (comp. Ruth). It is plainly said again with this command: **I am the Lord your God.**" [This feast was not to be observed until **ye be come into the land which I give unto you,** and Theodoret (Qu. 32 *in Lev.*), says that it then "renewed the memory of the entrance into the land of promise." Since Maimonides (see Lange above) it has been customary to connect it with the giving of the law. Neither of these associations, however, rest on any sure foundation. In Ex. xxxiv. 22 this festival is more particularly described, as indeed is implied here, as the first-fruits of the *wheat* harvest. The loaves differed from all ordinary oblations in being leavened, as an offering from the people's daily bread to the Lord who had blessed the harvest (comp. ii. 11, 12), but in accordance with the general law, they were not to be placed upon the altar. "The injunction **out of your habitations** is not to be understood, as Calvin and others suppose [so also Corn. a Lapide, and Lange above], as signifying that every householder was to present two such loaves; it simply expresses the idea, that they were to be loaves made for the daily food of a household, and not prepared expressly for holy purposes." Keil. A moment's reflection upon the immense mass of bread that would be required from the 600,000 men of Israel. to be eaten only by the priests and their families, is sufficient to show that Keil's explanation must be right. The victims to be offered, according to vers. 18, 19, differ from those prescribed in Num. xxviii. 28-31 for the same occasion in two particulars: there is no mention there of the peace offerings required here (ver. 19), but this is merely a difference in the particularity of the command which frequently occurs; and there *two* young bullocks and *one* ram are required, while here it is *one* of the former and *two* of the latter, the offerings in all other respects being the same. On this account many commentators have supposed that the offerings in Num. were simply a festival enlargement of the daily burnt offering, while those here commanded were additional sacrifices accompanying the special rites of the festival. It can hardly, however, be considered a rash conjecture that in one place or the other the numerals may have changed places in the hands of the scribes. Josephus (*Ant.* iii. 10, 5) follows the statement in Num. Vers. 19, 20. The sin and peace offerings were to be *waved.* According to Jewish tradition this was accomplished by leading the animals backwards and forwards according to an established custom. With the waving of the sin offering comp. the waving of the leper's trespass offering, xiv. 12. The flesh of both these offerings, unlike the ordinary peace offerings, was to belong to the priest. Ver. 21. **On the selfsame day.** The feast of weeks is distinguished from the two other great festivals in lasting but a single day; but it is said to have been the custom in later times to give a festal character to the six days following, and to continue to offer abundant sacrifices upon them. The feast is only described here as **an holy convocation,** and is called *the feast of harvest* in Ex. xxiii. 16, *the feast of weeks, of the first-fruits of wheat harvest*, Ex. xxxiv. 22; Deut. xvi. 10, *day of the first-fruits* Num. xxviii. 26. The name *Pentecost* belongs to a later time, and appears in the Apocrypha (Tobit ii. 1; 2 Macc. xii. 32), and in the N. Test. (Acts ii. 1; xx. 16; 1 Cor. xvi. 8). By Jewish writers it is frequently called עֲצֶרֶת (see Text. Note 19 on ver. 36), Gr. Ἀσαρθά. As in nature the ripening of the later grain was connected with that of the earlier, so in the law the time of the festival for the one was made dependent upon that of the other; just as when the type was absorbed in the Antitype the descent of the Holy Ghost was dependent upon the Resurrection of Christ, the First-fruits from the dead on the morrow after the Sabbath of the Passover; and the commemoration festival of Whitsunday has ever been observed by the Christian Church in dependence upon Easter. In ver. 22 the command already given in xix. 9, 10, is appropriately repeated in connection with the harvest feast, and this is again reiterated in Deut. xxiv. 19 in connection with precepts of kindness to the needy.

Vers. 23-25. Here begins a fresh Divine communication (the third of this chapter) because the present feast was, like those of the first, to come into immediate use. Lange: "4. The feast of Trombones, or the new-moon feast of the seventh day of the first month." [This is apparently a slip of the pen for the first day of the seventh month.—F. G.]. "The lesser new moon feasts are not mentioned here: they belong more to the ordinary life of the people and to the State (hence Num. xxviii. 11). Also the seventh new moon is here only very briefly mentioned, and significantly described as *Sabbathon Zikron*, as a feast Sabbath which was to be a Sabbath of memorial. The festal remembrance, however, had respect to the new holy season which dawned with the seventh month. Thus as the first feasts—Easter, Mazzoth, and First-fruits—form a trilogy, so the great new moon feast makes also a trilogy with the following Day of Atonement and Feast of Tabernacles. It is a feast of joyous sounds (תְּרוּעָה) to awaken a national festal disposition by means of a festival blowing, not however with 'trumpets' which were not ordered till Num. x., and with their clear piercing tone were fitted for the march of the army of God; but with the deep droning of horns, trombones, which like bells, rather affect deeply than arouse." There is nothing said in the text of any instrument, see Textual Note 15 on ver. 24; but as the silver trumpets were to be blown on all the new moons, and on all other festal occasions (Num. x. 10), they must have been blown also on this new moon, whatever

other instruments may have been used besides. "In the modern service of the Synagogue, Ps. lxxxi. is used at the feast of Trumpets." Clark. The general view of the Rabbinists is said to have been that it was a commemoration of the creation when "all the sons of God shouted for joy," Job xxxviii. 7. Other commemorations, equally fanciful, have been proposed, but it is unnecessary to look beyond the fact that it was New Year's day. This being a feast when it was not required that all the people should appear at the Sanctuary, the "holy convocation" was probably observed, like the weekly Sabbath, in each town and village throughout the land. Nevertheless a special burnt offering (ver. 25) was to be offered at the Sanctuary, and this is specified in Num. xxix. 1-6, as consisting of a bullock, a ram, and seven lambs, with their oblations and drink offerings.

Vers. 26-32. A new communication is made in regard to the Day of Atonement, not for the reasons given before, but to mark the importance of the day. This subject has been so fully treated in ch. xvi. that little need be said here. It was on this day and not on the first of the month that the year of Jubilee was to be proclaimed (xxv. 9). On this day also the people were not required to assemble at the Sanctuary, and the **holy convocation** must have been kept at their homes. Lange: "5. The Day of Atonement. It is a noticeable anomaly that it falls upon the tenth day. Ten is the number of the closed history, the reckoning up of the double five, the well-used or badly-used freedom, the number of judgment. The Day of Atonement forms the climax as a day of purification, ch. xvi.; here it is an introduction, a preliminary condition for the great feast of Tabernacles (this relation is shown by the אַךְ ver. 27." ["By the restrictive אַךְ, the observance of the day of atonement is represented *a priori* as a peculiar one. The אַךְ refers less to **the tenth day**, than to the leading directions respecting this feast." Keil]. Num. xxix. 7 supplies still a third meaning, as a social or political fast day. It was named the day of expiation (הַכִּפֻּרִים). **Ye shall afflict your souls**; Luther translates arbitrarily: 'Ye shall afflict your body, mortify your body, mortify your bodies.' Certainly from the expression of the original text, the fast is meant in Isa. lviii. 3, *etc.* In order that the neglect might be visible and could be punished, and that the limits might be fixed, it is said: **from even unto even**. For this feast also, as well as the former one, every business (not only labor) was forbidden." [This cannot be meant of the new moon of the seventh month, on which only *servile work* (ver. 25) was forbidden.—F. G.]. "The great rigor is to be noticed with which the penalty of death was threatened for every transgression against the rest of the Sabbath and against the fast."

Vers. 33-36. The ordinance for the feast of Tabernacles is given in a separate communication since this was not to be observed until the entrance into the land of Canaan. Lange: "6. The feast of Tabernacles (חַג הַסֻּכּוֹת). The feast is made prominent by being celebrated upon the 15th and not on the 14th day." [Just as the feast of unleavened bread began on the 15th of the first month.—F. G.]. "And moreover, by being completed by an eighth day (עֲצֶרֶת), the closing festal assembly, see Jno. vii. 37." [There is here also an analogy to the feast of unleavened bread, the seven days of which were preceded by the day of the Passover. In strictness the eighth day was not a part of the feast which, in vers. 34 and 40, is declared to be of **seven days**, and in Deut. xvi. 13-15, and Ez. xlv. 25, there is no mention at all of the eighth day; and it is also distinguished from the days of the feast proper by the much smaller number of the victims to be offered in sacrifice, Num. xxix. 36. Moreover on this day among the Hebrews the booths were dismantled and the people returned to their houses.—F. G.]. "The first and eighth days are holy Sabbaths which exclude every kind of work." [The text, however, vers. 35, 36, only forbids **servile work**.—F. G.]. "But everything else which distinguishes the feasts of the Lord, burnt offerings, oblations, *etc.*, (vers. 37, 38) distinguish this feast abundantly." [These offerings are specified in Num. xxix. 12-38. They consisted of a he-goat for a sin offering and a burnt offering on each day. The latter included two rams and fourteen lambs on each of the days, with a varying number of bullocks. Beginning with thirteen on the first day, they were diminished by one on each successive day, until on the seventh only seven were offered. The burnt offering of the eighth day was only one bullock, one ram, and seven lambs. In all seventy-one bullocks were wholly consumed upon the altar, together with fifteen rams and one hundred and five lambs.—F. G.]. "It is also again a double feast: in the first place the feast of the garnered harvest, the third harvest, which includes both the former ones, and especially hallows to the Lord the noblest produce of the land: the inspiriting fruits, for the children (fruit), for the old (wine), and for the priests (oil)." [The fruit, the oil, and the wine, were however all alike used by all classes in the community.—F. G.]. "And then, in the second place, it was the feast of the memorial of the booths in which Israel had dwelt in the wilderness. The sojourn in the wilderness must have been a hardship during a great part of the year, and they usually dwelt in tents; but then came the Spring and Summer time, when they could build booths, and such a time would be particularly festive, a picture of a paradisaical life of nature. And it is plain that here the subject must be neither the lasting sufferings of the wilderness nor the settlement in Canaan. Hence also the tents must be made from **goodly trees**." [The feast of Tabernacles did not itself occur in the Spring or Summer, but late in the fall, a month or more after the autumnal equinox. No evidence is adduced to show that the Israelites in the wilderness at any time lived otherwise than in tents, and indeed during a large part of their wanderings the construction of booths would have been impossible from the scarcity of trees. The reference to the booths (*succoth*) seems to be rather to the first encampments of the Exodus (comp. Ex. xii. 37; xiii. 20), when they must have been as yet very imperfectly supplied with tents.—F. G.]. "So the feast of ta-

bernacles was the highest feast in Israel (a bright contrast to the feast of Purim introduced afterwards, which was darkened by fanaticism), and was a type of the highest and most beautiful Christian popular feasts. Upon the single feast comp. the Lexicons, also Keil (p. 158 [Trans. p. 446]), and Knobel (p. 549). That this feast could readily bring in peculiar temptations is shown by the story of the adulteress, Jno. viii." [This inference must depend upon the decision that the passage referred to is a genuine part of the Gospel, and is found in its proper place. It is also further to be noticed that the women of Israel were not required to dwell in the booths. —F. G.]. "But we may see also partially from Jno. vii., how it had been in the course of time endowed with the richest symbolism, as a preacher-feast, as a fountain-feast, as a feast of lights, the culmination of the Old Testament festival seasons." [It is noticeable that this feast was the time chosen by Solomon for the dedication of the temple, 1 Kings viii. 2.—F. G.].

"Upon the observance of the line of feasts in the sabbatical year and year of Jubilee, see ch. xxv. On the later Jewish feasts, see *Bibl. Wörterbuch für das Christl. Volk* under the article *Feste*. So too the feasts of the later Jews in Herzog's *Real-Encyclopädie*." For additional matter concerning this feast, see under verses 39–42.

In vers. 37, 38, is a summary distinctly specifying that these appointed times, with their offerings, are additional to the weekly Sabbaths mentioned in ver. 3, and their offerings. **Beside the Sabbaths** is comprehensive, including both the day and the sacrifice offered upon it. It means beside them in regard to the other appointed days, and beside their offerings as regards the offerings belonging to these.

Vers. 39–43 contain additional directions for the feast of Tabernacles. Nothing has been said in the previous verses of the dwelling in booths, as the object there was only to treat of it as an appointed time with its days of holy convocation. Here, however, this is introduced by itself, as a necessary direction, yet so as not to disturb the singleness of view in which the whole cycle of feasts has been presented. There is no occasion, therefore, to suppose that this is a distinct document subsequently added. As this precept has reference simply to the dwelling in booths, there is no repetition of the command for the holy convocations, or for the sacrifices, and no mention of the eighth day, on which they returned to their houses. It was pre-eminently a joyous festival (ver. 40), as comported with its character as a harvest feast. On the Sabbatical year at this time the law was to be publicly read in the hearing of all the people of all classes, including the "strangers," Deut. xxxi. 9-13; Neh. viii. 18.

In later times two significant customs were added to the daily observances of the feast. At the time of the morning sacrifice on each day a priest drew water from the pool of Siloam in a golden pitcher and bringing it in to the altar poured it out with the libation of wine. This probably suggested the words of our Lord in Jno. vii. 37, 38. Also in the evening the men and women assembled together in the court of the women to rejoice over the ceremony of the morning, the occasion being marked by great hilarity. At this time two tall stands were set up in the court, each bearing four lamps of large size, the wicks being made of the cast off garments of the priests, and the oil supplied by the sons of the priests. Many of the people also carried flambeaux, and the light is said to have been cast over nearly the whole city. This ceremony seems to have called forth our Lord's words in Jno. viii. 12, "I am the Light of the world." During both these ceremonies the choirs of Levites chanted appropriate psalms, and the people participated by carrying in their hands green branches and fruit. There is a curious contrast between the cycle of annual festivals in the Jewish and in the Christian Church; in both of them the festivals extend through about six months, but in the former, in which earthly blessings are everywhere prominent, it began with the 14th Nisan, and extended through the summer; in the latter, in which the thought is more directed to spiritual blessings, it begins with the early winter and extends round to the summer.

DOCTRINAL AND ETHICAL.

I. The weekly Sabbath is the beginning and foundation of all the festivals, for herein God is acknowledged as the Creator of all things and of man. By that the people were joined to God, and so made ready for keeping the other festivals of His appointment. This was fixed for the older church upon the seventh day, in memorial of their deliverance from Egypt, the era of their national existence; just as for the Christian Church it is fixed upon the first day in memorial of Christ's resurrection, on which rests the whole existence and constitution of that Church.

II. By the offering of the first-fruits to God the whole harvest was sanctified, comp. Rom. xi. 16. Until this had been done, no Israelite might partake of the harvest at all. God's gifts are freely bestowed upon men; but they may not lawfully appropriate them to their own use until they have acknowledged the Giver.

III. In the three harvest festivals the dominion of God over nature is emphatically asserted. It is asserted in opposition alike to that Pantheism which underlay so much of the ancient heathen mythology, and which would worship the earth itself as the giver of its fruits, while here the homage is rendered to the Lord of the earth as distinct from and infinitely exalted above the earth; and it is asserted in opposition to Deism, which would so separate the Deity from His works as to make them in a sense independent of Him, while here He is recognized as their immediate Ruler and the Author of every earthly blessing.

IV. Leaven, which is for the most part forbidden in oblations, and altogether prohibited from coming upon the altar, is here commanded for the wave offering of the first-fruits of the wheat harvest, very plainly for the express object of teaching that the ordinary food of the people is to be sanctified by an offering to God, and thus in all things He is first of all to be recognized.

V. The peculiarity of a peace offering from the whole congregation marks the Pentecostal feast alone. At the beginning of the wheat harvest, the principal harvest of human food, it was peculiarly appropriate that it should be marked by the sacrifice of communion with God.

VI. In connection with the feast of the harvest comes again into prominence the care for the poor in the prohibition of gleaning. God leaves the poor always with us that man may learn through them to imitate Himself in giving freely to those who need out of the abundance He has given to us.

HOMILETICAL AND PRACTICAL.

Lange: "The feasts of the Lord and the festal ordinances (ch. xxiii.). Their double basis: 1) the work, 2) the Sabbath. The Sabbath is the end of the trouble of labor, as Sunday is the beginning of festal work. The Old Testament feasts in the light of the New Testament. The Jewish Passover is a double feast; a type of Christmas and of Easter. The Jewish and the Christian Pentecostal feast. The Jewish feast of Atonement and the Christian Ascension-Day (comp. Heb. ix. 24). The Jewish feast of Tabernacles and the Christian harvest feast. The threefold Jewish harvest feast, Easter, Pentecost and Tabernacles, a threefold type of the Divine blessing in the kingdom of nature, and in the kingdom of grace (the first-fruits, the daily bread, the festival wine). The great Day of Atonement, as a day of repentance, and as a day of the Gospel. Comparison between the Day of Atonement and Good-Friday, between Christmas and the feast of Tabernacles. How all feasts by their historical significance are linked with one another, and by their spiritual significance play into one another. The feast is made gay with green boughs."

As the Sabbath is made the foundation of all festivals, so must the sanctification of the weekly day of rest ever be the condition of all acceptable consecration of "appointed times" to the Lord. The days on which no work at all might be done are only the weekly Sabbaths and the Day of Atonement; but the additional days on which no *servile work* might be done were nearly half as many more. These last therefore were days of rest to the slave and the hired laborer. The law would have days when the hard labor of life must cease without suspending its activity altogether, and gives its most numerous days of rest to those who must be employed in life's drudgery.

The rejoicing before the Lord which is here, ver. 40, and in Deut. xvi. 11 commanded with especial reference to the feasts of Tabernacles and of Pentecost, is elsewhere made into a more general duty, Deut. xii. 12, 18; xxvii. 7. If joy was a commanded duty under the Old Dispensation, how much more under the Christian. See Phil. iv. 4, *etc.*

The three great festivals were occasions of gathering all the males of Israel together, and promoting the sense of their common brotherhood. The effect in this regard of united worship is very plain. But especially at the feast of Tabernacles, all were required to dwell in booths, and for the time distinctions of rank and social position were levelled. Thus, as everywhere under the Old Dispensation, principles of the Gospel were taught by symbolical acts, and the brotherhood of all the people of God presented in sensible type and act.

SECOND SECTION.

Of the Holy Lamps, and the Shew Bread.

Chapter XXIV. 1–9.

1, 2 And the Lord spake unto Moses, saying, Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn
3 continually. Without the vail of the testimony, in the tabernacle of the [*omit* the] congregation, shall Aaron[1] order it from the evening unto the morning before the
4 Lord continually: *it shall be* a statute for ever in your generations. He shall order the lamps upon the pure candlestick before the Lord continually.
5 And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals
6 shall be in one cake. And thou shalt set them in two rows [piles[2]], six on a row
7 [pile[2]], upon the pure table before the Lord. And thou shalt put pure frankincense[3] upon *each* row [pile[2]], that it may be on[4] the bread for a memorial, *even* an

TEXTUAL AND GRAMMATICAL.

[1] Ver. 3. The Sam. and LXX. here insert *and his sons* from Ex. xxvii. 21.

[2] Vers. 6, 7. The Heb. מַעֲרֶכֶת, referring etymologically to an orderly arrangement, means either *a row* or *a pile*, and is used in both senses. The size of the loaves, however, containing each about six pounds and a quarter of flour, as compared with the size of the table, two cubits long by one broad, makes it more probable that *pile* was intended here. Josephus (*Ant.* III. 6, 6; 10, 7) expressly says, that this was the arrangement.

8 offering made by fire unto the LORD. Every sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant.
9 And it shall be Aaron's and his sons'; and they shall eat it[5] in the holy place: for it *is* most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

[3] Ver. 7. The LXX. adds *and salt*, which is probably to be understood in accordance with ii. 13, or the salt may have been used in making up the loaves.

[4] Ver. 7. לַלֶּחֶם. The force of the preposition is questioned. Both the senses *on* and *for* are true in themselves. The incense was placed *upon* the piles, according to Josephus (*ubi sup.*) in golden cups, and it was also burned *for* the bread as a memorial. The latter sense, however, is sufficiently expressed by the words **for a memorial.**

[5] Ver. 9. The pronoun, wanting in the Heb., is supplied in the Sam. and in 8 MSS.

EXEGETICAL AND CRITICAL.

The commands for the holy lights and the shewbread here follow in a special communication, to complete the provisions for the typical holiness of the Hebrew cultus. The former has already been given, almost verbatim in Ex. xxvii. 20, 21, prospectively in connection with the provisions for the whole service of the sanctuary. Now the command is actually given, and in Num. viii. 3 its fulfilment is recorded. The phraseology of ver. 2, **Command the children of Israel that they bring**, with that in ver. 8, **taken from the children of Israel**, shows that both the oil and the flour for the shewbread were of the nature of oblations, gifts to the Lord from the people continually. Vers. 2-4 relate to the oil and the lamps; vers. 5-9 to the shewbread.

Ver. 2. **Pure oil olive beaten—pure** in being freed before the berries were crushed from all leaves, twigs, dust, *etc.;* and **beaten** in contradistinction to pressed in the oil-presses. By this beating the oil of the best quality flowed out nearly colorless. **Continually**, ver. 3, refers to the perpetuity of the ordinance, not to the uninterrupted burning of the lamps; for according to the previous part of the verse, Aaron was to **order it from the evening unto the morning**, and according to Ex. xxx. 7, 8, he was to dress the lamps in the morning and to light them at even. The **pure candlestick** of ver. 4, like the **pure table** of ver. 6, refers to the pure gold with which they were made, and which was of course kept free from all stain.

Vers. 5–9. **Fine flour** always means of wheat. **The frankincense**, as a gift from the people, must necessarily be the natural gum, and is to be distinguished from the compound incense which was burnt daily upon the altar of incense. Lange (see below) is inclined to admit the opinion of Knobel that the loaves of shewbread were leavened; Josephus, however (*Ant.* III. 6, 6; 10, 7), distinctly asserts the contrary and nearly all Jewish and other authorities agree with him. "Since the bread was brought into the Holy place (which was not the case with the Pentecostal bread) it almost certainly came under the general law of the meat offerings, which excluded the use of leaven (ii. 11)." Clark. It may be added that the shewbread was changed only once a week, and leavened bread, exposed to the air, could hardly have been kept in condition for eating so long. The loaves were twelve in accordance with the number of the tribes of Israel. They were **most holy**, so that when removed from the table they might be eaten only by the priests in a holy place. The action of Abimelech therefore in giving them to David (1 Sam. xxi. 4-6) was a clear violation of the law, and is justified by our Lord (Matt. xii. 4) on the principle that there are cases of urgency which override the technical provisions of the statute.

Lange: "The holy candlestick, with the shewbread, here makes the tabernacle the inner centre of all consecrations, the holy place κατ' ἐξοχήν, which moves forth and spreads far into the holy land; and the innermost principle of this centre is the name of Jehovah which comes to be spoken farther on.

"On the holy candlestick see the particular directions, Ex. xxv. 30; xxxvii. 17, and Num. viii. 2; comp. Zech. iv. 2. But it is mentioned here the second time, not because according to the first command only Aaron was fitted for the function; but because it here forms the soul of the cultus, as farther on, in Num., it becomes the very climax of the theocratic political life, the light of the nation. Even less here than before can one speak of the lamp of good works. There is a strange propensity to place human attributes in place of Divine in the very house of God, even as far as to the Cherubim in the holy of holies.* The candlestick is the sevenfold figure of the revelation of Jehovah, the type of the Seven Spirits, Rev. i. But it must be noticed that the congregation had to furnish the anointing oil" [Salböl, *i. e.*, the oil for this sacred use, not the oil for anointing the priests, —F. G.], "for the congregation was to be the substratum of all illuminations, not the priesthood alone. In like manner is the command significant that the lamps were to be lit forever and ever.

"The shewbread is called 'bread of the presence,' 'of my presence' (Ex. xxv. 30) in that they lay before the presence of Jehovah, who, in a symbolical sense, here holds a meal with His priests (see Rev. iii. 20) as they in the first place represent the twelve tribes of the holy people. On this account, then, the loaves were twelve, and since they were arranged in two ordered rows of six opposite six loaves (differing from the twelve precious stones of the breastplate) they were called also the loaves of the ranging together, the table of the succession and similarly. Keil, p. 158." [Trans. p. 452. Keil

* Keil: "This service consisted in the fact, that in the oil of the lamps of the seven branched candlestick, which burned before Jehovah, the nation of Israel manifested itself as a congregation which caused its light to shine in the darkness of this world; and that in the shewbread it offered the fruits of its labor in the field of the kingdom of God, as a spiritual sacrifice to Jehovah." [Trans. p. 451].

thinks that the loaves were placed in rows, but does not mention these names. On the arrangement, see Textual Note 2 on ver. 6.—F. G.]. "And since it is known that leaven in itself contains nothing evil, although like honey it might not be placed upon the altar, the supposition of Knobel (Keil to the contrary) has nothing hazardous, that the shewbread was leavened. Undoubtedly it is to be considered that among the later Jews they were unleavened; but against this must be weighed the fact that they formed an important constituent of the food of the officiating priests who ate them as a most holy thing, after they were carried out, and that these loaves were never actually offered, but only hallowed to Jehovah, while their offering was signified by the incense which went with them as a memorial (ver. 7, *Azkara*). The view that the incense was not strewed upon the bread, but placed beside it in golden shells, is certainly strengthened by the purpose of incense, which was burned as an offering made by fire unto Jehovah. It is the sacrifice of prayer which is especially associated with the priestly communion, a "Grace" said before the Lord in the highest sense.

"The supposition of Knobel and others that the table, with shewbread and kindred things, represented the house of God as an imitation of a human house, is a flat travesty of the holy house into that which is common; it rests upon a misunderstanding of the religious symbolism of the house of God, and in it the sleeping chamber, *e. g.*, the bed, and similar things must be missed." [To define the exact boundaries between anthropomorphic language and representations on the one hand, and pure statements of truth and pure symbolism on the other, is extremely difficult, and will probably always remain impossible, while man is still compelled to use so much of anthropomorphic terms even in the most abstract and philosophical discussion of Divine things. Undoubtedly the Hebrew mind was gradually led up to the conception of Divine realities by the exaltation of human expressions, and hence occur such forms as "the food," "the table," "the house of the Lord;" in grosser minds these would have been associated with grosser ideas, while for those of higher spiritual elevation, there was just enough of symbolism in these terms to enable them, by their means, to rise above them to more spiritual and exalted conceptions. To this it was essential that the human imagery should be imperfect and wanting in many particulars.—F. G.].

DOCTRINAL AND ETHICAL.

I. The symbolism of the seven-branched candlestick is applied in the Apocalyose to the Holy Spirit. Meantime in its perpetual burning during the night there is also tho subordinate teaching that from the worship of God all darkness and obscurity are to be banished by the influence of that Spirit. To this the people are themselves to contribute by bringing the purest oil for the feeding of the lamps. The Holy Spirit ever works upon man through that which is in man, and man may receive the Divine Guest in his heart, or may grieve Him and quench His holy influence.

II. In the shewbread, as the culmination of all oblations, is expressed on the one hand the consecration to God of all that belongs to man by placing bread, the staff of human life, continually before His presence; and on the other, the condescension of God to communion with man in making these loaves the food of His priests. The incense, burned as a memorial, represented the Divine acceptance of the gift, and, as Lange has suggested, symbolized the prayer with which the priests must draw near to this communion. It is further to be noted that this was not the sacred incense of the sanctuary, but the frankincense of the people's offering. As the loaves represented the twelve tribes, so this frankincense represented the people's prayers; and in this symbolic act of communion, the priests on God's behalf pratook of the food, as in the case of the sin offering.

HOMILETICAL AND PRACTICAL.

Lange: "The proper maintenance for the candlestick in the house of God. The table of the Lord in the Old Testament and in the New Testament forms. The Lord at His table: 1) as the Bread of heaven; 2) as the Host; 8) as the Guest."

In the worship of God light and clearness are ever to take the place of darkness and obscurity. The clear shining of the Holy Spirit's direction is always to be sought in all approach to God, and to this end the pure oil is to be furnished by the people for the lamps; an honest and good heart is to be prepared for the Spirit's dwelling.

Through the grace of God man becomes a partaker of the table of the Lord. This must be accompanied with the incense of prayer. It was to be a statute for ever, a perpetually recurring act of communion with God.

Origen: The light of the Jews grew dim as the oil of their piety failed; the foolish virgins were excluded from the marriage when their lamps were gone out for the want of oil; so Christians must furnish the oil of earnest effort after holiness, that the flame of the Spirit may burn in their hearts, so that men may see their good works, and that their lamps may be burning when the Master comes.

THIRD SECTION.

Historical.—The Punishment of a Blasphemer.

"*The keeping holy of the Theocratic Religion, and of the Name of Jehovah, by means of an explicit example.*"—Vers. 10–16.

"*The keeping holy of punishnent, and of the distinction of punishment, whose culmination is stoning.*" Vers. 17–23.—LANGE.

CHAPTER XXIV. 10–23.

10 AND the son of an Israelitish woman, whose father *was* an Egyptian, went out among the children of Israel: and this son of the Israelitish *woman* and a man of 11 Israel strove together in the camp; and the Israelitish woman's son blasphemed[1] the name *of the LORD* [*omit of the LORD*[2]], and cursed. And they brought him unto Moses: (and his mother's name *was* Shelomith, the daughter of Dibri, of the 12 tribe of Dan:) and they put him in ward, that the mind of the LORD might be shewed them.

13, 14 And the LORD spake unto Moses, saying, Bring forth him that hath cursed without the camp; and let all that heard *him* lay their hands upon his head, and 15 let all the congregation stone him. And thou shalt speak unto the children of 16 Israel, saying, Whosoever curseth his God shall bear his sin. And he that blasphemeth the name of the LORD, he shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger as he that is born in the land, when he blasphemeth[1] the name *of the LORD* [*omit of the LORD*[2]] shall be put to death.

17, 18 And he that killeth[3] any man shall surely be put to death. And he that kill-19 eth[3] a beast shall make it good; beast[3] for beast.[3] And if a man cause a blemish 20 in his neighbour; as he hath done, so shall it be done to him; breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be 21 done to him *again*. And he that killeth[3] a beast, he shall restore it: and he that 22 killeth[3] a man, he shall be put to death. Ye[4] shall have one manner of law, as well for the stranger as for one of your own country: for I *am* the LORD your God.

23 And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the LORD commanded Moses.

TEXTUAL AND GRAMMATICAL.

[1] Vers. 11, 16. נָקַב according to all the best critical authorities, means *to revile, to blaspheme;* the LXX. and Targums, however, interpret it as meaning *to utter distinctly*, thus embodying the Jewish tradition of the unlawfulness of uttering the name of Jehovah. See the Exeg.

[2] Vers. 11, 16. The words in italics are better omitted, allowing the sense to stand exactly as in the Heb. and all the Ancient Versions, where **the Name** evidently means the Name κατ᾽ ἐξοχήν, the name of Jehovah. In ver. 16 the article is omitted in the Heb., but supplied in the Sam.

[3] Vers. 17, 18, 21. The Heb. here uses the word נֶפֶשׁ very freely, as is in part indicated in the marginal readings of the A. V. Translating נֶפֶשׁ *soul*, vers. 17, 18 will read literally, And he that smiteth the soul of any man shall die the death, and he that smiteth the soul of a beast shall make it good; soul for soul. Similarly in ver. 21. A few MSS. omit the נֶפֶשׁ before beast in vers. 18 and 21.

[4] Ver. 22. The Sam. has the sing. Seven MSS. of that version, however, follow the plural form of the Heb.

EXEGETICAL AND CRITICAL.

The whole of Lange's Exegetical is here given. "According to Knobel the foregoing section stands disconnectedly in this place. But certainly in this place ought to stand the principle of all consecrations, the name of Jehovah, and it fits in with the high importance of keeping this Name holy that the law, in its genesis, should be introduced with a fearful example. Similarly the history of the Sabbath-breaker is introduced.

Num. xv. 32." [Of course the immediate reason for the introduction of the narrative is that the event actually occurred just at this point in the communication of this legislation to the people, and it thus constitutes one of the strong incidental marks of the time when that legislation was given. Lange shows that its mention was the very reverse of inopportune. It is noticeable that the patronymic *Israelite* is found elsewhere only in 2 Sam. xvii. 25; and the adjective *Israelitish* occurs only here. It is used in opposition to *Egyptian* as the two terms are likely to have been used at the time in the camp. So in 2 Sam. xvii. 25 it is used of a man of the ten tribes in opposition to the two. —F. G.].

"The son of an Israelitish woman and an Egyptian man went out into the midst of the Israelites, *i. e.*, he betook himself to the camp of the latter. He belonged to the strangers who journeyed with Israel (Ex. xii. 38). As an Egyptian, he dwelt certainly somewhat removed, since he was not a member of the congregation of Jehovah; for only in the third generation was an Egyptian to be taken in (Deut. xxiii. 8)." [Although this law had not yet been announced, Lange's supposition is altogether probable, and the man doubtless formed one of the "mixed multitude" who lived on the outskirts of the camp, comp. Num. xi. 1, 4.—F. G.]. "The Israelites encamped according to the houses of their tribes" (Num. ii. 2). In the camp a strife arose; "a quarrel sprang up between him and the Israelitish man, that is, between him and the men of Israel" (Knobel). Against the very appropriate view that אִישׁ stands collectively, see the grammatical note of Keil, p. 158.

"The history certainly tells us how the Egyptian offended in an ascending scale, even up to the blaspheming Jehovah. The text, ver. 10, shows that the Egyptian man had come in with a certain degree of impudence into the midst of the camp of Israel, where he did not belong. From this it is also to be concluded that he excited here a religious quarrel, and it could only have been with one, as the issue proves." [In the entire absence of reliable knowledge of the cause of this quarrel the tradition embodied in the Targs. of Jerus. and Jon. may be noted. According to these the Egyptian was the son of an Egyptian who had slain an Israelite in the land of Egypt and then had gone in to his wife. She had borne the child among the Israelites, being herself of the tribe of Dan. In the desert this man claimed the right to pitch his tent with the tribe of Dan, and the right being resisted by a man of that tribe, they took the case before the judge, where it was decided against the Egyptian. On coming out under this adverse judgment, he committed his offense.—F. G.]. "Thus his insolence rose to blaspheming "THE NAME." This expression: the Name, absolutely, raises the name of Jehovah above all names, and blasphemy against it was not only blasphemy against the God of Israel, but also against the religion of His revelation, against the covenant with Jehovah, and thus against the holy Source of all consecrations. So he was led before Moses. That he was **put in ward** shows that the measure of punishment for this unheard of transgression had not yet been made clear. And it had not been settled for the reason that he did not belong to the commonwealth of Israel in the stricter sense. Hence the punishment was made known to Moses by an especial revelation from Jehovah. The greatness of the crime is shown by the following particulars:

"1. The punishment of stoning was to be solemnly performed by the whole congregation, because the blasphemy rested, like a curse, upon the whole congregation.

"2. All who had heard the blasphemy must lay their hands on the head of the criminal before the execution. Until this expiation they are contaminated with a complicity in guilt (see ch. v. 1), which they must discharge from themselves upon the guilty head." [Keil refers to the washing of hands in Deut. xxi. 6 as analogous. Knobel, however, considers that the command is connected with Deut. xvii. 7, requiring the witnesses to throw the first stones. They were in either case thus to make themselves responsible for the truth of the accusation.—F. G.].

"3. The greatness of the guilt is in the first place to be compared with the lesser guilt of a man's cursing his God, *i. e.*, his *Elohim* in His peculiar relation to him, wherein he might mean, *e. g.* that this *Elohim* had done him wrong. This קלל may have very different degrees, even to speaking evil; therefore he **shall bear his sin**: in the first place, his evil conscience; then his sentence according to the judgment of the theocratic tribunal." [As this particular offender was an Egyptian, and as the law (ver. 16) includes **the stranger** generally, many commentators have understood the expression **his God** to mean the Deity whom he is accustomed to worship. In confirmation of this it is urged that penalty for him that **curseth his God** in ver. 15 is only that he **shall bear his sin**; while in ver. 16 **he that blasphemeth** (or revileth, a feebler expression than curseth) **the name of the LORD, he shall surely be put to death.** For the last reason, others have maintained that אֱלֹהִים does not here signify God at all, but human magistrates. The reason, however, is of little weight. In ver. 15 is given the general law with the indefinite penalty; in ver. 16 it is repeated for the sake of emphasis, with definiteness in regard to every particular, the sin, the punishment, the executioners, and the application of the law to the stranger as well as the native. The reference of ver. 15 to the gods of the strangers is peculiarly unfortunate. It cannot be imagined that the law of Jehovah should thus provide for the honor of those false gods whom it aims to bring into contempt.—F. G.].

"4. This punishment of stoning should apply to the stranger as well as to the Israelite, because in the first place, he entered the congregation of Israel as a blasphemer of its name; and in the second place, proved thereby that he did not do it unconsciously, but had an idea of the signification of this name.

"5. If then the object of the ordinances for punishment next following was that the penal law of the Israelites should also apply to the stranger who sojourned in their community;

yet the immediately following degrees of punishment form a scale which gives one a clear idea of the greatness of the blasphemer's crime against Majesty. The death penalty for the murderer forms a basis. Behind this follow the various degrees, severe according to the law of compensation (Ex. xxi. 23), but yet the blasphemer stands pre-eminent, far above the murderer. The principal reason for this arrangement lies indeed in this: that the capital punishment of the Egyptian might easily excite a fanatical contempt and misusage of the stranger; therefore it is here most fittingly made prominent that the Jews [Israelites] and strangers, stand under the same law, and that the murdering of the stranger must also be punished with death. With the elevation and hallowing of the punishment here appointed above all partisan fanaticism, it became self-evident that the same punishment must fall upon the Jews [Israelites]. How proper is it that the name of Jehovah should be again inserted for the purpose that the stranger might have equal administration of justice with the Jew [Israelite]. Manifold misunderstanding has attached itself to this legislation. The Jewish misinterpretation of נָקַב (in the sense of *to name*, instead of *to revile*, *to blaspheme*) has had for its consequence the Jewish superstition that man may not pronounce the name of Jehovah, and the after effect no less that in the LXX. the name κύριος is in the place of Jehovah, and also the placing of the name Lord in the German Bible" [and in the English, but here distinguished by small capital letters—F. G.], "also indirectly that the name Jehovah is now translated with the Jews: the Eternal.

"The Mediæval misinterpretation drew over into the New Testament time the penal justice touching it, and the reflection thereof still shows itself in the history of the Church of Geneva. The mention of the mother of the blasphemer, Shelomith (the peaceable), daughter of Dibri (my word), of the tribe of Dan appears to be only a mark of definite remembrance. A community which suffers the reviling of the principle of their community without reaction, is morally fallen to pieces. This holds good also of the religious community. The reaction of the theocracy could not and should not transplant itself into the Church; but since it was outstripped by the middle ages, there has come in more recent time, over against this extreme, a fearful relaxation, which misses the dynamic reaction against the impudent and the blasphemers of the principle of the community."

This chapter is founded upon the fact that among the Hebrews the child followed the condition of the father and not of the mother. It is probably only one of a multitude of instances of children born in Egypt of parentage of different nations, and many of the "mixed multitude" who followed the Israelites may have had Israelitish mothers. The doubt arising as to the punishment of a blasphemer who was not one of the covenant people, led to Moses' asking for Divine direction. In answer, not only this particular case is settled, but the Hebrew law generally is made applicable to the sojourner. In connection with the penalty for killing cattle is announced in express terms (vers. 18, 21), that which had only been implied before (Ex. xxi. 33-36). The law for the punishment of blasphemy in ver. 16 is perfectly clear; it was from a wrong conception of the fact, not of the law, that the Jews stoned St. Stephen, and would gladly have stoned our Lord Himself. The capital punishment of the murderer in vers. 17, 21, is not to be considered as a part simply of the *lex talionis*, but rather as a positive Divine command given in accordance with Gen. ix. 6. The *lex talionis* on the other hand, of vers. 19, 20, is permissive and restrictive, like so much else in the Mosaic legislation. The fundamental principle which should govern man's conduct towards his neighbor is given in xix. 18; but as the people were so little able to bear this, the ancient indulgence of unlimited revenge is restricted at least to the equivalent of the injury suffered. After the announcement of these general laws, the people carried into execution the sentence pronounced upon the Egyptian blasphemer.

DOCTRINAL AND ETHICAL.

I. The fundamental moral laws apply equally to all mankind. No one can be exempted from them on the ground that he is not in covenant relation with their author, or does not acknowledge himself to be bound by them.

II. Blasphemy against God is a crime of the deepest character, and demands the severest punishment.

III. Exact justice demands the restoration to one's neighbor of the precise equivalent of any harm done to him, and in case this is a personal injury, of a corresponding injury to the offender. The law of love comes in to forbid the exaction of this penalty on the part of him who is injured; but the same law should lead the offender to restore in more ample measure.

HOMILETICAL AND PRACTICAL.

Lange: "Blasphemy against the name of Jehovah as the great mortal offence in Israel. Culmination of the revelation of salvation in Christianity; wherefore here especially the death penalty must fall away. The accusation of Christ, that He blasphemed God. The blasphemy in the New Testament era, above all others, a blasphemy against the grace of God in Christ. The name of Jehovah is the witness of His covenant truth.—The fearful decree of death which lies in this blasphemy itself."

The evil of marriages with the ungodly is here apparent; also the influence of an ungodly father upon the life and character of his child. The law requires every accusation to be substantiated by the most solemn act of the accuser; no one has the right to bring a charge against another to the truth of which he cannot positively testify, and which he is not prepared to support in such wise that, if untrue, guilt must recoil on his own head. The equality of all men before the law of God is here, as everywhere in the law, made very prominent. In the sufferance of the law of revenge, we see that God's will is not always to be known by what

He may permit to sinful man; He suffers many things "for the hardness of their hearts." All these commands, and all commands given to man rest upon the ultimate ground **I am the LORD your God.**

But little is said in the New Testament of blasphemy, God's displeasure at this sin having been expressed so plainly in the Old, and His will remaining always unalterably the same.

FOURTH SECTION.

Of the Sabbatical and Jubilee Years.

"*The keeping holy of the hallowed territory, the holy land, by the Sabbatical year; of the consecrated inheritance by the Jubilee Year, and thus also of those who had become impoverished, the Israelites who had fallen into servitude; the keeping holy of the outward appearance of the holy land (streets and ways); of the public Sabbath feast and of the Sanctuary of the religion of the land. Ch. xxv. 1—xxvi. 2.*"—LANGE.

CHAPTER XXV. 1–55.

1, 2 AND the LORD spake unto Moses in mount Sinai, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, 3 then shall the land keep a sabbath unto the LORD. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard [fruit garden[1]], and gather in 4 the fruit thereof; but in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard 5 [fruit garden[1]]. [2]That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed:[3] *for* it is a year of rest 6 unto the land. And the sabbath of the land shall be meat for you; for thee, and for thy servant,[4] and for thy maid, and for thy hired servant, and for thy stranger 7 that sojourneth with thee, and for thy cattle, and for the beasts [animals[5]] that *are* in thy land, shall all the increase thereof be meat.

8 And thou shalt number seven sabbaths[6] of years unto thee, seven times seven years; and the space of the seven sabbaths[6] of years shall be unto thee forty and 9 nine years. Then shalt thou cause the trumpet of the jubile to sound [cause the sound of the cornet to go through *the land*[7]] on the tenth *day* of the seventh month, in the day of atonement shall ye make the trumpet sound throughout 10 all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubile[8] unto you; and ye shall return every man unto his possession, and ye shall

TEXTUAL AND GRAMMATICAL.

[1] Vers. 3, 4. כֶּרֶם. See Textual Note [6] on xix. 10.

[2] Ver. 5. The Sam., LXX. and Syr. prefix the conjunction.

[3] Vers. 5, 11. נָזִיר means primarily *the separated* (see Gen. xlix. 26; Deut. xxxiii. 16), then *the consecrated*. Except in the passages referred to, and in this chap., it is always used of the *Nazarite*. It is applied to the vine either as for this year consecrated, so LXX. ἁγιάσματος σου; or by a figure of speech, *thy Nazarite vine*, as having its branches unpruned like the unshorn locks of the Nazarite. The latter is generally preferred by the commentators. See Keil who refers to the Latin *viridis coma*, Tibull. i. 7, 34; Propert. ii. 15, 12. Ten MSS., the Syr. and Vulg. read the word in the plural.

[4] Ver. 6. The Sam. and Syr. read this and the three following words in the plural.

[5] Ver. 7. וְלַחַיָּה. See Textual Note [1] on xi. 2.

[6] Ver. 8. Sabbath is used here as in xxiii. 15 (see note there) rather in a figurative way than with the definite sense of *weeks*.

[7] Ver. 9. The word יוֹבֵל—*Jubile* of ver. 10 does not occur in this verse, and there is no occasion for its insertion. The שׁוֹפַר תְּרוּעָה is the loud sound, *clangor*, of an instrument usually translated *trumpet* in the A. V., but occasionally (1 Chron. xv. 28; 2 Chron. xv. 14; Ps. xcviii. 6, *etc.*) more correctly *cornet*. It was either the horn of an animal (according to the Mishna, of chamois or wild goat), or made of metal in the fashion of a horn. The LXX. renders σάλπιγξ, the Vulg. *buccina*.

[8] Vers. 10, 11, 12, 13, *etc.* יוֹבֵל is translated throughout this chapter and ch. xxvii., *jubile*. So also Num. xxxvi. 4. In Ex. xix. 13 it is rendered *trumpet* (marg. *cornet*), and in the only other places where it occurs, Josh. vi. 4, 5, 6, 8, 13, *ram's horns*. Outside of the Bible the word is always spelt *jubilee*, but being here spelt *jubile*, Clark considers that it was intended to be pronounced as a dissyllable, making a close imitation of the Heb. word. Authorities differ as to its sense etymologically. See the subject discussed in Bochart, Hieroz. I. c. 43 (vol. I., pp. 463-466 ed. Rosen.), and Gesen. *Thes. s. v.* The LXX. renders ἄφεσις with relation to what was to be done in this year rather than as a translation of the Heb. word.

11 return every man unto his family. A jubile[8] shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather *the*
12 *grapes* in it of thy vine undressed.[8] For it *is* the jubile;[8] it shall be holy unto you: ye shall eat the increase thereof out of the field.
13 In the year of this jubile[8] ye shall return every man unto his possession.
14 And if thou sell[9] ought unto thy neighbor, or buyest *ought* of thy neighbor's hand,
15 ye shall not oppress [overreach[10]] one another: according to the number of years after the jubile[8] thou shalt buy of thy neighbor, *and* according unto the number
16 of years of the fruits he shall sell unto thee: according to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for *according* to the number *of the years* of the fruits
17 doth he sell unto thee. Ye shall not therefore oppress [overreach[10]] one another; but thou shalt fear thy God: for I *am* the LORD your God.
18 Wherefore ye shall do my statutes and keep my judgments, and do them; and
19 ye shall dwell in the land in safety. And the land shall yield her fruit, and ye
20 shall eat your fill, and dwell therein in safety. And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase:
21 then I will command my blessing upon you in the sixth year, and it shall bring
22 forth fruit for three years. And ye shall sow the eighth year, and eat *yet* of old fruit until the ninth year; until her fruits come in ye shall eat *of* the old *store*.
23 The land shall not be sold for ever:[11] for the land *is* mine; for ye *are* strangers
24 and sojourners with me. And in all the land of your possession ye shall grant a
25 redemption for the land. If thy brother be waxen poor, and hath sold away *some* of his possession, and if any of his kin come to redeem it, then shall he redeem that
26 which his brother sold. And if the man have none to redeem it, and himself be
27 [has become[12]] able to redeem it; then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it: that he may return
28 unto his possession. But if he be not able to restore *it* to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubile:[8] and in the jubile[8] it shall go out, and he shall return unto his possession.
29 And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; *within* a full year [a term of days[13]] may he
30 redeem it. And if it be not redeemed with the space of a full year, then the house that *is* in the walled city shall be established for ever to him[14] that bought it
31 throughout his generations: it shall not go out in the jubile.[8] But the houses of the villages which have no wall round about them shall be counted[15] as the fields of the country: they may be redeemed, and they shall go out in the jubile.[8]
32 Notwithstanding [But concerning[16]] the cities of the Levites, *and* [*omit and*] the
33 houses of the cities of their possession, may the Levites redeem at any time. And if a man purchase of the Levites,[17] then the house that was sold, and [in[18]] the city

Josephus (*Ant.* III. 12, 3) uses the Heb. word *ἰωβήλος*, which he explains as meaning liberty, *ἐλευθερίαν δὲ σημαίνει τοὔνομα.* The Vulg. has *jubileus.* In Ezek. xlvi. 17 it is called שְׁנַת הַדְּרוֹר—*the year of liberty*, from which Josephus probably derived his interpretation. This accords well with the context in ver. 11, and also with the derivation from יָבַל—*to flow freely.*

[9] Ver. 14. The Heb. has the verb in the plural; but the Sam. has the sing. in accordance with the sing. pronouns following. The word buy, קָנֹה, is inf. abs., as in Gen. xli. 43.

[10] Ver. 14. אַל־תּוֹנוּ. The verb יָנָה in the Hiph. applies especially to that sort of civil oppression brought about by fraud, which is best expressed in English by the word overreach.

[11] Ver. 23. לִצְמִתֻת, lit. *for cutting off* (as in marg. A. V.), *viz.* from all hope of redemption. In modern phrase, *in perpetuity.*

[12] Ver. 26. The marg. *his hand hath attained and found sufficiency* exactly renders the Heb.; but the text of the A. V. is a sufficiently good translation except in failing to bring out the idea that the ability to redeem has come about since the sale took place. The Jewish interpretation was accordingly correct, that the right of redemption should only accrue in case the ability to re-purchase was gained *after* the sale had taken place; a merely voluntary sale must hold until the jubilee year.

[13] Ver. 29. יָמִים תִּהְיֶה גְאֻלָּתוֹ, lit. *days shall its redemption be*, i. e. the right of redemption shall continue for a definite time and no longer, which time has been explained in the previous clause to be a year; it is better, however, to let the translation follow the Heb. than to paraphrase so much as has been done in the A. V.

[14] Ver. 30. The k'ri לוֹ for the text לֹא is also the reading of the Sam. and of thirteen MSS.

[15] Ver. 31. יֵחָשֵׁב is sing. The Sam., LXX. and Syr. have the plural.

[16] Ver. 32. On this use of the particle ו see Nordheimer's *Heb. Gr.* § 1093, 6, c, h. It is evident that there is nothing said about the redemption of the *cities*, which the form of the A. V. would seem to imply, but only of the houses in them.

[17] Ver. 33. There is much diversity of opinion as to the meaning of this clause. The text of the A. V. is supported by

of his possession, shall go out in *the year of* jubile:[8] for the houses of the cities of
34 the Levites *are* their possession among the children of Israel. But the field of the suburbs of their cities may not be sold; for it *is* their perpetual possession.

35 And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: *yea, though he be* a stranger [poor, and his hand trembles by thee, thou shalt hold him up *as* a stranger[19]], or a sojourner; that he may live[20]
36 with thee. Take thou no usury of him, or increase: but fear thy God; that thy
37 brother may live with thee. Thou shalt not give him thy money upon usury, nor
38 lend him thy victuals for increase. I *am* the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

39 And if thy brother *that dwelleth* by thee be waxen poor, and be sold unto thee;
40 thou shalt not compel him to serve as a bondservant: *but* as an hired servant, *and* as a sojourner, he shall be with thee, *and* shall serve thee unto the year of jubile:[8]
41 and *then* shall he depart from thee, *both* he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.
42 For they *are* my servants, which I brought forth out of the land of Egypt: they
43 shall not be sold as bondmen. Thou shalt not rule over him with rigor; but shalt
44 fear thy God. Both thy bondmen, and thy bondmaids, which thou shalt have, *shall be* of the heathen that are round about you; of them shall ye buy bondmen
45 and bondmaids. Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that *are* with you, which they begat
46 in your land: and they shall be your possession. And ye shall take them as an inheritance for your children after you, to inherit *them for* a possession; they shall be your bondmen for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigor.

47 And if a sojourner or stranger wax rich by thee, and thy brother *that dwelleth* by him wax poor, and sell himself unto the stranger *or*[21] sojourner by thee, or to the stock
48 of the stranger's family: after that he is sold he may be redeemed again; one of his
49 brethren may redeem him; either his uncle, or his uncle's son, may redeem him, or *any* that is nigh of kin[22] unto him of his family may redeem him; or if he be
50 able, he may redeem himself. And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubile:[8] and the price of his sale shall be according unto the number of years, according to the time of an
51 hired servant shall it be with him. If *there be* yet many years *behind*, according unto them he shall give again the price of his redemption out of the money that
52 he was bought for. And if there remain but few years unto the year of jubile,[8] then he shall count with him, *and* according unto his years shall he give him again
53 the price of his redemption. *And* as a yearly hired servant shall he be with him:
54 *and the other* shall not rule with rigor over him in thy sight. And if he be not redeemed in these *years* [by these *means*[23]], then he shall go out in the year of jubi-

the LXX. and by the Targums, and is defended by Keil. A difficulty arises from the use of the word יִגְאַל—*redeem*; but Keil maintains, on the authority of the Rabbins, that this is used in the sense of קָנָה—*to buy*. He grounds the usage on the fact that the Levitical cities were originally assigned to the tribes as a part of their inheritance; they relinquished the houses, or a part of the houses in them (together with pasture grounds) to the Levites for dwelling-places. When therefore one of another tribe purchased of a Levite, he was in fact *redeeming* the inheritance of his tribe. So Murphy. On the other hand, the reading: "*If one of the Levites redeems a house in the city* (according to the marg. of the A. V.), is preferred by Clark following Rosenmüller, De Wette, Kranold, Herxheimer and others. The meaning will then be, that if a Levite has sold a house to one of another tribe, and another Levite redeem it, then in the Jubilee year it must revert to its original possessor. But it is more than questionable whether the Levites had any such general right of redemption on behalf of their fellow Levites as this would suppose. The Vulg. inserts a negative, *Si redemptæ (sc. ædes) non fuerint*, and this is sustained by Houbigant, and preferred by Woide, Ewald, Bunsen and Knobel. It is adopted by Lange in the translation and exegesis; but it is a serious objection that it would require a change in the Heb. On the whole, the text of the A. V. seems best sustained, and gives the clearest sense.

[18] Ver. 33. On the use of וְ in the figure *Hendiadys* see Gesen. *s. v.* 1, b.

[19] Ver. 35. The particle *as* is inserted here by the LXX., Vulg., Targums, Luther, *etc.*, and is recognized as to be supplied by many commentators, as Keil, Clark and others. So also Riggs. On the other hand the Syr. gives just the opposite sense: thou shalt not hold him for a sojourner or foreigner; but he shall live with thee. Others, as Lange, adopt the sense expressed in the A. V.

[20] Ver. 35. וְחֵי according to Keil, an abbreviation for וְחַי occurring only here.

[21] Ver. 47. The missing conjunction is supplied in ten MSS., the LXX. and Syr.
[22] Ver. 49. See Textual Note [4] on xviii. 6.
[23] Ver. 54. The Heb. does not express the noun at all. That supplied by the marg. of the A. V. is clearly more agreeable to the context than that in the text. So Lange, following the Syr. The other ancient versions do not supply the ellipsis.

55 le,[a] *both* he, and his children with him. For unto me the children of Israel *are* servants; they *are* my servants whom I brought forth out of the land of Egypt: I *am* the LORD your God.

EXEGETICAL AND CRITICAL.

This chapter, with the first two verses of the following one, forms another *Parashah*. or proper lesson of the law; the parallel lesson from the prophets is Jer. xxxii. 6-27, concerning Jeremiah's redemption of Hanameel's field in Anathoth. This and the following chapter, which is the conclusion of the book proper, form a single Divine communication. "The institution of the jubilee years corresponds to the institution of the day of atonement (ch. xvi.). Just as all the sins and uncleannesses of the whole congregation, which had remained unatoned for and uncleansed in the course of the year, were to be wiped away by the all-embracing expiation of the yearly recurring day of atonement, and an undisturbed relation to be restored between Jehovah and His people; so, by the appointment of the year of jubilee, the disturbance and confusion of the divinely appointed relations, which had been introduced in the course of time through the inconstancy of all human or earthly things, were to be removed by the appointment of the year of Jubilee, and the kingdom of Israel to be brought back to its original condition." Keil. The systematic character and correspondence of the two great divisions of Leviticus are thus brought into view.

The institution of the Sabbatical year occupies the first seven verses, and that of the year of Jubilee, with its effects upon rights and property, the remainder of the chapter. The latter may be subdivided into the institution itself (vers. 8-12); the legal return of every man to his own land, and the effect of this on contracts (vers. 13-34); and finally the emancipation of the Hebrew slave with its consequences (vers. 35-55). "The Sabbatical year and the year of Jubilee belong to that great Sabbatical system which runs through the religious observances of the law. They were solemnly connected with the sacred Covenant." Clark. They are therefore appropriately placed immediately after the "appointed seasons" of the previous chapter; yet they are also somewhat separated from these, as "they were distinguished by no religious ceremonies, they were accompanied by no act of religious worship. There were no sacrifices, nor Holy Convocations belonging to them." Although forming a part of the Hebrew ecclesiastical system, they were yet chiefly marked in their effects by their civil and social relations. As the whole civil polity of Israel was fundamentally theocratic, so were these remarkable provisions in their national life placed upon a religious basis.

"There are perhaps in the whole ancient world no institutions bearing comparison with the Hebrew year of release and of Jubilee, either in comprehensiveness or in loftiness of principle. It is impossible to appreciate too highly the wonderful consistency with which the Sabbath was made the foundation of a grand series of celebrations extending from the Sabbath-day to the Sabbath-month, and the Sabbath-year, and lastly to a great Sabbath-period of years. And all these institutions were associated with ideas admirably calculated to foster both a sense of dignity and humility, both zeal in practical pursuits and spiritual elevation, both prudence and charity." Kalisch.

"The fundamental thought is: Jehovah is the Lord of the land of Jehovah, with all its blessings, with its soil and its harvests, with its inheritances and its dwellings, with its rich and its poor, with its free and its slaves, its roads and its bye-ways, its holy seasons, the Sabbath days and its central holy place, the Tabernacle." Lange.

Vers. 1-7. **In mount Sinai** clearly means in the region about the mountain, as in vii. 38; xxvi. 46; xxvii. 34, *etc.* "Mount Sinai is emphasized to allow the immediately following ordinance to come into prominence as a prophecy of the distant future." Lange. Neither the Sabbatical nor the Jubilee year were to be observed until the settlement of the people in the promised land. On ver. 4 Lange quotes Keil as follows: "The omission of sowing and reaping presupposed that the Sabbatical year commenced with the civil year, in the autumn of the sixth year of labor, and not with the ecclesiastical year, on the first of Abib (Nisan), and that it lasted till the Autumn of the seventh year, when the cultivation of the land would commence again with the preparation of the ground and the sowing of the seed for the eighth year; and with this the command to proclaim the jubilee year 'on the tenth day of the seventh month' throughout all the land (ver. 9), and the calculation in vers. 21, 22, fully agree." On the expression *Sabbath Sabbathon* of ver. 4, see Textual Note 2 on xxiii. 3. In vers. 4-7 all agricultural labor is forbidden for the Sabbatical year. Two questions arise: how were the wants of the people to be provided for during the year? and how was the time thus freed from its usual employments to be spent? In regard to the first, reference is usually made to the great productiveness of the land, and to the fact that there would be a considerable spontaneous growth of grain, while the fruit trees and the vine would of course bear nearly as usual. Greater use would also have been made of animal food by those who possessed cattle, or were able to purchase it, and the uncropped fields would have allowed of the support of herds and flocks in unusual numbers. These facts lessen the difficulty, and indeed remove it altogether for the wealthy and for the poor also during several months of the year; all this spontaneous produce was common property, and might be gathered by any one for immediate use but not stored. Undoubtedly during the time of the ripening of the various cereals there would thus be abundant provision for the wants of the whole population. But after all, the main reliance must have been upon the stores laid up previously in view of the coming on of the Sabbatical year, and this is pointed out in vers. 20, 21. It is also to be noticed that only agricul-

tural labor was suspended, and that the commerce of the cities went on as usual. In regard to the employment of the time: the command is given in Deut. xxxi. 10-12, that at the feast of Tabernacles in this year the law should be read in the hearing of all the people, including not merely the men who were alone required in other years to assemble at the feast, but also the women and children. This provision, joined with the analogy of the seventh day, shows that the leisure of the Sabbatical year was to be improved in acquiring a knowledge of the Divine law, and doubtless in renewing family ties and associations. It is distinguished not as an idle year, but as a year of intellectual and moral, rather than of manual occupation. Other passages in the law on this subject are Ex. xxiii. 10, 11, and Deut. xv. 1-18. The latter is the most detailed of all, and provides for the release in that year of all debts due from Israelites, and of all Israelites in bond-service. The Sabbatical year was doubtless provided for the sake of man and its bearing upon his spiritual welfare; yet when the law pronounces (ver. 2) **the land shall keep a Sabbath unto the LORD**, we are forced to see a symbolical significance in the very rest of the land itself. "The earth was to be saved from the hand of man exhausting its power for earthly purposes as his own property, and to enjoy the holy rest with which God had blessed the earth and all its productions after the creation. From this, Israel, as the nation of God, was to learn, on the one hand, that although the earth was created for man, it was not merely created for him to draw out its powers for his own use, but also to be holy to the Lord, and participate in His blessed rest; and on the other hand, that the great purpose for which the congregation of the Lord existed, did not consist in the uninterrupted tilling of the earth, connected with bitter labor in the sweat of his brow (Gen. iii. 17, 19), but in the peaceful enjoyment of the fruits of the earth, which the Lord their God had given them, and would give them still without the labor of their hands, if they strove to keep His covenant and satisfy themselves with His grace." Keil. The law of the Sabbatical year was not to come into operation until after the completion of the conquest. It is hardly probable that it was actually observed until the Captivity, see 2 Chron. xxxvi. 21, unless possibly a few times in the very beginning of the settlement in Canaan. Later, "there are found several historical notices which imply its observance. The Jews were exempted from tribute in the Sabbatical year by Alexander the Great (Jos. *Ant.* xi. 8, 6), and by Julius Cæsar (*ib.* xiv. 10, 6). The inhabitants of Bethsura could not stand out when besieged by Antiochus Epiphanes, because they had no store of provisions owing to the Sabbatical year (1 Macc. vi. 49), and the inhabitants of Jerusalem suffered from a like cause when they were besieged by Herod (Jos. *Ant.* xiv. 16, 2; xv. 1, 2)." Clark. Tacitus also mentions the Jewish "seventh year given to indolence" (*Hist.* v. 2, 4), and St. Paul (Gal. iv. 10) charges the Judaizers with observing *years* as well as days and months.

Vers. 8–12. The institution of the year of Jubilee. The present chapter contains the whole literature of the Jubilee year to be found in the Pentateuch, except the discussion of its effect upon fields dedicated to the Lord in xxvii. 16-25, and except also the allusion in the case of the daughters of Zelophehad, Num. xxxvi. 4. Lange: "The relation of the last Sabbatical year to the Jubilee year itself creates a special difficulty. If the people did not sow or reap during two years, there would result a stoppage of four years." [This seems to overlook the fact that the Jubilee was proclaimed on the 10th Tisri, when the whole work of the agricultural year had been rounded out and completed, so that the break of two years, serious as this was, did not extend either forward or backward in its effects beyond those years themselves.—F. G.]. "On this account it has indeed been supposed that the 49th year itself was the Jubilee year (see Keil, p. 162 [Trans. p. 458]. Art. *Sabbath* and *Jobeljahr* in Herzog's *Real-encyclopädie*)." [This view was first advocated by R. Jehuda, and has been adopted by Scaliger, Usher, Petavius, Rosenmüller, and others, and hesitatingly by Clark in his commentary. It is entirely rejected by Keil as contradictory to the plain language of the text, and by Clark in his Art. *Jubilee* in Smith's *Bibl. Dict.* The text (vers. 8-11) is perfectly plain, using the same forms of language as in regard to the feast of Pentecost after the completion of the seven weeks, between which and this Pentecostal year there is a clear analogy. Notwithstanding the authority of the critics above referred to, it must be considered as certain that the Jubilee followed the seventh Sabbatical year, and that thus once in every half century two fallow years were to occur together. The provisions for food were the same in the one case as in the other: no agricultural labor was to be performed, but the spontaneous productions of the earth were the common property of the whole population. Large reliance must therefore have been placed upon food previously stored and, perhaps, on foreign commerce.—F. G.] "We see from the book of Jeremiah that this feast was poorly kept in Israel, not on account of apprehended need, but in consequence of the hardening effect of proprietary relations, and the hard-heartedness of the powerful and great (Knobel, p. 563. Jer. xxxiv.). But the year of Jubilee formed the culmination of the ideal relations of Israel which the law aimed at without actually reaching. . . . It is most full of significance that on the 10th of the 7th month (at the end of the seven Sabbatical years on the great day of Atonement, without doubt immediately after the full accomplishment of the propitiation) the trombone was to sound through all the land to announce the year of Jubilee as a year of freedom (דְרוֹר), the highest feast of the laborer, and of nature, the redemption of lost inheritances, the ransom of the enslaved, the year of the restoration of all things (Isa. lxi.). The instrument of the announcement is the trombone, the horn (שׁוֹפָר), the sound of which יֹבֵל had proclaimed also the feast of the covenant of the law." After the solemn quiet of the day when all the people must "afflict their souls," and when the great rites of the annual propitiation had been completed, probably at the

time of the evening sacrifice, the sudden burst of sound proclaiming the year of Jubilee must have been peculiarly impressive. The proclamation of freedom was most appropriate just after the great reconciliation of the people with God had been symbolically completed. The chief allusions to this year in the prophets are Isa. lxi. 1, 2; Jer. xxxii. 6-15; Ezek. vii. 12, 13; xlvi. 16-18.

Vers. 13-34. In the year of Jubilee every man was to return to his inherited possession. The principle on which this law is based is given in ver. 23: The land was the absolute possession of Jehovah alone; He had allotted it to the families of Israel as **strangers and sojourners** with Him, and however these allotments might be temporarily disturbed in the exigencies of life, in the Jubilee they must all be restored again. Ver. 14. **Sell aught** refers only to land and houses in the country. Personal property (except slaves) was not affected by the Jubilee as debts were by the Sabbatical year (Deut. xv. 1-11). The price of the land was determined (vers. 15, 16) by the value of the harvests remaining until the Jubilee. "In the valuation of the harvest there was always opportunity for fraud; therefore the earnest warning not to oppress [**overreach**] one's neighbor." Lange. Vers. 20-22 relate in terms to the sabbatical year, but only in regard to the supply of food. This is, of course, equally applicable to the Jubilee year, and thus both cases are covered. The question arises in connection with the latter, but needs also to be answered for the former, and is therefore arranged with reference to that as the more frequently recurring. The verses stand therefore quite in their proper place; if placed, as various critics would have them, just after ver. 7, the Jubilee year could only be provided for by a repetition. Vers. 23-28. Lange: "The land shall not be sold even to defeasance, *i. e.*, completely. It shall also not be sold absolutely; the form is not an hereditary lease, once for all, but a temporary lease for a course of years.—**For the land is Mine**. Jehovah says, and **ye are strangers and sojourners with Me**.—Therefore the soil throughout the whole land was placed under the law of redemption. Also redemption could take place before the 50th year if the nearest *Goel* or redeemer of the impoverished man stepped in and bought back for his benefit that which had been alienated. If the redeemers (relatives, according to their degrees of relationship, having the ability and the will) failed, then the case was conceivable that the impoverished man himself might come into the possession of means before the 50th year, and then the redemption was reserved to him according to the usufruct of the yet remaining years." If neither of these means of redemption were availed of, then the law of reversion absolutely and without consideration came into play in the Jubilee year. There could never be injustice in this, as all purchases had been made with a full knowledge of the law. The law, **if thy brother be waxen poor**, throughout presupposes that no Israelite would sell his inheritance except under the pressure of poverty. Comp. 1 Kings xxi. 3.

Vers. 29-34. The alienation and redemption of houses (*a*) of the people generally, vers. 29-31; (*b*) of the Levites, vers. 32-34. (*a*) Lange: "A dwelling-house within a walled city could be redeemed within the space of the first year, but not afterwards. The law could not be brought to bear upon the more fixed relations of cities without prejudice to justice and order. The reason certainly is not that the houses in the cities belonged "to the full proprietorship of their possessors." The possessors themselves were really tenants of Jehovah." [The law of redemption relates to land, and is based upon the original division of the land among the families of Israel. In cities the original value of the land constituted but a small part of the value of a house; the rest was the creation of human industry. The property represented by the original value of the land is recognized in the right of redemption for a year, which also concurred with the general purpose of the law in checking the sale of real estate; but beyond this the house in the city was justly treated as of the nature of personal property. Calvin also observes justly that there was not the same objection to the falling of city houses into the hands of the wealthy as of those in the country. On the one hand, the expense of maintaining them was greater, and could be better borne by the wealthy; and on the other, the possession of a house was not at all as necessary to a poor man in the city as in the country where he could scarcely otherwise find shelter.—F. G.] "But the houses in open places were put, as an appurtenance to the farm, under the law of redemption within the fiftieth year, or of reversion at the end of that period." (*b*) See the Textual Notes on vers. 32, 33. Lange, in his translation and exegesis of ver. 33, follows the Vulgate, and objects to the view of Keil as too subtle, and as inapplicable to the clause: **and the city of his possession**. The latter objection is removed by considering this as a *hendiadys*, and translating **in the city**. Lange considers that the clause "has something like these the senses: even houses of the Levites fall back again, even if they were the whole city. Or again: only by this means the Levitical cities remain guaranteed as such." The pasturage of the Levites was absolutely inalienable, even temporarily (ver. 34), and the reason for extending the law of redemption to their houses in the cities is evidently that they had no other inheritance, and it was therefore necessary in this to assimilate them to the rest of the people that they might enjoy the same safeguards against hopeless poverty with their brethren. This provision applied to the priests also, who constituted one family of the Levites, and were in the same situation as their brethren in regard to landed property. It is noticeable on the one hand that this is the only mention of the Levites in this book; and on the other, that the provision of cities for them had not yet been announced. Both facts admit of the easy explanation that the whole legislation had been communicated to Moses in the Mount, so that any part of it may presuppose another; but that he was to announce it to the people in the order best adapted to their needs. The Levites are not therefore spoken of in this book, except thus incidentally in order to keep them distinct from the priests;

and the law in regard to the redemption of their houses in their cities is given to complete the law of Jubilee; but the assignment of the cities themselves is reserved to the directions for the division of the land.

Vers. 35-55. The emancipation of the Hebrew slave with its consequences. The main subject is still the law of Jubilee; but in connection with the effect of this upon the Hebrew slave, the treatment of the poor generally is spoken of.—**And if thy brother**, *i. e.* an Israelite, **be waxen poor**, he was not to be treated as an outcast, but with the consideration shown to a resident foreigner, who also had no landed possession. Vers. 36, 37, forbid the taking of **usury of him, or increase**. In the latter verse this is applied also to the furnishing of food. It is entirely clear that the prohibition is not simply of what is now commonly called *usurious interest*, but of any interest whatever. There was no law regulating the amount of interest; no interest was allowed to be taken of a Hebrew brother, and no limitation was put upon that which might be demanded of a foreigner. Lange, however, considers the words: **a stranger or a sojourner** (ver. 35) as in apposition with the pronoun **him**, and taking the view expressed in the A. V., says: "It is very noticeable that this holds good also of the foreigner." See Textual Note 19. Lange adds: "Jehovah says this, the great Benefactor, who has delivered His Israel out of Egypt, and purposes to give him the whole land of Canaan, in order to make him, through thankfulness, like-minded with his God." (Ver. 38.) Vers. 39-43. Hebrew servants to Hebrews. The law provides that such servants shall not be treated as ordinary slaves entirely dependent upon the will of their master, but rather as simply under a contract, like a hired servant. In Ex. xxi. 1-4 it has already been provided that the term of servitude for the Israelites should not extend beyond six years, and in the seventh they should go out free; it is now further provided, as an almost necessary supplement to that law, that, whatever the number of years he might chance to have served, he should go free in the Jubilee when the land of his inheritance reverted to him, and would need his care. "Through this principle slavery was completely abolished, so far as the people of the theocracy were concerned." Oehler. In Ex. the freedom of his wife and children is also assured, unless the wife be one given him by his master, and therefore his slave. In that case the wife and children remained the master's, and the same qualification is doubtless to be understood of ver. 41 here. In Ex. xxi. 5, 6, provision is made for the case of a slave who preferred to continue with his master; it would have been unnecessary at any rate to mention this unusual exception here; but probably it applied only to the ordinary release in the seventh year of service, and was not intended to take place also at the Jubilee. If the slave freed at the Jubilee chose to go back to his master, he could of course do so, but could only devote himself to perpetual servitude after another six years' service. Vers. 42, 43. Lange: "The Israelites were not allowed to become men's slaves, because they were God's slaves. The Jews could misinterpret these noble words in arrogance in opposition to the heathen (Jno. viii.); but Christian industry has read them too little." Vers. 44-46. Heathen slaves of Hebrew masters. The Israelites, in common with all nations of their time, were permitted to hold heathen slaves. It was a patriarchal custom of long standing, and the supply was kept up by natural descent, by purchase from foreigners, and by captives taken in war. The people were not yet prepared for the abrogation of this, and in consequence the Mosaic law permits its continuance, but in many ways mitigates its rigor (see Ex. xxi. 16, 21, 26, 27), especially by providing that the slave might adopt the religion of his master, and be circumcised, and thus entitled to all the privileges of a Hebrew servant (comp. Ex. xii. 44). This had certainly been done with all the slaves of Abraham, and probably with those of Isaac and Jacob. It is likely that no inconsiderable portion of the Israelites of the time of Moses were the descendants of slaves thus manumitted. Vers. 47-55. Hebrew servants to foreign masters. By this addition all possible cases of servitude are covered. Lange: "The prohibition of oppressive power against an Israelite brother occurs again ver. 43, and again ver. 46. So strongly were the Israelites now bound to charitableness and to the fostering of freedom; so strongly also was the power of the stranger and foreigner coming into Israel limited in relation to heathen encroachments upon the Jewish right of freedom. If an impoverished Jew sold himself or his house to a foreigner, any one of his kindred might become his redeemer, the brother, the uncle, the uncle's son, or any blood relation; also he might redeem himself, if he had laid by enough for the purpose. Everything breathed the tendency to freedom; but it was conditioned by law. The price of the redemption was fixed according to the years which he had yet to serve to the year of Jubilee, and according to the usual wages. In case there was no redemption, he was set free in the year of Jubilee. At the close occurs yet once more the solemn sanction of the law, ver. 55." This law evidently contemplates the acquisition of wealth by foreigners residing in Israel, and their living in undisturbed prosperity. The Hebrew slave of a Hebrew was released without redemption after six years of service, and also in the year of Jubilee whenever that might occur; but apparently the law of Ex. xxi. does not apply to foreign masters, and here nothing is said of release, except by redemption, until the Jubilee. This would be a strong inducement to an impoverished Hebrew to sell himself to an Israelite rather than a foreigner, and concurs with the general tendency of the law to discourage any subjection to foreigners.

Lange connects the first two verses of the following chapter with this section as is done in the Jewish *Parashah*. They seem, however, to belong to the general conclusion of the book contained in the following chapter.

DOCTRINAL AND ETHICAL.

I. Lange (under Exegetical): "The chosen land, seen from a distance, appears as a paradi-

saical world, inexhaustible in fruitfulness. . . . But it is to be particularly noticed that the prescribed Sabbath rest of the land forced the people back again to the inexhaustible source of food in the breeding of cattle, and so far to simple Idyllic relations; the breaking the hardness of purchase and property relations would further the return of Idyllic simplicity, soften the differences of rank, and above all, avert the so-called proletarian relations, and glorify Jehovah as the gentle sovereign Lord and manor Lord of the families of Israel joined together in brotherhood. By this also comfort was brought to the cattle, and even to the wild animal. In later times the turbulent, restless pressing on of industry is not appeased by voluntary or legal times of rest and years of remission, but indeed by commercial crises, civil catastrophes and extraordinary helps in necessity; but the proper ideas or ideal of the Sabbatical and Jubilee years have not yet come to be clearly seen in the Christian consciousness of the time." What is noted by H. Spencer as the rythmic flow of all things in the universe is provided for in regard to human activity in this wonderful legislation; the disastrous consequences attending its absence are noted above by Lange.

II. Lange (also under Exeg.): "The limitation of human proprietary right to the soil has also its permanent ideal significance. God challenges to Himself the royal right over terrestrial nature, as a clear idea of this is given indeed in the winter storm over the sea, the Alpine glacier and the deserts. Man is inclined, in his egotistical industry, to harass nature as his beast."

III. "Looking at the law of Jubilee from a simply practical point of view, its operation must have tended to remedy those evils which are always growing up in the ordinary conditions of human society. It prevented the permanent accumulation of land in the hands of a few, and periodically raised those whom fault or misfortune had sunk into poverty to a position of competency. It must also have tended to keep alive family feeling, and helped to preserve the family genealogies. . . . . But in its more special character, as a law given by Jehovah to His peculiar people, it was a standing lesson to those who would rightly regard it, on the terms upon which the enjoyment of the land of Promise had been conferred upon them. All the land belonged to Jehovah as its supreme Lord, every Israelite as His vassal belonged to Him." Clark.

IV. The law of slavery as understood among ancient nations generally is here essentially modified and softened, the Levitical precepts tending in the same direction with those of the Gospel which, after so long a time, have now nearly effected its abolition throughout the civilized world. But in regard to the Hebrews themselves, the law went much further, and substantially abolished slavery at once, reducing it to a six years' service, and even this interrupted by the year of Jubilee, and subject to many restrictions. It is still further to be remembered that any foreign slave might be admitted to the privileges of the Hebrew, by becoming an Israelite through the reception of circumcision. Thus strongly did the law set its face against the institution of slavery.

HOMILETICAL AND PRACTICAL.

Lange (under Exeg.): "The Sabbath year is the germ of the Jubilee year, as this is a type of the New Testament time of deliverance, restoration and freedom (Isa. lxi.; Luke iv. 18), and further, a prelude and a prophecy of the heavenly and eternal Sabbath itself (Heb. iv.)."

Lange (*Homiletik*): "The year of Jubilee of the theocratic land. The great year of rejoicing in the theocratic community. Ideals which have been scantily and scarcely fulfilled in the letter in Israel, but which in Christianity are continually being realized in the spirit. And this indeed in the commendable care of the fields and forests; in the dread of a gross profit out of nature; in the limitation of the proprietary right of individuals over nature; in customs of gentleness; in the consecration of the social right of fellowship; the right of the poor, the right of the laboring man, the right of rent and purchase. The later dismal caricatures of these ideals. Seven years a period after which the administration of nature required a new revision; forty [fifty] years a period after which the arrangements of business required a revision. The neglect of reform a source of revolution. The Jubilee year a type of the Gospel time of deliverance (Isa. lxi.; Luke iv. 16). The true preaching of the Gospel always a proclamation of the true Jubilee year. The Jewish and the Christian emancipation from slavery: 1) its common foundation, 2) its greater difference, 3) its unceasing development in the world."

As the law provided for a redeemer for the poor, so, says Wordsworth, Christ became the Redeemer for the spiritually poor, reinstating us in our lost estate, and delivering us from the bondage of sin; and this He was entitled to do because by His incarnation He took our nature and became our Kinsman.

By the prohibition of sowing and harvesting in the Sabbatical and Jubilee years was again taught that principle which the Israelites learned from the manna in the wilderness, and which the words of Christ make of perpetual validity, that "man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord."

Very full and striking are the provisions of this chapter for the loving care of the poor, not for the sake of the poor only, but for the sake of him who should show them kindness. That the blessing of this lesson might not cease with the Mosaic dispensation, God has provided that we shall have the poor always with us, and our Lord has elevated our ministrations to them into ministrations to Himself. Similarly kindness and consideration towards those who labor for us is taught by Moses, and is ever made one of the prominent practical duties of Christianity. See Eph. vi. 9, *etc.*

PART FOURTH.

Conclusion.—Promises and Threats.

Chapter XXVI. 1-46.

1 Ye shall make you no idols[1] nor graven image,[2] neither rear you up a standing image,[3] neither shall ye set up *any* image of stone[4] in your land, to bow down unto[5]
2 it: for I *am* the Lord your God. Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the Lord.
3, 4 If ye walk in my statutes, and keep my commandments, and do them; then will I give you rain in due season, and the land shall yield her increase, and the
5 trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your
6 bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make *you* afraid: and I will rid evil beasts
7 [animals[6]] out of the land, neither shall the sword go through your land. And ye
8 shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to
9 flight: and your enemies shall fall before you by the sword. For I will have respect unto you, and make you fruitful, and multiply you, and establish my cove-
10 nant with you. And ye shall eat old store, and bring forth [clear away[7]] the old
11 because of the new. And I will set my tabernacle [dwelling-place[8]] among you:
12 and my soul shall not abhor you. And I will walk among you, and will be your
13 God, and ye shall be my people. I *am* the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen: and I have broken the bands[9] of your yoke, and made you go upright.
14 But if ye will not hearken unto me, and will not do all these commandments;
15 and[10] if ye shall despise my statutes, or if your soul abhor my judgments, so that ye

TEXTUAL AND GRAMMATICAL.

[1] Ver. 1. אֱלִילִם. See Textual Note [3] on xix. 4.

[2] Ver. 1. פֶּסֶל, from פָּסַל *to carve*, is used of an image of any material, but is here taken, as in Isa. xliv. 15, 17; xlv. 20, of an image of wood.

[3] Ver. 1. מַצֵּבָה lit. *anything set up*. Hence used of a memorial stone, Gen. xxviii. 18-22; xxxv. 14; Isa. xix. 19; answering to the λίθαροι λιπαροί of the ancients. As these came to be used for idolatrous purposes the word obtained its secondary sense as in the text (Ex. xxiii. 24; 2 Ki. iii. 2, *etc.*). The marg. of the A. V. follows the LXX. στύλην. The Vulg. has *titulum*.

[4] Ver. 1. מַשְׂכִּית does not elsewhere occur in connection with אֶבֶן, but its meaning by itself *figure, imagery*, is sufficiently well settled. The only question here is whether the phrase denotes an *image of stone* (A. V. so Keil), or *a stone with images sculptured upon it* (A. V. marg. Rosen.). The latter is probably the more correct view, but not sufficiently certain to warrant a change in the text. LXX. λίθον σκοπὸν apparently in the sense of a *prophylactery*, and of this the Vulg. *lapidem insignem* may be a translation. Targ. Onk., and Jon. and Syr. *stone of adoration*; Targ. Jerus. *stone of error*.

[5] Ver. 1. The construction of עַל here has somewhat perplexed the critics. Geddes contends that as it never elsewhere precedes the object of adoration, it must here signify *at*, *by*, or *upon*. Keil explains it "on the ground that the worshipper of a stone image rises above it (for עַל in this sense, see Gen. xviii. 2)." But this fact is, at the least, very doubtful; and the ordinary meaning of עַל as signifying *motion towards*, ἐπί, seems to be all that the connection requires.

[6] Ver. 6. חַיָּה. See Textual Note [1] on xi. 2.

[7] Ver. 10. תּוֹצִיאוּ is exactly rendered by the A. V., but the sense intended is better conveyed by the suggested emendation of Clark.

[8] Ver. 11. מִשְׁכָּנִי. See Textual Note [8] on xv. 31.

[9] Ver. 13. "מֹטֹת עֹל, *lit.* the poles of the yoke (comp. Ezek. xxxiv. 27), *i. e.*, the poles which are laid upon the necks of beasts of burden (Jer. xxvii. 2) as a yoke." Keil. For עֹל the Sam. and many MSS. have the fuller form עוֹל.

[10] Ver. 15. The conjunction is wanting in 6 MSS., the Sam., Vulg., and Syr.

16 will not do all my commandments, *but* that ye break my covenant: I also will do this unto you; I will even appoint over you terror,[11] consumption, and the burning ague [wasting away, and the burning fever[12]] that shall consume the eyes, and cause sorrow of heart [the soul to pine away[13]]: and ye shall sow your seed in vain, for your
17 enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee
18 when none pursueth you. And if ye will not yet for all this hearken unto me, then
19 I will punish you seven times more for your sins. And I will break the pride of
20 your power; and I will make your heaven as iron, and your earth as brass: and your strength shall be spent in vain: for your land shall not yield her increase,
21 neither shall the trees of the land[14] yield their fruits. And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues
22 upon you according to your sins. I will also send wild beasts [animals[6]] among you, which shall rob you of your children [make you childless[15]], and destroy your
23 cattle, and make you few in number; and your *high* ways shall be desolate. And if ye will not be reformed by me by these things, but will walk contrary unto me;
24 then will I also walk contrary unto you, and will punish you yet seven times for
25 your sins. And I will bring a sword upon you, that shall avenge the quarrel of [*omit* the quarrel of[16]] *my* covenant: and when ye are gathered together within your cities, I will send a pestilence among you; and ye shall be delivered into the
26 hand of the enemy. [;] *And* [*omit And*] when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver *you* your bread
27 again by weight: and ye shall eat, and not be satisfied. And if ye will not for all
28 this hearken unto me, but walk contrary unto me; then I will walk contrary unto
29 you also in fury; and I, even I, will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.
30 And I will destroy your high places, and cut down your images,[17] and cast your
31 carcases upon the carcases of your idols,[18] and my soul shall abhor you. And I will make your cities waste, and bring your sanctuaries[19] unto desolation, and I will
32 not smell the savour of your sweet odours. And I will bring the land into desola-
33 tion: and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate, and your cities waste.

34 Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in
35 your enemies' land; *even* then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest; because [all the days of its desolation it shall

[11] Ver. 16. For בֶּהָלָה — *terror* the Sam. reads בַּחֲלָה — *sickness* as a general term including the specifications that follow. The word is rendered in the A. V. of Jer. xv. 8 as here, and in Ps. lxxviii. 33; Isa. lxv. 23, *trouble*. It does not occur elsewhere. The idea is that of "mens' hearts failing them for fear," Luke xxi. 26.

[12] Ver. 16. שַׁחֶפֶת — *wasting away* is well expressed by the *consumption* of the A. V. in its etymological sense, but is in danger of being misunderstood of the specific disease of that name which is rare in Palestine and Syria. The LXX., however, has *ψώραν*. קַדַּחַת, LXX. *πυρετός*, according to all authorities should be *burning fever*. Fevers are the most common of all diseases in Syria and the neighboring countries. These words occur only in the parallel, Deut. xxviii. 22.

[13] Ver. 16. מְדִיבֹת נָפֶשׁ. The literal translation is more expressive than the paraphrase of the A. V.

[14] Ver. 20. For הארץ 21 MSS. and the LXX. read השדה.

[15] Ver. 22. שִׁכְּלָה אֶתְכֶם. The literal rendering is sufficient.

[16] Ver. 25. נֹקֶמֶת נְקַם־בְּרִית *lit.* "avenging the covenant vengeance." As this cannot be expressed in English the נָקָם is better left untranslated than rendered by *quarrel*, which it does not mean.

[17] Ver. 30. הַמָּנֵיכֶם. In most other places where the word occurs (2 Chr. xiv. 5 (4); xxxiv. 4; Isa. xvii. 8; Ezek. vi. 4) the marg. of the A. V. has *sun-images*. Such was undoubtedly the original meaning of the word; but Gesenius (*Thes.*) shows that the word was applied to images of Baal and Astarte as the deities of the sun and moon. The word indicates "idols of the Canaanitish nature-worship." Keil.

[18] Ver. 30. גִּלּוּלִים — *something to be rolled about*, a contemptuous expression for idols. The Heb. had three different words which are rendered *idol* in the A. V., and seven which are rendered *image*.

[19] Ver. 31. More than 50 MSS., the Sam. and the Syr., have the sing. The plural refers to "the holy things of the worship of Jehovah, the tabernacle and temple, with their altars, and the rest of their holy furniture, as in Ps. lxviii. 36; lxxiv. 6," Keil; and not to the sanctuaries of false gods (Rosen. and others).

[20] Ver. 35. Here also it is better to keep to the literal rendering of the Heb. כָּל־יְמֵי הָשַּׁמָּה תִּשְׁבֹּת אֵת אֲשֶׁר וגו׳. The land should rest not merely **because**, but it should actually rest the time which it had not rested.

36 rest that which[20]] it did not rest in your sabbaths, when ye dwelt upon it. And upon them that are left *alive* of you I will send a faintness[21] into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they
37 shall flee, as fleeing from a sword; and they shall fall when none pursueth. And they shall fall one upon another, as it were before a sword, when none pursueth:
38 and ye shall have no power to stand before your enemies. And ye shall perish
39 among the heathen, and the land of your enemies shall eat you up. And they that are left of you shall pine away in their iniquity[22] in your[23] enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

40 If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary
41 unto me; and *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and
42 they then accept[24] of the punishment of their iniquity: then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept[24] of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes.

44 And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my
45 covenant with them; for I *am* the LORD their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I *am* the LORD.

46 These *are* the statutes and judgments and laws, which the LORD made between him and the children of Israel in mount Sinai by the hand of Moses.

[21] Ver. 36. מֹרֶךְ ἅπ. λεγ. LXX. δειλία, Vulg. *pavor*. It "signifies that inward anguish, fear, and despair, which rend the heart and destroy the life." Keil. Comp. Deut. xxviii. 65.

[22] Ver. 39. עָוֹן is either *iniquity* (as here twice and in the next verse twice), or *the punishment of iniquity* (as in ver. 41). The phrase "perish in one's iniquity" is however sufficiently common, and there is no occasion to change the translation here. The אִתָּם — **with them** at the close of the verse refers to the iniquities.

[23] Ver. 39. For *your* ־כֶם more than 80 MSS. read *their* ־הֶם, so also the Sam., LXX., Sym., Theod., Vulg. and Syr. as the text in ver. 41.

[24] Vers. 41, 43. יִרְצוּ. The same word as is used in vers. 34, 43, **the land shall enjoy her sabbaths.** The literal rendering is perhaps too bold for our version; but the meaning is really this. "The land being desolate shall have the blessing of rest, and they having repented shall have the blessing of chastisement. So the LXX. and Syriac." Clark. Comp. Isa. xl. 2. נִרְצָה עֲוֹנָהּ.

EXEGETICAL AND CRITICAL.

Lange here again insists that vers. 1 and 2 are properly the close of the foregoing section. It was already too late to adopt his division when his work appeared; but independently of this the connection with the present chap. is preferred. The verses reiterate the most fundamental requirements of the law, and thus form an appropriate introduction to these concluding promises and threats.

The whole precepts and prohibitions of the Book of Leviticus have now been given, and here the people are incited to their faithful observance by promises of blessings on their obedience and curses upon their disobedience. This arrangement is both natural in itself, and is in accordance with the analogy of the warnings and promises (Ex. xxiii. 20-33) at the close of the "Book of the Covenant," (Ex. xx. 22—xxiii. 19) and in the parting exhortations of Moses (Deut. xxix., xxx.). The passage in Exodus, however, relates to the conquest of the land, while here the subsequent history of the nation is had in view. The chapter contains: first, promises upon their obedience (3-13); it then describes the consequences of disobedience (14-39), which are put hypothetically, but evidently contemplated as likely to occur; and finally, looks forward to the restoration of the covenant on the repentance of the people (40-44), which is also put hypothetically, but is evidently prophetic. Ver. 46 forms the conclusion of this whole series of legislation.

Objection has been made to the Mosaic origin of this chap. by rationalistic critics on account of its prophetic character. Certainly it is prophetic, and if this be objected to any portion of Scripture, the objector must be met on other than merely exegetical grounds, but here the rationalistic argument may be fully met in a different way. It is impossible to conceive that the author of the remarkable legislation contained in this book, possessed of as intimate knowledge as he must have been of the people under his charge, should not have foreseen that they would fail to maintain the standard of holiness here required, and that consequently God,

whose holiness and majesty it has been his object to set forth, would visit them for their transgressions. It is but a step beyond this to look forward to the effect of chastisement and humiliation in producing repentance, and when this had been effected, his knowledge of the mercy and loving-kindness of God assured him of the restoration of the people to His favor. See this point admirably treated by Keil in a note on p. 468.

Lange: "The germ of this whole setting forth of blessing and curse already lies in the decalogue itself (Ex. xx. 5, 12), but especially as a conditional promise of blessing in the section Ex. xxiii. 23-33. It is appropriate to the purpose of Leviticus that this germ now comes here to its development, that by the side of the promise of blessing on the keeping of the covenant comes out very explicitly the threatening of curse on the breach of the covenant; for the contrast of blessing and curse goes forth from the religious behaviour or misbehaviour towards the law of God as a whole, as all particular commands are summed up therein. . . . . It must not be overlooked that the subject is here always Israel in its totality, the nation as a whole. The date of this section is thereby shown to be very ancient; for it would have been otherwise from the days of Messianic prophecy. Then the contrast comes forward very strongly: the apostate Israel, and the Israel reforming itself; also the contrast: the Israel of the mass, and the Israel of the poor, of the humble, of the purified remnant. For this reason it would be a false inference to consider the conditional prediction of our section as apodictical, or indeed to suppose that the curse would fall upon every individual of the nation of Israel. The apostasy of Israel has often been treated as if the flower of its elect had fallen under the curse, although history declares that the Gentile church was grafted upon the stock of the Jewish, and Paul can designate the unbelieving portion of the Jews as "some," notwithstanding its numerical majority, in contrast to the dynamical majority whose central point is Christ Himself. The national curse has then been fulfilled only in a conditional degree in contrast to the dynamical blessing overmastering all curse; but nevertheless in a degree which has shown in fearful majesty the reality of the threatening of the curse. It is a vain attempt when one seeks to intimate, like Knobel, that our prophecy looks back upon that which has already occurred in isolated particulars; at all events, this creates no prejudice against its Mosaic origin, for its fulfilment has been progressing even to the present day, and is not yet fully accomplished. Yet even at the present day the emphasis falls upon the fearful realization of the curse upon the nation; upon individuals, however, as such, only in proportion as they transmit the fanatical or unbelieving spirit of the community.

"Our section, moreover, is characterized as a prophetic word in that it brings into view in grand outlines a future which it cannot and will not describe with verbal definiteness. Yet a progress consonant to nature is to be observed in the gradations of the curse, which one might enjoy as a physiological picture of development.

"If we suppose that one may speak of the Divine government or word blamelessly if the section before us is invested with a less mysterious aspect, we overlook the fact that the course of things immanent in life remains the same although the prophetic character of the word be set aside; that the chapters of calamity remain the same although one seek to erase the superscription from the punishment and from the judgment. Strange that one should think the world will thereupon cheer up when he traces back the dark destiny of a people to a gloomy fate, instead of to the justice of the living God. It is the very nobility of apostate Israel that its Jehovah is, and has been, jealous with such burning jealousy over its fall; and it would even seem worthy of contempt if it were considered as the football of a gloomy destiny—its sorrows without reason, without proportion, and without purpose. Certainly also the continuing motive for the rejection of Israel itself is its ill-will-against Jehovah, or indeed against the Gentiles, in return for which it must acknowledge in its history its well deserved visitation. . . . .

"That the bearing of God towards Israel was an impartial bearing, which could only be obscured through the idea of a national God, is proved even by our section with its threatenings in presence of the development of the history of Israel itself: they have been brought out of Egypt, and Canaan must become their land; but when they apostatize, they must lose Canaan and must be scattered among the heathen (Keil, p. 169 [Trans. p. 468]). Not only the impartiality indeed, but the jealousy of Jehovah must be made manifest in this. The idea or key of the whole history and destiny of Israel is: vengeance of the covenant. The people could fall so low because they stood so high, because they were the first-fruits, the first-born son, the favorite of God (Jeshurun). But for this reason especially the promise of their restoration is bound up with the prophecy of their curse (Isa., Jer., Ezek., Hos., *etc.*, Rom. xi). Knobel gives prominence to the peculiarly elevated language of this section; it cannot be explained by the ordinary mechanicism of 'Elohistic and Jehovistic documents.'"

This chapter forms a part of the same Divine communication with the preceding one.

Vers. 1, 2. These verses include substantially the first table of the decalogue, and by this short summary the whole duty of the Israelites toward God is called to mind and made the basis of the following promises and warnings. On ver. 1 see the Textual Notes. Ver. 2 is a repetition *verbatim* of xix. 30. Here, at least, it must be understood to include the whole of the "appointed seasons" as well as the weekly Sabbaths.

A. The Blessing. Vers. 3–13.

With ver. 3 a new *Parashah* of the law begins, extending to the close of Leviticus. The parallel proper lesson from the prophets is Jer. xvi. 19—xvii. 14. "The subject here is not the isolated good conduct of individuals, but the keeping of the Covenant of the people as a whole and its general tendency to blessing; the contrast to which, the breach of the Covenant, is moulded into the tendency to curse." Lange.

Ver. 4. Lange: "Rain in its season appears here as the first gift of Jehovah. When He gives

the rain from heaven, the earth gives its produce and the fruit-trees give their fruit; there is formed a chain of gifts whose beginning lies in the mysterious hand of God. "The allusion here is to the showers which fall at the two rainy seasons, and upon which the fruitfulness of Palestine depends, *viz.*, the early and latter rain (Deut. xi. 14). The former of these occurs after the autumnal equinox, at the time of the winter-sowing of wheat and barley, in the latter half of October or beginning of November. It generally falls in heavy showers in Nov. and Dec., and then after that only at long intervals, and not so heavily. The latter, or so-called latter rain, falls in March before the beginning of the harvest of the winter crops, at the time of the sowing of the summer seed, and lasts only a few days, in some years only a few hours (see Robinson, *Pal.* ii., pp. 97 sqq.)." Keil. [Also Robinson, *Phys. Geog. of the H. L.*, p. 263.] "In consequence of these rains the land should yield so rich an increase that **your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time** (for the next year). [Ver. 5. Comp. Amos ix. 13.]

"Vers. 6-8. The second yet higher gift of blessing is peace in the land, and that in relation to wild beasts" [חַיָּה רָעָה, an *evil animal*, for a beast of prey, as in Gen. xxxvii. 20. Keil] "as well as to war; therefore they **shall lie down** as a herd which no beast of prey and no robber shall affright. Yet more: **neither shall the sword go through your land**, because they should drive back triumphantly from their borders the enemies who should make any attack. The aggressor should fall by the sword upon the border." On the language in ver. 6 comp. Job xi. 19; Ps. cxlvii. 14; Ezek. xxxiv. 25-28. Ver. 8 is "a proverbial mode of expression for superiority in warlike prowess." Comp. Deut. xxxii. 30; Josh. xxiii. 10; Isa. xxx. 17.

Vers. 9, 10. Lange: "The third blessing is fruitfulness: increase upon increase of the people, and the strengthening of the Covenant under the special support of Jehovah." The multiplication of the people was a part of the covenant promise (Gen. xvii. 4-6), and its fulfillment established the covenant (*ib.* 7); not merely preserved it, but became the means by which it should be extended ever farther and farther. In view of this increase the promise of ver. 10 becomes more emphatic: so far from a dearth being caused by the multitude, the new store should be reached before the old could be consumed. This constitutes the fourth particular of the blessing.

Vers. 11-13. Lange: "The fifth blessing is the highest: the flower of their religion and religiousness. Jehovah will establish His dwelling (His living habitation) among them.—**And I will walk among you**, *etc.*—This promise touches typically even upon the height of the Christological incarnation. Jno. i. 14." [As this whole chapter has in view their residence in Canaan, so this promise in particular does not refer to God's leading His people in their wanderings, but to His continual manifestation of Himself in their midst in their settled home.—F. G.] "For these promises, spiritually and dynamically understood, Jehovah, the personal God of Israel, makes Himself security; and He has given them their deliverance from Egypt as a proof and pledge. They shall not become the slaves of men through distress, but shall stand upright as the servants of God." That is, the yoke of bondage which bowed down their heads as beasts of burden had been broken, and God had made them in consequence walk upright.

B. The Curse. Vers. 14-33.

Vers. 14, 15. Lange: "The breach of the Covenant. He begins with the external contempt of the ordinances of the covenant, and goes on to the internal scorn and rejection of the covenant law, a transgression therefore of the commands in their totality." This is carefully to be borne in mind in regard to these warnings. These "judgments are threatened, not for single breaches of the law, but for contempt of all the laws, amounting to inward contempt of the Divine commandments and a breach of the covenant (vers. 14, 15)—for presumptuous and obstinate rebellion, therefore, against God and His commandments." Keil. Single sins, or sins of individuals, are not the subject, but the general apostasy of the nation.

Vers. 16, 17, contain what Lange describes as "the punishment in the first grade;" it is the warning of visitation upon apostasy alone before it has become complicated with the added guilt of obdurate persistency. Three punishments are mentioned which are to be sent together, and not singly as they were offered to the choice of David after his sin in numbering the people (2 Sam. xxiv. 12-14)—disease, famine and defeat. It is easy to see how all these might (and historically did) come upon Israel as a natural consequence of their neglect of the Divine law; but they were none the less judgments of Him who had commanded that law and ordained that nature itself should protect it. Lange justly says: "One must not overlook the spirit of the Divine action; it is called **visitation** (ver. 16), and henceforth this is the principal thought and purpose which pervades all the punishments. It is also of a deeper meaning here that Jehovah will set His face against them: for their enemies are His instruments, and they will be smitten." Comp. Ezek. xxxiii. 27-29.

Vers. 18-20. According to Lange, "the punishment in the second grade," or the first of the more severe measures to be visited upon obdurate disobedience. Here, and in each of the three remaining stages (vers. 18, 21, 24, 28), the expression **seven times** is used. It is at once the number of perfection, indicating the full strength of the visitation, and also the sabbatical number, reminding the people of the broken covenant. Comp. Gen. iv. 15, 24; Ps. lxxix. 12; Prov. xxiv. 16; Luke xvii. 4. "There are five degrees in the ever seven times more severe punishment. God punishes so, that He always in wrath remembers mercy, and gives time for repentance. But no punishment is so great that a greater cannot follow it." Von Gerlach.

Vers. 21, 22. Lange: "The punishment in the third grade. The godlessness becomes ag-

gressive; they walk inimically towards Jehovah, the apostasy advances to bolder idolatry and contempt of God. But meanwhile, Jehovah yet stands still, and only sends against them the forerunners of His vengeance: ravaging beasts —a symptom of falling into decay: robbers of children, calamities among live stock, depopulation, desolated highways. The beasts may here be understood not merely literally." Comp. Judg. v. 6; Isa. xxxiii. 8; Ezek. v. 17; xiv. 15. "חָלַךְ קֶרִי עִם" (*to go to a meeting with a person*, *i. e.*, to meet a person in a hostile manner, to fight against him) only occurs here in vers. 21 and 23, and is strengthened in vers. 24, 27, 28, 40, 41, into חָלַךְ בְּקֶרִי עִם, to engage in a hostile encounter with a person." Keil.

Vers. 23-26. Lange: "The punishment in the fourth grade. Now Jehovah also becomes aggressive and acts inimically towards them, as if He would destroy them. Now the breach of the covenant is decided, and the sword comes over them as the avenger of the covenant. Picturesque delineation of the three dark riders, Rev. vi., only that here the plague goes before the famine." The idea of the text is clearly that by the inroads of the enemy Israel would be shut up in their cities, and while besieged there, would be visited with pestilence and famine. Such calamities were repeatedly experienced, 2 Kings vi. 24-29, *etc.* Comp. Isa. iii. 1; Jer. xiv. 18; Ezek. iv. 16; v. 12, and especially the story of the siege of Jerusalem by the Romans. To *break the staff of bread* is a frequent proverbial expression for the infliction of extreme scarcity. One oven should suffice for the bread of families ordinarily baked in ten, and in its scarcity it should be dealt out by weight.

Vers. 27-33. Lange: "The punishment in the fifth grade. Now Jehovah moves against them verily in fury, and the last catastrophes follow: despair even to madness; the eating of their own children (Knobel, Keil, and the Jewish history) [comp. Deut. xxviii. 53; 2 Kings vi. 28, 29; Jer. xiv. 12; Lam. ii. 20; iv. 10; Ezek. v. 10. Also Jos. *Bel. Jud.* v. 10, 3.—F. G.]; overthrow of their idolatrous cultus, in the sarcastic conception that the dead bodies of men fall down on the mock dead bodies of their idols, carcases upon carcases" [comp. 2 Kings xxiii. 16; Ezek. vi. 4. The **high places** refer to places of idolatrous worship as in use among the Canaanites and most other nations, and which must have been already sufficiently familiar to Moses and his people.—F. G.]; "overthrow of even the real historical sanctuary; repudiation of the sacrificial cultus, ver. 31" [comp. 2 Kings xxv. 9; Ps. lxxiv. 6, 7]; "desolation of the land, so that even the enemies settling therein recognize the dismal footprints of punitive justice, deportations of the people (one after another, comp. the Jewish history from Alexander to Hadrian)." Comp. Jer. ix. 16-22; xviii. 16; xix. 8; Ezek. v. Also Deut. iv. 27, 28; xxviii. 37, 64-68.

Effects of these Visitations. Vers. 34-39.

Vers. 34, 35, express the restorative effect accomplished by the punishment itself. The land must needs enjoy its Sabbaths while it lay desolate. In regard to the kingdom of Judah, 2 Chron. xxxvi. 21 expressly fixes the length of the Babylonish captivity with reference to the number of unobserved Sabbatical years. These constituted *the Sabbaths of the land*, the weekly Sabbath of one day being too brief for effect upon the soil. Vers. 36-39 describe in fearful terms the effect of the Divine visitation upon the remnant who should escape immediate destruction. On the language of ver. 38 comp. Num. xiii. 32; Ezek. xxxvi. 13.

C. The Restoration of the Covenant. Vers. 40-45.

Lange: "The first thing is the acknowledgment and confession of guilt. But the repentance would be thorough only in case the misdeeds of the fathers were acknowledged along with their own misdeeds, see Ps. li. The view that Jehovah has interposed, contending against them because they contended against Him, is the second thing, ver. 41.—(Repeated declaration in regard to the cause of the punishments.) The humiliation under the judgment of their having an uncircumcised heart, *i. e.*, of their being heathen in a spiritual sense, is the third. Yes, they come now to bless the punishments of their misdeeds, to rejoice over them, since God has visited them in this manner (יִרְצוּ). Keil accepts the translation of the LXX. εὐδοκήσουσιν τὰς ἁμαρτίας αὐτῶν, "they will take pleasure, rejoice in their misdeeds, *i. e.*, in the consequences and results of them." We hold with Luther to the idea of עָוֹן (see Gesen.) as sufficient punishment; the paradox itself *O felix culpa* could not be translated: they have pleasure in their misdeeds. But to salute the cross is a proof in action of a deeper religiousness, which here already germinates." [See, however, Textual Note 24.—F. G.]

"Ver. 41. In a religious sense the divine pardon is the cause, in a moral sense the consequence of the repentance of the people; the remembrance of the Covenant with Jacob and Isaac and Abraham, *i. e.* an ever-deepening, inward remembrance of the old love, appears to awake in Jehovah, for it does awake in the consciousness of the people. The holy land itself, which cannot be forgotten and is kindly, receives now a peculiarly affecting form. The land whose mourning is changed to feasts, and the people whose penitence is changed to feasts, accord so affectingly with Jehovah, that, so to speak, He reveals Himself again as justifying: **because, even because they despised my judgments, and because their soul abhorred my statutes. And yet for all that**— their pardon is approaching: *viz.* the restoration, and that truly entirely according to the analogy of the restoration from the land of Egypt. That this promise is effective for the nation of Israel, but is not to be understood of the spiritual Israel as such, needs no argument. At the close again, אֲנִי יְהוָה." [The promise of mercy upon Israel when they should repent and turn to the Lord, was certainly a promise to the covenant people, and was repeatedly fulfilled in their history, especially in the restoration from the captivity

of Babylon. But the promise (Jer. xxxi. 31-34) was that in the days to come God would make a new covenant with His people of a more spiritual character, and in the Ep. to the Heb (viii. 10-12; x. 15-18) we are told that this has been accomplished in the Christian Church springing from the bosom of the Jewish. The continued faithfulness of God to His people according to the promises of this section, must therefore be now looked for after a Christian and spiritual, rather than a Jewish and temporal fashion.—F. G.]

"And thus it is conformable to the truth of a personal God that He should attach the utmost importance to afflicting the personal life of His people, and then reanimating it again. If it is said: What shall it profit a man, if he shall gain the whole world, and lose his own soul? so is it likewise said: What shall it harm a man, if he shall lose the whole world, and his soul thereby be delivered? Would a philosophy in opposition to this, which has sunk the personal life in impersonal things, be a higher wisdom?

"It is to be understood that the principles of this Divine government over Israel apply, according to their modifications, to His government over every nation."

At the beginning of this chapter Lange says: "It cannot be concluded from ver. 46 that Leviticus should properly end with this section; ver. 46 much rather looks back to ver. 3, and makes it clear that the subject here is the Covenant bond between Jehovah and the people of Israel." Ver. 46 undoubtedly looks back immediately to xxv. 1, the beginning of the Divine communication of which this is the end; but as it also forms the close of ch. xxvi., so we cannot but regard this chapter itself as closing the Book of Leviticus proper. The analogy of this with other portions of the law has already been pointed out, and the reasons for regarding ch. xxvii. as an appendix will be mentioned in the treatment of that chapter.

DOCTRINAL AND ETHICAL.

I. The warnings and promises of this chapter show it was foreseen that much of the Mosaic legislation was likely to be neglected by the people. Nevertheless God gave it. The same is true of much of Christian duty, both in regard to definite observances as baptism and the Lord's Supper, and still more in regard to the standard of Christian life and character. But because man does not come up to its requirements, the law is not thereby foiled of its purpose; its requirements were not lowered to the level of human weakness and sinfulness, but rather designed to set forth so much of the Divine holiness and purity as would be instrumental in raising man to a higher level. "It was not like the legislation of ordinary states, intended primarily to meet the exigencies of existing facts and to keep offenders in order. Its purpose was to help and instruct the best of the people, not merely to chastise the worst. Other legislators have taken their starting points from human facts: Moses took his from the character and purpose of God." Clark. And in this, to the thoughtful man, is a really powerful evidence of the Divine authorship of the legislation.

II. In vers. 39, 40, **the iniquity of their fathers** is made a part of the sin for which the people were to suffer, and on the confession of which they were to be forgiven. As this is God's revealed word, so does all history show that it is in accordance with His government of nature that in nations, as in individuals, the sins of the fathers are visited upon the children; but all this is nevertheless under the law that the sincere repentance of the children shall avert from them the punishment of their forefathers' sins as well as of their own.

III. Illustrative of ver. 41 is 2 Cor. vii. 10 and Heb. xii. 11. The punishments of God leading to repentance, however grievous they may seem, are yet truly occasions of rejoicing in view of their higher object.

IV. In ver. 46 the covenant legislation of Mt. Sinai is expressly said to have been given **by the hand of Moses.** This fact is sufficiently patent throughout the whole story of the legislation; but its emphatic mention here has a double use: first, in showing that this book *claims* a contemporary origin; and second, in bringing out the fact of the necessity of a mediator between man and God. If Moses was only a human mediator, especially strengthened and authorized for this purpose; yet he points forward typically to the one true Mediator from whom alone man may know the will of God, and through whom alone he may draw near to His inapproachable majesty.

V. Although it is abundantly evident from the warnings of this chapter that man is unable so to keep God's commandments as to claim any reward as of merit; yet it is also clear from its promises, and especially from these as contrasted with the warnings, that He does look with favor upon and will bless and reward the honest effort to do His will. These things are spoken of Israel as a nation, and are true of all nations in all time; but nations are made up of individuals, and the principles of the Divine bearing towards man are as true of the component elements as of the mass in its totality.

HOMILETICAL AND PRACTICAL.

Lange: "The great contrast of blessing and of curse which lies in the law—which the law strengthens. The law speaks not only of curse, as many imagine; it speaks also of blessing. For it is one thing to be occupied with the works of the law and to seek righteousness through the law and by means of works (according to Gal. iii. 10 sqq.), and another thing to stand under the law in the true fear of God, and to strive after its righteousness until one comes to the righteousness which is of faith (according to Rom. vii.). The law of Jehovah ever stands under the protection of the Lawgiver. It is the rule of His power; it is the spirit of the world's history; it is the voice of conscience (Rom. ii.), and the disposition of the heart. The blessings of fidelity to the law: the piety of a people, the fruitfulness of the land, peace, victory, *etc.*, *etc.* (xxvi. 1 sqq.). The fearful gradations of the curse. Particular blessings. Particular curses. The final promise of the restoration of Israel out of the state

of the curse. Jehovah will remember His covenant for all those who reform themselves."

"There is a marvellous and grand display of the greatness of God in the fact, that He holds out before the people, whom He has just delivered from the hands of the heathen and gathered round Himself, the prospect of being scattered again among the heathen, and that, even before the land is taken by the Israelites, He predicts its return to desolation. These words could only be spoken by One who has the future really before His mind, who sees through the whole depth of sin, and who can destroy His own work, and yet attain His end. But so much the more adorable and marvellous is the grace, which nevertheless begins its work among such sinners, and is certain of victory notwithstanding all retarding and opposing influences." Auberlen.

God promises in vers. 11, 12, that He will set His tabernacle and will walk among His people —a typical promise, fulfilled in Christ who *tabernacled* in us (John i. 14), and through whom we become Temples of God the Holy Ghost (1 Cor. iii. 16, 17; vi. 19), and God will "tabernacle for ever" with us (Rev. vii. 15; xxi. 3). Wordsworth.

Origen deduces from this chapter a commentary on 2 Timothy ii. 5: "If a man strive for masteries, yet is he not crowned except he strive lawfully." Our efforts to obtain God's blessing, our hope of avoiding His wrath, must be in the way of His commandment. We can only please Him by seeking to do His will, and He has made it known to us.

There is ever a due relation between the temporal and the spiritual, and these promises show that the rewards held out before the Israelites were of a spiritual as well as a temporal character; so it is to be remembered that along with the more spiritual rewards of the Christian religion, it has the "promise of the life that now is," as well as of that which is to come. Calvin.

APPENDIX.

Of Vows.

Chap. XXVII. 1–34.

1, 2 And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons *shall be* for the Lord by thy estimation [special[1] vow, the souls *shall be* to the Lord according
3 to an[2] estimation]. And thy[2] estimation shall be of the male from twenty years old even unto sixty years old, even thy[2] estimation shall be fifty shekels of silver,
4 after the shekel of the sanctuary. And if it *be* a female, then thy[2] estimation shall
5 be thirty shekels. And if *it be* from five years old even unto twenty years old, then thy[2] estimation shall be of the male twenty shekels, and for the female ten shekels.
6 And if *it be* for a month old even unto five years old, then thy[2] estimation shall be of the male five shekels of silver, and for the female thy[2] estimation *shall be* three
7 shekels of silver. And if *it be* from sixty years old and above; if *it be* a male,
8 then thy[2] estimation shall be fifteen shekels, and for the female ten shekels. But if he be poorer than thy[2] [be too poor *to pay* the[2]] estimation, then he shall present himself before the priest, and the priest shall value him: according to his ability that vowed shall the priest value him.
9 And if *it be* a beast, whereof men bring an offering unto the Lord, all that *any*
10 *man* giveth of such unto the Lord shall be holy. He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for
11 beast, then it and the exchange thereof shall be holy. And if *it be* any unclean beast, of which they do not offer a sacrifice [an offering[3]] unto the Lord, then he

TEXTUAL AND GRAMMATICAL.

[1] Ver. 2. "הִפְלִיא נֶדֶר does not mean to dedicate or set apart a vow, but to make a special vow." Keil.

[2] Vers. 2, 3, 5, 6, 7, 8, *etc.* "The second כ in בְּעֶרְכְּךָ is formative of the noun, by reduplication of the third radical: it is not the pronominal suffix." Horsley. "The Heb. subst. עֵרֶךְ, *estimation* or *value*, is never found in Scripture, but with the pronoun of the second person joined to it; and which is an *expletive*, having no use but to distinguish it from the meaning of an ordinance, or laying in order." Delgado. According to Fürst "the *suf.* refers to the person valued." The LXX., Onk., Vulg. and Syr. omit the pronoun altogether.

[3] Ver. 11. קָרְבָּן. See Textual Note [2] on ii. 1.

12 shall present the beast before the priest: and the priest shall value [estimate[4]] it, whether it be good or bad: as thou valuest it, *who art* the priest [according to the[3]
13 estimation[4] of the priest], so shall it be. But if he will at all redeem it, then he shall add a fifth *part* thereof unto thy[3] estimation.

14 And when a man shall sanctify his house *to be* holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it,
15 so shall it stand. And if he that sanctified it will redeem his house, then he shall add the fifth *part* of the money of thy[3] estimation unto it, and it shall be his.

16 And if a man shall sanctify unto the LORD *some part* of a field of his possession [inheritance[5]], then thy[3] estimation shall be according to the seed thereof: an homer
17 of barley seed *shall be valued* at fifty shekels of silver. [6]If he sanctify his field from
18 the year of jubile, according to thy[3] estimation it shall stand. But if he sanctify his field after the jubile, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubile, and it shall be abated
19 from thy[3] estimation. And if he that sanctified the field will in any wise redeem it, then he shall add the fifth *part* of the money of thy[3] estimation unto it, and it
20 shall be assured to him. And if he will not redeem the field, or if he have sold the
21 field to another man, it shall not be redeemed any more. But the field, when it goeth out in the jubile, shall be holy unto the LORD, as a field devoted; the pos-
22 session [inheritance[5]] thereof shall be the priest's. And if *a man* sanctify unto the LORD a field which he hath bought, which *is* not of the fields of his possession
23 [inheritance[5]]; then the priest shall reckon unto him the worth of thy[3] estimation, *even* unto the year of the jubile: and he shall give thine[3] estimation in that day,
24 *as* a holy thing unto the LORD. In the year of the jubile the field shall return unto him of whom it was bought, *even* to him to whom the possession [inheritance[5]] of the land *did belong*.

25 And all thy[3] estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel.

26 Only the firstling of the beasts, which should be the LORD's firstling, no man shall sanctify it; whether *it be* ox, or sheep [one of the flock[7]], it *is* the LORD's.
27 And if *it be* of an unclean beast, then he shall redeem [free[8]] *it* according to thine[3] estimation, and shall add a fifth *part* of it thereto: or if it be not redeemed, then it shall be sold according to thy[3] estimation.

28 Notwithstanding no devoted thing, that a man shall devote unto the LORD of all that he hath, *both* of man and beast, and of the field of his possession, shall be
29 sold or redeemed: every devoted thing *is* most holy unto the LORD. None devoted, which shall be devoted of men, shall be redeemed [freed[8]], *but* shall surely be put to death.

30 And all the tithe of the land, *whether* of the seed of the land, *or* of the fruit of
31 the tree, *is* the LORD'S: *it is* holy unto the LORD. And if a man will at all redeem *ought* of his tithes, he shall add thereto the fifth *part* thereof.

32 And concerning the tithe of the herd, or of the flock, *even* of whatsoever passeth
33 under the rod, the tenth shall be holy unto the LORD. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

34 These *are* the commandments, which the LORD commanded Moses for the children of Israel in mount Sinai.

[4] Ver. 12. *Valuation* is quite as good a translation of עֶרְכְּךָ; but as the A. V. has *estimation* in all other places in this chapter, it should be retained here.

[5] Ver. 16. אֲחֻזָּתוֹ—*possession* here means *possession by inheritance*, and it is better to mark this in the translation as purchased fields (ver. 22) come under another law.

[6] Ver. 17. A conjunction is here supplied by the Sam., 16 MSS., the LXX., Chald. and Syr.

[7] Ver. 26. שֶׂה. See Textual Note [6] on xii. 8.

[8] Vers. 27, 29. וּפָדָה—*free* or *deliver*. It is a different word from the גָּאַל of the second clause of ver. 27 and of both clauses of ver. 29, and should be differently translated.

EXEGETICAL AND CRITICAL.

The question of the relation of this chapter to the rest of the book is partly a matter of form, and partly to be determined by the contents. As to the former, the preceding chapter of promises and warnings is an appropriate close of the legislation, and its last verse certainly has the air of the subscription to a finished work. The present chapter also closes with an abbreviated form of the same subscription. It may be compared to the close of John xx., after which ch. xxi. follows plainly as an addition. As to the subject matter: our chapter is very clearly distinguished from the rest of the book in that it treats of special voluntary consecrations to the Lord; and yet it is connected with the foregoing, in that these also are to be brought under the same general law of sacred fidelity. The chapter therefore constitutes precisely what is understood by an *appendix*, appropriate to the book. Lange's objection to this seems based upon a different idea of the word, and his arguments go to show only that it is appropriate. He says, "1. With our section corresponds Num. vi.; xxx.; Deut. xxiii. 21; Judges xi. 35 [34-40]; Eccl. v. 5. According to Keil this section should be an appendix—contrary to the declaration at the close of ver. 34. He gives as his reason: "The directions concerning vows follow the express termination of the Sinaitic law-giving (xxvi. 46), as an appendix to it, because vows formed no integral part of the covenant laws, but were a freewill expression of piety common to almost all nations, and belonged to the modes of worship current in all religions, which were not demanded, and might be omitted altogether, and which really lay outside the law, though it was necessary to bring them into harmony with the demands of the law upon Israel." According to this apprehension, however, much of the Mosaic legislation must stand in an appendix; indeed, it may be said of the sacrifices, that they are the theocratic regulation of a primeval sacrificial custom, and not originally theocratically commanded. We accept then the view that the prescriptions of this section are attached to the foregoing chapter as a law of keeping the covenant in particulars, *viz.* in relation to the pledged word, or as a law of particular and individual duties under the law of keeping the covenant as a whole." [We cannot see that this could be better defined than by the word *Appendix.*—F. G.] "The superscription of this section 'Of vows' is not truly congruous with the whole. The unity is: of special consecrations, or of the keeping holy of special covenant duties in relation to their remissibleness or their irremissibility, and indeed 1) of voluntary and remissible vows or consecrations, vers. 1-27; 2) of the extraordinary, but commanded and irremissible consecration, or of the ban, vers. 28, 29; 3) of the consecrated holy first-fruits, or of the tithes, partly redeemable and partly unredeemable. Vers. 30-33 (34).

2. "The religious fundamental thought of the section. Cursorily considered, it appears a kind of regulation for the remissible and irremissible special duties of the covenant, and in particular it assumes the external character of a tax; the ideal germ of the whole, however, is again the keeping holy of the personal life in relation to the personal Jehovah, the manliness of individual piety; one might say: the keeping pure of the religious vow, of the word given to God; the Divine ordinance of the ban; the holy fruit-tax which is appointed for the maintenance of the priests and Levites in the same way as the temple-tax for the support of the temple and the sacrifice. . . . .

"3. The vows. On the meaning and the nature itself, comp. the lexicons, especially both the articles in Herzog's *Real-encyklopädie*. Writings on this subject of Weise and others." [See also the archæologies, Art. *vows* in Smith's *Bib. Dict.*, and important observations scattered in Michaelis' *laws*, Art. 73, 83, 124, 145.—F. G.]. "We distinguish promissory vows and vows of renunciation, ... so that it may be not without meaning that the vows are spoken of here, as efficient Levitical consecrations; the renunciations, or Nazarite vows, on the other hand, in the book of Numbers, the book of the social relations of the commonwealth. Samson was qualified as a Nazarite for a theocratico-political action; Paul's Nazarite vow also was devoted to ecclesiastical politics (Acts xxi.); and James the Just had consecrated himself as a Nazarite to the deliverance of his nation. The religious vows, as such, form a parallel to the peace offerings and partly indeed were connected with them. The ethics of the Old Testament vows consists in this: first, that they are not commanded but voluntary, Deut. xxiii. 22-24 (consequently not the object of the mediæval so-called *consilia evangelica*); and secondly, that as a pledged word they must be held inviolable (Prov. xx. 25; Eccl. v. 3, 5), yet not literally, since equivalents for their discharge were legally prescribed; thirdly, that the neglect of their fulfilment is to be expiated with a sin offering (v. 4-6). The vows were formal promises given to God for the benefit of the Sanctuary; they had for their object not only cattle, houses, and lands, but also persons, of course, dependent children and slaves. The examples of Jacob (Gen. xxxv. 14) and others, show how significantly the vows of the Old Testament operated. The superstitious misinterpretation of the vow of Jephthah, according to the corrections of Hengstenberg, P. Cassel, and others previously, appears yet capable of being held tolerably righteous. It is indeed one of the exegetical prejudices in which, from different motives, literal orthodoxy and negative criticism come together." [The question of the actual sacrifice of Jephthah's daughter has always divided opinion in ancient as well as modern times. Jewish tradition is decided for the actual sacrifice as an unrighteous act. There are several reasons why it is not likely to have taken place: no priest could have been found to offer it; nor could it possibly have received the Divine acceptance; and it is contrary to the most probable interpretation of the closing verses of the story (Judg. xi. 37-40). Moreover it is unlikely that Jephthah would have committed such an act when he was not bound to it by his vow; the vow was an alternative one,—that he would dedicate what met him to the Lord, OR offer it as a

sacrifice. That this is the true sense of ו and not AND, as in the A. V., is plain, for even the most rash of men must have remembered the great improbability that the first thing he met on his return would be either one "of the flock of the herd," or a pigeon, the only animals admissible in sacrifice. There is therefore in the execution of the vow of Jephthah no just ground for the absurd charge of the allowance of human sacrifices among the Israelites.—F. G.]. "There is no question that the vows, on account of their legal character, belong more to the Old than to the New Testament; although they still have their place in the New Testament time also, but certainly not in the sense of the mediæval, avaricious priesthood."

The general principle on the subject of vows is clearly laid down in Deut. xxiii. 21-24: they were not obligatory, and no sin was incurred by not making them; but once made they were to be conscientiously kept, and their neglect (ch. v. 4-6) required the expiation of the sin offering. It appears from this chapter that nothing could be made the subject of a vow which was already marked out by the law as belonging to God; but anything else might be, and having been vowed, might be redeemed, with the exception of the sacrificial animals, and except also things or persons **devoted**, vers. 28, 29. The subject of this chapter is the ordinary vow, and has no reference to the vow of the Nazarite, Num. vi. 1-21. The exceptional conditions under which the vow was not binding are detailed in Num. xxx.

Vers. 1–25. regulate the commutation of vows; vers. 28, 29 declare the incommutability of things devoted; vers. 30-33 declare what tithes and under what conditions may be commuted: while ver. 34 closes the whole. Under the first head, vers. 2-8 relate to the commutation of persons; 9-13, of cattle; 14, 15, of houses; 16-25, of land.

Vers. 2–8. Lange: "According to Knobel the consecration of persons means that one allots himself, or another of whom he has the disposal, to the service of the Sanctuary. He cites as examples the consecration of Samuel, the Gibeonites, the augmentation of the temple slaves by David and Solomon, Ezra ii. 58; viii. 20; Neh. vii. 60; xi. 3 (p. 583). Keil, on the other hand, asserts that in every vow of a person redemption must take place according to the value, with reference to the Mishna (see p. 179). [Trans. p. 480 and note. Keil also cites Saalschutz, and thinks Oehler wrong in referring to 1 Sam. ii. 11, 22, 28, in proof of the opposite view.—F. G.]. "But the appointed valuation little accords with this. It is inconceivable why in this case old men and old women should have been redeemed at a smaller cost than men and women in their vigor. Keil himself makes prominent that the valuation was conformed to the vitality and skill. Besides the diversity of the valuation, it was entrusted to the priest to value a poor man less, from which it does not follow that he *must* be redeemed, but only that he *might* be. The fact that children under five years of age could not be consecrated, points also to the ability to serve." In regard to the difference of valuation, Lange's argument does not seem to be a determining one; on either theory the valuation would naturally be based upon what might be called the actual *worth* of the person; but there would be no object in a valuation at all except for the purpose of redemption, and it is expressly provided that all persons who had been vowed must be valued. The diminished valuation of a poor man was a merciful provision analogous to the alternate sin offering in case of poverty. Notwithstanding Lange's view. it seems to point very strongly to the universality of redemption; otherwise there would be no reason why the poor man should not have worked out his vow, or why he should have been redeemed at a lower rate than others whose services were of the same intrinsic value. In saying "that children under five years could not be consecrated," Lange must have overlooked ver. 6, which expressly provides a valuation for those vowed from one month to five years. The form of expression in ver. 2, moreover, seems to contemplate redemption in all cases of personal vows. The objection to this view is that a personal vow thereby becomes only a roundabout and awkward way of consecrating the amount of the redemption money to the Lord; but the moral effect appears to have been different, and with the personal vow there is to be supposed a sense of spiritual consecration to God which was not removed by the payment of the redemption. Kalisch speaks very strongly: "To our author vowing a person to God meant neither offering him up as a sacrifice, nor dedicating him to the service of the temple, and much less selling him as a slave, but simply redeeming him by money in favor of the sacred treasury; so foreign were the two former alternatives to his mind, that he utterly ignored them, and stated the third as a matter of course, and the only one to be considered."

Vers. 9–13. Vows of animals. The right of redemption in this case depended upon the nature of the animal; if it was one suitable for sacrifice (vers. 9, 10), after being once vowed, it could not be redeemed or exchanged, and the result of an attempt at exchange was that both animals should belong to the Lord. It does not follow that the animals were to be immediately sacrificed, but they may have been put into the herd from which the public sacrifices were taken. The case of animals of the sacrificial kinds, with blemishes which unfitted them for the altar, is not especially mentioned; but after the analogy of ver. 33, these probably went to the support of the priests. If, on the other hand, the animal was unclean (vers. 11-13), it must be valued by the priest; then it might be redeemed by adding one-fifth to its value, or else it belonged to the sanctuary. Keil thinks it was then sold for the benefit of the sanctuary; but in this case the original owner would have had no occasion to redeem it at a higher price since he could have bought it at its estimated value. It is more likely therefore that such animals were retained, at least for a time, for the use of the priests and Levites. Keil considers that the Heb. בֵּין . . . . וּבֵין means "'between good and bad,' *i. e.*, neither very high as if it were very good, nor very low as if it were bad, but at a medium price." The A. V., however, is in accordance with the ancient versions, and is sustained by Gesenius.

Vers. 14, 15. The law for houses is the same

as for unclean animals. It relates probably only to houses in the cities, as those in the country would come under the following law for land.

Vers. 16–24. Lange: "Lands, a. Inheritances. If they were not redeemed they lapsed in the year of Jubilee to the Sanctuary. If they were redeemed, the price was determined partly according to the money value of the seed for the land, partly according to the number of sowings or seed years to the Jubilee year, and a fifth part of the amount must be added besides. These ordinances applied also to the purchaser (the under tenant). A field was taken for the measure of valuation which yielded until the year of Jubilee one Homer (225 pounds, or two bushels of seed)." [The expression (ver. 16) **according to the seed thereof** is generally understood to mean, according to the seed required to sow it; but the difference is immaterial; it is merely an expression of the measure of valuation, and the proportion will remain the same whatever it be. The value of the homer of barley, however (estimated by Thenius at 225 pounds), is so great, amounting probably to about twenty-seven dollars, that it is necessary to understand it, as Lange has done, not of the single *homer*, but of a *homer* annually during the forty-two years (omitting the seven Sabbatical years) intervening between two Jubilee years. This would make the money value of the single homer of barley about 64 cts.; but it is to be remembered that on the average it was to be paid many years in advance, so that we cannot estimate from this the actual price of the barley. Others however (as Clarke and Keil) think it was an annual payment as it accrued. The meaning of the expression, ver. 20, **if he have sold the field to another man** is uncertain. According to Knobel it means "if he has fraudulently sold the field to another, and taken the price to himself, after having vowed it to the sanctuary." In this case the confiscation of the field to the Lord would be the penalty upon his trickery and deceit. Keil rejects this view, and supposes that the owner continued to cultivate the land himself, paying a yearly rent to the sanctuary; in such a case the basis of sale would be the possible surplus of the produce above the yearly rental, and the fault of the seller "consisted simply in the fact that he had looked upon the land which he vowed to the Lord as though it were his own property, still and entirely at his own disposal, and therefore had allowed himself to violate the rights of the Lord by the sale of his land." Wordsworth, following Jarchi, suggests another interpretation; that the pronoun *he* is used impersonally, and the expression means, if the field had been sold by the treasurer for the benefit of the sanctuary. The object would then be to make the title given by the sanctuary in all cases perfect. A simpler explanation is to understand **have sold** in a pluperfect sense= *had sold—viz.:* before making his vow. In this case he would have no claim upon it until after the Jubilee (except by redemption), and therefore his vow could only be accomplished by the land falling to the sanctuary at the Jubilee. The reason for the same result in case of refusal to redeem is apparently based upon the persistent wish of the owner. He might redeem at any time up to the Jubilee; and if he did not, he showed that he wished absolutely to give the field to the Lord. It does not appear that the landed possessions of the sanctuary ever grew large in this way.—F. G.]. "*b.* Purchased possessions. Since these must fall back in the Jubilee year to the heir, they could only become the subject of vows in a very limited sense." The vow of a purchased field *required* (ver. 23) the immediate payment of its full value (without addition) to the year of Jubilee. In this case the actual occupation and usufruct of the land undoubtedly remained with the one who had made the vow, subject to the ordinary law of redemption (xxv. 23–28). The requirement here of immediate payment does not imply that in the former case (ver. 19) the payment was annual (so Keil, Clark, and others), but only that here the money must be immediately paid down as the only security for its payment at all.

Ver. 25 simply provides that the standard of all valuations must be **the shekel of the sanctuary**—a silver coin estimated at 54 cents. It was divided into 20 gerahs of 2.7 cts. each. The LXX. uses the word *δίδραχμα*, which is employed in Matt. xvii. 24 for the *half*-shekel, the Alexandrian *δραχμὴ* being double the Attic.

Vers. 26, 27. The positive law concerning vows is now completed. It remains to treat negatively of certain things which were not allowed to become the subject of vows. First, all the first-born of animals are excluded as already belonging to the Lord, and therefore incapable of being given to Him either by vow or in any other way: **no man shall sanctify it.** A firstling **of an unclean beast,** however, might be redeemed by adding a fifth to its valuation—otherwise it was to be sold for the benefit of the sanctuary. The reason for its peremptory sale in this case, instead of its retention for use, was doubtless the tender age of the firstlings, so that if they were retained they must have occupied much time and care. Lange: "Keil remarks 'By this regulation the earlier law, which commanded that an ass should either be redeemed with a sheep or else be put to death (Ex. xiii. 13; xxxiv. 20) was modified in favor of the revenues of the sanctuary and its servants.' Comp. WINER, *etc.* We cannot consider this correct. Concerning the first-born of an unclean beast, the law was peremptory. And how should the law-giver here come back once more to the unclean beast? Nevertheless, a special ordinance concerning the first-born might certainly be met with which had dropped out through a defect under the law of unclean animals." Keil, Clark and others must have overlooked the fact that the law of Exodus is only a special law concerning the *ass*, but making no mention of other unclean animals; while here the law is a general one which, as often in general laws, does not mention the already known and established exception. It had been but a year since the law for the ass was first given in Exodus, and less than this since its repetition in Ex. xxxiv. 20. The time is too short, therefore, for the reason given by Keil and Clark for its modification.

Vers. 28, 29. From redeemable vows is also to be excepted every **devoted thing,** whether of man, or beast, or land. This is the first in-

stance of the use of the word חֵרֶם, and it occurs afterwards in the law but seldom (Num. xviii. 14; Deut. vii. 26, *bis;* xiii. 17). It is introduced as a term already familiar. It is translated by various words in the A. V. (as *curse, accursed, dedicated, devoted, appointed to utter destruction, etc.*), but etymologically and by usage always means irrevocably cut off from all common use—in the case of persons, devoted to destruction—in the case of things entirely surrendered to the Lord to be disposed of at His will. "What was devoted could never be offered in sacrifice; but in all places where mention is elsewhere made of the ban laid on any thing (Num. xviii. 14; xxxi.; Deut. ii. 34; xiii. 12-18; xxv. 19; Josh. vi. 17-19; Mal. iv. 6) this appears as a dedication to destruction, as a fulfilling of the Divine vengeance, as an honoring of God *on* those *in* whom He cannot show Himself holy and glorious." Von Gerlach. In regard to inanimate objects the meaning is therefore clear enough; but the expression **which shall be devoted of men** (ver. 29) has been the occasion of some difficulty. This much is certainly plain: that the sentence of *cherem* once pronounced was absolutely irrevocable, and in 1 Sam. xv. 21, 33, we have an instance of the prophet's indignant rebuke of the attempt to set it aside. Beyond this, the only instances of the *cherem* in Scripture are those which rested upon an express Divine command. Jephthah's vow does not come under this category at all, for that was a vow either to offer a burnt offering, or to devote to the Lord; but the *cherem* is not treated as a vow at all, and is separated from ordinary vows by being irredeemable. The general sense of the passage, historically interpreted, is therefore that man may not interfere to thwart the purpose of the Almighty: Jehovah's sentence of destruction must always be unflinchingly carried out. Ver. 28, however, clearly asserts that an individual man might **devote** persons belonging to him in the same way that he could his animals or fields, while ver. 29 requires that any one so devoted must be put to death. The meaning of this very mysterious provision must be gathered from the historical instances of the *cherem*. It could have applied only to the devoting of those who were already manifestly under the ban of Jehovah—those guilty of such outrageous and flagrant violation of the fundamental law of the covenant that they manifestly came under the penalty of death. Such persons, instead of being tried and condemned, might be at once **devoted** and put to death. Lange's exegesis is as follows: "That which had been placed under *the ban* was absolutely irredeemable. No object was banned, however, or consecrated to Jehovah by an irrevocable reversion (for the use of the Sanctuary in the case of impersonal things, or for death instead of capital punishment in the case of persons) through any private will; only Jehovah, or the community in His service, executed the ban. The various particulars of the ban are explained by Knobel, p. 588." See also Selden *de Jure Gent.* IV., vi.-xi.; Waterland *Scripture vindicated*, Works IV., p. 226-229.

Vers. 30-33. Tithes also are to be excluded from the possible subjects of vows, since they already belonged to the Lord; in certain cases, however, they might be redeemed like vows. The tithe, like the thing devoted, is referred to as something already familiar. From Abraham's tithe to Melchizedec (Gen. xiv. 20) and Jacob's vow (Gen. xxviii. 22), and probably from still far earlier times, it had been immemorially an essential part of the worship of God. The tithe is here spoken of, therefore, not for the purpose of enjoining it, but to exclude it from vows, and to prescribe how far and under what conditions, like vows, it might be redeemed. In Num. xviii. 20-32; Deut. xii. 6, 11; xiv. 22, directions are given as to the use and the collection of the tithes. "According to Rabbinical tradition, the animals to be tithed were enclosed in a pen, and as they went out, one by one at the opening, every tenth animal was touched with a rod dipped in vermilion. Comp. Jerem. xxxiii. 13; Ezek. xx. 37." Clark. The tithe was applied, of course, only to the *increase* of the flock and the herd, *i. e.*, to animals which had never been tithed before. Lange: "It must not be overlooked that the tithes were a ground-rent in favor of the hierarchy, primarily of the Levites, who again must themselves pay tithes to the priest; and were also a perpetual theocratic civil tax which could not properly be maintained in Christian times by the side of other taxes, notwithstanding the strong Old Testament disposition of the middle ages in this matter. It is easy to see that at the present day, by the side of the modern forms of voluntary and involuntary taxes, ecclesiastical and secular, tithes can only be claimed by an overstrained literal zeal." The law (32, 33) absolutely forbade the redemption or exchange of the tithe of sacrificial animals, as in case of a vow; other tithes were also under the same law as the vow, and might be redeemed by the payment of their value with one-fifth in addition.

Ver. 34 closes this appendix, and forms, as it were, a second close to the whole book of Leviticus, the aim and object of which has been *holiness*—holiness to be typically acquired by the sacrificial system prescribed to point to "the Lord our righteousness;" and to be preserved by those many legal enactments superadded to the great law of faith, "because of transgressions, until the promised seed should come."

DOCTRINAL AND ETHICAL.

I. In the law for the redemption of personal vows is again brought out very strongly the equality of all men before God. Differences were made according to sex and age, but none according to social position and rank. The redemption for the high-priest himself was precisely the same as for the day-laborer.

II. In the prohibition of vows of the first-born, of tithes, *etc.*, which already belonged to the Lord, the general principle is taught that man may not make that a matter of extraordinary piety which already forms a part of his ordinary duty. In a sense this would absolutely exclude all vows, since the Christian requirement is that we should devote ourselves with all that we have to Him who gave Himself for us, and indeed the highest standard of the Christian life, making

of that life itself one perpetual vow, necessarily supercedes all minor vows; but nevertheless practically, special dedications of ourselves and ours may be made, and when made are to be sacredly kept. See Eccl. v. 4, 5.

III. Here as elsewhere Moses is made only the channel and instrument by whom the laws are given; their authorship is expressly referred to the Lord Himself. Accepting this as a truth, the wonderful character of this legislation occasions no difficulty; but if with the negative critics, it be denied and the legislation be referred to human authorship, we have in this book the impossible phenomenon of a legislation wholly occupied with the promotion of holiness, and yet stamped with fraud and deliberate forgery upon its very front. We have also a legislation far superior to that of any nation of antiquity, and indeed morally superior to any that has ever existed except under the influence of Christianity, proceeding from a people whose history shows them to have been unfitted for the conception, much more the enactment of even a very inferior code.

HOMILETICAL AND PRACTICAL.

Lange: "The religious observance of vows. Before all things man must not be willing to cheat Jehovah; also he must be thoroughly honest and true in his vows, his professions, his fasts, his devotion, and his religious duties generally."

Also under exegetical: "The importance of these prescriptions is that they oppose all unmanliness in relation to a pledged word, confirmation vows, marriage vows, ordination vows, false discharge of fasting that has been vowed by fish-eating and the like; the removal of all evasions of criminal justice and of churchly discipline, and finally, of all frauds in regard to the duties which one owes to the cultus and to the religious rights of the community. The ordinance concerning the irremissibility of various actions shows clearly that there can be a true freedom within this obligation. The sanctification of manliness—thus might the whole section be entitled."

Also under the same: "It is an old story that worldliness, cunning, and impiety, very willingly put obstructions in the way of religious, theocratic, and ecclesiastical discharge of duty, and the complaints of the Old Testament of the want of manliness in this matter, which was connected with dimness of faith in the Omniscient, have been continually repeated even to the present. But here Jehovah, who deals faithfully and reliably with His holy people, approaches with the demand in regard to them, that they should hold themselves holy, and faithful, and trustworthy in all their business in regard to Him. If moral laxity begins first in concealments in relation to God and His institutions, it will diffuse itself more widely until it completes its process of dissolution in religious and moral deceptions, especially in the province of all religious and moral vows."

THE END.